ENCYCLOPEDIA OF FREEMASONRY AND ITS KINDRED SCIENCES

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PREFACE

I ONCE delivered an address before a Lodge on the subject of the external changes which Freemasonry had undergone since the period of its revival in the commencement of the eighth century.

The proper treatment of the topic required a reference to German, to French, and to English authorities, with some of which I am afraid that many of my auditors were not familiar. At the close of the address, a young and intelligent Brother inquired of me how he could obtain access to the works which I had cited, and of many of which he confessed, as well as of the facts that they detailed, he now heard for the first time. It is probable that my reply was not altogether satisfactory for I told him that I knew of no course that he could adopt to attain that knowledge except the one that had been pursued by myself, namely, to spend his means in the purchase of Masonic books and his time in reading them.

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

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

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

and in all to give that amount oi information that must make future ignorance altogether the result of disinclination to learn.

I do not present this work as perfect, for I well know that the emanating point of perfection can never be attained by human effort.

But, under many adverse circumstances, I have sought to make it as perfect as I could. Encyclopedias are, for the most part, the result of the conjoined labor of many writers. In this work I have had no help. Every article was written by myself. I say this not to excuse my errors for I hold that no author should wilfully permit an error to pollute his pages, but rather to account for those that may exist. I have endeavored to commit none.

Doubtless there are some. If I knew them, I would correct them, but let him who discovers them remember that they have been unwittingly committed in the course of an exhaustive and unaided task.

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

ALBERT G. MACKEY

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

A-1

A

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

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A. A. O. N. M. S.

These letters are the initials of the words Ancient Arabic Order Noblea Mystia Shrine (see shrine).. They may be rearranged to spell out the words A Mason. The claim has been made

in all sincerity that this peculiarity was prearranged and is not at all accidental. Such a probability is not as rare as in type as may at first be imagined.

For instance the York Roll No. 1, about 1600 A.D., starts out quaintly with such an endeavor in the form of an anagram, the letters of words or phrases transposed to make different words or phrases, thus:

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

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AARON

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

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AARON'S BAND

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

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AARON'S ROD

The method by which Moses caused a miraculous judgment as to which tribe should be invested with the priesthood, is detailed in the Book of Numbers (chapter xvii). He directed that twelve rods should be laid up in the Holy of Holies of the Tabernacle, one for each tribe; that of Aaron, of course, represented the tribe of Levi. On the next day these rods were brought out and exhibited to the people, and while all the rest remained dry and withered, that of Aaron alone budded and blossomed and yielded fruit. There is no mention in the Pentateuch of this rod having been placed in the ark, but only that it was put before it. But as

Saint Paul, or the author of the Epistle to the Hebrews (Hebrews ix, 4), asserts that the rod and the pot of manna were both within the ark, Royal Arch Masons have followed this later authority. Hence the rod of Aaron is found in the ark; but its import is only historical, as if to identify the substitute ark as a true copy of the original, which had been lost. No symbolical instruction accompanies its discovery.

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AB

1. The 11th month of the Hebrew civil year and corresponding to the months July and Augustus, beginning with the new moon of the former.
2. It is also a Hebrew word, signifying father, and will be readily recognized by every Freemason as a component part of the name Hiram Abif, which literally means Hiram his father (see Abif).

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ABACISCUS

The diminutive of Abacus- and, in architecture, refers to the squares of the tessellated pavement or checkered surface of the ground floor of King Solomon's Temple.

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ABACUS

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

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ABADDON

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

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ABAZAR

Probably from the Hebrew word ab-ee-ay-zer, meaning helpful. The title given to the Master of Ceremonies in the Sixth Degree of the Modern French Rite.

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ABBREVIATIONS

Abbreviations of technical terms or of official titles are of very extensive use in Freemasonry. They were, however, but rarely employed in the earlier Masonic publications. For instance, not one is to be found in the first edition of Anderson's Constitutions. Within a comparatively

recent period they have greatly increased, especially among French writers, and a familiarity with them is therefore essentially necessary to the Masonic student.

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

A representative list of abbreviations is given, and these will serve as a guide to the common practice, but the tendency to use such conveniences is limited only by personal taste governed by the familiarity of the Brethren using them with one another. This acquaintance may permit the mutual use of abbreviations little known elsewhere. All that can be done is to offer such examples as will be helpful in explaining the usual custom and to suggest the manner in which the abbreviations are employed. With this knowledge a Freemason can ascertain the meaning of other abbreviations he may find in his Masonic reading.

Before proceeding to give a list of the principal abbreviations, it may be observed that the doubling of a letter is intended to express the plural of that word of which the single letter is the abbreviation.

Thus, in French, F.:, signifies Frére, or Brother, and FF :. Fréres, or Brothers. And in English, L :. is sometimes used to denote Lodge, and LL :, to denote Lodges. This remark is made once for all, because we have not deemed it necessary to augment the size of the list of abbreviations by inserting these plurals. If the reader finds S:.G:.I:. to signify Sovereign Grand Inspector, he will be at no loss to know that SS:.GG:.II:. must denote Sovereign Grand Inspectors. A:.&A:. Ancient and Accepted.

A:.&A:. R :. Ancient and Accepted Rite as used in England.
A:.&A:. S :. R :. Ancient and Accepted Scottish Rite.
A:.&P:. R :. Ancient and Primitive Rite.
A:.C:. Anno Coadio. Latin, meaning the Year of Destruction; referring to the year 1314 in Knights Templar history.
A:.D:. Anno Domini. Latin, meaning Year of Our Lord.
A:.Dep:. Anno Depositionis. Latin, meaning In the Year of the Deposit. The date is used by Royal and Select Masters.
A:.F:.M:. Ancient Freemasons.
A:.F:.&A:.M :. Ancient Free and Accepted Masons.
A:.H:. Anno Hebraico. Latin, meaning Hebrew Year.
A:.Inv:. Anno Inventionis. Latin, meaning In the Year of the Discovery. The date used by Royal Arch Masons.
A:.L:. Anno Lucis. Latin, meaning In the Year of Light. The date used by Ancient Craft Freemasons.
A.:L:.G:.D:.G:.A:.D:.L:.U:. A la Gloire du Grand Architecte de l'Universe. French, meaning To the Glory of the Grand Architect of the Universe. The usual caption of French Masonic documents.
A:.L:. O:. A L Orient. French, meaning At the East. The Location or seat of the Lodge.A.:M:. Anno Mundi. Latin, meaning In the Year of the World. The date used in the Ancient and Accepted Rite.
A.:O:. Anno Ordinis. Latin, meaning In the Year of the 0rder. The date used by Knights Templar.
A.:Q.:C:. Ars Quatuor Coronatorum, the Latin name for the printed reports of the Quatuor Coronati Lodge, No. 2076, London.
A.:V.:L:. An du Vraie Lumiére. French, meaning Year of the True Light.
A.:V:.T:.O:.S.:A.:G:. Ad Universi Terrarum Orbis Summi Architecti Gloriam. Latin, meaning To the glory of the Grand Architect of the Universe.
A.:Y.:M:. Ancient York Masons or Ancient York Masonry.

B.: Bruder. German, meaning Brother.
B.:A.: Buisson Ardent. French, meaning Burning Bush.
B:.B:. Burning Bush.
Bn:. Brudern. German, meaning Brethren.
Comp.: Companion. Used by Brethren of the Royal Arch.
C:.C:. Celestial Canopy.
C:.H:. Captain of the Host.
D:. Deputy.
D:.A:.F:. Due and Ancient Form.
D:.D:.G:.M:. Sometimes abbreviated Dis :.
D:.G:.M:. District Deputy Grand Master.
D:.G:.B:.A:.W:. Der Grosse Baumeister aller Welten. German, meaning The. Grand Architect of all Worlds.
D:.G:.G:.H:.P:. Deputy General Grand High Priest.
D:.G:.H:.P:. Deputy Grand High Priest.
D:.G:.M:. Deputy Grand Master.
D:.M:.J:. Deus Meumque Jus. Latin, meaning God and my right.
D:.Prov:.G:.M:. Deputy Provincial Grand Master.
Deg:. Degree or Degrees. Another way is as in 33 ,meaning Thirty-Third Degree.
Dis:. District.
E:.Eminent; Excellent; also East.
E:.A:. Entered Apprentice. Sometimes abbreviated E:.A:.P:.
E:.C:. Excellent Companion.
Ec:. Ecossaise. French, meaning Scottish; belonging to the Scottish Rite.
E:.G:.C:. Eminent Grand Commander.
E:.G:.M:. Early Grand Master. A central Authority had been made to control the Knights Templar of Ireland independently of the Grand Lodge and at the very first meeting of the Lodge "at High Noon of St. John." 1779, the Worshipful Master appended to his name the letters E. G. M.,that is, Early Grand Master. There was then no governing body in Freemasonry except the Grand Lodge (see "Templar Legends," by Brother W. J.Chetwode Crawley, Transactions, Quatuor Coronati Lodge, 1913, volume xxvi).
E:.O:.L:. Ex Oriente Lux. Latin, meaning Out of the East comes Light. E:.V:. Era Vulgus. Latin, meaning Common Era, also stands for Ere Vulgaire, French, meaning Vulgar Era; Year of the Lord.
F:. Frére. French, meaning Brother.
F:.A:.M:. Free and Accepted Masons.
F:.E:.R:.T:. According to the statutes of the United Orders of the Temple &nd Saint John of Jerusalem, etc., the standard of Saint John is described as gules, on a Cross Argent, the Agnus Dei-meaning Red on a Silver Cross with a representation of the Lamb of God-with the letters F.E.R.T. These letters are the initials of the words of the motto Fortitudine Ejus Rhodum tenuit, meaning By his courage he held Rhodes. Brother Gordon P. G. Hills, Transactions of Quatuor Coronati Lodge, 1914, volume xxvii page 233, says, "I suppose it refers to the gallant defense by the Grand Master in 1522, when however, the Island was surrendered, although the garrison were permitted to depart with the honors of war." A writer in the Pall Mall Gazette, June 4, 1901, states that the legend appears on the coinage of Louis of Savoy in 1301 and on that of Thomas in 1233.
F:.C:. Fellow Craft.
F:.M:. Freemason.
G:.Grand- Sometimes read as Great; Geometry. Also has another meaning well known to the Craft.
G:.A:.O.:T:.U:. Grand Architect of the Universe.
G:.A:.S:. Grand Annual Sojourn.
G.:C:. Grand Chapter; Grand Council; Grand Cross; Grand Commander; Grand Chaplain; Grand Conclave; Grand Conductor; Grand Chancellor.
G:.C:.G:. Grand Captain General; Grand Captain of the Guard.
G :.C:.H.: Grand Captain of the Host; Grand Chapter of Herodom.
G:.Com:. Grand Commandery; Grand Commander.
G:.D:. Grand Deacon.
G:.D:.C:. Grand Director of Ceremonies.
G:.E:. Grand Encampment; Grand Bast; Grand Ezra.

G:.J:.W:. Grand Junior Warden.
G:.G:.C:. General Grand Chapter
. G:.G:.H:.P:. General Grand High Priest.
G:.G:.K:. General Grand King.
G:.G:.M:.F:.V:. General Grand Master of the First Veil.
G:.G.:S:. General Grand Scribe.
G:.G.:T:. General Grand Treasurer.
G:.H:.P:. Grand High Priest.
G:.K:. Grand King.
G:.L:. Grand Lodge. Grande Loge, in French. Grosse Loge, in German.
G:.M:. Grand Master; Grand Marshal; Grand Monarch.
G:.N:. Grand Nehemiah.
G:.O:. Grand Orient; Grand Organist.
G:.P. Grand Pursuivant; Grand Prior; Grand Prelate; Grand Preceptor; Grand Preceptory; Grand Patron; Grand Priory; Grand Patriarch; Grand Principal.
G:.P:.S:. Grand Principal Sojourner
G:.R:. Grand Registrar; Grand Recorder.
G:.R:.A:.C:. Grand Royal Arch Chapter.
G:.S:. Grand Scribe; Grand Secretory; Grand Steward.
G:.S:.B:. Grand Sword Bearer; Grand Sword Bearer.
G:.S:.E.: Grand Scribe Ezra.
G:.S:.N:. Grand Scribe Nehemiah.
G:.S:.W:. Grand Senior Warden.
G:.T:. Grand Treasurer; Grand Tyler.H:.A:.B:. Hiram Abif.
H:.E:. Holy Empire.
H:.J:. Heilige Johannes. German, meaning Holy Saint John.
H:.K:.T:. Hiram, King of Tyre.
H:.R:.D:.M:. Heredom.
Ill:. Illustrious.
I:.N:.R:.I:. Jesus Nazarenus, Rex Iudoeorum. Latin, meaning Jesus of Nazareth, King of the Jews. The Letters are also the initials of a significant sentence in Latin, namely, Igne Natura Renovatur Integra, meaning by fire nature is perfectly renewed.
I:.P:.M:. Immediate Past Master. English title of an official last promoted from the chair.
I:.T:.N:.O:.T:.G:.A:.O:.T:.U:. In the Name of the Grand Architect of the Universe. Often forming the caption of Masonic documents.
J:.W:. Junior Warden.
K:.King.
K:.E:.P:. Knight of the Eagle and Pelican
K:.H:. Kadash, Knight of Kadosh.
K:.H:.S:. Knight of the Holy Sepulcher
K:.M:. Knight of Malta
K:.S:. King Salomon (Suleiman)
K:.T:. Knights Templar; Knight Templar.
L:. Lodge. Lehrling, the German for Apprentice.
L:.R:. Lonon Rank. A distinction introduced in England in 1908.
L:.V:.X:. Lux Latin, meaning Light.
M:. Mason; Masonry; Marshal; Mark; Minister; Master. Meister, in German. Maitre, in French.
M:.C:. Middle Chamber.
M:.E:. Most Eminent; Most Excellent.
M:.E:.G:.H:.P:. Most Excellent Grand High Priest.
M:.E:.G:.M:. Most Eminent Grand Master (of Knights Templar).
M:.E:.M:. Most Excellent Master.
M:.E:.Z:. Most Excellent Zerubbabel.
M:.K:.G:. Maurer Kunst Geselle. German, meaning Fellow Craft.
M:.L:. Maurer Lehrling. German, meaning Entered Apprentice.
M:.L:. Mére Loge. French, meaning Mother Lodge.
M:.M:. Master Mason. Mois Maçonnique. French, meaning Masonic Month. March 18 the first Masonic month among French Freemasons.
Meister Maurer. German, meaning Master Mason.
M:.P:.S:. Most Puissant Sovereign.

M:.W:.Most Worshipful.
M:.W:.G:.M:. Most Worshipful Grand Master; Most Worthy Grand Matron.
M:.W:.G:.P:. Most Worthy Grand Patron.
M:.W:.M:. Most Wise Master
M:.W:.S:. Most Wise Sovereign
N:. Novice.
N:.E:.C:. North-east Corner.
N'o:.P:.V:.D:.M:. N'oubiez pas vos décorations Maçonniques French, meaning Do not forget your Masonic regalia, a phrase used in France on the corner of a summons.
O:. Orient.
O:.A:.C:. Ordo ab Chao. Latin, meaning Order out of Chaos.
OB:. Obligation.
P:. Past; Prelate; Prefect; Prior.
P:.C:.W:. Principal Conductor of the Work.
P:.G:.M:. Past Grand Master; Past Grand Matron.
P:.J:. Prince of Jerusalem.
P:.K:. Past King.
P:.M:. Past Master.
P:.S:. Principal Sojourner.
Pro:.G:.M:. Pro-Grand Master.
Prov:. Provincial.
Prov:.G:.M:. Provincial Grand Master.
R:.A:. Royal Arch; Royal Art.
R:.A:.C:. Royal Arch Captain; Royal Arch Chapter.
R:.A:.M:. Royal Arch Mason; Royal Arch Masonry; Royal Ark Mariner. R:.C:. or R:.t:. Rose Croiz. Appended to the signature of one having that degree
R:.E:. Right Eminent.
R:.E:.A:.et A:.Rite Ecossaise Ancien et Accepte. French, meaning Ancient and Accepted Scottish Rite.
R:.F:. Respectable Free. French, meaning Worshipful Brother.
R:.L:. or R:.[]:. Respectable Loge. French, meaning Worshipful Lodge.
R:.S:.Y:.C:.S:. Rosy Cross (in the Royal order of Scotland).
R:.W:. Right Worshipful.
R:.W:.M:. Right Worshipful Master.
S:.Scribe,Sentinel, Seneschal, Sponsor.
S:.C:. Supreme Council.
S:.G:.D:. Senior Grand Deacon.
S:.G:.I:.G:. Sovereign Grand Inspector General
S:.G:.W:. Senior Grand Warden.
S:.M:. Secret Master; Substitute Master; Select Master; Secret Monitor; Sovereign Master; Supreme Master; Supreme Magus.
S:.O:. Senior Overseer.
S:.P:.R:.S:. Sublime Prince of the Royal Secret.
S:.S:. Sanctum Sanctorum. Latin, meaning Holy of Holies. Formerly also used for Soverein of Sovereigns
S:.S:.M:. Senior Substitute Magus.
S:.S:.S:. The initials of the Latin word Salutem, meaning Greeting, repeated thrice and also found similarly in the French, Trois Fois Salut, meaning Thrice Greeting. A common caption to French Masonic circulars or letters
S:.W:. Senior Warden.
Sec:. Secretary.
Soc:.Ros:. Societas Rosicruciana
Sum:. Surveillant. French, meaning Warden.
T:.C:.F:. Tres Cher Frére. French, meaning Very Dear Brother.T:.G:.A:.O:.T:.U:. The Grand Architect of the Universe. T:.S:. Tres Sage. Meaning Very Wise, addressed to the presiding officer of French Rite.
U:.D:. Under Dispensation.
V:.or Ven:. Venerable. French, meaning Worshipful.
V:.D:.B:. Very Dear Brother.
V:.D:.S:.A:. Veut Dieu Saint Amour, or Vult Dei Sanctus Animus. A formula used by Knights

Templar. The expression Veut Dieu Saint Amour means literally, Wishes God Holy Love, which in correct English might be expressed by Thus wishes God (who is)holy love. Vult Dei Sanctus Animus is the Latin Version of the same phrase. Only in this case God is in the genitive case and therefore the exact translation would be The holy spirit of God wishes or Thus wishes God's holy spirit.
V:.E:. Viceroy Eusebius; Very Eminent.
V:.F:. Venerable Frére. French, meaning Worshipful Brother.
V:.L:. Vraie Lumiere. French, meaning True Light
V:.S:.L:. Volume of the sacred Law.
V:.W:. Very Worshipful
W:. Worshipful
W:.M:. Worshipful Master. Wurdiger Meister, in German, meaning Worshipful Master.
[]Lodge.
[][]Lodges.

An equilateral triangle is an emblem of the Trillity and also of the Chapter in Royal Arch Masonry.
The Swastika or Pylfot or Jaina Cross, as it bears all three names which are explained else where, has been used as a part of the signatures of members of Hermetic bodies and is then called the Hermetic Cross, which is attached to documents. The position of such a Cross in relation to the signature and the color of the ink indicates the rank of the signer and these particulars are subject to change.

This combination of the Maltese Cross and the equilateral triangle is not only sometimes found as a designation for the Knight of Rose Cross but was used as early as 1725 to mean a reference to a Lodge of Saint John.

The supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, for the Northern Jurisdiction of the United States, has on page 36 of the book entitled information for Bodies and Officers (this being a part of the report of the Committee on Rituals and Ritualistic Matters in the Proceedings of 1870, pages 64, 65), the following illustrated Instructions :

The Sovereign Grand Commander shall prefix the triple cross, in red ink, to his signature, thus:-

The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, has in the Statutes as amended to October, 1921, Article xiv, section 3, the following illustrated instructions: The distinctive symbol to be used before the signature of the Sov:.Gr:. Commander is a Cross with three cross-bars, near that extremities of which and of the shaft are small cross-bars, the signature to be followed by a rayed equilateral triangle enclosing the figures 33 (violet ink to be used). The Symbol Cross to precede the signature of a Sov:.Gr:.Insp:.General has two cross-bars near the extremities of which and of the shaft are small cross-bars, the signature to be followed by a rayed equilateral triangle enclosing the figures 33 (purple ink to be used);the title to be written Sov:.Gr:.Insp:.Genl:.. The Symbol Cross to precede the signature of an Inspector Honorary is a plain cross with two crossbars (no crossbars at the extremities), followed by a rayed equilateral triangle enclosing the figures 33, the title to be written Insp:.Genl:.Hon:.(crimson ink to be used). The rest of the symbols to precede signatures and titles to remain the same as given in the present edition of the Statutes (the ink to be red). In each of the above the cross-bar are to be horizontal and except where shown differently the shaft is inclined to the right to correspond with the angle of the strokes of slanting writing. The shafts of the crosses used by the Court of Honor are vertical, the ends of the shaft and cross-bars being provided with a cross-bar at the extremities.

For the Rose Croix the symbol is a Passion Cross set on the apex of a pyramid or equatorial triangle.

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ABDA

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

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ABDAMON

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

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ABDIEL

A Hebrew word meaning servant of God. The name of an angel mentioned by the Jewish Cabalists. He is represented in Milton's Paradise Lost, Book V, lines 894-7, as one of the seraphbn, who, when Satan tried to stir up a revolt among the angels subordinate to his authority, alone and boldly withstood his traitorous designs :

Among the faithless, faithful only he;
Among innumerable false, unmoved,
unshaken un-seduced, un-terrified,
His loyalty be kept, his love, his zeal.

The name Abdiel became the synonym of honor and faithfulness.

*

ABDITORIUM

A secret place for the deposit of records

*

ABELITES

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

*

ABERCORN, DUKE OF

Grand Master of Ireland 1874 to 1885.

*

ABERCORN, EARL OF

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

*

ABERDOUR, LORD

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

*

ABIB

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

*

ABIBALE

The name of the first Assassin in the Elu of the Modem French Rite. The word is derived most probably from the Hebrew abi and balah, which mean father of destruction, though it is said to mean le Meurtrier du Pere, this phrase meaning in French the Murder of the Father.

*

ABIDE BY

See stand to and abide by.

*

ABIF

(or ABIFF, or perhaps more correctly ABIV).
A name appeared in scripture to that celebrated builder who was sent to Jerusalem by King Hiram, of Tyre, to superintend the construction of the Temple. The word, which in the original Hebrew is ...and which may be pronounced Abiv or Abif, is compounded of the noun in the construct-state ....Abi, meaning father, and the pronominal suffix i, which, with. the preceding vowel sound, is to be sounded as iv or if, and which means his; so that the word thus compounded Abif literally and grammatically signifies his father. The word is found in second Chronicles iv, 16, in the following sentence:

"The pots also, and the shovels, and the flesh hooks, and all their instruments, did Hiram his father make to King Solomon." The latter part of this verse is in the original as follows: shelomoh lamelech Abif Huram gnasah

Luther has been more literal in his version of this passage than the English translators, and appearing to suppose that the word Abif is to be considered simply as an appellative or surname, he preserves the Hebrew form, his translation being as follows: "Machte Hiram Abif dem Konige Salomo." The Swedish version is equally exact, and, instead of "Hiram his father," gives us Hiram Abiv. In the Latin Vulgate, as in the English version, the words are

rendered Hiram pater ejus. We have little doubt that Luther and the Swedish translator were correct in treating the word Abif as a surname.

In Hebrew, the word ab, or father, is often used as a title of respect, and may then signify friend, counselor. wise man, or something else of equivalent character.

Thus, Doctor Clarke, commenting on the word abrech, in Genesis XLI, 43, says: "Father seems to have been a name of office, and probably father of the king or father of Pharaoh might signify the same as the king's minister among us." And on the very passage in which this word Abif is used, he says: " father, is often used in Hebrew to signify master, inventor, chief operator."

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

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

Again, in Second Chronicles11, 13, Hiram, the King of Tyre, referring to the same Hiram, the widow's son, who is spoken of subsequently in reference to King Solomon as his father, or Abif in the passage already cited, writes to Solomon: "And now I have sent a cunning man, endued with understanding, of Huram my father's." The only difficulty in this sentence is to be found in the prefixing of the letter lamed, before Huram, which has caused our translators, by a strange blunder, to render the words Huram abi, as meaning of Huram my father's, instead of Huram my father. Brother Mackey remarked that Huram my father's could not be the true meaning, for the father of King Hiram was not another Hiram, but Abibal.

Luther has again taken the correct view of this subject, and translates the word as a surname: "So sende ich nun einen weisen Mann, der Berstand hat, Huram Abif"; that is, "So now I send you a wise man who has understanding, Huram Abif." The truth, we suspect, is, although it has escaped all the commentators, that the lamed in this passage is a Chaldaism which is sometimes used by the later Hebrew writers, who incorrectly employ, the sign of the dative for the accusative after transitive verbs.

Thus, in Jeremiah XL 2, we have such a construction, vayikach rab tabachim l Yremyahu; that is, literally, "and the captain of the guards took for Jeremiah,"

Where the l, or for, is a Chaldaism and redundant, the true rendering being, "and the captain of the guards took Jeremiah." Other similar passages are to be found in Lamentations IV, 5; Job V, 2, etc.

In like manner we suppose the .. before Huram which the English translators have rendered by the preposition of, to be redundant and a Chaldaic form.

The sentence should be read thus : "I have sent a cunning man, endued with understanding, Huram my father;" Or, if considered as a surname, as it should be, Huram Abi.

From all this we conclude that the word Ab, with its different suffixes is always used in the Books of Kings and Chronicles, in reference to Hiram the Builder, as a title of respect. When King Hiram speaks of him he calls him "my father Hiram," Hiram Abi and when the writer of the Book of Chronicles is speaking of him and King Solomon in the same passage, he calls him "Solomon's father, his father," Hiram Abif. The only distinction is made by the different

appellation of the pronouns my and his in Hebrew. To both the kings of Tyre and of Judah he bore the honorable relation of Ab, or father, equivalent to friend, counselor, or minister. He was Father Hiram.

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

*

ABIRAM

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

*

ABLE

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

*

ABLUTION

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

*

ABNET

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

*

ABOMINABLES, LES

Terms of contempt used in some of the foreign rites, referring more particularly to Philippe le Bel and Bertrand de Got, persecutors of the Knights Templar.

*

ABORIGINES

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

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

Candidate. I have.

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

Candidate. I will.

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

Candidate. I do.

Which done, the Crier of the Court commanded silence, and the new member, being uncovered, and dropping on his right knee, had the following oath administered to him by the Servant, the new member laying his right hand on the Cap of Honor, and Nimrod holding a staff over his head:
"You swear by the Cap of Honor, by the Collar of Freedom, by the Coat of Honesty, by the Jacket of Sincerity, by the Shirt of Prudence, by the Breeches of Modesty, by the Garters of Reputation, by the Stockings of Sobriety, and by the Steps of True Friendship, never to depart from these laws."

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

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

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

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

*

ABOYNE, GEORGE, EARL OF

From 1802 to 1803 Grand Master of Scotland.

*

ABRAC

In the Leland Manuscript it is said that the Masons conceal "the wey of wynninge the facultye of Abrac." John Locke (though it is doubtful if it was he who wrote a commentary on the manuscript) is quoted as saying: "Here I am utterly in the dark." However, it means simply the way of acquiring the science of Abrac. The science of Abrac is the knowledge of the power and use of the mystical abraxas, which see ; or very likely Abrac is merely an abbreviation of Abracadabra

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ABERDEEN Alter, THE LODGE

The second quarter of the Twentieth century in the 'Literature of Freemasonry was characterized above everything else by the publication (in some twenty languages) of Lodge histories. Taken collectively, and in their impact as a single body of writings, these histories have worked some two, or possibly three, fundamental changes in the older conception of the history of the Fraternity, and their data have caused the revisions of many details-this last applying particularly to the work of the pioneers of modern historical scholarship, Gould, Hughan, Crawley, Lane, Sadler, etc., and Gould especially. Of the Lodge histories some five or six are indubitable masterpieces, both in their literary form and in their scholarship.

Among the more slender books of the last named class is Notes on the Early History and Records of The Lodge, Aberdeen, No. Alter, by A. L. Miller, a Past Master of it; Aberdeen; University Press; 1919. It is written modestly, with a fine spirit, and with a just sense of proportion ; it is a model for Lodge historians everywhere to pattern on; moreover it contains the clearest of pictures of a Lodge of the Transition Period, as it was and as it worked, a century before the first Grand Lodge of 1717.

Only three Lodges take precedence of it on the rolls of the Grand Lodge of Scotland, Mother Kilwinning, Mary's Chapel, and Melrose St. John.

There is a written record of a Mason in Aberdeen in 1264, a Provost. In 1357 Andrew Scott came with other Masons from Melrose to rebuild the Cathedral. The records of the Burgh of Aberdeen, unbroken since 1398, contain many references to Masons. Masons came from everywhere to build King's College, In those same records is a reference to the Mason "Lodge" (a building) in 1483. In the Burgh minutes of 1483 is the wording of an oath taken by the masonry of the luge; offenders were to be "excluded" (expelled). In 1486 the Burgh adopted rules governing Masons. In 1493 three Masons were permanently employed by the Burgh (now called "town"). A record of 1544 refers to the Lodge building, which was a permanent Masonic headquarters.

In 1527 the Masons were incorporated (by a Seal of Cause) and given disciplinary powers over their own members.

A Warden over the Masons was appointed in 1590. Masons, unlike most workers, could work inside or away from the town; they were "free." An early Masons' Lodge "supposed to have been situated on the southern slope near the top of st Katharine's Hill, was built of Wood and was burned by enemies of the Craft, who were said to have been numerous, and to have in cludet the clergy "(From Wycliff down "the clergy"have been the hardest workers in it. The Roman Church has been officially against it ever since the General Council of Afignon, when all secret societies"were condemned) Another Lodge was afterwards built near where Aberdeen's St. Paul's now stands, but was burned down, and many old records with it, probably by the Marquis of Huntly when be ravaged Aberdeen with 2000 soldiers.

In 1700 the members built yet another Lodge, out upon the links, well apart ; the father of the famous architect James Gibbs lived in part of it.

Thus the written records prove a continuing existence of Masonry in Aberdeen from 1264, and doubtless Aberdeen iter is in a direct and unbroken line of descent from the Thirteenth Century. It is probable that the Masons have had a separate and organized society, self-governing, since at least as early as 1541, which was in the earliest period of Protestantism.

The Work Book written in 1670 contains pictures of Working Tools. Of the members at that date ten of the forty-nine were Operative Masons; among the non-operatives were four noblemen. The oldest known written record of a non-Operative in Scotland is 1600.

In Aberdeen records mention is made of "the Mason Word" : of "the oaths we received." The Officers in 1670 were a Master, Warden, Boxmaster, Clerk and Officer (Tiler). Masons' sons (the "Lewis") received special privileges. Until 1754 "intrants" (apprentices) made presents of aprons and gloves; they were trained by "Intenders." A permanent Charity Fund (in the "Box") was set up in 1670.

The most interesting among the records are these two: "No Lodge be holden within a dwelling house where there is people living in but in the open fields, except it be ill weather, and then let there be a house chosen that no person shall hear nor see us." And : "We ordain likewise that all entering Prentices be entered in our ancient outfield Lodge in the Mearns in the parish of Nigg at the sources [piers or bulwarks] at the point of the Ness." the principal point made by the members when they wrote the Work Book of 1670 was that they were making sure that old customs were to be continued.

The first Freemason to come to America was John Skene, in 1684, of which the record was discovered by Bro. David McGregor. John Skene was a member of the Aberdeen Lodge. the first name in the list of members in the Work Book of 1670 was Harrie Elphingston, the Master; be was the booking agent who arranged passage on the vessel Henry and Francis on which a number of Aberdeenians emigrated to New Jersey, in America. The arrangement was made under the patronage of the Earl of Perth, one of the chief proprietors of New Jersey, also a Freemason, Robert Gordon, George Alexander, John Forles, also on the same list of members, purchased an interest in New Jersey. John Forbes came to East Jersey in 1684, then returned to Scotland. John Skene settled at Burlington, capital of East Jersey, and was Deputy Governor from 1685 until his death in 1690.

*

ADULTERINE GILDS

In the Anglo-Saxon period of English history the majority of gilds ("frith gilds," "crich ten gilds") were religious, military, or social fraternities. In the Twelfth Century a number of "secular gilds" began to arise, and it was these which later came to be called City Companies or (because certain of their members wore a prescribed costume) Livery Companies. The Exchequer Rolls of London show that by 1180 a number of these were legally organized; and because they could enforce laws, enact rules, levy fines and other penalties, etc., they had to have legal sanction for these governmental functions. This sanction was obtained in two ways : first, by having their rules and records approved at certain times by the Court of Aldermen, which was called Prescription ; or, second, by receiving a Charter of Incorporation from the King.

If a company, society, fraternity, or gild undertook to perform gild functions without the required legal authorization it was called an Adulterine (illegal) Gild; and after being tried and found guilty was heavily fined or otherwise punished, or was destroyed.

In l181 no fewer than 18 such gilds were found in London, and each was heavily fined. The fact is important in Masonic history because it shows why Masons attached so much importance to their Charters, Old Charges, etc. To act in association or hold assemblies or enforce rules and regulations without legal authorization would have made of them an adulterine Gild. The Masons Company of London became a recognized body not later than

1220, and by prescription. In 1481 it received its "Enfranchisement," or permission to wear Livery. In 1677 it received a Charter (a very expensive luxury) from Charles II. What Prescription, Enfranchisement, and Charter were to a City Company, the Old Charges must have been to Lodges; once such a Lodge set itself up as a permanent society its first thought would be to have a written sanction lest it be condemned as adulterine. By the same token the new Grand Lodge of 1717 began as soon as possible to have a written legal instrument of its own, which took the form of the Book of Constitutions in 1723, and it compelled each new Lodge to have written warrant from it, and later, it began to issue Charters of its own to new Lodges.

A clandestine Lodge of the present time, which is a body without a regular Charter, is nothing other than the modern form of the ancient "adulterine gild."

*

AFRICA, CONTINENT OF

The historic mission of Freemasonry in Africa has been for its Lodges and other Bodies to serve as a center of union and unity in communities of which the majority of citizens belong to a conglomerate of nationalities, languages, and races. The first Lodge in South Africa was Goede Hoop, of Holland origins, constituted in the Transvaal in 1772. (See article in this Supplement under Slavery, etc.) The English founded British Lodge, No. 334, at Cape Town, in 1811. In 1860 a Lodge under Scotland was constituted as Southern Cross, No. 398. The earliest Lodge under an Irish warrant was Abercom No. 159, in 1895. Haille Selassie, the Emperor, was preparing to establish Lodges in Abyssinia shortly before the Italian conquest.

By 1936 there were on the Continent 389 Lodges recognized by Grand Lodges in the United States, and an undiscoverable number not recognized, many of the latter being of French, Spanish, and Italian origin. There were 254 Lodges under English Constitutions 103 under Scotland, 31 under Ireland. Since very little of Africa is under any Exclusive Territorial Jurisdiction the way is open for Lodges for America. nationals, of which there are many in port cities businessmen, sailors, men of the Navy, airmen etc. In size African Lodges range from 25 to 301 members.

Egypt at the Sudan had in 1936, 25 Lodges; Province of Natal, 46; Union of South Africa and the Transvaal, 228; Johannesburg, 31; Cape Town, 12 Nigeria, 21; Rhodesia, 24; West Africa, 17; East Africa, 11; Tanganyika Territory, 6; Cape Colony, 9 Orange Free State, 2; etc. The English Lodges have five District Grand Lodges, Ireland has a Provincial Grand Lodge of South Africa, Southern. The Scottish Rite has two Grand Inspectors General among Lodges under English Constitutions. The Knights Templar and the Royal Arch are vigorous. The Transvaal Bodies have a Masonic Home. the majority of Bodies have a Benevolence Fund. A possible United Grand Lodge for South Africa is discussed, but appears unlikely.

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ALCHIMY, THE ORDINALL OF

This is the title of a book by Thomas Norton, of Bristol, England, which was reproduced in facsimile by Williams & Wilkins Company, Baltimore, 1929, taken from Theatrum Chemicum Britannicum with annotations by Elias Ashmole (made a Freemason at Warrington Lodge, in 1646). It contains an introduction, tantalizingly brief, by E. J. Holmyard. the study of chemistry, then called alchemy, is said to have been introduced into Europe in l144 when Robert of Chester translated Book of the Composition of Alchemy. (See Renaissance of the Twelfth Century, by Haskins.)

Thomas Norton's father was Mayor of Bristol in 1413, and was a member of Parliament. Thomas himself was a man of much education and wealth. He learned his art (mystery it was then called, meaning craft or trade) from a study of the works of George Ripley, born fifteen

years after the death of Chaucer. The Ordinal is one of three books on alchemy written by Thomas Norton. It is somewhat cryptic ; presupposes a certain amount of erudition; is written in a loose imitation of Chaucer's verse; is not a great work of literature but is easy to read, and surpasses on most counts books written in the first half of the Fifteenth Century.

In addition to Ashmole's interest in it, the original has two particular points of interest for Masonic students. First, in describing the contemporary craze for chemistry, Norton declares that common workmen are as curious about it "as well as Lords," and among them, along with weavers, goldsmiths, tailors, etc., he names "Free Masons" and it is interesting that be used that form of the word.

Second, on page 33, be tells how the "Master" from whom he learned alchemy refused to instruct him in writing, therefore Norton had "to ride to my Master an hundred miles and more" for oral, and secret, instruction (chemistry was an unlawful science) ; and on the same page, addressing prospective pupils he writes:

"Wherefore it is need that within short space,
We speak together, and face to face;
If I should write, I should my fealty [oath] break,
Therefore mouth to mouth I must needs speak."

This passage caught Ashmole's eye. In a long annotation he gives a paragraph about famous instances of secret, mouth to-ear instructors and instructions, including Aristotle, and hints that because of dangers from the vulgar and prohibitions from princes and prelates "divers" arts and sciences have been thus propagated.

In a page contributed by him to Ars Quatuor coronatorum, 1894, entitled "The Medical Profession and Freemasonry" Robert Freke Gould devotes a paragraph to each of a number of famous physicians (Michael Scott, Lully, Paracelsus, Jerome Cardan, etc.) who had been alchemists, kabbalists, or had engaged in other forms of Hermetism. After quoting Dr. Stukeley as baving averred that Freemasonry may be suspected to be "remains of the Mysteries of the Ancient," Gould continues: "With very little latitude of interpretation, the conclusion he arrived at, may be safely accepted as a correct one. the mysteries of Freemasonry are evidently the fragments of some ancient and nearly forgotten learning." Gould then admits it as possible that "the Cabbalists, the Hermetical [or Occult] Philosophers, and the Rosicrucians, are the intermediaries" by whom those "fragments" have come down to us.

These remarks, coming as they do from one whom Hughan described as the premier Masonic historian, are interesting in themselves, and also may serve as the point of departure for a set of comments which it is now (a half century later) possible to make:

1. The remarks show that the veteran historian, with both his History and his Concise History behind him, and after eight years of the Quatuor Coronati Lodge of Research, was not yet sure in his own mind about the origin of Freemasonry ; for if Freemasonry came from Medieval chemists, mathematicians, astronomers, etc., it did not come from the cathedral building and other Freemasons.

2. Hermetism was not a vague, floating or "occult" tradition ; but derived from a book full of Greek materials on the sciences and entitled Hermes Trismegistus, copies and fragments of which came into Europe via Constantinople, Sicily, and Spain.

3. The physicians named by Gould had not been "occultists," they had been physicians and chemists; the 'alchemy" they studied was chemistry, and they studied it for medical uses. The fact that they studied chemistry (along with botany, etc.) affords no ground for believing that they had any reason to be "the channel" for transmitting fragments of the Ancient Mysteries-in their day they had heard fragmentary reports of ancient mythologies, of old forms of secret knowledge and of mysteries in the sense of skilled or professional trades, but they had never

heard of the Ancient Mystery Cults properly so called; even Mithraism which had been the createst of the Mystery cults, had been wholly forgotten in the Middle Ages, and continued to be so until the Renaissance, and was not fully recovered until modern archeology unearthed the data.

4. Rosicrueianism was not " Medieval " It was a fantasy of the seventeenth Century. Freemasonry was full blown long before it was invented.

5. Documentary evidence, external evidence internal evidence Craft traditions, The Old Charges and the kind of reasoning which historians use, combine into one body of evidence to show that Freemasonry had its origin among the Medieval Freemasons, who were builders or architects scarcely a one of which, as far as any records show (and the names of hundreds are known, and as far back as the Twelfth Century) was ever an occultist or a mystic except in some such pedestrian, commonplace sense as could be applied to the Church in the Middle Ages.

Hermetism, properly so called, connected with a book, a collection of writings, composed in Alexandria in Ptolemaic times, and containing many portions on Greek and Alexandrian science. (Almost everything Medieval men, even scholars, knew about Egypt came to them via Alexandria. The Crusaders, contrary to assumptions of some Masonic writers, were little in Egypt but were established in Palestine, Syria, Armenia, etc.) Kabbalism was a form of religious mysticism concocted by Jews in Spain; and Graetz, whose knowledge of Jewish history was encyclopedic, believes it was a reaction to the science and rationalism of Maimonides (a modern man astray in the Middle Ages.) Medieval astrology was a vague version, or half memory, as if written on a palimpsest, of Ptolemy's astronomy; and that, as present-day astronomers now admit, if his "cycles theory" were deleted out of it, was very sound astronomy. It is admitted that the texts and nomenclature of Medieval materials on those subjects (Cornelius Agrippina wrote the most dreadful nonsense) were cryptic and queer; but for that there are several explanations the need for secrecy, the mixture of languages owing to the many living and dead languages of the sources used, the need to keep laymen from endangering themselves with drugs they could not understand (Norton's Ordinall mentions this), a general use of symbols in an illiterate age, etc. To throw Hermetism, alchemy, astrology, Kabbalism, and Rosicrucianism into one pot, to stir them up into an olla podrida, and then to call the mixture by the one misleading name of "hermetism" is not history but is obscurantism.

It certainly has nothing to do with Masonic history, because no Freemason ever built a cathedral, abbey, or priory from a recipe found in the Kabbala, nor was he in the practice of medicine.

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ALL-SEEING EYE, THE

On page 52 Dr. Mackey interpreted the All-Seeing Eye as a symbol of God's omniscience, and in doing so had at the time (about 1870) the support of the Masonic students of his generation. The soundness of that interpretation need not be questioned in the sense that it represents the logical goal toward which any other possible interpretation may be aimed; but it is doubtful if it can be supported by Masonic history. Almost less is known about the symbol (and it is a symbol!) than any other; it did not once come into the purview of the studies on which this Supplement is based, and if any researcher has found anywhere solid data on the origin of the symbol it must be hidden in a book of more than average obscurity. There are a number of considerations based on other known data which throw some sidelights on the question :

1. During the long formative period of the Ritual from about 1717 to about 1770 Lodges were small, convivial, worked while seated about their dining table; they were serious, reverent, and the great majority of Masons were members of a church, but they were neither

theological nor mystical, and they instinctively shrank from anything which bordered too closely upon the province of the Church. It is a sound rule in the interpretation of the symbols on the Tracing Boards used by those Lodges not to begin by assuming a theological meaning, because as a rule they shrank from theology. In Freemasonry before 1717 they shrank from it even more. They were a Brotherhood, a Fraternity, carrying on the traditions of the building craft, and they never had any consciousness of standing in the tradition of religion. Solemnity, seriousness, symbolism, ritualism, these do not betoken theology because they belong to man by nature and are found everywhere. Though the All-Seeing Eye is one of the religious symbols, it does not follow that the early Speculative Masons used it as a religious symbol.
2. The All-Seeing Eye may have denoted the Divine omniscience. Also, it may have symbolized any one or more of some five or six other truths or ideas. It may have denoted the sun originally, as it came up at dawn - it had been thus used by Shakespeare and many other writers. It may have meant the Grand Master or the worshipful Master, and been a reminder of the fact that wherever a man is and in whatever he may be doing he continues to be a Mason, and the eye of the Craft is on him. It may have stood for enlightenment, wisdom, intelligence ; and it may have been the Tracing Board representation of the Blazing Star in the Tessellated Pavement, in which case it was again the sun, or day-star, which shines on through day and night. (Note: Until modern astronomy made a number of its difficult facts familiar to everybody the majority of men did not see any necessary connection between daylight and the sun, because the day begins before the sun appears, and remains after it has sunk.) There are many omnisciences in addition to those known to theology and metaphysics-the omniscience of the law, the omniscience of the Government which keeps its eye on every citizen, etc.; if the first Freemasons had a symbol for omniscience it does not follow that it was therefore the Divine Omniscience that was meant.

3. If their symbol signified the Divine Omniscience it does not follow that it would have had for them a depressing meaning, as if that Omniscience were for no other purpose than a final Judgment Day. Omniscience needs not search a man out in order to condemn him for sins he has tried to hide ; it may search him out to honor him for virtues he has tried to hide. The Sword Pointing at the Naked Heart is another emblem which need not have a depressing meaning; it should have, rather, a cheerful meaning, because when justice searches out every heart it means that men have security, live in civil order, and therefore can be happy. We could use the All-Seeing Eye as a symbol of the Divine Omniscience we could use it at the same time as a symbol for what ought to be the Fraternity's own omniscience (the word need not be defined so absolutely as many think it should) in the sense that it never loses sight of a man once that man has become a member, not even if he does not attend Lodge, or is confined at home by illness or accident, or has moved away.

*

ABRAHAM

The founder of the Hebrew nation. The patriarch Abraham is personated in the Degree or Order of High Priesthood, which refers in some of its ceremonies to an interesting incident in his life, After the friendly separation of Lot and Abraham, when the former was dwelling in the plain in which Sodom and its neighboring towns were situated, and the latter in the valley of Mamre near Hebron, a king from beyond the Euphrates, whose name was Chedorlaomer, invaded lower Palestine. and brought several of the smaller states into a tributary condition.

Among these were the five cities of the plain, to which Lot had retired. As the yoke was borne with impatience by these cities Chedorlaomer, accompanied by four other kings, who were probably his tributaries, attacked and defeated the kings of the plain, plundered their towns, and carried their people away as slaves.

Among those who suffered on this occasion was Lot. As soon as Abraham heard of these events, he armed three hundred and eighteen of his slaves, and, with the assistance of Aner, Eshcol, and Mamre, three Amoritish chiefs, he pursued the retiring invaders, and having attacked them near the Jordan, put them to flight, and then returned with all the men and

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

*

ABRAHAM, ANTOINE FIRMIN

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

*

ABRAXAS

Basilides, the head of the Egyptian sect of Gnosties, taught that there were seven outflowings, emanations, or aeons, from the Supreme God ; that these emanations engendered the angels of the highest order; that these angels formed a heaven for their habitation, and brought forth other angels of a nature inferior to their own ; that in time other heavens were formed and other angels created, until the whole number of angels and their respective heavens amounted to 365, which were thus equal to the number of days in a year; and, finally, that over all these an omnipotent Lord-inferior, however, to the Supreme God - presidented, whose name was Abraxas. Now this word Abraxas, in the numerical force of its letters when written in Greek, ABPAZAE, amounts to 365 the number of worlds in the Basilidean system, as well as the number of days in the year thus A,1...,B,2..,P,100...,A,1...,Z,60...,A,1...,E 200 = 365. The god Abraxas was therefore a type or symbol of the year, or of the revolution of the earth around the sun. This mystical reference of the name of a god to the annual period was familiar to the ancients, and is to be found in at least two other instances. Thus, among the Persians the letters of the name of the god Mithras, and of Belenus along the Gauls, amounted each to 365.

M = 40
E = 5
I = 10
O = 9
P =100
A = 1

Z = 200
= 365

B = 2
H= 8
A = 30
E = 5
N = 50
O = 70
Z = 200
= 365

The word Abrazas, therefore, from this mystical value of the letters of which it was composed, became talismanic or magical. This was frequently inscribed, sometimes with and sometimes without other superstitious inseriptions, on stones or gems as amulets. Many of these have been preserved or are continually being discovered, and are to be found in the cabinets of the curious.
There have been many guesses and beliefs among the learned as to the source of the word Abrazas.

Beausobre, in his History of Manicheism, volume 2, derives it from the Greek, A., signifying the magnificent Savior, He who heals and preserves.

Bellermann, Essay on the Gems of the Ancients, supposed it to be compounded of three Coptic words signifying the holy word of bliss. Pignorius and Vandelin think it is composed of four Hebrew and three Greek letters, whose numerical value is 365, and which are the initials of the sentence: saving man by wood, that is, the Cross.

*

ABRAXAS STONES

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

*

ABSENCE

Attendance on the communications of his Lodge, on al convenient occasions, is considered as one of the duties of every Freemason, and hence the Old Charges of 1722 say that "in ancient Times no Master or Fellow could be absent from it [the Lodge] especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure Necessity hindered him."

At one time it was usual to enforce attendance by fines, and the By-Laws of the early Lodges contain lists of fines to be imposed for absence, swearing and drunkenness, but that usage is now discontinued, so that attendance on ordinary communications is no longer enforced by any sanction of law.

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

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

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

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

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ABSENCE OF WORSHIPFUL MASTER
Rule 141 of the English Book of Constitutions states that the Immediate Past Master or in his absence the Senior Past Master of the Lodge, or, if no Past Master of the Lodge be present, the Senior Past Master who is a subscribing member of the Lodge shall take the chair. Failing all of these the Senior Warden, or, if he is absent, the Junior Warden, is to rule the Lodge, but without occupying the Master's chair. No initiation is to take place or Degree be conferred unless a Master or Past Master in the Craft occupies the chair. In the United States, however, especially where many Candidates await their Degrees, the custom has developed for the Worshipful Master at his pleasure to place in the chair temporarily any Brother in his judgment competent to properly give the ritualistic work.

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ABYSSINIA

A Lodge at Adis-Ababa was constituted by the 'Grand Orient of France on October 20, 1909.

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ACACIA

An interesting and important symbol in Freemasonry. Botanically, it is the acacia vera of Tournefort, and the mimosa nilotica of Linnaeus, called babul tree in India. The acacia arabica grew abundantly in the vicinity of Jerusalem, where it is still to be found, and is familiar in its modern use at the tree from which the gum arabic of commerce is derived.

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

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

personal observation. The testimony of Lynch and Schwarz should, therefore, forever settle the question of the existence of the acacia in Palestine.

Hastings' Dictionary of the Bible, page s51, states that the acacia seyal and the acacia tortilis are plentiful around the Dead Sea.

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

Isaiah (XLI, 19), in recounting the promises of God's mercy to the Israelites on their return from the captivity, tells them that, among other things, he will plant in the wilderness, for their relief and refreshment, the cedar, the acacia, (or, as it is rendered in our common version, the shittah), the fir, and other trees.

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

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

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

There was an ancient custom-which is not, even now, altogether disused-for mourners to carry in their hands at funerals a sprig of some evergreen, generally the cedar or box, or the cypress, and to deposit it in the grave of the deceased.

According to Dalcho, the Hebrews always planted a sprig of the acacia at the head of the grave of a departed friend.

Dalcho says, in his Second Oration (page 23), "This custom among the Hebrews arose from this circumstance. Agreeably to their laws, no dead bodies were allowed to be interred within the walls of the City; and as the Cohens, or Priests, were prohibited from crossing a grave, it was necessary to place marks thereon, that they might avoid them. For this purpose the Acacia was used." Brother Mackey could not agree to the reason assigned by Dalcho, but of the existence of the custom there can be no question, notwithstanding the denial or doubt of Doctor Oliver. Blount, Travels in the Levant (page 197), says, speaking of the Jewish burial customs, "those who bestow a marble stone over any [grave) have a hole a yard long and a

foot broad, in which they plant an evergreen, which seems to grow from the body and is carefully watched." Hasselquist, Travels (page 28), confirms his testimony. We borrow the citations from Brown, Antiquities of the Jews (volume 2, page 356), but have verified the reference to Hasselquist. Potter, Antiquities of Greece (page 569), tells us that the ancient Greeks "had a custom of bedecking tombs with herbs and flowers." All sorts of purple and white flowers were acceptable to the dead, but principally the amaranth and the myrtle.

The very name of the former of these plants, which signifies never fading, would seem to indicate the true symbolic meaning of the usage, although archeologists have general supposed it to be simply an exhibition of love on the part of the survivors. Ragon says that the ancients substituted the acacia for all other plants because they believed it to be incorruptible, and not liable to injury from the attacks of any kind of insect or other animal thus symbolizing the incorruptible nature of the soul.

Hence we see the propriety of placing the sprig of acacia, as an emblem of immortality, among the symbols of that degree, all of whose ceremonies are Intended to teach us the great truth that "the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of Eternal Bliss" as in the manuscript of Doctor Crucefix quoted by Brother Oliver in his Landmarks (11, 20). So, therefore, says Doctor Oliver, when the Master Mason exclaims, "My name is Acacia," it is equivalent to saying, "I have been in the grave, I have triumphed over it by rising from the dead, and being regenerated in the process, I have a claim to life everlasting" (see Landmarks 11, 151, note 27).

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

Secondly, then, the acacia is a symbol of INNOCENCE.

The symbolism here is of a peculiar and unusual character, depending not on any real analogy in the form or use of the symbol to the idea symbolized, but simply on a double or compound meaning of the word.

For ....., in the Greek language, signifies both the plant in question and the moral quality of innocence or purity of life. In this sense the symbol refers, primarily, to him over whose solitary grave the acacia was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts have ever been presented as patterns to the craft, and consequently to all Master Masons, who, by this interpretation of the symbol, are invited to emulate his example.

Hutchinson, indulging in his favorite theory of Christianizing Freemasonry, when he comes to this signification of the symbol, thus enlarges on the interpretation. We Masons, describing the deplorable estate of religion under the Jewish law, speak in figures.

Her tomb was in the rubbish and filth east forth of the temple, and ACACIA wove its branches over her monument, acacia being the Greek word for innocence, or being free from sin, implying that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where INNOCENCE survived, and under the banner of the divine Lamb ; and as to ourselves professing that we were to be distinguished by our ACACY, or as true ACACIANS in our religious faith and tenets" (see Hutehinson's Spirit of Masonry, Lecture IX, page 160, edition of 1775). '

But, lastly, the acacia is to be considered as the symbol of INITIATION. This is by far the most interesting of its interpretations, and was, we have every reason to believe, the primary and

original ; the others being but incidental. It leads us at once to the investigation of the significant fact that in all the ancient initiations and religious mysteries there was some plant peculiar to each, which was consecrated by its own esoteric meaning, and which occupied an important position in the celebration of the rites. Thus it was that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation.

Thus, the lettuce was the sacred plant which assumed the place of the acacia the mysteries of Adonis (see Lettuce). The lotus was that of the Brahmanical rites of India, and from them adopted by the Egyptians (see Lotus). The Egyptians also revered the erica or heath; and the mistletoe was a mystical plant among the Druids (see Erica and Mistletoe). And, lastly, the myrtle performed the same office of symbolism in the mysteries of Greece that the lotus did in Egypt or the mistletoe among the Druids (see Myrtle).

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

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

Combine with this instruction the recollection of the place where the sprig of acacia was planted-Mount Calvary-the place of sepulture of Him who "brought life and immortality to light," and Who, in Christian Freemasonry, is designated, as He is in Scripture, as the lion of the tribe of Judah; and remember, too, that in the mystery of His death, the wood of the cross takes the place of the acacia.

Therefore, in this little and apparently insignificant symbol, but which is really and truly the most important and significant one in Masonic science, we have a beautiful suggestion of all the mysteries of life and death, of time and eternity, of the present and of the future.

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ACACIAN

A word introduced by Hutchinson, in his book, The Spirit of Masonry, to designate a Freemason in reference te the akakia, or innocence with which he was to be distinguished, from the Greek word axaxia (see the preceding article on the Acacia). The Acacians constituted a heretical seat in the primitive Christian Church, who derived their name from Acacius, Bishop of Caesarea from 340 to 365. The doctrine of these Acacians was that Christ is not of the same substance as God, but merely resembles Him. There was subsequently another sect of the same name under Acacius, who was Patriarch of Constantinople from 471. He died in the year 489. But it is needless to say that the Hutchinsonian application of the word Acacian to signify a Freemason has nothing to do with the theological reference of the term.

*

ACADEMIE DES IILLUMINES D'AVIGNON

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

*

ACADEMY

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

ACADEMY OF ANCIENTS OR OF SECRETS

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

*

ACADEMY OF SAGES

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

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ACADEMY OF SECRETS

See Academy of Ancients

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ACADEMY OF SUBLIME MASTERS OF THE LUMINOUS RING

The French name of this society is Académie des Sublimes Maîtres de l'Anneau Lumineux. Founded in France, in 1780, by Baron Blaerfindy, one of the Grand Officers of the Philosophy Scotch Rite. The Academy of the Luminous Ring was dedicated to the philosophy of Pythagoras, and was divided into three Degrees.

The first and second were principally occupied with the history of Freemasonry, and the last with the dogmas of the Pythagorean school, and their application to the highest grades of science. The historical hypothesis which was sought to be developed in this Academy was that Pythagoras was the founder of Freemasonry.

*

ACADEMY OF TRUE MASONS

The French name of the society is Académie des Vraies Maçons. Founded at Montpelier, in France, by Dom Pernetty in 1778, and occupied with instructions in Hermetic Science, which were developed in six Degrees, namely :

1. The True Mason ;
2. The True Mason in the Right Way;
3. Knight of the Golden Key;
4. Knight of Iris;
5. Knight of the Argonauts;
6. Knight of the Golden Fleece.

The Degrees thus conferred constituted the Philosophic Scotch Rite, which was the system adopted by the Academy. It afterward changed its name to that of Russo-Swedish Academy, which circumstance leads Thory to believe that it was connected with the Alchemical Chapters which at that time existed in Russia and Sweden. The entirely Hermetic character of the Academy of True Masons may readily be perceived in a few paragraphs cited by Clavel (page 172, third edition, 1s44), from a discourse by Goyer de Jumilly at the; installation of an Academy in Martinique. "To seize," says the orator, "the graver of Hermes to engrave the doctrines of natural philosophy on your columns; to call Flamel the Philalete, the Cosmopolite, and our other masters to my aid for the purpose of unveiling the mysterious principles of the occult sciences,-these, Illustrious Knights, appear to be the duties imposed on me by the ceremony of your installation. The fountain of count Trevisan, the pontifical water, the peacock's tail, are phenomena with which you are familiar."

*

ACADEMY, PLATONIC

Founded in 1480 by Marsilius Ficinus, at Florence, under the patronage of Lorenzo de Medicis. This organization is said by the Freemasons of Tuscany to have been a secret society, and is supposed to have had a Masonic character, because in the hall where its members held their meetings, and which Doctor Mackey reported was remaining in his time, many Masonic symbols are to be found. Clavel (page 65, third edition, 1844) supposes it to have been a society founded by some of the honorary members and patrons of the Fraternity of Freemasons who existed in the Middle Ages, and who, having abandoned the material design of the Institution, confined themselves to its mystic character. If his suggestion be correct, this is one of the earliest instances of the separation of Speculative from Operative Masonry.

*

ACANTHUS

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

Callimachus, who invented this ornament, is said to have had the idea suggested to him by the following incident: A Corinthian maiden who was betrothed, fell ill, and died just before the appointed time of her marriage. Her faithful and grieving nurse placed on her tomb a basket containing many of her toys and jewels, and covered it with a flat tile. It so happened that the basket was placed immediately over an acanthus root, which afterward grew up around the basket and curled under the weighty resistance of the tile, thus exhibiting a form of foliage

which was, on its being seen by the architect, adopted as a model for the capital of a new order; so that the story of affection was perpetuated in marble.

Dudley (Naology, page 164) thinks the tale puerile, and supposes that the acanthus is really the lotus of the Indians and Egyptians, and is symbolic of laborious but effectual effort applied to the support of the world.

With him, the symbolism of the acanthus and the lotus are identical (see Lotus).

*

ACCEPTED

The Worshipful Company of Masons of the City of London-a flourishing Gild at the Present day-possesses as its earliest document now existing an account book headed:1620.

The Account of James Gilder Mr William Warde & John Abraham wardens of the Company of freemasons within the City of London beginning the first day of Julie 1619 And ending the day of Julie 1620 of all receipts & payments for & to the use the same company as followeth, viz. From the entries in this book it appears that besides the ordinary Freemen and Liverymen of this Company there were other members who are termed in the books the Accepted Masons and that they belonged to a Body known as the Accepcon or Acception, which was an Inner Fraternity of Speculative Freemasons.

Thus in the year 1620 the following entry is found:

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

In 1631 the following entry of the Clerk's expenses occurs, " Pel in going abroad at a meeting at the hall about the Masons that were to be accepted vi- vid," that is, Paid in going about and at a meeting at the hall about the Masons that were to be accepted. vi, -vi-.

Now the Company never accepted its members; they were always admitted to the freedom either by apprenticeship, patrimony, or redemption. Thus the above entries suggest that persons who were neither connected with the trade nor otherwise qualified were required, before being eligible for election on the livery of the Company, to become Accepted Masons, that is, to join the Lodge of Speculative Masonry that was held for that purpose in the Company's Hall. Thus in the accounts for 1650, payments are entered as made by several persons "for coming on the Liuerie & admission upon Acceptance of Masonry," and it is entered that Mr. Andrew Marvin, the present Warden, and another paid 20 shillings each "for coming on the Accepcon," while two others are entered as paying 40 shillings each "for the like," and as the names of the last two cannot be found among the members of the Masons Company it would seem as if it was possible for strangers to join "the Accepcon" on paying double fees.

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

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

"Item. The names of the Accepted Masons in a faire inclosed frame with lock and key.'" In an inventory of the Company's property for 1676 is found:

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

"A faire large table of the Accepted Masons."

Proof positive of its existence is derived from an entry in the diary of Elias Ashmole-the famous antiquary-who writes:

"March 10th. 1682. About 5 p.m. I received a summons to appear at a Lodge to be held next day at Masons Hall London.

"March 1lth. Accordingly I went and about noon were admitted into the. Fellowship of Free Masons:

Sir William Wilson Knight, Capt. Rich Borthwick, Mr Will Woodman, Mr Wm Grey, Mr Samuell Taylor, and Mr William Wise."

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

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

Ashmole then mentions the names of nine others who were present and concludes: "We all dinned at the half Moone Taverne in Cheapeside, at a noble dinner prepared at the charge of the New-Accepted Masons."

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

It may here be mentioned that Ashmole has recorded in his diary that he was made a Freemason at Warrington in Lancashire on October 16, 1646. In that entry the word Accepted does not occur.
No mention is made of the Accepted Masons in the accounts of the Masons Company after 1677, when £6, the balance remaining of the last Accepted Masons' money-was ordered to be laid out for a new banner. It would seem that from that time onward the Lodge kept separate accounts, for from the evidence of Ashmole's diary we know it was at work in 1682, but when and why it finally ceased no evidence is forthcoming to show.

However, it may fairly be assumed that this Masons Hall Lodge had ceased to exist before the Revival of Freemasonry in 1717, or else Anderson would not have said in the Constitutions of 1723 (page 82), "It is generally believed that the said Company, that is the London Company of Freemen Masons, is descended of the ancient Fraternity; and that in former Times no Man was made Free of that Company until he was installed in some Lodge of Free and Accepted Masons, as a necessary Qualification. But that laudable Practice seems to have been long in Desuetude." This passage would indicate that he was aware of some tradition of such a Lodge as has been described attached to the Masons Company admitting persons in no way operatively connected with the Craft, who were called Accepted

Masons to distinguish them from the Operative or Free Masons (see Conder's Hole Craft and Fellowship of Masonry and Ars Quatuor Coronatorum, volume ix).

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

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

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

Further, in 1691, John Aubrey, author of The Natural History of Wiltshire, made a note in his manuscript: "This day (May 18, 1691) is a great convention at St. Paul's Church of the fraternity of the free Masons," in which he has erased the word free aud substituted accepted, which, however, he changed into adopted in his fair copy.

In the "Orders to be observed by the Company and Fellowship of Freemasons att a Lodge held at Alnwick, Sept. 29, 1701, being the Gen Head Meeting Day," we find: "There shall not be apprentice after he have served seven years be admitted or accepted but upon the Feast of St. Michael the Archangel."

From that time onward the term Accepted Masons becomes common, usually in connection with Free.
The term Free and Accepted Masons thus signifying both the Operative members who were free of their Gild and the Speculative members who had been accepted as outsiders. Thus the Roberts Print of 1722 is headed, "The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons." In the Constitutions of 1723 Anderson speaks (on page 48) of wearing "the Badges of a Free and Accepted Mason" and uses the phrase in Rule 27, though he does not use the phrase so frequently as in the 1738 edition in which "the Charges of a Free-Mason" become "the old Charges of the Free and Accepted Masons," the "General Regulations" become "The General Regulations of the Free and Accepted Mason," and Regulation No. 5: "No man can be made or admitted a Member" becomes "No man can be accepted a Member, " while the title of the book is The new book of Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons instead of The Constitution of the Free-Masons as in the earlier edition.

*

ACCEPTION or ACCEPCON

This term occurs in the records of the Company of Masons of London in the years 1620 and 1621 aud Brother Hawkins thought it to be the name of the non-operative or speculative body attached to that Company, this being the Lodge that Ashmole visited in 1682. Brother Edward

Couder, Jr., says (in his work, The Hole craft and Fellowship of Masons, page 155), "It is evident that these Accepted Masons were on a different footing to those who were admitted to the freedom of the Company by servitude or patrimony. The word Accepted only occurs a few times in the whole of the accounts, and from the inventories of the Company's goods and the other entries concerning these members, proof is obtained that the Accepted Masons who joined this London Masons' Gild, did so not necessarily for the benefit of the freedom of the Company but rather for the privilege of attending the Masons' Hall Lodge at which Ashmole was present." Brother Conder points out that the item of 1631, referring to the Masons that were to be Accepted, together with the entries in the Minute Book of 1620, are the earliest post-reformation notices of speculative Freemasonry yet discovered in England (see Accepted).

*

ACCEPTION, THE

The Masons Company of London show this phrase in one of their records, 1620-1, in connection seemingly with a non-operative or speculative body which was associated with them.
In 1682 Elias Ashmole visited this Lodge.

*

ACCLAMATION

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

*

ACCOLADE

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

*

ACCORD

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

*

ACCUSER

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

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

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

*

ACELDAMA

From the Syro-Chaldaic, meaning field of blood, so called because it was purchased with the blood-money which was paid to Judas Iscariot for betraying his Lord (see Matthew xxvii, 7-10; also Acts 1, 19). The reader will note that the second letter of the word is sounded like k. It is situated on the slope of the hi1ls beyond the valley of Hinnom and to the south of Mount Zion. The earth there was believed, by early writers, to have possessed a corrosive quality, by means of which bodies deposited in it were quickly consumed; and hence it was used by the Crusaders, then by the Knights Hospitaler, and afterward by the Armenians, as a place of sepulture, and the Empress Helena is said to have built a charnel-house in its midst. Doctor Robinson (Biblical Researches, volume 1, page 524) says that the field is not now marked by any boundary to distinguish it from the rest of the field, and the former charnel-house is now a ruin. The field of Aceldama is referred to in the ritual of the Knights Templar.

*

ACERRELLOS, R. S.

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

*

ACHAD

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

*

ACHARON SCHILTON

In Hebrew signifying the new kingdom Significant words in some of the advanced degrees. The Latin term is given in the Manuel Maçonnique (1830, page 74) as Novissimus Imperium.

*

ACHIAS

A corruption of the Hebrew Achijah the brother of Jah; a significant word in some of the advanced degrees.

*

ACHISHAR

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

*

ACHMETA

See Echatana

*

ACHTARIEL

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

*

ACKNOWLEDGED

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

*

ACOUSMATICI

The primary class of the disciples of Pythagoras, who served a five years' probation of silence, and were hence called acousmatici or hearers. According to Porphyry or Porphyrius, a Greek philosopher who lived about 233-306 A.D., they received only the elements of

intellectual and moral instruction, and, after the expiration of their term of probation, they were advanced to the rank of Mathematici (see Pythagoras).

*

ACQUITTAL

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

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

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

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

l. An acquittal of a crime by a temporal court does not relieve a Freemason from an inquisition into the same offense by his Lodge. Acquittals may be the result of some technicality of law, or other cause, where, although the party is relieved from legal punishment, his guilt is still manifest in the eyes of the community. If the Order were to be controlled by the action of the courts, the character of the Institution might be injuriously affected by its permitting a man, who had escaped without honor from the punishment of the law, to remain a member of the Fraternity. In the language of the Grand Lodge of Texas, "an acquittal by a jury, while it may, and should, in some circumstances, have its influence in deciding on the course to be pursued, yet has no binding force in Masonry. We decide on our own rules, and our own view of the facts" (Proceedings, Grand Lodge of Texas, volume ii page 273). The Code Governing Procedure and Practice in Masonic Trials, in the Book of Constitutions edited by Brother Henry Pirtle for the Grand Lodge of Kentucky, says, on page 195, fifth edition, "Conviction or acquittal by a civil or military court for the same offense can not be pleaded in bar of trial by a Masonic Lodge.

"2. To come to a correct apprehension of the second question, we must remember that it is a long-settled principle of Masonic law, that every offense which a Freemason commits is an injury to the whole Fraternity, inasmuch as the bad conduct of a single member reflects discredit on the whole Institution. This is a very old and well-established principle of the Institution. Hence we find the Old Constitutions declaring that Freemasons "should never be thieves nor thieves' mountaineers"(Cooke Manuscript line 916).

The safety of the Institution requires that no evil-disposed member should be tolerated with impunity in bringing disgrace on the Craft. Therefore, although it is a well-known maxim of the common law - Nemo debet bis puniri pro uno delicto - that is, No one should be twice placed in peril of punishment for the same crime, yet we must also remember that other and fundamental maxim - Salus populi suprema lex-which may, in its application to Freemasonry, be well translated. The well-being of the Order is the first great law. To this everything else must yield. Therefore, if a member, having been accused of a heinous offense and tried, shall, on his trial, for want of sufficient evidence, be acquitted, or, being convicted, shall, for the same reason, be punished by an inadequate penalty, and if he shall thus be permitted to remain in the Institution with the stigma of the crime upon him, "whereby the Craft comes to shame, " then, if new and more sufficient evidence shall be subsequently discovered, it is just and right that a new trial shall be had, so that he may, on this newer evidence, receive that punishment which will vindicate the reputation of the Order. No technicalities of law, no plea of autrefois acquit, already acquitted, nor mere verbal exception, should be allowed for the escape of a guilty member, for so long as he lives in the Order, every man is subject to its discipline. A hundred wrongful acquittals of a bad member, who still bears with him the reproach of his evil life, can never discharge the Order from its paramount duty of protecting its own good fame and removing the delinquent member from its fold. To this great duty all

private and individual rights and privileges must succumb, for the well-being of the Order is the first great law in Freemasonry.

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ACTA LATOMORUM

ou Chronologie de l'Histoire de la Franche-Maçonnerie française et étrangére, etc. That is: The Acts of the Freemasons, or a Chronological History of French and Foreign Freemasonry, etc. This work, written or complied by Claude Antoine Thory, was published at Paris, in two volumes, octavo, in 1815. It contains the most remarkable facts in the history of the Institution from obscure times to the year1814; the succession of Grand Masters; a nomenclature of rites, degrees, and secret associations in all the countries of the world ; a bibliography of the principal works on Freemasonry published since 1723; and a supplement in which the author has collected a variety of rare and important Masonic documents. Of this work, which has never been translated into English, Lenning says in his Encyclopädie der Freimaurerei that it is, without dispute, the most scientific work on Freemasonry that French literature has ever produced. It must, however, be confessed that in the historical portion Thory has committed many errors in respect to English and American Freemasonry, and therefore, if ever translated, the work wi1l require much emendation (see Thory)

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ACTING GRAND MASTER

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

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

*

ACTIVE LODGE

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

*

ACTIVE MEMBER

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

*

ACTUAL PAST MASTERS

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

*

ADAD

The name of the principal god among the Syrians, and who, as representing the sun, had, according to Macrobius, a Roman author of about the early part of the fifth century, in the Satualiorum (I, 23), an image surrounded by rays.

Macrobius, however, is wrong, as Selden has shown, De Diis Syris, volume I, page 6, in confounding Adad with the Hebrew Achad, or one-a name, from its signification of unity, applied to the Great Architect of the Universe.

The error of Macrobius, however, has been perpetuated by the inventors of the high degrees of Freemasonry, who have incorporated Adad, as a name of God, among their significant words.

*

ADAM

The name of the first man. The Hebrew word, Adam, signifies man in a generic sense, the human species collectively, and is said to be derived from , Adamah, the ground, because the first man was made out of the dust of the earth, or from Adam, to be red, in reference to his ruddy complexion. Most probably in this collective cense. as the representative of the whole human race, and, therefore, the type of humanity, that the presiding officer in a Council of Knights of the Sun, the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, is called Father Adam, and is occupied in the investigation of the great truths which so much concern the interests of the race. Adam, in that degree, is man seeking after divine truth. The Cabalist and Talmudists have invented many things concerning the first Adam, none of which are, however, worthy of preservation (see Knight of the Sun). Brother McClenachan believed the entered Apprentice Degree symbolizes the creation of man and his first perception of light. The argument in support of that belief continues: In the Elohist form of the Creation we read, Elohim said, "Let us make man in Our image, according to Our likeness, and let him have dominion over the fishes of the sea, over the fowls of the air, over the cattle, and over all the earth, and over every Reptilia that creeps upon the earth. And Elohim created man in His image, in the image of Elohim He created him, male and female He created them. And Yahveh Elohim formed man of the dust of the ground, and breathed in his nostrils the breath of life, and man was made a living being."

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

But as François Lenormant remarks in the Beginnings of History, let us confine ourselves to the cosmogony offered by the sacred traditions of the great civilized nations of antiquity. "The Chaideans call Adam the man whom the earth produced. And he lay without movement,

without life, and without breath, just like an image of the heavenly Adam, until his soul had been given him by the latter," The cosmogonic account peculiar to Babylon, as given by Berossus, says: "Belos, seeing that the earth was uninhabited, though fertile, cut off his own head, and the other gods, after kneading with earth the blood that flowed from it, formed men, who therefore are endowed with intelligence, and share in the divine thought," etc. The term employed to designate man, in his connection with his Creator, is admu, the Assyrian counterpart of the Hebrew Adam (G. Smith, Chaldean Account of Genesis). Lenormant further says that. the fragments of Berossus give Adoros as the name of the first patriarch, and Adiuru has been discovered on the cuneiform inscriptions.

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

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

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

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

The Sethites used to say their prayers daily in the Ark before the body of Adam. J. G. R. Foriong, in his Rivers of Life, tells us that "It appears from both the Sabid Aben Batric and the Arabic Catena, that there existed the following 'short litany, said to have been conceived by Noah.' Then follows the prayer of Noah, which was used for so long a period by the Jewish Freemasons at the opening of the Lodge.

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

The Master of the Lodge would omit the reference to the deluge and add the following to the prayer:

"But grant, we beseech Thee, that the ruler of this Lodge may be endued with knowledge and wisdom to instruct us and explain his secret masteries, as our holy brother Moses did (in His Lodge) to Aaron, to Eleazar, and to Ithamar (the sons of Aaron), and the several elders of Israel."

*

ADAM KADMON

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

*

ADAMS, JOHN QUINCY

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

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

Some explanation of the cause of the virulence with which Adams attacked the Masonic Institution in these letters may be found in the following paragraph contained in an Anti-Masonic work written by one Henry Gassett, and affixed to his Catalogue of Books on the Masonic Institution (published at Boston, 1852). "It had been asserted in a newspaper in Boston, edited by a Masonic dignitary, that John 11. Adams was a Freemason. In answer to an inquiry from a person in New York State, whether he was so, Mr. Adams replied that 'he was not, and never should be.'

These few words, undoubtedly, prevented his election a second time as President of the United States. His competitor, Andrew Jackson, a Freemason, was elected."

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

Above reference to Adams being a member of the Craft is due to a confusion of the President's name with that of a Boston printer, John Quincy Adams, who was proposed for membership in St. Johns Lodge of that city on October 11, 1826. He was admitted on December 5.

But on the latter date the President was busily engaged at Washington as may be seen by reference to his Memoirs. This diary' also shows (on page 345, volume vii, Lippincott edition), a statement by Adams himself which settles the question. He says "I told Wilkins he might answer Tracy, that I am not and never was a Freemason."

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ADAR

Hebrew, pronounced ad-awr; the sixth month of the civil and the twelfth of the ecclesiastical year of the Jews. It corresponds to a part of February and of March. The word has also a private significance known to advanced Brethren.

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AD AREL

Angel of Fire. Referred to in the Hermetic Degree of Knight of the Sun. Probably from ... pronounced eh-der, meaning splendor, and .., El, God' that is, the splendor of God or Divine splendor.

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ADRRESSES, MASONIC

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

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

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

The first Masonic address of which we have any notice was delivered on the 24th of June, 1721, before the Grand Lodge of England, by the celebrated John Theophilus Desagullers, LL.D, and F.R.S. The Book of Constitutions (edition 1738, page l13), under that date, says "Brother Desaguliers made an eloquent oration about Masons and Masonry." Doctor Oliver, in his Revelations of a Square (page 22), states that this address was issued in a printed form, but no copy of it now remains---at least it has escaped the researches of the most diligent Masonic bibliographers.

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

The third Masonic address of which we have any knowledge is one entitled "A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall, in the City of York, on Saint John's Day, December 27, 1726, the Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. Olim meminisse juvabit. York: Printed by Thomas Gent, for the benefit of the Lodge."

The Latin words Olim meminisse juvabit, as given on the above copy of the title page of this printed address, are taken from the works of the Roman epic poet Vergil, Who writes thus: Forsan et haec olim meminisse juvabit meaning Perchance even these things it will be hereafter delightful to remember.

The author of the above address was Francis Drake, M.D., F.R.S., who was appointed Junior Grand Warden of the Grand Lodge of All England at York on December 27, 1725 (see Drake, Francis). The first edition of the speech bears no date, but was probably issued in 1727, and it was again published at London in 1729, and a second London edition was published in 1734, which has been reprinted in Hughan's Masonic Sketches and Reprints (American edition, page 106). This is, therefore, the earliest Masonic address to which we have access. It contains a brief sketch of the history of Freemasonry, written as Masonic history was then written. The address is, however, remarkable for advancing the claim of the Grand Lodge of York to a superiority over that of London, and for containing a very early reference to the three degrees of Craft Masonry. The fourth Masonic address of whose existence we have any knowledge is "a Speech Delivered to the Worshipful Society of Free and Accepted Masons, at a Lodge, held at the Carpenters Arms in Silver-Street, Golden Square, the 31st of December, 1728. By the Right Worshipful Edw. Oakley, Architect, M.M., late Provincial Senior Grand Warden in Carmarthen, South Wales." This speech was reprinted by Cole in his Ancient Constitutions at London in 1731.

America has the honor of presenting the next attempt at Masonic oratory. The fifth address, and the first American, which is extant, is one delivered in Boston, Massachusetts, on June 24, 1734. It is entitled "A Dissertation upon Masonry, delivered to a Lodge in America, June 24th, 1734. Christ's Regm."

This last word is doubtless an abbreviation of the Latin word for kingdom. Discovered by Brother C. W. Moore in the archives of the Grand Lodge of Massachusetts, it was published by him in his magazine in 1849. This address is well written, and of a symbolic character, as the author represents the Lodge as a type of heaven.

Sixthly, we have "An Address made to the body of Free and Accepted Masons assembled at a Quarterly communication, held near Temple Bar, December 11, 1735, by Martin Clare, Junior Grand Warden."

Martin Clare was distinguished in his times as a Freemason, and his address, which Doctor Oliver has inserted in his Golden Remains, has been considered of value enough to be translated into the French and German languages.

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

Ramsay and his address are discussed at length in Doctor. Mackey's revised History of Freemasonry. A report of this speech is to be found in the Histoire &c. de la tre ven. Confratenité des F. M. &c. Traduit par 1e Fr. de la Tierce. Francfort, 1742. This French title means History of the very Worshipful Fraternity of Freemasons, etc. Translated by the Brother of the Third Degree. Frankfort, 1742. An English version of this much discussed address by the Chevaller Ramsey is given in Robert F. Gould's History of Freemasonry, vo1unle 3, pages 84-9 (see Ramsay).
After this period, Masonic addresses rapidly multiplied, w that it would be impossible to record their titles or even the names of their authors.

What Martial (1, 17), in the first century, said of his own epigrams, that some were good, some bad, and a great many middling, may, with equal propriety and justice, be said of Masonic addresses. Of the thousands that have been delivered, many have been worth neither printing nor preservation.

One thing, however, is to be remarked : that within a few years the literary character of these productions has greatly improved. Formerly, a Masonic address on some festal occasion of the Order was little mor than a homily on brotherly love or some other Masonic virtue. Often the orator was a clergyman, selected by the Lodge on account of his moral character or his

professional ability. These clergymen were frequently among the youngest members of the Lodge, and men who had no opportunity to study the esoteric construction of Freemasonry. In such cases we will find that the addresses were generally neither more nor less than sermons under another name.

They contain excellent general axioms of conduct, and sometimes encomiums or formal praises on the laudable design of our Institution.

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

Masonic addresses should be written in this way.

All platitudes and old truisms should be avoided.

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

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ADELPH

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

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ADEPT

One fully skilled or well versed in any art; from the Latin word Adeptus, meaning having obtained, because the Adept claimed to be in the possession of all the secrets of his peculiar mystery.

The Alchemists or Hermetic philosophers assumed the title of Adepts (see Alchemy). Of the Hermetic Adepts, who were also sometimes called Rosicruzians, Spence thus writes, in 1740, to his Mother: "Have you ever heard of the people called Adepts? They are a set of philosophers superior to whatever appeared among the Greeks and Romans. The three great points they drive at, are, to be free from poverty, distempers, and death; and, if you believe them, they have found out one secret that is capable of freeing them from all three. There are never more than twelve of these men in the whole world at a time ; and we have the happiness of having one of the twelve at this time in Turin.

I am very well acquainted with him, and have often talked with him of their secrets, as far as he is allowed to talk to a common mortal of them" (Spence's Letter to his Mother, in Singer's Anecdotes, page 403).

In a similar allusion to the possession of abstruse knowledge, the word is applied to some of the advanced degrees of Freemasonry.

*

ADEPT, PRINCE

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

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ADEPT, THE

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

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ADEPTUS ADOPTATUS

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

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ADEPTUS CORONATUS

Called a1so Templar Master of the Key. The Seventh Degree of the Swedish Rite.

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ADEPTUS EXEMPTUS

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

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ADHERING MASON

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

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ADHUC STAT

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

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ADJOURNMENT

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

The reason which he assigns for this rule, is that adjournment is a method used only in deliberative bodies, such as legislatures and courts, aud as Lodges do not partake of the character of either of these, adjournments are not applicable to them. The rule which Brother Moore lays down is undoubtedly correct, but the reason which he assigns for it is not sufficient. If a Lodge were permitted to adjourn by the vote of a majority of its members, the control of the labor would be placed in their hands. But according to the whole spirit of the Masonic system, the Master alone controls and directs the hours of labor.

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

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

This is in the Freemasons Magazine (1856, page 848).

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

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ADMIRATION, SIGN OF

A mode of recognition alluded to in the Most Excellent Master's Degree, or the Sixth of the American Rite. Its introduction in that place is referred to a Masonic legend in connection with

the visit of the Queen of Sheba to Kings Solomon, which states that, moved by the widespread reputation of the Israelitish monarch, she had repaired to Jerusalem to inspect the magnificent works of which she had heard so many encomiums.

Upon arriving there, and beholding for the first time the Temple, which glittered with gold, and which was so accurate1y adjusted in all its parts as to seem to be composed of but a single piece of marble, she raised her hands and eyes to heaven in an attitude of admiration, and at the same time exclaimed, Rabboni! equivalent to saying A most excellent master hath done this! This actions has since been perpetuated in the ceremonies of the Degree of Most Excellent Master. The legend is, however, of doubtful authority, and is really to be considered only as allegorical, like so many other of the legends of Freemasonry (see Sheba, Queen of).

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ADMISSION

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

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ADMONITION

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

Admonition of a Brother's fault is, then, the duty of every Freemason, and no true one will, for either fear or favor, neglect its performance. But as the duty is Masonic, so is there a Masonic way in which that duty should be discharged. We must admonish not with self-sufficient pride in our own reputed goodness-not in imperious tones, as though we looked down in scorn upon the degree offender---not in language that, by its hardness, will wound rather than win, wil1 irritate more than it will reform; but with that persuasive gentleness that gains the heart-with the all-subduing influences of "mercy unrestrained"-with the magic' might of love---with the language and the accents of affection, which mingle grave displeasure for the offense with grief and pity for the offender.

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

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ADONAI

In Hebrew, pronounced ad-o-noy, being the plural of excellence for Aden, meaning to rule, and signifying the Lord. The Jews, who reverently avoided the pronunciation of the sacred name JEHOVAH, were accustomed, whenever that name occurred, to substitute for it the word Adonai in reading. As to the use of the plural form instead of the singular, the Rabbis say, "Every word indicative of dominion, though singular in meaning, is made plural in form." This is called the pluralis excellentiae. The Talmudists also say, as in Joannes Buxtorfius, Lexicon Chaldaicum, Talmudicum et Rabbinicum, that the Tetragrammaton is called Shem hamphorash, the name that is separated or explained, because it is explained, uttered, and set forth by the word Adonai (see Jehovah and Shem Hamphorasch).

Adonai is used as a significant word in several of the advanced degrees of Freemasonry, and may almost always be considered as allusive to or symbolic of the True Word.

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ADONHIRAM

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

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ADONIS, MYSTERIES OF

An investigation of the Mysteries of Adonis peculiarly claims the attention of the Masonic student. First, because, in their symbolism and in their esoteric doctrine, the religious object for which they were instituted, and the mode in which that object is attained, they bear a nearer analogical resemblance to the Institution of Freemasonry than do any of the other mysteries or systems of initiation of the ancient world. Secondly, because their chief locality brings them into a very close connection with the early history and reputed origin of Freemasonry. These ceremonies were principally celebrated at Byblos, a city of Phoenicia, whose Scriptural name was Gebal, and whose inhabitants were the Giblites or Gebalites, who are referred to in the First Book of Kings (v; 18), as being the stone-squarers employed by King Solomon in building the Temple (see Gebal and Giblim). Hence there must have evidently been a very intimate connection, or at least certainly a very frequent intercommunication, between the workmen of the first Temple and the inhabitants of Byblos, the seat of the Adonisian Mysteries, and the place whence the worshipers of that Rite were spread over other regions of country.

These historical circumstances invite us to an examination of the system of initiation which was practiced at Byblos, because we may find in it something that was probably suggestive of the symbolic system of instruction which was subsequently so prominent a feature in the system of Freemasonry.

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

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

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

It is evident that Bion referred the contest of Venus and Proserpine for Adonis to a period subsequent to his death, from the concluding lines, in which he says:

"The Muses, too, lament the son of Cinyras, and invoke him in their song; but he does not heed them, not because he does not wish, but because Proserpine will not release him." This was, indeed, the favorite form of the myth, and on it was framed the symbolism of the ancient mystery. But there are other Grecian mythologies that relate the tale of Adonis differently. According to these, he was the product of the incestuous connection of Cinyras and his daughter Myrrha.

Cinyras subsequently, on discovering the crime of his daughter, pursued her with a drawn sword, intending to kill her.

Myrrha entreated the gods to make her invisible, and they changed her into a myrrh tree. Ten months after the myrrh tree opened, and the young Adonis was born. This is the form of the myth that has been adopted by the poet Ovid, who gives it with all its moral horrors in the Tenth Book (lines 29s-559) of his Melamrphoses.

Venus, who was delighted with the extraordinary beauty of the boy, put him in a coffer or chest, unknown to all the gods, and gave him to Proserpine to keep and to nurture in the under world. But Proserpine had no sooner beheld him than she became enamored of him and refused, when Venus applied for him, to surrender him to her rival. The subject was then referred to Jupiter, who decreed that Adonis should have one-third of the year to himself, should be another third with Venus, and the remainder of the time with Proserpine. Adonis gave his own portion to Venus, and lived happily with her till, having offended Diana, he was killed by a wild boar. The mythographer Pharnutus gives a still different story, and says that Adonis was the grandson of Cinyras, aud fled with his father, Ammon, into Egypt, whose people he civilized, taught them agriculture, and enacted many wise laws for their government. He subsequently passed over into Syria, and was wounded in the thigh by a wild boar while hunting on Mount Lebanon. His wife, Isis, or Astarte, and the people of Phoenicia and Egypt, supposing that the wound was mortal, profoundly deplored his death. But he afterward recovered, and their grief was replaced by transports of joy.

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

While, therefore, we may grant the possibility that there was originally some connection between the Sabean worship of the sun and the celebration of the Adonisian festival, we cannot forget that these mysteries, in common with all the other sacred initiations of the ancient world, had been originally established to promulgate among the initiates the once hidden doctrine of a future life.

The myth of Adonis in Syria, like that of Osiris in Egypt, of Atys in Samothrace, or of Dionysus in Greece, presented, symbolically, the two great ideas of decay and restoration. This doctrine sometimes figured as darkness and light, sometimes as winter and summer, sometimes as death and life, but always maintaining, no matter what was the framework of the allegory, the inseparable ideas of something that was lost and afterward recovered, as its interpretation, and so teaching, as does Freemasonry at this day, by a similar system of allegorizing, that after the death of the body comes the eternal life of the soul. The inquiring Freemason will thus readily see the analogy in the symbolism that exists between Adonis in the Mysteries of the Gebalites at Byblos and Hiram the Builder in his own Institution.

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ADONHIRAMITE FREEMASONRY

Of the numerous controversies which arose from the middle to near the end of the eighteenth century on the Continent of Europe, and especially in France, among the students of Masonic philosophy, and which so frequently resulted in the invention of new Degrees and the establishment of new Rites, not the least prominent was that which related to the person and character of the Temple Builder. The question, Who was the architect of King Solomon's Temple? was answered differently by the various theorists, and each answer gave rise to a new system, a fact by no means surprising in those times, so fertile in the production of new Masonic systems. The general theory was then, as it is now, that this architect was Hiram Abif, the widow's son, who had been sent to King Solomon by Hiram, King of Tyre, as a precious gift, and as a curious and cunning workman.

This theory was sustained by the statements of the Jewish Scriptures, so far as they threw any light on the Masonic legend. It was the theory of the English Freemasons from the earliest times; was enunciated as historically correct in the first edition of the Book of Constitutions (published in 1723, page 11) ; has continued ever since to be the opinion of all English and American Freemasons; and is, at this day, the only theory entertained by any Freemason in the two countries who has a theory at all on the subject. This, therefore, is the orthodox faith of Freemasonry.

But such was not the case in the last century on the Continent of Europe. At first the controversy arose not as to the man himself, but as to his proper appellation.

All parties agreed that the architect of the Temple was that Hiram, the widow's son, who is described in the First Book of Kings (chapter vii, verses 13 and14), and in the Second 'Book of Chronicles (chapter ii, verses 13 and 14), as having come out of Tyre with the other workmen of the Temple who had been sent by King Hiram to Solomon. But one party called him Hiram Abif, and the other, admitting that his original name was Hiram, supposed that, in consequence of the skill he had displayed in the construction of the Temple, he had received the honorable affix of Adon, signifying, Lord or Master, whence his name became Adonhiram.

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

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

Seven years afterward, we find him exercising the same office in the household of Solomon; for it is said in First Kings (iv, 6) that Adoniram, "the son of Abda, was over the tribute." Lastly, we hear of him still occupying the same station in the household of King Rehoboam, the successor of Solomon. Forty-seven years after he is first mentioned in the Book of Samuel, he is stated under the name of Adoram, First Kings (xii, 1s), or Hadoram, Second Chronicles (x, 18), to have been stoned to death, while in the discharge of his duty, by the people, who were justly indignant at the oppressions of his master.

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

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

Thus, about the year 1744, one Louis Travenol published at Paris, under the name of Leonard Gabanon, a work entitled Catéchisme des Francs Maçons, ou Le Secret des Maçons, in which he says:

"Besides the cedars of Lebanon, Hiram made a much more valuable gift to Solomon, in the person of Adonhiram, of his own race, the son of a widow of the tribe of Naphtali. His father, who was named Hur, was an excellent architect and worker in metals. Solomon, knowing his virtues, his merit, and his talents, distinguished him by the most eminent position, intrusting to him the construction of the Temple and the superintendence of all the workmen" (see Louis Guillemain de Saint Victor's Recueil Précieuz, French for Choice Collection, page 76).

From the language of this extract, and from the reference in the title of the book to Adoram, which we know was one of the names of Solomon's tax collector, it is evident that the author of the catechism has confounded Hiram Abif, who came out of Tyre, with Adoniram, the son of Abda, who had always lived at Jerusalem ; that is to say, with unpardonable ignorance of Scriptural history and Masonic tradition, he has supposed the two to be one and the same person.

Notwithstanding this literary blunder, the catechism became popular with many Freemasons of that day, and thus arose the first schism or error in relation to the Legend of the Third Degree. In Solomon in all His Glory, an English exposure published in 1766, Adoniram takes the place of Hiram, but this work is a translation from a similar French one, and so it must not be argued that English Freemasons ever held this view.

At length, other ritualists, seeing the inconsistency of referring the character of Hiram, the widow's son, to Adoniram, the receiver of taxes, and the impossibility of reconciling the discordant facts in the life of both, resolved to cut the Gordian knot by refusing any Masonic position to the former, and making the latter, alone, the architect of the Temple. It cannot be denied that Josephus (viii, 2) states that Adoniram, or, as he calls him, Adoram, was, at the very beginning of the labor, placed over the workmen who prepared the materials on Mount Lebanon, and that he speaks of Hiram, the widow's son, simply as a skillful artisan,

especia1ly in metals, who had only made all the mechanical works about the Temple according to the will of Solomon (see Josephus, viii, 3). This apparent color of authority for their opinions was readily claimed by the Adoniramites, and hence one of their most prominent ritualists, Guillemain de Saint Victor (in his Recueil Précieux de la Maçonnerie Adonhiramite, Pages 77-s), propounds their theory thus: "we a11 agree that the Master's Degree is founded on the architect of the Temple. Now, Scripture says very positively, in the 14th verse of the 5th chapter of the Third Book of Kings, that the person was Adonhiram. In the Septuagint, the oldest translation of the Hebrew Scriptures, the two books of Samuel are called the First and Second of Kings. Josephus and all the secrete writers say the same thing, and undoubtedly distinguish him from Hiram the Tyrian, the worker in metals. So that it is Adonhiram then whom we are bound to honor.

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

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

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

3. Those who, treating this Hiram, the widow's son, as a subordinate and unimportant character, entirely ignored him in their ritual, and asserted that Adoram, or Adoniram, or Adonhiram, as the name was spelled by these ritualists, the son of Abda, the collector of tribute and the superintendent of the levy on Mount Lebanon, was the true architect of the Temple, and the one to whom all the legendary incidents of the Third Degree of Freemasonry were to be referred.

This school, in consequence of the boldness with which, unlike the second school, it refused all compromise with the orthodox party and assumed a wholly independent theory, became, for a time, a prominent schism in Freemasonry. Its disciples bestowed upon the believers in Hiram Abif the name of Hiramite Masons, adopted as their own distinctive appellation that of Adonhiramites, and having developed the system which they practiced into a peculiar rite, called it Adonhiramite Freemasonry.

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

We are disposed to attribute the development into a settled system, if not the actual creation, of the Rite of Adonhiramite Freemasonry to Louis Guillemain de Saint Victor, who published at Paris, in the year 1781, a work entitled Recueil Precieux de la Maçonnerie Adonhiramite, etc.
As this volume contained only the ritual of the first four degrees, it was followed, in 1785, by

another, which embraced the higher degrees of the Rite. No one who peruses these volumes can fail to perceive that the author writes like one who has invented, or, at least, materially modified the Rite which is the subject of his labors. At a1l events, this work furnishes the only authentic account that we possess of the organization of the Adonhiramite system of Freemasonry.

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

1. Apprentice-Apprenti.
2. Fellow-Craft-Compagnon.
3. Master Mason-Maître.
4. Perfect Master-Maitre parfait.
5. Elect of Nine---Premier Elu, qu L'Elu des Neuf.
6. Elect of Perignan-Second Elu nommé Elu de Pérignan.
7. Elect of Fifteen-Troisiéme Elu nommé Elu des Quinze.
8. Minor Architect-Petit Architecte.
9. Grand Architect, or Scottish Fellow Craft-Grand Archirecte, ou Compagnon Ecossais.
10. Scottish Master-Maître Ecossais.
l1, Knight of the Sword, Knight of the East, or of the Eagle-Chevalier de l'Épée surnommé Chefalier de l'Orient ou de l'Aigle.
12. Knight of Rose Croix-Chevalier de la Rose Croiz.

This is the entire list of Adonhiramite Degrees.

Thory and Ragon have both erred in giving a Thirteenth Degree, namely, the Noachite, or Prussian Knight. They have fallen into this mistake because Guillemain has inserted this degree at the end of his second volume, but simply as a Masonic curiosity, having been translated, as he says, from the German by M. de Bérage. It has no connection with the preceding series of degrees, and Guillemain positively declares in the second part (2nd Ptie, page l18) that the Rose Croix is the ne plus ultra, the Latin for nothing further, the summit and termination, of his Rite.
Of these twelve degrees, the first ten are occupied with the transactions of the first Temple; the eleventh with matters relating to the construction of the second Temple; and the twelfth with that Christian symbolism of Freemasonry which is peculiar to the Rose Croix of every Rite. All of the degrees have been borrowed from the Ancient and Accepted Scottish Rite, with slight modifications, which have seldom improved their character. On the whole, the extinction of the Adonhiramite Rite can scarcely be considered as a loss to Freemasonry.

Before concluding, a few words may be said on the orthography of the title. As the Rite derives its peculiar characteristic from the fact that it founds the Third Degree on the assumed legend that Adoniram, the son of Abda and the receiver of tribute, was the true architect of the Temple, and not Hiram, the widow's son, it should properly have been styled the Adoniramite Rite, and not the Adonhiramite. So it would probably have been called if Guillemain, who gave it form, had been acquainted with the Hebrew language, for he would then have known that the name of his hero was Adoniram and not Adonhiram.

The term Adonhiramite Freemasons should really have been applied to the second school described in this article, whose disciples admitted that Hiram Abif was the architect of the Temple, but who supposed that Solomon had bestowed the prefix Adon upon him as a mark of honor, calling him Adonhiram. But Gui1lemain having committed the blunder in the name of his Rite, it continued to be repeated by his successors, and it would perhaps now be inconvenient to correct the error.

Ragon, however, and a few other recent writers, have ventured to take this step, and in their works the system is called Adoniramite Freemasonry.

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ADONIRAM

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

Clarke calls him Chancellor of the Exchequer. Seven years afterward we find him exercising the same office in the household of Solomon, for it is said, First Kings (iv, 6), that "Adoniram the son of Abda was over the tribute."

Lastly, we hear of him still occupying the same station in the household of King Rehoboam, the successor of Solomon. Forty-seven years after he is first mentioned in the Book of Samuel, he is stated under the name of Adoram, First Kings (xii, 18), or Hadoram, Second Chronides (X,18), to have been stoned to death, while in the discharge of his duty, by the people, who were justly indignant at the oppressions of his master.

Although commentators have been at a loss to determine whether the tax-receiver under David, under Solomon, and under Rehoboam was the same person, there seems to be no reason to doubt it; for, as Kitto says, "It appears very unlikely that even two persons of the same name should successively bear the same office, in an age when no example occurs of the father's name being given to his son. We find, a1so, that not more than forty-seven years elapse between the first and last mention of the Adoniram who was 'over the tribute and as this, although a long term of service, is not too long for one life and as the person who held the office in the beginning of Rehoboam's reign had served in it long enough to make himself odious to the people, it appears, on the whole, most probable that one and the same person is intended throughout" (John Eitto in his Cyclopedia of Biblical Literature).

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

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

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ADONIRAMITE FREEMASONRY

See Adonhiramite Freemasonry
An organization which bears a very imperfect resemblance to Freemasonry in its forms and ceremonies, and which was established in France for the initiation of females, has been called by the French Maçonnerie d'Adoption, or Adoptive Freemasonry, and the societies in which the initiations take place have received the name of Loges d'Adeption, or Adoptive Lodges. This appellation is derived from the fact that every Female or Adoptive Lodge is obliged, by the regulations of the association, to be, as it were, adopted by, and thus placed under the guardianship of, some regular Lodge of Freemasons.

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

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

Others have claimed Russia as the birthplace of Adoptive Freemasonry; but in assigning that country and the year 1712 as the place and time of its origin, they have undoubtedly confounded it with the chivalric Order of Saint Catharine, which was instituted by the Czar, Peter the Great, in honor of the Czarina Catharine, and which, although at first it consisted of persons of both sexes, was subsequently confined exclusively to females. But the Order of Saint Catharine was in no manner connected with that of Freemasonry. It was simply s Russian order of female knighthood.
The truth seems to be that the regular Lodges of adoption owed their existence to those secret associations of men and woman which sprang up in France before the middle of the eighteenth century, and which attempted in all of their organization, except the admission of female members, to imitate the Institution of Freemasonry. Clavel, who, in his Histoire Pitoresque de la Franc-Maçonnery, an interesting but not always a trustworthy work, adopts this theory, says (on page iii, third edition) that female Masonry was instituted about the year 1730, that it made its first appearance in France, and that it was evidently a product of the French mind. No one will be disposed to doubt the truth of this last sentiment. The proverbial gallantry of the French Freemasons was most ready and willing to extend to women some of the blessings of that Institution, from which the churlishness, as they would call it, of their Anglo-Saxon Brethren had excluded them.

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

One of the earliest of these societies was that which was established in the year 1743, at Paris, under the name of the Ordre des Félicitaires, which we might very appropriately translate as the Order of Happy Folks.

The vocabulary and all the emblems of the order were nautical. The sisters made symbolically a voyage from the island of Felicity, in ships navigated by the brethren. There were four degrees, namely, those of Cabin-boy, Captain, Commodore, and Vice-Admiral, and the Grand Master, or presiding officer, was called the Admiral. Out of this society there sprang, in 1745, another, which was called the Knights and Ladies of the Anchor, which is said to have been somewhat more refined in its character, although for the most part it preserved the same formulary of reception.
Two years afterward, in 1747, the Chevalier Beauchaine, a very zealous Masonic adventurer, and the Master for life of a Parisian Lodge, instituted an androgynous society, or system of men and women, under the name of the Ordre des Fendeurs, or the Order of Wood-Cutters, whose ceremonies were borrowed from those of the well-known political society of the Carbonari. All parts of the ritual had a reference to the sylvan vocation of wood-cutting, just as that of the Carbonari referred to coal-burning. The place of meeting was called a wood-yard, and was supposed to be situated in a forest; the presiding officer was styled Pére Maître, which might be idiomatically interpreted as Goodman Maser; and the members were designated as cousins, a practice evidently borrowed from the Carbonari.

The reunions of the Wood-Cutters enjoyed the prestige of the highest fashion in Paris; and the society became so popular that ladies and gentlemen of the highest distinction in France united with it, and membership was considered an honor which no rank, however exalted, need disdain. It was consequently succeeded by the institution of many other and similar androgynous societies, the very names of which it would be tedious to enumerate (see Clavel's History, pages lll-2).

Out of al1 these societies-which resembled Freemasonry only in their secrecy, their benevolence, and a sort of rude imitation of a symbolic ceremonial --at last arose the true Lodges of Adoption, which did far claimed a connection with and a dependence on Freemasonry as that Freemasons alone were admitted among their male members-a regulation which did not prevail in the earlier organizations.

It was about the middle of the eighteenth century that the Lodges of Adoption began to attract attention in France, whence they speedily spread into other countries of Europo-into Germany, Poland, and even Russia; England alone, always conservative to a faut, steadily refusing to take any cognizance of them.

The Freemasons, says Clavel in his History (page 112), embraced them with enthusiasm as a practicable means of giving to their wives and daughters some share of the pleasures which they themselves enjoyed in their mystical assemblies. This, at least, may be said of them, that they practiced with commendable fidelity and diligence the greatest of the Masonic virtues, and that the banquets and balls which always formed an important part of their ceremonial were distinguished by numerous acts of charity.

The first of these Lodges of which we have any notice was that established in Paris, in the year 1760, by the Count de Bemouville. Another was instituted at Nijmegen, in Holland, in 1774, over which the Prince of Waldeck and the Princess of Orange presided. In 1775 the Lodge of Saint Antoine, at Paris, organized a dependent Lodge of Adoption, of which the Duchess of Bourbon was installed as Grand Mistress and the Duke of Chartres, then Grand Master of French Freemasonry, conducted the business.

In 1777 there was an Adoptive Lodge of La Candeur, or Frankness, over which the Duchess of Bourbon presided, assisted by such noble ladies as the Duchess of Chartres, the Princess Lamballe, and the Marchioness de Genlis; and we hear of another governed by Madame Helvetius, the wife of the il1ustrious philosopher; so that it will be perceived that fashion, wealth, and literature combined to give splendor and influence to this new order of Female Freemasonry.

At first the Grand Orient of France appears to have been unfavorably disposed to these imitation pseudo Masonic and androgynous associations, but at length they became so numerous and so popular that a persistence in opposition would have evidently been impolitic, if it did not actually threaten to be fatal to the interests and permanence of the Masonic Institution. The Grand Orient, therefore, yielded its objections, and resolved to avail itself of that which it could not suppress. Accordingly, on the 10th of June, 1774, it issued an Edict by which it assumed the protection and control of the Lodges of Adoption. Rules and regulations were provided for their government, among which were two: first, that no males except regular Freemasons should be permitted to attend them; and, secondly, that each Lodge should be placed under the charge and held under the sanction of some regularly constituted Lodge of Freemasons, whose Master, or in his absence, his deputy, should be the presiding officer, assisted by a female President or Mistress; and such has since been the organization of al1 Lodges of Adoption.

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

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

1. Apprentice, or Female Apprentice.
2. Compagnonne, or Craftswoman.
3. Maîtresse, or Mistress.
4. Parfaite Maçonne, or Perfect Masoness.

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

There was a Fifth Degree added in1817-by some modern writers called Female elect-Sublime Dame Ecossaise, or Sovereign I1ustrious Scottish Dame, but it seems to be a recent and not generally adopted innovation. At all events, it constituted no part of the original Rite of Adoption. The First, or Female Apprentice's Degree, is simply preliminary in its character, and is intended to prepare the Candidate for the more important lessons which she is to receive in the succeeding Degrees. She is presented with an apron and a pair of white kid gloves. The apron is given with the following charge, in which, as in all the other ceremonies of the Order, the Masonic system of teaching by symbolism is followed:

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

On receiving the gloves, the candidate is thus addressed:

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

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

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

sisters, having been repulsed from our meetings, would have the right to think us unjust; but with what satisfaction do you learn to-day that Freemasonry is the school of propriety and of virtue, and that by its laws we restrain the weaknesses that degrade an honorable man, in order to return to your side more worthy of your confidence and of your sincerity. However, whatever pleasure these sentiments have enabled us to taste, we have not been able to fill the void that your absence left in our midst ; and I confess, to your glory, that it was time to invite into our societies some sisters who, while rendering them more respectable will ever make of them pleasures and delights. We call our Lodges Temples of Virtue, because we endeavor to practice it. The mysteries which we celebrate therein are the grand art of conquering the passions and the oath that we take to reveal nothing is to prevent self-love and pride from entering at all into the good which we ought to do. The beloved name of Adoption tells you sufficiently that we choose you to share the happiness that we enjoy, in cultivating honor and charity. It is only after a careful examination that we have wished to share it with you. Now that you know it we are convinced that the light of wisdom will illumine all the actions of your life, and that you will never forget that the more valuable things are the greater is the need to preserve them. It is the principle of silence that we observe, it should be inviolable.

May the God of the Universe who hears us vouchsafe to give us strength to render it so." Throughout this Charge it will be seen that there runs a vein of gallantry, which gives the true secret of the motives which led to the organization of the society, and which, however appropriate to a Lodge of Adoption, would scarcely be in place in a Lodge of the legitimate Order.
In the Second Degree, or that of Compagnonne, or Craftswoman, corresponding to our Fellow Craft, the Lodge is made the symbol of the Garden of Eden, and the candidate passes through a mimic representation of the temptation of Eve, the fatal effects of which, culminating in the deluge and the destruction of the human race, are impressed upon her in the lecture or catechism.

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

This dignitary reproaches her with her fault, but finally, With the consent of the Brethren and sisters Present, he pardons her in the merciful spirit of the Institution, on the condition that she will take a vow to extend hereafter the same clemency to others.

All of this is allegorical and very pretty, and it cannot be denied that on the sensitive imaginations of females such ceremonies must produce a manifest impression. But it is needless to say that it is nothing like Freemasonry.

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

dissimilar, but of that mode of teaching by symbols and allegories which is its peculiar characteristic.

The Fourth Degree, or that of Perfect Masoness, corresponds to no Degree in legitimate Freemasonry.

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

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

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

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

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

The Fourth Degree, being the summit of the Rite of Adoption, is furnished with a Table Lodge, or the ceremony of a banquet, which immediately succeeds the dosing of the Lodge, and which, of course, adds much to the social pleasure and nothing to the instructive character of the Rite.

Here, also, there is a continued imitation of the ceremonies of the Masonic Institution as they are practiced in France, where the ceremoniously conducted banquet, at which Freemasons only are present, is always an accompaniment of the Master's Lodge. Thus, as in the banquets of the regular Lodges of the French Rite, the members always use a symbolical language by which they designate the various implements of the table and the different articles of food and drink, calling, for instance, the knives swords, the forks pickaxes, the dishes materials, and bread a rough ashlar (see Clavel's History, page 30).

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

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

The orthodox: Masonic idea that the Lodge is a symbol of the world is here retained, and the four sides of the hall are said to represent the four continents-the entrance being called Europe, the right side Africa, the left America, and the extremity, in which the Grand Master and Grand Mistress are seated, Asia. There are statues representing Wisdom, Prudence, Strength, Temperance, Honor, Charity, Justice, and Truth. The members are seated along the sides in two rows, the ladies occupying the front one, and the whole is rendered as beautiful and attractive as the taste can make it (Recueil Précieuz, page 24).

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

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

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

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

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

Of the various trials of Virtue and fortitude to which she was subjected, there was one which made a deep impression, not only on the fair recipient, but on the whole assembled company. Four boxes were placed, one before each of the male officers.

The candidate was told to open them, which she did, and from the first and second drew faded flowers, and soiled ribbons and laces, which being placed in an open vessel were instantly consumed by fire, as an emblem of the brief duration of such objects.

From the third she drew an apron, a blue silk scarf, and a pair of gloves, and from the fourth a basket containing the working tools in silver gilt. She was then conducted to the altar, where,

on opening a fifth box, several birds which had been confined in it escaped, which was intended to teach her that liberty is a condition to which all men are entitled, and of which no one can be deprived without injustice. After having taken the vow, she was instructed in the modes of recognition, and having been clothed with the apron, scarf, and gloves, and presented with the implements of the Order, she received from the Grand Mistress an esoteric explanation of all these emblems and ceremonies. Addresses were subsequently delivered by the Orator and Oratrix, an ode was sung, the poor or alms box was handed round, and the labors of the Lodge were then closed.

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

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

Lady Morgan, in her description of the Masonic fête, says that when she arrived at the Hotel la Villette, where the Lodge was held, she found a large concourse of distinguished persons ready to take part in the ceremonies. Among these were Prince Paul of Wurtemberg, the Count de Cazes, elsewhere distinguished in Freemasonry, the celebrated Denon, the Bishop of Jerusalem, and the illustrious actor Talma.

The business of the evening commenced with an installation of the officers of a sister Lodge, after which the candidates were admitted.

Lady Morgan describes the arrangements as presenting, when the doors were opened, a spectacle of great magnificence.

A profusion of crimson and gold, marble busts, a decorated throne and altar, an abundance of flowers, and incense of the finest odor which filled the air, gave to the whole a most dramatic and scenic effect. Music of the grandest character mingled its harmony with the mysteries of initiation, which lasted for two hours, and when the Lodge was closed there was an adjournment to the hall of refreshment, where the ball was opened by the Grand Mistress with Prince Paul of Wurtemberg.

Lady Morgan, upon whose mind the ceremony appears to have made an impression, makes one remark worthy of consideration: "That so many women," she says, "young and beautiful and worldly, should never have revealed the secret, is among the miracles which the much distrusted sex are capable of working." In fidelity to the Vow of Secrecy, the Female Freemasons of the Adoptive Rite have proved themselves fully equal to their brethren of the legitimate Order.

Notwithstanding that Adoptive Freemasonry has found an advocate in no less distinguished a writer than Chemin Dupontés, who, in the Encyclopédie Maçonnique, calls it "a luxury in Freemasonry, and a pleasant relaxation which cannot do any harm to the true mysteries which are practiced by men alone," it has been very generally condemned by the most celebrated of French, German, English, and American Freemasons. Chemin Dupontés, by the way, published in 1819-25 his Encyclopédie Maçonnique or Masonic Encyclopedia at Paris in four volumes. Gaedicke, in the Freimaurer Lezicon, or Dictionary for the Freemason, speaks lightly of it as established on insufficient grounds, and expresses his gratification that the system no longer exists in Germany.

Thory, in his History of the Foundation of the Grand Orient (page 361), says that the introduction of Adoptive Lodges was a consequence of the relaxation of Masonic discipline;

and he asserts that the permitting of women to share in mysteries which should exclusively belong to men. is not in accordance with the essential principles of the Masonic Order. The Abbé Robin, the author of an able work entitled Recherches sur les initiations, Anciennes et Modernes, or Inquiries upon Ancient and Modern initiations, maintains on Page 15 that the custom of admitting women into Masonic assemblies will perhaps be, at some future period, the cause of the decline of Freemasonry in France. The prediction is not, however, likely to come to pass; for while legitimate Freemasonry has never been more popular or prosperous in France than it is at this day, it is the Lodges of Adoption that appear to have declined.

Other writers in various countries have spoken in similar terms, so that it is beyond a doubt that the general sentiment of the Fraternity is against this system of Female Freemasonry. Lenning is however, more qualified in his condemnation, and says, in his Encycloadie der Freimaurerei, or Freemason's Encyclopedia, that while leaving it undecided whether it is prudent to hold assemblies of women with ceremonies which are called Masonic, yet it is not to be denied that in these Lodges of women a large amount of charity has been done.

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

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

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

3. Maçonnerie d'Adoption pour les Femmes, or The Freemasonry of Adoption for Women, contained in the second part of E. J. Chappron's Necessaire Maçonnique, or Essential Freemasonry, and printed at Paris in 1817. This is valuable because it is the first ritual that contains the Fifth Degree.

4. La Franc-Maçonnerie des Femmes, or The Freemasonry of Women. This work, which is by Charles Monselet, is of no value as a ritual, being simply a tale founded on circumstances connected with Adoptive Freemasonry.

In Italy, the Carbonari, or Wood Burners, a secret political society, imitated the Freemasons of France in instituting an Adoptive Rite, attached to their own association. Hence, an Adoptive Lodge was founded at Naples in the beginning of the nineteenth century, over which presided that friend of Freemasonry, Queen Caroline, the wife of Ferdinand II. The members were styled Giardiniere, or Female Gardeners ; and they called each other Cugine, or Female Cousins, in imitation of the Carbonari, who were recognized as Buoni Cugini, or Good Cousins. The Lodges of Giardiniere flourished as long as the Grand Lodge of Carbonari existed at Naples (see also Eastern Star, and Adoptive Freemasonry, American).

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ADONIS, MYSTERIES OF

An investigation of the Mysteries of Adonis peculiarity claims the attention of the Masonic student. First, because, in their symbolism and in their esoteric doctrine, the religious object for which they were instituted, and the mode in which that object is attained they bear a nearer analogical resemblance to the Institution of Freemasonry than do any of the other mysteries or systems of initiation of the ancient world. Secondly, because their chief locality brings them into a very close connection with the early history and reputed origin of Freemasonry. These ceremonies were principally celebrated at Byblos, a city of Phoenicia,

whose Scriptural name was Gebal, and whose inhabitants were the Giblites or Gebalites, who are referred to in the First Book of Kings (v; 18), as being the stone-squares employed by King Solomon in building the Temple (see Gebal and Giblin). Henee there must have evidently been a very intimate connection, or at least certainly a very frequent intercommunication, between the workmen of the first Temple and the inhabitants of Byblos, the seat of the Adonisian Mysteries, and the place whence the worshipers of that Rite were spread over other regions of country.

These historical circumstances invite us to an examination of the system of initiation which was practiced at Byblos, because we may find in it something that was probably suggestive of the symbolic system of instruction which was subsequently so prominent a feature in the system of Freemasonry.

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

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

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

It is evident that Bion referred the contest of Venus and Proserpine for Adonis to a period subsequent to his death, from the concluding lines, in which he says:

"The Muses, too, lament the son of Cinyras, and invoke him in their song; but he does not heed them, not because he does not wish, but because Proserpine will not release him." This was, indeed, the favorite form of the myth, and on it was framed the symbolism of the ancient mystery. But there are other Grecian mythologies that relate the tale of Adonis differently. According to these, he was the product of the incestuous connection of Cinyras and his daughter Myrrha. Cinyras subsequently, on discovering the crime of his daughter, pursued her with a drawn sword, intending to kill her.

Myrrha entreated the gods to make her invisible, and they changed her into a myrrh tree. Ten months after the myrrh tree opened, and the young Adonis was born. This is the form of the myth that has been adopted by the poet Ovid, who gives it with all its moral horrors in the Tenth Book (lines 298-559) of his Metamorphoses.

Venus, who was delighted with the extraordinary beauty of the boy, put him in a coffer or chest, unknown to all the gods, and gave him to Proserpine to keep and to nurture in the under world. But Proserpine had no sooner beheld him than she became enamored of him and refused, when Venus applied for him, to surrender him to her rival. The subject was then

referred to Jupiter, who decreed that Adonis should have one-third of the year to himself, should be another third with Venus, and the remainder of the time with Proserpine. Adonis gave his own portion to Venus, and lived happily with her till, having offended Diana, he was killed by a wild boar.

The mythographer Pharnutus gives a still different story, and says that Adonis was the grandson of Cinyras, and fled with his father, Ammon, into Egypt, whose people he civilized, taught them agriculture, and enacted many wise laws for their government. He subsequently passed over into Syria, and was wounded in the thigh by a wild boar while hunting on Mount Lebanon.

His wife, Isis, or Astarte, and the people of Phoenicia and Egypt, supposing that the wound was mortal, profoundly deplored his death. But he afterward recovered, and their grief was replaced by transports of joy.

All the myths, it wi1l be seen, agree in his actual or supposed death by violence, in the grief for his loss, in his recovery or restoration to life, and in the consequent joy thereon. On these facts are founded the Adonisian mysteries which were established in his honor.

While, therefore, we may grant the possibility that there was originally some connection between the Sabean worship of the sun and the celebration of the Adonisian festival, we cannot forget that these mysteries, in common with all the other sacred initiations of the ancient world, had been originally established to promulgate among the initiates the once hidden doctrine of a future life.

The myth of Adonis in Syria, like that of Osiris in Egypt, of Atys in Samothrace, or of Dionysus in Greece, presented, symbolically, the two great ideas of decay and restoration. This doctrine sometimes figured as darkness and light, sometimes as winter and summer, sometimes as death and life, but always maintaining, no matter what was the framework of the allegory, the inseparable ideas of something that was lost and afterward recovered, as its interpretation, and so teaching, as does Freemasonry at this day, by a similar system of allegorizing, that after the death of the body comes the eternal life of the soul. The inquiring Freemason will thus readily see the analogy in the symbolism that exists between Adonis in the Mysteries of the Gebalites at Byblos and Hiram the Builder in his own Institution.

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ADOPTION MASONIC

The adoption by the Lodge of the child of a Freemason is practiced with peculiar ceremonies in some of the French and German Lodges, and has been introduced, but not with the general approval of the Craft, into one or two Lodges of this country.

Clavel, in his Histoire Pittoresque de la Franc-Maçonnerie, meaning in French The Picturesque History of Freemasonry (page 40, third edition), gives the following account of the ceremonies of Adoption :

"It is a custom, in many Lodges, when the wife of a Freemason is near the period of her confinement, for the Hospitaller, if he is a physician, and if not, for some other Brother who is, to visit her, inquire after her health, in the name of the Lodge, and to offer her his professional services, and even pecuniary aid if he thinks she needs it.

Nine days after the birth of her child, the Master and Wardens call upon her to congratulate her on the happy event. If the infant is a boy, a special communication of the Lodge is convened for the purpose of proceeding to its adoption.

The hall is decorated with flowers and foliage, and censers are prepared for burning incense. Before the commencement of labor, the child and its nurse are introduced into an anteroom.

The Lodge is then opened, and the Wardens, who are to act as godfathers, repair to the infant at the head of a deputation of five Brethren. The chief of the deputation, then addressing the nurse, exhorts her not only to watch over the health of the child that has been intrusted to her care, but also to cultivate his youthful intellect, and to instruct him with truthful and sensible conversation. The child is then taken from the nurse, placed by its father upon a cushion, and carried by the deputation into the Lodge room. The procession advances beneath an arch of foliage to the pedestal of the east, where it halts while the Master and Senior Warden rehearse this dialogue: '"Whom bring you here, my Brethren? says the Master to the godfathers.

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

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

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

"The Master then descends from his seat, approaches the Louveteau or Lewis, for such is the appellation given to the son of a Freemason, and extending his hands over its head, offers up a prayer that the child may render itself worthy of the love and care which the Lodge intends to bestow upon it.

He then casts incense into the censers, and pronounces the Apprentice's obligation, which the godfathers repeat after him in the name of the Louveteau.

Afterwards he puts a white apron on the infant, proclaiming it to be the adopted child of the Lodge, and causes this proclamation to be received with honors.

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

"The adoption of a Louveteau binds all the members of the Lodge to watch over his education, and subsequently to aid him, if it be necessary, in establishing himself in life. A circumstantial account of the ceremony is drawn up, which having been signed by all the members is delivered to the father of the child.

This document serves as a Dispensation, which relieves him from the necessity of passing through the ordinary preliminary examinations when, at the proper age, he is desirous of participating in the labors of Freemasonry. He is then only required to renew his obligations." Louveteau in French with Lewis in English, mean the same. Two meanings may be applied to each of the words in both countries. Among members of the trade as distinct from Brethren of the Craft, a Louveteau or Lewis means a wedge of iron or steel to support a stone when raising it, a chain or rope being attached to the wedge which grips a place cut for it in the stone.

The words Louveteau and Lewis are thus applied to sons of Freemasons as supports of their fathers.
In the United States, the ceremony has been practiced by a few Lodges, the earliest instance being that of Foyer Maçonnique Lodge of New Orleans, in 1859.

The Supreme Council for the Southern Jurisdiction, Ancient and Accepted Scottish Rite, has published the ritual of Masonic Adoption for the use of the members of that Rite. This ritual under the title of offices of Masonic Baptism, Reception of a Louveleau and Adoption, is a very beautiful one, and is the composition of Brother Albert Pike. It is scarcely necessary to

say that the word Baptism there used has not the slightest reference to the Christian sacrament of the same name (see Lewis).

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ADOPTIVE FREEMASONRY, AMERICAN

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

1. Jephthah`s Daughter, or the Daughter's Degree.
2. Ruth, or the Widow's Degree.
3. Esther, or the Wife's Degree.
4. Martha or the Sister's Degree.
5. Electa, or the Christian Martyr's Degree.

The whole assemblage of the five degrees was called the Eastern Star.

The objects of this Rite, as expressed by the framer, were "to associate in one common bond the worthy wives, widows, daughters, and sisters of Freemasons, so as to make their adoptive privileges available for all the purposes contemplated in Freemasonry; to secure to them the advantages of their claim in a moral, social, and charitable point of view, and from them the performance of corresponding duties." Hence, no females but those holding the above recited relations to Freemasons were eligible for admission.

The male members were called Protectors; the female, Stellae; the reunions of these members were styled Constellations; and the Rite was presided over and governed by a Supreme Constellation. There is some ingenuity and even beauty in many of the ceremonies, although it is by no means equal in this respect to the French Adoptive system.

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

It has, however, gained much growth under the name of The Eastern Star. Brother Albert Pike has also printed, for the use of Scottish Rite Freemasons, The Masonry of Adoption.

It is in seven degrees, and is a translation from the French system, but greatly enlarged, and is far superior to the original.

The last phrase of this Female Freemasonry to which our attention is directed is the system of androgynous degrees which are practiced to some extent in the United States.

This term androgynous is derived from two Greek words, a man, and a woman, and it is equivalent to the English compound, masculo-feminine. It is applied to those side degrees which are conferred on both males and females.

The essential regulation prevailing in these degrees, is that they can be conferred only on Master Masons, and in some instances only on Royal Arch Masons, and on their female relatives, the peculiar relationship differing in the various degrees.

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

In some parts of the United States these degrees are very popular, while in other places they are never practiced, and are strongly condemned as modern innovations.

The fact is, that by their friends as well as their enemies these so-called degrees have been greatly misrepresented. When females are told that in receiving these degrees they are admitted into the Masonic Order, and are obtaining Masonic information, under the name of Ladies' Freemasonry, they are simply deceived. When a woman is informed that, by passing through the brief and unimpressive ceremony of any one of these degrees, she has become a Freemason, the deception is still more gross and inexcusable. But it is true that every woman who is related by ties of consanguinity to a Master Mason is at all times and under all circumstances peculiarly entitled to Masonic protection and assistance.

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

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ADOPTIVE FREEMASONRY, EGYPTIAN

A system invented by Cagliostro (see Cagliostro).

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ADORATION

The act of paying divine worship. The Latin word adorare is derived from ad, to, and os, oris, the mouth, and we thus etymologically learn that the primitive and most general method of adoration was by the application of the fingers to the mouth.

Hence we read in Job (xxxi, 26). "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judges; for I should have denied the God that is above." Here the mouth kissing the hand is equal in meaning and force to adoration, as if he had said, If I have adored the sun or the moon.
This mode of adoration is said to have originated among the Persians, who, as worshipers of the sun, always turned their faces to the east and kissed their hands to that luminary. The gesture was first used as a token of respect to their monarchs, and was easily transferred to objects of worship. Other additional forms of adoration were used in various countries, but in almost all of them this reference to kissing was in some degree preserved.

It is yet a practice of quite common usage for Orientals to kiss what they deem sacred or that which they wish to adore---as, for example, Wailing Place of the Jews at Jerusalem, the nearest wall to the Temple where they were permitted by the Mahommedans to approach and

on which their tears and kisses were affectionately bestowed before the British General Allenby, took possession of the city in the World War and equalized the rights of the inhabitants.

The marble toes of the statue of Saint Peter in the Cathedral of Saint Peter's at Rome have been worn away by the kissings of Roman Catholics and have been replaced by bronze.

Among the ancient Romans the act of adoration was thus performed: The worshiper, having his head covered, applied his right hand to his lips, thumb erect, and the forefinger resting on it, and then, bowing his head, he turned round from right to left. Hence, Lucius Apuleius, a Roman author, born in the first century, in his Apologia sive oratio de magia, a defense against the charge of witchcraft, uses the expression to apply the hand to the lips, manum labris admovere, to express the act of adoration.

The Grecian mode of adoration differed from the Roman in having the head uncovered, which practice was adopted by the Christians. The Oriental nations cover the head, but uncover the feet.
They also express the act of adoration by prostrating themselves on their faces and applying their foreheads to the ground.

The ancient Jews adored by kneeling, sometimes by prostration of the whole body, and by kissing the hand. This act, therefore, of kissing the hand was an early and a very general symbol of adoration.

But we must not be led into the error of supposing that a somewhat similar gesture used in some of the high degrees of Freemasonry has any allusion to an act of worship. It refers to that symbol of silence and secrecy which is figured in the statues of Harpocrates, the god of silence.

The Masonic idea of adoration has been well depicted by the medieval Christian painters, who represented the act by angels prostrated before a luminous triangle.

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ADVANCED

This word has two technical meanings in Freemasonry.

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

2. However, this use of the term is by no means universal, and the word is peculiarly applied to the initiation of a candidate into the Mark Degree, which is the fourth in the modification of the American Rite.

The Master Mason is thus said to be "advanced to the honorary degree of a Mark Master," to indicate either that he has now been promoted one step beyond the degrees of Ancient Craft Freemasonry on his way to the Royal Arch, or to express the fact that he has been elevated from the common class of Fellow Crafts to that higher and more select one which, according to the traditions of Freemasonry, constituted, at the first Temple, the class of Mark Masters (see Mark Master).

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ADVANCEMENT HURRIED

Nothing can be more certain than that the proper qualifications of a Candidate for admission into the mysteries of Freemasonry, and the necessary proficiency of a Freemason who seeks advancement to a higher degree, are the two great bulwarks which are to protect the purity and integrity of our Institution. Indeed, we know not which is the more hurtful-to admit an applicant who is Unworthy, or to promote a candidate who is ignorant of his first lessons. The one affects the externa1, the other the internal character of the Institution. The one brings discredit upon the Order among the profane, who already regard us, too often, with suspicion and dislike; the other introduces ignorance and incapacity into our ranks, and dishonors the science of freemasonry in our own eyes. The one covers our walls with imperfect and worthless stones, which mar the outward beauty and impair the strength of our temple the other fills our interior apartments with confusion and disorder, and leaves the edifice, though externally strong, both inefficient and inappropriate for its destined uses.

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

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

But the candidate who by slow and painful steps has proceeded through each apartment of our mystic Temple, from its porch to its sanctuary, pausing in his progress to admire the beauties and to study the uses of each, learning, as he advances, line upon line, and precept upon precept, is gradually and almost imperceptibly imbued with so much admiration of the Institution, so much love for its principles, so much just appreciation of its design as a conservator of divine truth, and an agent of human civilization, that he is inclined, on beholding, at last, the whole beauty of the finished building, to exclaim, as did the wondering Queen of Sheba: "A Most Excellent Master must have done all this!"

The usage in many jurisdictions of the United States, when the question is asked in the ritual whether the candidate has made suitable proficiency in his preceding degree, is to reply, "Such as time and circumstances would permit." We have no doubt that this was an innovation originally invented to evade the law, which has always required a due proficiency. To such a question no other answer ought to be given than the positive and unequivocal one that "He has." Neither lime nor circumstances of candidate should be permitted to interfere with his attainment of the necessary knowledge, nor excuse its absence. This, with the wholesome rule, very generally existing, which requires an interval between the conferring of the degrees, would go far to remedy the evil of too hurried and unqualified advancement of which all intelligent Freemasons are now complaining.

After these views of the necessity of a careful examination of the claims of a candidate for advancement in Freemasonry, and the necessity, for his own good as well as that of the Order, that each one should fully prepare himself for this promotion, it is proper that we should next inquire into the laws of Freemasonry, by which the wisdom and experience of our

predecessors have thought proper to guard as well the rights of those who claim advancement as the interests of the Lodge which is called upon to grant it. This subject has been so fully treated in Mackey's Text Book of Masonic Jurisprudence that we shall not hesitate to incorporate the views in that work into the present article.

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

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

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

The modern ritual sustains this doctrine, by requiring that the candidate, as a qualification in passing onward, shall have made suitable proficiency in the preceding degree. This is all that the general law prescribes. Suitable proficiency must have been attained, and the period in which that condition will be acquired must necessarily depend on the mental capacity of the candidate. Some men will become proficient in a shorter time than others, and of this fact the Master and the Lodge are to be the judges.

An examination should therefore take place in open Lodge, and a ballot immediately following will express the opinion of the Lodge on the result of that examination, and the qualification of the candidate. Such ballot, however, is not usual in Lodges under the English Constitution.

Several modern Grand Lodges, looking with disapprobation on the rapidity with which the degrees are sometimes conferred upon candidates wholly incompetent, have adopted special regulations, prescribing a determinate period of probation for each degree.

Thus the Grand Lodge of England requires an interval of not less than four weeks before a higher degree can be conferred. This, however, is a local law, to be obeyed only in those jurisdictions in which it is in force. The general law of Freemasonry makes no such determinate provision of time, and demands only that the candidate shall give evidence of suitable proficiency.

2. What number of black balls is necessary to constitute a rejection ? Here we are entirely without the guidance of any express law, as all the Ancient Constitutions are completely silent upon the subject. It would seem, however, that in the advancement of an Apprentice or Fellow Craft, as well as in the election of a profane, the ballot should be unanimous. This is strictly in accordance with the principles of Freemasonry, which require unanimity in admission, lest improper persons be intruded, and harmony impaired.

Greater qualifications are certainly not required of a profane applying for initiation than of an initiate seeking advancement; nor can there be any reason why the test of those qualifications should not be as rigid in the one case as in the other. It may be laid down as a rule, therefore,

that in all cases of balloting for advancement in any of the degrees of Freemasonry, a single black ball will reject.

3. What time must elapse, after a first rejection, before the Apprentice or Fellow Craft can renew his application for advancement to a higher degree ? Here, too, the Ancient Constitutions are silent, and we are left to deduce our opinions from the general principles and analogies of Masonic law. As the application for advancement to a higher degree is founded on a right enuring to the Apprentice or Fellow Craft by virtue of his reception into the previous degree---that is to say, as the Apprentice, so soon as he has been initiated, becomes invested with the right of applying for advancement to the Second Degree---it seems evident that, as long as he remains an Apprentice in good standing, he continues to be invested with that right.

Now, the rejection of his petition for advancement by the Lodge does not impair his right to apply again, because it does not affect his rights and standing as an Apprentice; it is simply the expression of the opinion that the Lodge does not at present deem him qualified for further progress in Freemasonry.

We must never forget the difference between the right of applying for advancement and the right of advancement. Every Apprentice possesses the former, but no one can claim the latter until it is given to him by the unanimous vote of the Lodge. As, therefore, this right of application or petition is not impaired by its rejection at a particular time, and as the Apprentice remains precisely in the same position in his own degree, after the rejection, as he did before, it seems to follow, as an irresistible deduction, that he may again apply at the next regular communication, and, if a second time rejected, repeat his applications at all future meetings. The Entered Apprentices of a Lodge are competent, at all regular communications of their Lodge, to petition for advancement. Whether that petition shall be granted or rejected is quite another thing, and depends altogether on the favor of the Lodge. What is here said of an Apprentice, in relation tn advancement to the Second Degree, may be equally said of a Fellow Craft in reference to advancement to the Third Degree.

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

"This appears to be a singular decision of Masonic law. If the reasons which prevent the advancement of an Apprentice or Fellow Craft to a higher degree are of such a nature as to warrant the delay of one year, it is far better to prefer charges against the petitioner, and to give him the opportunity of a fair and impartial trial. In many cases a candidate for advancement is retarded in his progress from an opinion, on the part of the Lodge, that he is not yet sufficiently prepared for promotion by a knowledge of the preceding degree ---an objection which may sometimes be removed before the recurrence of the next monthly meeting.

In such a case, a decision like that of the Grand Lodge of California would be productive of manifest injustice. It is, therefore, a more consistent rule, that the candidate for advancement has a right to apply at every regular meeting, and that whenever any moral objections exist to his taking a higher degree, these objections should be made in the form of charges, and their truth tested by an impartia1 trial. To this, too, the candidate is undoubtedly entitled, on all the principles of justice and equity."

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ADYTUM

The most retired and secret part of the ancient temples, into which the people were not permitted to enter, but which was accessible to the priests only, was called the adytum. Hence the derivation of the word from the Greek privative prefix a, and, to enter = that which is not to be entered. In the adytum was generally to be found a or tomb, or some relics or sacred images of the god to whom the temple was consecrated. It being supposed that temples owed their origin to the superstitious reverence paid by the ancients to their deceased friends, and as most of the gods were men who had been deified on account of their virtues, temples were, Perhaps, at first only stately monuments erected in honor of the dead. Thus the interior of the temple was originally nothing more than a cavity regarded as a Place for the reception of a person interred, and in it was to be found the ,or coffin, the T…os, or tomb, or, among the Scandinavians, the barrow or mound grave. In time, the statue or image of a god took the place of the coffin; but the reverence for the spot as one of peculiar sanctity remained, and this interior part of the temple became, among the Greeks, the ....or Chapel, among the Romans the adytum, or forbidden place, and among the Jews the kodesh hakodashim, the Holy of Holies (see Holy of Holies). "The sanctity thus acquired, " says Dudley (Naology, page 393), "by the Cell of interment might readily and with propriety be assigned to any fabric capable of containing the body of the departed friend, or the relic, or even the symbol, of the presence or existence of a divine personage." Thus it has happened that there was in every ancient temple an adytum or most holy place.

The adytum of the small temple of Pompeii is still in excellent preservation. It is carried some steps above the level of the main building, and, like the Jewish sanctuary, is without light.

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AENEID

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

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

"Near at hand there chanced to be sloping ground crested by trees and with a myrtle rough with spear like branches. Unto it I came. There I strove to tear from the earth its forest growth of foliage that the altars I might cover with the leafy boughs. But at that I saw a dreadful wonder, marvelous to tell.

That tree when torn from the soil, as its rooted fibers were wrenched asunder, distilled black blood in drops and gore smeared the ground. My limbs shook with cold terror and the chill veins froze with fear.

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

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

"Then indeed, depressed with perplexing fear at heart, was I stunned. On end stood my hair, to my jaws clung my tongue. This Polydore unhappy Priam formerly had sent in secrecy with a great weight of gold to be stored safely with the King of Thrace when Priam began to distrust the arms of Troy and saw the city blocked up by close siege.

The King of Thrace, as soon as the power of the Trojans was crushed and gone their fortune, broke every sacred bond, killed Polydore and by violence took his gold. Cursed greed of gold, to what don't thou not urge the hearts of men! When fear left my bones I reported the warnings of the gods to our chosen leaders and especially to my father, and their opinion asked. All agreed to quit that accursed country, abandon the corrupt associations, and spread our sails to the winds. Thereupon we renewed funeral rites to Polydore. A large hill of earth was heaped for the tomb. A memorial altar was reared to his soul and mournfully bedecked with grey wreaths and gloomy cypress. Around it the Trojan matrons stood with hair disheveled according to the custom. We offered the sacrifices to the dead, bowls foaming with warm milk, and goblets of the sacred blood. We gave the soul repose in the grave, and with loud voice addressed to him the last farewell."

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

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AEON

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

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AERA ARCHITECTONICA

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

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AFFILIATE, FREE

The French gave the name of Free Affiliates to those members of a Lodge who are exempted from the payment of dues, and neither hold office nor vote. These Brethren are known among English-speaking Freemasons as honorary members. There is a quite common use of Affiliate in Lodges of the United States to designate one who has joined a Lodge by demit.

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AFFILIATED FREEMASON

A Freemason who holds membership in some Lodge. The word affiliation in Freemasonry is akin to the French affilier, which Richelet, Dictionnaire de la langue Française, Dictionary of the French Language, defines, "to communicate to any one a participation in the spiritual benefits of a religious order," and he says that such a communication is called an affiliation.

The word, as a technical term, is not found in any of the old Masonic writers, who always use admission instead of affiliation.

There is no precept more explicitly expressed in the Ancient Constitutions than that every Freemason should belong to a Lodge. The foundation of the law which imposes this duty is to be traced as far back as the Regius Manuscript, which is the oldest Masonic document now extant, and of which the "Secunde poynt" requires that the Freemason work upon the workday as truly as he can in order to deserve his hire for the holiday, and that he shall "truly labor on his deed that he may well deserve to have his meed" (see lines 269-74). The obligation that every Freemason should thus labor is implied in all the subsequent Constitutions, which always speak of Freemasons as working members of the Fraternity, until we come to the Charges approved in 1722, which explicitly state that "every Brother ought to belong to a Lodge, and to be subject to its By-Laws and the General Regulations." Opportunity to resign one's membership should therefore involve a duty to affiliate.

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AFFIRMATION

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

The London Freemason's Quarterly (1828, page 28G) says that "a Quaker's affirmation is binding." This is not denied. The only question is whether it is admissible. Can the obligations be assumed in any but one way, unless the ritual be entirely changed?

Can any "man or body of men" at this time make such a change without affecting the universality of Freemasonry? Brother Chase (Masonic Digest, page 448) says that "Conferring the degrees on affirmation is no violation of the spirit of Freemasonry, and neither overthrows nor affects a landmark." In this he is sustained by the Grand Lodge of Maine (1823).

On the report of a Committee, concurred in by the Grand Lodge of Washington in 1883 and duly incorporated in the Masonic Code of that State (see the 1913 edition, page130), the following was adopted: "The solemn obligation required from all persons receiving the degrees may be made equally binding by either an oath or an affirmation without any change in the time-honored Landmarks. " A decision of the Grand Lodge of Rhode Island on November 13, 1867 (see also the1918 edition of the Constitution, General Regulations, etc., of that State, page 34) was to the effect that "An affirmation can be administered instead of an oath to any person who refuses, on conscientious grounds, to take the latter." But the other Grand Lodges which expressed an opinion on this subject-namely, those of Missouri, Tennessee, Kentucky, Delaware, Virginia, and Pennsylvania made an opposite decision.

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

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

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

There has been no change in the attitude of the Grand Lodge of Kentucky in the matter of affirmation. That State has required the candidate to take the obligation in the usual manner. Delaware reported that there had been no change in the approved decision adopted by the Grand Lodge in 1890 which is as follows: "An applicant who desires to affirm instead of swear to the obligation cannot be received." The Grand Lodge of Virginia allows the use of an affirmation, not by the written law, but by the decision of a Grand Master of that State.

In Pennsylvania a petitioner becomes a member of the Lodge by initiation and dues begin from that time. He may, if he desires, remain an Entered Apprentice Freemason, a member of the Lodge, or he may resign as such. There is only one way of making an Entered Apprentice, Fellow Craft, or Master Freemason, in this Jurisdiction, which is by use of the greater lights, without any equivocation, deviation, or substitution.

One decision of Grand Master Africa of Pennsylvania, on October 24, 1892, does not state precisely at what point the candidate for initiation refused to obey, and even the original letter written by Grand Master Africa does not show it.

Presumably the reference was in regard to the candidate's belief in a supreme Being, yet it covers other points as follows:

"After having been duly prepared to receive the First Degree in Freemasonry, a candidate refused to conform with and obey certain landmarks of the craft. This refusal disqualifies him from initiation in any Lodge in this jurisdiction, and you will direct your Secretary to make proper record thereof, and , to make report to the Grand Secretary accordingly.

Freemasonry does not proselyte. Those who desire its privileges must seek them of their own free will, and must accept and obey, without condition or reservation, all of its ancient usages, customs, and landmarks."

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

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AFRICA

Anderson (Constitutions, 1738, page195) has recorded that in 1735 Richard Hull, Esq., was appointed "Provincia1Grand Master at Gambay in West Africa," that in 1736 David Creighton, M.D., was appointed "Provincial Grand Master at Cape Coast, Castle in Africa," and that in 1737 Capt. William Douglas was appointed "Provincial Grand Master on the Coast of Africa and in the Islands of America, excepting such places where a Provincial Grand Master is already deputed." . However, in spite of these appointments having been made by the Grand Lodge of England, there is no trace of the establishment of any Lodges in West Africa until 1792, in which year a Lodge numbered 586 was constituted at Bulam, followed in 1810 by the Torridzonian Lodge at Cape Coast Castle. There have been, on the West Coast of Africa, Lodges Warranted by the Grand Lodge of England, or holding an Irish Warrant, as Lodge 197 at Calabar, founded in 1896, or under the Grand Lodge of Scotland, or by authority from Grand Bodies in Germany. In the Negro Republic of Liberia a Grand Lodge was constituted in 1867, with nine daughter Lodges subordinate to it, and with headquarters at Monrovia.

In the north of Africa there was founded the Grand Lodge of Egypt with headquarters at Cairo. Both Eng1and and Scotland have established District Grand Lodges in Egypt by consent of the former, While Italy, France, and Germany have organized Lodges at Alexandria, Cairo, Port Said and Suez.

In Algeria and Morocco French influence has been predominant, but in Tunis an independent Grand Lodge was established in 1881.

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

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

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

The Grand Orient of Belgium chartered a Lodge in 1912 at Elizabethville, in Northern Rhodesia. On the East Coast of the Dark Continent there were erected two Lodges at Nairobi, one of them being English and the other Scotch, and there was also established in 1903 an English Lodge at Zanzibar.

(See also the following references to other geographical divisions of Africa: Abyssinia, Algeria, Belgian Congo, British East Africa, Cape Colony, Cape Verde Islands, Egypt, Eritrea, French Guinea, German Southwest Africa, Liberia, Madagascar, Morocco, Mauritius, Nigeria, Nyasaland, Portuguese East Africa, Portuguese West Africa, Reunion Island, Rhodesia, Sierra Leone, St. Helena, Somaliland, Tripoli, Tunis and Uganda.)

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AFRICA

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

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AFRICA, GERMAN SOUTHWEST

See German Southwest Africa.

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AFRICAN ARCHITECTS, ORDER OF

Sometimes called African Builders; or in French, Architectes de l'Afrique; and in German, Afrikanische Bauherren.

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

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

But the Society which is the subject of the present article, although it assumed the name of the original African Architects, was of a very different character.

It may, however, be considered, as it was established only eleven years afterward, as a remodification of it.

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

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

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

First Temple
1. Apprentice.
2. Fellow Craft.
3. Master Mason.
Second Temple
4. Architect, or Apprentice of Egyptian Secrets. Thory (Acta Latomorum I, page 297) gives the ...title as Bosonien.
5. Initiate into Egyptian Secrets. Acta Latomorum (1, page 292) gives the title as Alethophile.
6. Cosmopolitan Brother.
7. Christian Philosopher. Thory calls this the Fourth Degree in his Acta Latomorum (1, page ....632).
8. Master of Egyptian Secrets.
9. Esquire of the Order.
10. Soldier of the Order.
ll. Knight of the Order.

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

The assemblies of the Brethren were called Chapters.

The central or superintending power was styled a Grand Chapter, and it was governed by the following twelve officers:

1. Grand Master.
2. Deputy Grand Master.
3. Senior Grand Warden.
4. Junior Grand Warden.
5. Drapier.
6. Almoner.
7. Tricoplerius, or Treasurer.
8. Graphiarius, or Secretary.
9. Seneschal.
10. Standard Bearer.

l1. Marshal.
12. Conductor.

Mackenzie says the Order was instituted between 1756 and 1767, under the patronage of Frederick II of Prussia, by Baucheren, and that the objects were chiefly historical but the ritual was a compound of Freemasonry, Christianity, Alchemy, and Chivalry. He quotes from its claims thus: "When the Architects were by wars reduced to a very small number, they determined to travel together into Europe, and there to form together new establishments. Many of them came to England with Prince Edward, son of Henry III, and were shortly afterward called into Scotland by Lord Stewart. They received the protection of King Ing of Sweden in l125; of Richard Coeur-de-Lion, King of England in l190; and of Alexander III of Scotland in 1284. " He further states that the Order came to an end in 1786, that the three last degrees conferred offices for life, that the Order possessed a large building for the Meetings of the Grand Chapter, containing a library, a museum, a chemical laboratory', and that for many, years they gave annually a gold medal of the value of fifty ducats for the best essay on the history of Freemasonry, Lenning does not mention any connection of Frederick the Great with the Order and Woodford is inclined to limit its activity to ten years, presumably from 1767, though he points out that it has been said to have had an existence into the year 1806. A claim has been made that it was but an enlargement of a Lodge in action at Hamburg in 1747, and the further assertion has been offered of the French origin of the Order. The names of the degrees have also been named as:

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

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

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

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

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AFRICAN BROTHER

One of the degrees of the Rite of the Clerks of Strict Observance, according to Thory (Acta Latorum 1, page 291), but it is not mentioned in other lists of the degrees of that Rite.

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AFRICAN BROTHERS

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

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AFRICAN BUILDERS

See African Architects

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AFRICAN LODGE

See Negro Lodges

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AGAPAE

The Agapae, or love feasts, were banquets held during the first three centuries in the Christian Church. They were called love feasts, because, including the partaking of the Sacrament, the Brethren met, both rich and poor, at a common feast-the former furnishing the provisions, and the latter, who had nothing, being relieved and refreshed by their more opulent Brethren. Tertullian (Apologia, chapter xxxix) thus describes these banquets: "We do not sit down before we have first offered up prayers to God; we eat and drink only to satisfy hunger and thirst, remembering still that we are to worship God by night: we discourse as in the presence of God, knowing that He hears us: then, after water to wash our hands, and lights brought in, every one is moved to sing some hymn to God, either out of the Scripture, or, as he is able, of his own composing.

Prayer again concludes our feast, and we depart, not to fight and quarrel, or to abuse those we meet, but to pursue the same care of modesty and chastity, as men that have fed at a supper of philosophy and discipline, rather than a corporeal feast."

The agapae united the group meal and the Lord's Supper because that Sacrament was first observed at a feast (see Matthew xxvi, 26-9). This custom was readily adopted among Gentile converts as such meals were usual practices by both the Greeks and Romans. Even in Bible times the observance was not always free of fault as is shown by Paul's rebuke at Corinth (see First Corinthians xi, 17-34; also in this connection note Second Peter11, 13; and Jude12).

These disorders marred the religious value of the function and led to its suppression in churches. The merit of the purpose, when properly carried out. gives substantial service to right living and has therefore much ceremonial and social importance.

Dr. August Kestner, Professor of Theology, published in Jena, in 1819, a work in which he maintains that the agapae, established at Rome by Clemens, in the reign of Domitian, were mysteries which partook of a Masonic, symbolic, and religious character.
In the Rosicurcian Degrees of Freemasonry we find an imitation of these love feasts of the primitive Christians; and the ceremonies of the banquet in the Degree of Rose Croix of the Ancient and accepted Rite, especially as practiced by French Chapters, are arranged with reference to the ancient agapae.

Reghellini, indeed, finds an analogy between the Table Lodges of modern Freemasonry and these love feasts of the primitive Christians.

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AGATE

A stone varying in color, but of great hardness, being a variety of the flint. The agate, in Hebrew ..., SheBO, was the center stone of the third row in the breastplate of the High Priest.

Agates often contain representations of leaves, mosses, etc., depicted by the hand of nature. Some of the representations on these are exceedingly singular. Thus, on one side of one in the possession of Velschius was a half moon, and on the other a star.

Kircher mentions one which had a representation of an armed heroine ; another, in the church of Saint Mark in Venice, which had a representation of a king's head, adorned with a diadem; and a third which contained the letters I. N. R. I. (see Oliver's Historical Landmarks ii, page 522). In the collections of antiquaries are also to be found many gems of agate on which mystical inscriptions have been engraved, the significations of which are for the most part no longer understood.

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AGATE, STONE OF

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

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AGATHOPADES

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

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AGBATANA

See Echatana

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AGE, LAWFUL

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

The language used is, that he must be of "mature and discreet age."

But the usage of the Craft has differed in various countries as to the construction of the time when this period of maturity and discretion is supposed to have arrived. The sixth of the Regulations, which are said to have been made in 1663, prescribes that "no person shall be accepted a Freemason unless he be one and twenty years old or more"; but the subsequent Regulations are less explicit. At Frankfort-on-the-Main, the age required is twenty; in the Lodges of Switzerland, it has been fixed at twenty-one. The Grand Lodge of Hanover prescribes the age of twenty-five, but permits the son of a Freemason to be admitted at eighteen see Lewis).

The Grand Lodge of Hamburg decrees that the lawful age for initiation shall be that which in any country has been determined by the laws of the land to be the age of majority. The Grand Orient of France requires the candidate. to be twenty-one, unless he be the son of a Freemason who has performed some important service to the Order, or unless he be a young man who has served six months in the army, when the initiation may take place at the age of eighteen.

In Prussia the required age is twenty-five. Under the Grand Lodge of England the Constitutions of 1723 provided that no man should be made a Freemason under the age of twenty-five unless by Dispensation from the Grand Master. This remained the necessary age until it was lowered in the Constitutions of 1784 to twenty-one years, as at present, though the Ancient Freemasons still retained the requirement of twenty-five until the Union of 1813. Under the Scotch Constitution the age was eighteen until 1891, when it was raised to twenty-one. Under the Irish Constitution the age was twenty-one until 1741, when it was raised to twenty-five and so remained until 1817, when it was lowered again to twenty-one. In the United States, the usage is general that the candidate shall not be less than twenty-one years of age at the time of his initiation, and no Dispensation can issue for conferring the degrees at an earlier period.

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AGE, MASONIC

In some Masonic Rites a mystical age is appropriated to each degree, and the initiate who has received the degree is said to be of such an age. Thus, the age of an Entered Apprentice is said to be three years ; that of a Fellow Craft, five; and that of a Master Mason, seven. These ages are not arbitrarily selected, but have a reference to the mystical value of numbers and their relation to the different degrees.

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

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

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AGENDA

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

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AGLA

One of the Cabalistic names of God, which is composed of the initials of the words of the following sentence: ....., Atah Gibor Lo1am Adonai, meaning "Thou art mighty forever, O Lord." This name the Cabalists arranged seven times in the center and at the intersecting points of two interlacing triangles, which figure they called the Shield of David, and used as a talisman, believing that it would cure wounds, extinguish fires, and perform other wonders

(see Shield of David). The four Hebrew letters forming the initials of the above words were used on the floor cloths of Lodges in the eighteenth century.

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AGNOSTUS, IRENAEUS

This is supposed by Kloss (Bibliographie der Friemaurerei, Nos. 2442, 2497, etc.) to have been a nom-de-plume or pen name of Gotthardus Arthusius, a co-rector in the Gymnasium of Frankfort-on-the-Main, and a writer of some local celebrity in the beginning of the seventeenth century (see Arthusius).

Under this assumed name of Irenaeus Agnostus, he published, between the years 1617 and 1620, many works on the subject of the Rosicrucian Fraternity, which John Valentine Andrea had about that time established in Germany, Among those works were the Fortaliciuni Scientiae, 1617; Clypeum Veritatis, 1618 ; Speculum Constantiae, 1618; Fons Gratiae, 1619; Frater non Frater, 1619; Thesaurus Fidei, 1619; Portus Tranquillitatis, 1620, and several others of a similar character and equally quaint title.

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AGNUS DEI

The Agnus Dei, meaning the Lamb of God, also called the Paschal Lamb, or the Lamb offered in the Pascal Sacrifice, is one of the jewels of a Commandery of Knights Templar in America, and is worn by the Generalissimo.

The lamb is one of the earliest symbols of Christ in the iconography of the Church, and as such was a representation of the Savior, derived from that expression of Saint John the Baptist (John1, 29), who, on beholding Christ, exclaimed, "Behold the Lamb of God."

"Christ," says Didron (Christian Iconography 1, page 318), "shedding his blood for our redemption, is the Lamb slain by the children of Israel, and with the blood of which the houses to be preserved from the wrath of God were marked with the celestial tau.

The Paschal Lamb eaten by the Israelites on the night preceding their departure from Egypt is the type of that other divine Lamb of whom Christians are to partake at Easter, in order thereby to free themselves from the bondage in which they are held by vice."

The earliest representation that is found in Didron of the Agnus Dei is of the sixth century, and consists of a lamb supporting in his right foot a cross. In the eleventh century we find a banneret attached to this cross, and the lamb is then said to support "the banner of the resurrection." This is the modern form in which the Agnus Dei is represented.

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AGRIPPA, HENRY CORNELIUS

Born in 1486 at Cologne, Germany, his real name being Von Nettesheim. Died in 1535 at Grenoble, France. Author of On the Vanity of the Sciences, published in 1527 at Cologne, and Libri Tres de Occulta Philosophia, published in 1533 at the same place. A scholarly and learned man whose writings led him into many controversies. Lenning and Gädicke say that Agrippa founded a secret literary and mystical society at Paris and during his life was reputed to have been a magician (see Henry Morley's Life of Cornelius Agrippa).

Agrippa was, as well as being a writer, a soldier, a physician and a well-known alchemist.A writer in the Quarterly Review of 1798 states that Cornelius Agrippa came to London in 1510

and founded there a secret alchemical society and was practically the founder of Freemasonry.

There does not seem to be any foundation for such a statement. Many of his writings dealt with Rosicrucianism.

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AHABATH OLAM

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

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AHIAH

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

AHIMAN REZON

The title given by Dermott to the Book of Constitutions of the Grand Lodge of Ancient Freemasons in England, which was established about the middle of the eighteenth century in opposition to the legitimate Grand Lodge and its adherents who were called the Moderns, and whose code of laws was contained in Anderson's work known as the Book of Constitutions. Many attempts have been made to explain the significance of this title ; thus according to Doctor Mackey, it is derived from three Hebrew words, zhiln, meaning brothers; ..manah, to appoint, or to select in the sense of being placed in a peculiar class (see Isaiah liii, 12), and

..ratzon, the will, pleasure, or meaning; and hence the combination of the three words in the title, Ahiman Rezon, signifies the will of selected Brethren- the law of a class or society of men who are chosen or selected from the rest of the world as Brethren.

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

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

Rockwell's conjectural derivation is, therefor, for this reason still more inadmissible than Dalcho's.

But the most satisfactory explanation is as follows: In his prefatory address to the reader, Dermott narrates a dream of his in which the four men appointed by Salomon to be porters at theTempel (First Cronicles ix, 17) appear to him sojourners from Jerusalem, and he tells them that he is writing a history of Freemasonry; upon which, one of the four, named Ahiman, says that no such history has ever yet been composed and suggests that it never can be.

It is clear, therefore, that the first word of the title is the name of this personage. What then does Rezon signify? Now the Geneva or Breeches Bible, publishes in 1560 contains a table giving the meanings of the Bible names and explains Ahiman as a prepared brother or brother of the right hand and Rezon as a secretary, so that the title of the book would mean Brother Secretary. That Dermott used the Geneva Bible is plain from the fact that he quotes from it in his address to the reader, and therefore it may fairly be assumed that he selected these names to suit his purpose from the list given in it, especially as he styles himself on his title-page merely Secretary.

The first Book of Masonic Law published by the Grand Lodge of Pennsylvania was entitled: Ahiman Rezon abridged and digested: as a Help to atilt are or would be Free and Accepted Masons. It was prepared by the Grand Secretary, the Rev. Brother William Smith, D.D., Provost of the University of Pennsylvania, and was almost entirely a reprint of Dermott's work; it was approved by the Grand Lodge November 22, 1781, published in, 1783, and dedicated to Brother George Washington. It is reprinted in the introduction to the first or edited reprint of the Proceedings of the Grand Lodge of Pennsylvania, 1730-l808. On April 18, 1825, a revision of the Ahinwn Rezon was adopted, being taken largely from Anderson's Constitutions.

In the 1919 edition (page 210) are these comments: "The revision of 1825 contains the following as the definition of the words Ahiman Rezon: The Book of Constitutions is usually denominated Ahiman Rezon. The literal translation of Ahiman is A prepared Brother, from manah, to prepare, and Rezon, secret; so that Ahiman Rezon literally means, the secrets of a prepared Brother. It is likewise supposed to be a corruption of Achi Man Ratzon, the thoughts

or opinions of a true and faithful Brother. As the Ahiman Rezon is not a secret, but a published book, and the above definition has been omitted from subsequent revisions of the book, the words were submitted to Hebrew scholars for translation upon the assumption that they are of Hebrew origin. The words however are not Hebrew.

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

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

The premier Grand Lodge of England was established in 1717 and ruled the Freemasons of London and the South of England without opposition until in 1751 when some Irish Freemasons established another body in London. This organization professed to work "according to the old institutions," and the Brethren called themselves Ancient Freemasons and the members of the older Grand Lodge .

Moderns, maintaining that they alone preserved the ancient usage of Freemasonry.
The former of these contending bodies, the Grand Lodge of England, had, In the year 1722, caused Dr. James Anderson to collect and compile all the Statutes and Regulations by which the Fraternity had in former times been governed. These, after having been submitted to due revision, were published in 1723, by Anderson, with the title of The Constitutions of the Freemasons. This work, of which several other edit out subsequently appeared, has always been called the Book of Constitutions, and contains the foundations of the written law by which the Grand Lodge if England and the Lodges deriving from it, both in that country and in America, are governed.

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

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

Five other edit out were published: the fourth, in 1778 ; the fifth in 1787 ; the sixth in 1800 ; the seventh in 1801; the eighth in 1807, and the ninth in 1813.

In this year, the Ancient Grand Lodge was dissolved by the union of the two Grand Lodges of England, and a new Book of Constitutions having been adopted for the united body, the Ahiman Rezon became useless, and no subsequent edition was ever published.

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

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

As this book contains those principles of Masonic law by which, over three-fourths of a century, a large and intelligent portion of the Craft was governed; and as it is now becoming rare and, to the generality of readers, inaccessible, some brief review of its contents may not be uninteresting. In the preface or address to the reader, Dermott pokes fun at the history of Freemasonry as written by Doctor Anderson and others, and wittily explains the reason why he has not published a history of Freemasonry.

There is next a Philacteri for such Gentlemen as may be inclined to become Freemasons. This article, which was not in the first edition, but appeared for the first time in the second, consists of directions as to the method to be pursued by one who desires to be made a Freemason. This is followed by an account of what Dermott calls Modern Masonry, that is, the system pursued by the original Grand Lodge of England, and of the differences existing between it and Ancient Masonry, or the system of his own Grand Lodge. He contends that there are material differences between the two systems; that of the Ancient being universal, and that of the Moderns not; a Modern being able with safety to communicate all his secrets to an Ancient, while an Ancient cannot communicate his to a Modern; a Modem having no right to be called free and accepted; all of which, in his opinion, show that the Ancient have secrets which are not in the possession of the Moderns. This, he considers, a convincing proof that the Modern Freemasons were innovators upon the established system, and had instituted their Lodges and framed their ritual without a sufficient knowledge of the arcana of the Craft. But the Modern Freemasons with more semblance of truth, thought that the additional secrets oi the Ancient were only innovations that they had made upon the true body of Freemasonry; and hence, they considered their ignorance of these newly invented secrets was the best evidence of their own superior antiquity. In the later editions Dermott has published the famous Leland Manuscript, together with the commentaries of Locke; also the resolutions adopted in 1772, by which the Grand Lodges of Ireland and Scotland agreed to maintain a "Brotherly Connexion and correspondence" with the Grand Lodge of England (Ancient).

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

Then follow The Old Charges of the Free and Accepted Masons, taken from the 1738 edition of Anderson's Constitutions. Next come A short charge to a new admitted Mason, The Ancient manner of constituting a Lodge, a few prayers, and then the General Regulations of the Free and Accepted Masons. These are borrowed mainly from the second edition of Anderson with a few alterations and additions. After a comparison of the Dublin and London Regulations for charity, the rest of the book, comprising more than a hundred pages, consists of A collection of Masons Songs, of the poetical merits of which the less said the better for the literary reputation of the writers.

Imperfect, however, as was this work, it for a long time constituted the statute book of the Ancient Masons. Hence those Lodges in America which derived their authority from the Dermott or Ancient Grand Lodge of England, accepted its contents as a true exposition of Masonic law. Several of their Grand Lodges caused similar works to be compiled for their own government, adopting the title of Ahiman Rezon, which thus became the peculiar designation of the volume which contained the fundamental law of the Ancient, while the original title of Book of Constitutions continued to be retained by the Moderns, to designate the volume used by them for the same purpose .

Of the Ahiman Rezons compiled and published in America, the following are the principal: 1. Ahiman Rezon abridged and digested; as a help to all that are or would be Free and Accepted Masons, etc. Published by order of the Grand Lodge of Pennsylvania; by William

Smith, D.D. Philadelphia, 1783. A new Ahiman Rezon was published by the Grand Lodge of Pennsylvania in 1825.

2. Charges and Regulation8 of the Ancient and Honorable Society of Free and Accepted Masons, extracted from the Ahiman Rezon, etc. Published by the consent and direction of the Grand Lodge of Nova Scotia. Halivax, 1786.

3. The New Ahiman Rezon, containing the Laws and Constitution of Virginia, etc. By John K. Reade, present Deputy Grand Master of Virginia, etc. Richmond, 1791. Another edition was published in 1818, by James Henderson.

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

5. The Ahiman Rezon and Masonic Ritual, published by the order of the Grand Lodge of North Carolina and Tennessee. Newbern, North Carolina, 1805.

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

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

8. Ahiman Rezon; prepared under the direction of the Grand Lodge of Georgia; by Wm. S. Rockwell, Grand Master of Masons of Georgia. Savannah, 1859. 4to and 8vo, 404 pages. But neither this work nor the third and fourth edition of the Ahiman Rezon of South Carolina had any connection in principle or theory with the Ahiman Rezon of Dermott. They have borrowed the name from the Ancient Freemasons. but they derive all their law aud their authorities from the Moderns, or, as Doctor Mackey preferred to Call them, the legal Freemasons of the last century.
9. The General Ahiman Rezon and Freemason's Guild, by Daniel Sickles. New York, 1866. 8vo, 408 . Pages. This book, like Rockwell's, has no other connection with the work of Dermott but the name.

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

However, it must be observed, in justice to Dermott, who has been rather too grossly abused by Mitchell and a few other writers, that the innovations upon the old laws of Freemasonry, which are to be found in the Ahiman Rezon, are for the most part not to be charged upon him, but upon Doctor Anderson himself, who, for the first time, introduced them into the second edition of the Book of Constitutions, published in 1738. It is surprising, and accountable only on the ground of sheer carelessness on the part of the supervising committee, that the Grand

Lodge should, in 1738, have approved of these alterations made by Anderson, and still more surprising that it was not until 1756 that a new or third edition of the Constitutions should have been published, in which these alterations of 1738 were expunged, and the old regulations and the old language restored. But whatever may have been the causes of this oversight, it is not to be doubted that, at the time of the formation of the Grand Lodge of the Ancient, the edition of the Book of Constitutions of 1738 was considered as the authorized exponent of Masonic law by the earlier, or, as Doctor Mackey would say, the original or regular Grand Lodge of England, and was adopted, with but little change, by Dermott as the basis of his Ahiman Rezon. How much this edition of 1738 differed from that of 1723, which is now considered the only true authority for ancient law, and how much it agreed with Dermott's Ahiman Rezon, will he evident from the following specimens of the first of the Old Charges, correctly taken from each of the three works:

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

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

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

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

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

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

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

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

The italics in the second and third extracts will show what innovations Anderson made in 1738 on the Charges as originally published in 1723, and how closely Dermott followed him in adopting these changes. There is, in fact, much less difference between the Ahiman Rezon of

Dermott and Anderson's edition of the Book of Constitutions, printed in 1738, than there is between the latter and the first edition of the Constitutions, printed in 1723. But the great points of difference between the "Ancient" and the "Moderns," points which kept them apart for so many years, are to be found in their work and ritual, for an account of which the reader is referred to the article Ancient Freemasons.

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AHISAR

See Achishar

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AHOLIAB

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

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AHRIMAN

See Ormuzd and Ahriman, also Zoroaster.

*

AID AND ASSISTANCE

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

The regulations for the exercise of this duty are few, but rational. In the first place, a Master Mason who is in distress has a greater claim, under equal circumstances, to the aid and assistance of his brother, than one who, being in the Order, has not attained that Degree, or who, is altogether a profane. This is strictly in accordance with the natural instincts of the human heart, which will always prefer a friend to a stranger, or, as it is rather energetically expressed in the language of Long Tom Coffin "a messmate before a shipmate, a shipmate before a stranger, and a stranger before a dog"; and it is also strictly in accordance with the teaching of the Apostle to the Gentiles, who has said: "As we have therefore opportunity, Let us do good unto all men, especially unto them who are of the household of faith" (see Galatians vi, 10). But this exclusiveness is only to be practiced under circumstances which make a selection imperatively necessary. Where the granting of relief to the profane would incapacitate us from granting similar relief to our Brother, then must the preference be given to him who is "of the household." But the earliest symbolic lessons of the ritual teach the Freemason not to restrict his benevolence within the narrow1imits of the Fraternity, but to acknowledge the claims of all men who need it, to assistance. Linwood has beautifully said: "The humble condition both of property and dress, of penury and want, in which you were received into the Lodge, should make you at all times sensible of the distresses of poverty, and all you can spare from the call of nature and the due care of your families, should only remain in your possessions as a ready sacrifice to the necessities of an unfortunate, distressed brother. Let the distressed cottage feel the warmth of your Masonic zeal, and, if possible, exceed even the unabating ardour of Christian charity. At your approach let the

orphan cease to weep, and in the sound of your voice let the widow forget her sorrow" (Sermons, page 18).

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

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

The symbolic ritual of Freemasonry which refers, as, for instance, in the First Degree, to the virtue of benevolence, refers to it in the general sense of a virtue which all men should practice. But when the Freemason reaches the Third Degree, he discovers new obligations which restrict and define the exercise of this duty of aid and assistance. So far as his obligations control him, the Freemason, as a Freemason, is not legally bound to extend his aid beyond the just claimants in his own Fraternity. To do good to all men is, of course, inculcated and recommended; to do good to the household of faith is enforced and made compulsory by legal enactment aud sanction.
Now, as there is here, on one side, a duty, and on the other side a right, it is proper to inquire what are the regulations or laws by which this duty is controlled and this right maintained. The duty to grant and the right to claim relief Masonically is recognized in the following passages of the Old Charges of l722:

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

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

1. The applicant must be a Master Mason. In 1722, the charitable benefits of Freemasonry were extended, it is true, to Entered Apprentices, and an Apprentice was recognized, in the language of the law, as "a true and genuine brother." But this was because at that time only the First Degree was conferred in subordinate Lodges, Fellow Crafts and Master Masons being made in the Grand Lodge.

Hence the great mass of the Fraternity consisted of Apprentices, and many Freemasons never proceeded any further. But the Second and Third Degrees are now always conferred in subordinate Lodges, and very few initiates voluntarily stop short of the Master's Degree. Hence the mass of the Fraternity now consists of Master Masons, and the law which formerly applied to Apprentices is, under our present organization, made applicable only to those who have become Master Masons.

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

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

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

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

These are the laws which regulate the doctrine of Masonic aid and assistance.

They are often charged by the enemies of Freemasonry with showing a spirit of exclusiveness. But it has been shown that they are in accordance with the exhortation of the Apostle, who would do good "especially to those who are of the household of faith," and they have the warrant of the law of nature; for everyone will be ready to say, with that kindest-hearted of men, Charles Lamb, "I can feel for all indifferently, but I cannot feel for all alike. I can be a friend to a worthy man, who, upon another account, cannot be my mate or fellow.

I cannot like all people alike." So also as Freemasons, while we should be charitable to all persons in need or in distress, there are only certain ones who can claim the aid and assistance of the Order, or of its disciples, under the positive sanction of Masonic law.

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AITCHISON'S-HAVEN LODGE

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

Lyon, in his History of the Lodge of Edinburgh, speaks of trouble in the Grand Quarterly Communication respecting representatives from this Lodge when in May, 1737, it was "agreed that Atcheson's Haven be deleted out of the books of the Grand Lodge, and no more called on the rolls of the Clerk's highest peril."

The Lodge was restored to the roll in 1814, but becoming dormant, it was finally cut off in 1866. The Lodge of Edinburgh has long enjoyed the distinction of having the oldest preserved Lodge Minute, which is dated July, 1599.

Just recently Brother R. E. Wallace-James has brought to light a Minute Book bearing this title: The Buik of the Actis and Ordinans of the Nobile Maisteris and fellows of Craft of the Ludg of Aitchison's heavine, and contains a catalogue of the names of the fellows of Craft that are presently in the Zeir of God 1598.

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

The Minute to which we have already referred is as follows :
"The IX day of Januerie the Zeir of God upon ye quhilk day Robert Widderspone was maid fellow of Craft in ye presens of Wilzam Aytone Elder, Johne Fender being Warden, Johne Pedden Thomas Pettencrief John Crafurd George Aytone Wilzame Aytone younger Hendric Petticrief all fellowis of Craft upon ye quhilk day he chois George Aytone Johne Pedded to be his intenders and instructouris and also ye said Robert hes payit his xx sh. and his gluffis to everie Maister as efferis" (see 'volume xxiv, Ars Quatuor Coronatorum).

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AITCHISON'S-HAVEN MANUSCRIPT

One of the Old Charges, or records of Freemasonry now in the custody of the Grand Lodge of Scotland, was formerly preserved in the archives of the Aitchison-Haven Lodge, which met later on at Musselburgh in Scotland. The manuscript. is engrossed in the Minute Book of Aitchison-Haven Lodge. The writer attests to his transcription in the following manner:

"Insert by me undersub and the 19" of May, 1666, Jo. Auchinleck, clerk to the Masones of Achisones Lodge."

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

*

AIX-LA-CHAPELLE

The French name of what is called in German, Aachen. A city of Germany, remarkable in Masonic history for a persecution which took place in the eighteenth century, and of which Gadicke, in his Freimaurer Lexicon, 1818 and 183l, gives the following account:

In the year 1779, Ludwig Grienemann, a Dominican monk, a follower of Dominic de Guzman, who founded an Order whose violent zeal led to the atrocities of the Inquisition in Spain and elsewhere, delivered a course of Lenten sermons, in which he attempted to prove that the Jews who crucified Christ were Freemasons, that Pilate and Herod were Wardens in a Freemason's Lodge, that Judas, previous to his betrayal of his Master, was initiated into the Order, and that the thirty, pieces of silver, which he is said to have returned, was only the fee which he paid for his initiation. Aix-1a-Chapelle being a Roman Catholic city, the magistrates were induced, by the influence of Grienemann, to issue a decree, in which they declared that anyone who should permit a meeting of the Freemasons in his house should, for the first offense, be fined 100 florins, for the second 200, and for the third, be banished from the city. The mob became highly incensed against the Freemasons, and insulted all whom they suspected to be members of the Order.

At length Peter Schuff, a Capuchin, so called from the capuche, or pointed hood, worn by the monks of this Order, jealous of the influence which the Dominican Grienemann was exerting, began also, with augmented fervor, to preach against Freemasonry, and still more to excite the popular commotion.

In this state of affairs, the Lodge at Aix-la-Chapelle applied to the princes and Masonic Lodges in the neighboring territories for assistance and protection, which were immediately rendered. A letter in French was received by both priests, in which the Writer, who stated that he was one of the former dignitaries of the Order, strongly, reminded them of their duties, and, among other things, said that "Many priests, a pope, several cardinals, bishops, and even Dominican and Capuchin monks, had been, and still were, members of the Order." Although this remonstrance had some effect, peace was not altogether restored until the

neighboring free imperial states threatened that they would prohibit the monks from collecting alms in their territories unless they ceased to excite the popular commotion against the Freemasons.

*

AKIROP

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

*

ALABAMA

Before the institution of the Grand Lodge of Alabama several Lodges there were organized by other Grand Jurisdictions. The first of these was Madison, No. l, at. Huntsville, established by, the Grand Lodge of Kentucky, under Dispensation dated August 29, 1811. A Charter was issued to this Lodge on August 28, 1812. On June 11, 1821, a Convention was held at Cahaba in the Hall of Halo Lodge for the purpose of constituting a Grand Lodge, Nine Lodges were represented;

namely, Halo Lodge, No. 21; Madison Lodge, No. 21; Saint Stephens Lodge; Rising Virtue Lodge, No. 30; Alabama Lodge, No. 51; Farrar Lodge, No. 41; Alabama Lodge, No. 21; Moulton Lodge, No. 34; Russellville Lodge, No. 36. Brother J. W. Farrar who presided over the meeting was the first Grand Master. Charters were issued to nine Lodges on June 15, l821, and to three others at the Annual Communication of December 11, 1821.

In l826 the Anti-Masonic agitation in the United States caused the Grand Lodge of Alabama, like very many others, to fade out of existence. A meeting was held at Tuscaloosa on December 6, l836, when, as there was not a quorum present, the Grand Lodge was declared extinct. At this meeting were present twelve brethren who declared the meeting a Convention in order to form a new Constitution and create a new Grand Lodge. They appointed William Leigh, Chairman, and John H. Vincent, Secretary. Grand Lodge officers were elected and John C. Hicks was installed the first Most Worshipful Grand Master under the new Constitution. The Grand Lodge was then opened in Ample Form.

Prior to May, 1823, there were four Chapters in Alabama, all chartered by the General Grand Chapter. In May and June, 1823, delegates of these met and decided to form a Grand Chapter of Alabama.

The General Grand Chapter, however, did not sanction it because one year had not elapsed since the establishment of the Junior Chapter of the four. On June 2, 1827, the Grand Chapter was reorganized, and met annually, until l830. On December 8, l837, the delegates from the several Chapters of the State met and recognized the Grand Chapter.

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

The first Commandery to be established in Alabama was Washington, No. l, at Marion, which was chartered in l844. This Commandery with four others, Mobile, No. 2; Montgomery, No. 4; Selma, No. 5 ; Tuscumbia, No. 3, agreed to meet of December 1, 1860, and they organized the Grand Commandery of Knights Templar for the State of Alabama. At the actual meeting the representative of Washington, No, l, was absent.

A Consistory of the Ancient and Accepted Scottish Rite, Alabama, No. 1, at Birmingham, was chartered on December 27, 1900, and a Council of Kadosh was established at Birmingham, No. 1, on September 21, 1599. Hermes, No. 1, at Montgomery, was constituted a Chapter of Rose Croix by Letters Temporary and a Charter was given to Alabama, No. 1, as a Lodge of Perfection on April 13, 1574.

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ALAPA

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

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ALARM
The verb to alarm signifies, in Freemasonry, to give notice of the approach of some one desirinq admission. Thus, to alarm the Lodge is to inform the Lodge that there is some one without who is seeking entrance.

As a noun, the word alarm has two significations :

1.An alarm is a warning given by the Tiler, or other appropriate officer, by which he seeks to communicate with the interior of the Lodge or Chapter.

In this sense the expression so often used, "an alarm at the door," simply signifies that the officer outside has given notice of his desire to communicate with the Lodge.

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

This is precisely the Masonic signification of the world.

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ALASKA

The Grand Master of the Territory, of Washington issued, on April 14, 1868, a Dispensation to form a Lodge at Sitka, Alaska. This Dispensation was renewed on October 13, 1868, and on September 17, 1869, a Charter was granted to Alaska Lodge, No. 14. This Charter was revoked on October 28, 1872. A Commission as Deputy Grand Master for Alaska Was, on September 18, 1869, issued under the same authority to Brother W. H. Wood, P.D. G.M. December 9, 1879, a Dispensation was issued by the Grand Lodge of the Territory of Washington for a new Lodge at Sitka and in due course a Charter Was granted to Jamestown Lodge, No. 33, on January 3, 1880. This Charter was returned and canceled on June 4, 1886. A Dispensation from the Grand Lodge of Washington was issued on November 15, 1900, and

a Charter granted on June 12, 1901, to White Pass Lodge, No. 113, of Skagway. Other Lodges chartered in Alaska by the same Grand Lodge have been Gastineaux Lodge, No. 124, at Douglas, on June 10, 1903; Anvil Lodge, No. 140, at Nome, on June 14, 1905; Mt. Juneau Lodge, No. 147, at Juneau, on June 14, 1905; Ketchikan Lodge, No. 159, at Ketchikan, on June 12, 1907; Tanana Lodge, No. l62, at Fairbanks, on June 17, 1908; Valdez Lodge, No, 168, at Valdez, on June 17, 1908; Mount McKinley Lodge, No, 183, at Cordova, on June 14, 1911; Seward Lodge, No. 219, at Seward, on June 14, 1917; Anchorage Lodge, No. 221, at Anchorage, on June 14, 1917.

A Royal Arch Chapter was authorized at Fairbanks by Dispensation from the General Grand High Priest Nathan Kingsley, on June 15, 1909, and this Chapter was granted a Charter on November 12, 1909. Seward Chapter at Nome received a Dispensation dated July 13, 1911, from General Grand High Priest Bernard G. Witt, and a Charter was granted on September 12, 1912. A third Chapter received a Dispensation from General Grand High Priest Frederick W. Craig dated January 16, 1919, and Charter was granted on September 29, 1921, to Anchorage Chapter at Anchorage.

The first Council of Royal and Select Masters was authorized at Fairbanks on March 16, 1914, and was granted a Charter as Artic Council, No. l, by the General Grand Council on August 31, 1915.

Alaska Commandery, No. l, was authorized by the Grand Encampment, Knights Templar of the United States, on August 14, 1913, at Fairbanks, and a Dispensation for Anchorage Commandery, No. 2, at Anchorage was issued on July 1, 1920, by Grand Master Joseph K. Orr. Alaska No, I, Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Juneau, was established a Consistory by Charter granted October 22, 1915.

By Charters granted October 22, 1915, October 23, 1915, and October 16, 1911, respectively, at the same body were established a Council of Kadosh, a Chapter of Rose Croix and a Lodge of Perfection.

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ALAVA, MIGUEL RICARDO DE

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

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ALBAN, SAINT

See Saint Alban

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ALBERTA

(Canada). The Grand Lodge of Manitoba had jurisdiction over the Lodges in the Northwest Territories of Canada but the division of these into Provinces, on September 1, 1905, influenced Medicine Hat Lodge, No. 31, to invoke the oldest Masonic Body, Bow River Lodge, No. 28, to call a preliminary Convention at Calgary on May 25, 1905.

This was followed by another meeting on October 12, 1905, when seventeen lodges were represented by seventy-nine delegates, the Grand Lodge of Alberta was duly organized, and Brother Dr. George MacDonald elected Grand Master and was installed by Grand Master W. G. Scott of the Grand Lodge of Manitoba.

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ALBERTUS MAGNUS

A scholastic philosopher of the Middle Ages, of great learning, but who had among the vulgar the reputation of being a magician.

He was born at Lauingen, Swabia, in 1205, of an illustrious family, his subtitle being that of Count of Bollstadt. He studied at Padua, and in 1223 entered the Order of the Dominicans. In 1249 he became head-master of the school at Cologne. In 1260 Pope Alexander VI conferred upon him the bishopric of Ratisbon. In 1262 he resigned the episcopate and returned to Cologne, and, devoting himself to philosophic pursuits for the remainder of his life, died there in 1280. His writings were very voluminous, the edition published at Lyons, in 1651, amounting to twenty-one large folio volumes.

Albertus Magnus has been connected with the Operative Freemasonry of the Middle Ages because he has been supposed by many to have been the real inventor of the German Gothic style of architecture.

Heideloff, in his Bauhhutte des Mittelalters, says that "he recalled into life the symbolic language of the ancients, which had so long lain dormant, and adapted it to suit architectural forms. " The Freemasons were said to have accepted his instructions, with a system of symbols which was secretly communicated only to the members of their own body, and served even as a medium of intercommunication. He is asserted to have designed the pian for the construction of the cathedral of cologne, and to have altered the Constitution of the Freemasons, and to have given to them a new set of laws.

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ALBRECHT, HEINRICH CHRISTOPH

A German author, who published at Hamburg, in 1792, the first and only part of a work entitled Materialen zu einer kritischen Geschichte der Freimaurerei, meaning Collections towards a Critical History of Freemasonry.

Kloss says that this was one of the first attempts at a clear and rational history of the Order. Unfortunately, the author never completed his task, and only the first part of the work ever appeared. Albrecht was the author also of another work entitled Geheime Geschichte eines Rosenkreuzers, or Secret History of a Rosicrucian, and of a series of papers which appeared in the Berlin Archive der Zeit, containing Notices of Freemasonry in the first half of the Sixteenth Century.

Albrecht adopted the theory first advanced by the Abb, Grandidier, that Freemasonry owes its origin to the Steinmetzen of Germany (see Stone-masons of the Middle Ages).

*

ALCHEMY

The Neo-Platonicians introduced at an early period of the Christian era an apparently new science, which they called ....., or the Sacred Science, which materially influenced the subsequent condition of the arts and sciences. In the fifth century arose, as the name of the science, alchemia, derived from the Arabic definite article al being added to chemia, a Greek word used in Diocletian's decree against Egyptian works treating of the ..... or transmutation of metals; the word seems simply to mean "the Egyptian Art," ....., or the land of black earth, being the Egyptian name for Egypt, and Julius Firmicius, in a work On the Influence of the Stars upon the Fate of Man, uses the phrase scientia alchemiac. From this time the study" Of

alchemy was openly followed. In the Middle Ages, and up to the end of the seventeenth century, it was an important science, studied by some of the most distinguished philosophers, such as Avicenna, Albertus Magnus, Raymond Lulli, Roger Bacon, Elias Ashmole, and many others. Alchemy has also been called the Hermetic Philosophy, because it is said to have been first taught in Egypt by Hermes Trismegistus.

Alchemists are those who practised the art or science of alchemy, the pioneer chemistry of the Middle Ages, either alone or in a group with others seeking the transmutation of base metals into gold the elixir of life, etc, The word alchemy is evidently from the same root as chemistry and is related to Khem, the name of the Egyptian god of curative herbs. The Greeks called Egypt Chemita and in the ancient Egyptian, according to Plutarch, the country was called Khem because of the black color of the soil but the standard Dictionary prefers the first of these explanations. An Egyptian priest, Hermes Trismegistus, the Thrice-greatest Hermes, supposed to have lived about 2000 B.C., was one of the first to practice alchemy. Although our accounts of him are of a purely legendary character; so closely has the name of alchemy been connected with him that it became generally referred to as the Hermetic Art.

Toward the end of the eighth century. we have another famous alchemist, Geber, who wrote many books and treatises in Latin on the transmutation of metals and kindred subjects, setting forth many of the formulas, as well as the scientific, mystical and philosophical aspects of the art at that early period.

In the tenth century there was an Arabian medical philosopher named Rhazes or Rhasis, who numbered among his writings one, The Establishment of Alchemy, which caused him great misfortune. It is said that he presented a copy of this work to his prince, who immediately demanded that he verify some of his experiments. Failing in this, he was struck across the face with a whip so violently by the prince that he was blinded. During the next three or four centuries alchemy was studied by the scientists or chemists, as they are called today, and to them must be reedited the development of science such as it was until the Middle Ages. Unfortunately, the mystical terms in which the art was clothed, the great secrecy in which all knowledge was kept and the esoteric quality of the teaching made it a natural prey of the charlatans, quacks, necromancers and fortune-tellers who thrived upon the ignorance and superstition of the people. There are on record several instances of these adepts being put to death as a result of their inability to demonstrate certain claims made by them. Many sincere and learned scientific men came under the ban owing to the disrepute into which the art had failed and their work had to be done in secret to avoid punishment and death. J. E. Mercer in his Alchenly says that Marie Ziglerin was bummed to death by Duke Julius of Brunswick in 1575. David Benther killed himself in fear of the anger of the Elector Augustus of Saxony. In 1590 the Elector of Bavaria had Bragadino hanged and the Margrave of Bayreuth caused a like fate to befall William de Krohnemann.

A well-known example of the use to which alchemy was put was the case of Cagliostro. Kings and rulers retained alchemists in their employ, consulting them as to future events and often basing their campaigns upon the prophecies of their wise men. It was when these prophecies turned out contrary to expectations that the rulers took their revenge by condemning their counselors to death or imprisonment.

The first man of record to put alchemy to medical use was Paracelsus, probably born near Zurich, in 1493 and dying in 1541. He became a great teacher of medicine and has been proclaimed by the Encyclopedia Britannica as "the pioneer of modern chemists and the prophet of a revolution in science. " Many new and powerful drugs were produced in his laboratory among which was laudanum. He was in great disfavor with the medical men of his time, he having done much to destroy many of the traditions and errors practiced by them, After his death a score of alchemists claimed the power of euring bodily ailments by the mystical powers of the philosopher's Stone, health and long life being among the benefits supposed to be derived from the art. Thory says that there was a society of alchemists at The Hague in 1622 which called itself Rose Croiz. It is claimed that Rosenkreutz founded the Order in 1459 with the ordinance that its existence should be kept a secret for two hundred years. Another organization of alchemists was known to have been in existence in 1790 in

Westphalia, the Hermetic Society, which continued to flourish until about 1819. During the Middle Ages alchemy came in for the attention and study at least of many of the foremost men of the time. Raymond.

Lully, Roger Bacon, Albertus Magnus and Thomas Aquinas made it the subject of many of their writings and it was not until the middle of the fifteenth century that the science as practised by the earlier artificers was relegated to the past. At that time an alchemical center was established in England at Oxford, Robert Boyle organizing a class for experiment and research. Such men as Elias Ashmole and Sir Isaac Newton assisted in the project and John Locke and Christopher Wren were among the pupils. A renowned Rosicrucian chemist was brought over from Strasburg. As a result of this determined and consistent work a new understanding of chemistry and physics was developed, marking the beginning of the modern science as it is known today.

For a more detailed account see J. E. Mercer's Alchemy, M. M. Pattison Muir"s The Story of Alchemy and Lewis Spence's An Encyclopedia of Occultism.

Astrology and the magic arts are usually associated with alchemy but we may fairly look upon it as having had a wider scientific scope. Indeed alchemy was the pioneer of our modern systematic chemistry. The alchemists of old sought by observation and experiment, by research and reflection, to gain the secret of nature's operations. Their early dreams were ambitious but not idle of a discovery of the means to change base metals into gold, and the concoction of an elixir to cure all diseases and overcome death.

From these hopes have come less revolutionary results but the gains have nevertheless been wondrously beneficial. Even the language of the ancient alchemists persists with a curious tenacity. They applied moral qualities, virtues and vices, to things of nature and today we still speak of noble and base metals, of gases perfect and imperfect, of good and bad electrical conductors, and so on. A meed of gratitude is due from us to these laborers who trod a thorny path in their zealous studies of physical forces. Against the prevailing superstitions, the lack of ready communications with other investigators and of a complete practical working knowledge of recent or remote discoveries, these hardy students laid the foundation for later conquests. Fraud was tempting, fakers were easily made, yet honesty and fervor was manifest in so much of what was accomplished that we owe a distinct debt to the alchemists. Poor they were, yet rich, for as Alexander Pope says of them and their successors in his Essay on Man (ii, line 269) : "The starving chemist in his golden views, supremely blest."

Freemasonry and alchemy have sought the same results (the lesson of Divine Truth and the doctrine of immortal life), and they have both sought it by the same method of symbolism. It is not, therefore, strange that in the eighteenth century, and perhaps before, we find an incorporation of much of the science of alchemy into that of Freemasonry. Hermetic Rites and Hermetic Degrees were common, and their relics are still to be found existing in degrees which do not absolutely trace their origin to alchemy, but which show some of its traces in their rituals.

The Twenty-eighth Degree of the Scottish Rite, or the Knight of the Sun, is entirely a Hermetic study, and claims its parentage in the title of Adept of Masonry, by which it is sometimes known.

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ALDWORTH, HON. MRS.

This lady, who is well known as the Lady Freemason, was the Hon.Elizabeth St. Leger, daughter of Lord Doneraile of Doneraile Court, County Cork, Ireland. She was born in 1693, and married in 1713 to Richard Aldworth, Esq., of Newmarket Court, County Cork.

There appears to be no doubt that while a girl she received the First and Second Degrees of Freemasonry in Ireland, but of the actual circumstances of her initiation several different accounts have been given. Of these the most authentic appears to be one issued at Cork, with the authority of the family, in 1811, and afterward republished in London. From this narrative it appears that her father, Viscount Doneraile, together with bisons and a few friends, was accustomed to open a Lodge and carry on the ordinary ceremonies at Doneraile Court, and it was during one of these meetings that the occurrence took place which is thus related:

"It happened on this particular occasion that the Lodge was held in a room separated from another, as is often the case, by stud and brickwork. The young lady, being giddy and thoughtless, and determined to gratify her curiosity, made her arrangements accordingly, and, with a pair of scissors (as she herself related to the mother of our informant), removed a portion of a brick from the wall, and placed herself so as to command a full view of everything which occurred in the next room; so placed, she witnessed the first two degrees in Freemasonry, which was the extent of the proceedings of the Lodge on that night.

Becoming aware, from what she heard, that the Brethren were about to separate, for the first time she felt tremblingly alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation. She became nervous and agitated, and nearly fainted, but so far recovered herself as to be fully aware of the necessity of withdrawing as quickly as possible; in the act of doing so, being in the dark, she stumbled against and overthrew something, said to be a chair or some ornamental piece of furniture.

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

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

She was accordingly initiated."

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

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

According to this story Mirs. Aldworth was seized with curiosity about the mysteries of Freemasonry and set herself to discover them ; so she made friends with the landlady of an inn in Cork in which a Lodge used to meet, and with her connivance was concealed in a clock

case which was placed in the Lodge room; however, she was unable to endure the discomfort of her confinement in such narrow quarters and betrayed herself by a scream, on which she was discovered by the members of the Lodge and then and there initiated.

It will be observed that according to this version the lady. was already married before she was initiated.

The story is said to be supported by the testimony of two members of Lodge 71, at Cork, in which Lodge the initiation is said to have taken place. However, this can hardly be correct, for that Lodge did not meet at Cork until 1777, whereas, Mrs. Aldworth died in1773.

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

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

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

*

ALETHOPHILES

Greek for Lovers of Truth.
Graf von Manteuffel as president organized this society in Berlin, 1736, upon Wolf's philosophical teaching, the search after positive truth. Kenning's Cydopaedia of Freemasonry says they. adopted a hexalogue (from the Greek, six and words) of axioms, of which two only are given by Lenning :

1. Let truth be the only end and only object of your understanding and will.
2. Hold nothing for truth, Hold nothing for falsehood, as long as you are not convinced of either by some sufficient grounds. In the system of the African Builders, the fifth grade was called Alethophile, some connection seeming to have existed between the two societies.

*

ALETHOPHILOTE

Lover of Truth. Given by Thory as the Fifth Degree of the Order of African Architects (see his Acta Latatomorum, 1, page 292).

*

ALEXANDER I

I, Emperor of Russia. Alexander I succeeded Paul I in the year 1801, and immediately after his accession renewed the severe prohibitions of his predecessor against all secret societies, and especially Freemasonry. In1803, M. Boeber, counselor of state and director of the military school at St.Petersburg, resolved to remove, if possible, from the mind of the Emperor the

prejudices which he had conceived against the Order. Accordingly, in an audience which he had solicited and obtained, he described the object of the Institution and the doctrine of its mysteries in such a way as to lead the Emperor to rescind the obnoxious decrees, and to add these words:
"What you have told me of the Institution not only induces me to grant it my protection and patronage, but even to ask for initiation into its mysteries. Is this possible to be obtained?" To this question M. Boeber replied:

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

Accordingly Alexander was soon after initiated, and the Grand Orient of all the Russias was in consequence established with M. Boeber as Grand Master (see Thory's Acta Latomorum1, page 218)

*

ALEXANDER III

king of Scotland, and legend tells us that he favored Freemasons and that Kilwinning Abbey was built under his guidance. Claims have been made that these facts refer rather to his son, David I. The ritual of the Scottish Knight of Saint Andrew credits Alexander as Protector of the Masonic Order.

*

ALEXANDRIA, SCHOOL OF

When Alexander built the city of Alexandria in Egypt, with the intention of making it the seat of his empire, he invited thither learned men from all nations, who brought with them their peculiar notions. The Alexandria School of Philosophy which was thus established, by the commingling of Orientalists, Jews, Egyptians, and Greeks, became eclectic in character, and exhibited a heterogeneous mixture of the opinions of the Egyptian priests, of the Jewish Rabbis, of Arabic teachers, and of the disciples of Plato and Pythagoras.

From this school we derive Gnosticism and the Cabala, and, above all, the system of symbolism and allegory which lay at the foundation of the Masonic philosophy. To no ancient sect, indeed, except perhaps the Pythagoreans, have the Masonic teachers been so much indebted for the substance of their doctrines, as well as the esoteric method of communicating them, as to that of the School of Alexandria. Both Aristobulus and Philo, the two most celebrated chiefs of this school, taught, although a century intervened between their births, the same , theory, that the sacred writings of the Hebrews were, by their system of allegories, the true source of all religious and philosophic doctrine, the literal meaning of which alone was for the common people, the esoteric or hidden meaning being kept for the initiated. Freemasonry still carries into practice the same theory.

*

ALGERIA

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

*

ALINCOURT, FRANÇOIS D'

A French gentleman, who, in the year 1776, was sent with Don Oyres de Ornellas Praçao, a Portuguese nobleman, to prison, by the governor of the island of Madeira, for being Freemasons. They were afterward sent to Lisbon, and confined in a common jail for fourteen months, where they would have perished had not the Freemasons of Lisbon supported them, through whose intercession , with Don Martinio de Mello they were at last released (see Captain George Smith's Use and Abuse of Freemasonry, page 206).

*

ALISON, SIR ARCHIBALD

English author, born December 29, 1792, at Kenley, Shropshire, England; died at Glasgow, Scotland, May 23, 1867. A member of Glasgow Kilwinning Lodge, having received his Degrees in 1837 (see New Age, May.,1925).

*

ALLAH

Assyrian (Figure 1), ilu; Aramaic, elah,' Hebrew, eloah. The Arabic name of God, derived from (Figure 2) hah, god, and the article (Figure 3) al, expressing the God by way of eminence. In the great profession of the Unity, on which is founded the religion of Islam, both terms are used, as pronounced La ilaha ill`Allah, there is no god but God, the real meaning of the expression being, There id only one God (see Figure 4).

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

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

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

*

ALLEGIANCE

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

*

ALLEGORY

A discourse or narrative in which there is a literal and a figurative sense, a patent and a concealed meaning ; the literal or patent sense being intended, by analogy or comparison, to

indicate the figurative or concealed one. Its derivation from the Greek, ... and , to say something different, that is, to say something where the language is one thing and the true meaning another, exactly expresses the character of an allegory. It has been said that there is no essential difference between an allegory and a symbol. There is not in design, but there is in their character.

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

All the legends of Freemasonry are more or less allegorical, and whatever truth there may be in some of them in an historical point of view, it is only as allegories or legendary symbols that they are of importance. The English lectures have therefore very properly defined Freemasonry to be "a system of morality veiled in allegory and illustrated by symbols."

The allegory was a favorite figure among the ancients, and to the allegorizing spirit are we to trace the construction of the entire Greek and Roman mythology. Not less did it prevail among the older Aryan nations, and its abundant use is exhibited in the religions of Brahma and Zoroaster. The Jewish Rabbis were greatly addicted to it, and carried its employment, as Maimonides intimates, in his More Nevochim (III, xliii), sometimes to an excess. Their Midrash, or system of commentaries on the sacred book, is almost altogether allegorical. Aben Ezra, a learned Rabbi of the twelfth century:, says, "The Scriptures are like bodies, and allegories are like the garments with which they are clothed. Some are thin like fine silk, and others are coarse and thick like sackcloth."

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

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

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

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ALLEN, VISCOUNT JOHN

From 1744 to 1745 Brother Allen was Grand Master of the Grand Lodge of Ireland.

*

ALLIANCE, SACRED

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

*

ALLIED MASONIC DEGREES

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

*

ALLOCUTION

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

*

ALLOWED

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

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

*

ALL-SEEING EYE

An important symbol of the Supreme Being, borrowed by the Freemasons from the nations of antiquity. Both the Hebrews and the Egyptians appear to have derived its use from that

natural inclination of figurative minds to select an organ as the symbol of the function which it is intended peculiarly to discharge. Thus, the foot was often adopted as the symbol of swiftness, the arm of strength, and the hand of fidelity.

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

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

"Then Moses said to the Lord, O Lord, dost thou sleep or not? The Lord said unto Moses, I never sleep: but take a cup and fill it with water. Then Moses took a cup and filled it with water, as the Lord commanded him. Then the Lord cast into the heart of Moses the breath of slumber; so he slept, and the cup fell from his hand, and the water which was therein was spilled. Then Moses awoke from his sleep.

Then said God to Moses, I declare by my power, and by my glory, that if I were to withdraw my providence from the heavens and the earth, for no longer a space of time than thou hast slept, they would at once fall to ruin and confusion, like as the cup fell from thy hand."

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

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

*

ALL SOULS' DAY

A day set apart for prayers in behalf of all the faithful dead. A festival established in 998 A.D. by an Abbot Odilo of Cluny in France.

The feast falls on the 2nd of November, or on the 3rd if the 2nd is a Sunday or a festival of the first class. The celebration of the day was abolished in the Church of England at the Reformation but has had some revival there. On the Continent of Europe the practise has been longer maintained among Protestants. The date is observed as a feast day by Chapters of Rose Croix.

*

ALMANAC, MASONIC

Almanacs for the special use of the Fraternity are annually published in many countries of Europe, but the custom has not been so favored in America. As early as 1752 we find an

Almanach des Francs-Maçons en Ecosse published at the Hague. This, or a similar work, continued to be published annually at the same place until the year 1778 (see Kloss, Bibliographie, Nos. 107-9). The first in English appeared in 1775, under the title of:

The Freemason's Calendar, or an Almanac for the year 1775, containing, besides an accurate and useful Calendar of all remarkable occurrences for the year, many useful and curious particulars relating to Masonry. Inscribed to Lord Petre, G.M., by a Society of Brethren. London, printed for the Society of Stationers.

This work was without any official authority, but two years later the Freemason's Calendar for 1777 was Published "under the sanction of the Grand Lodge of England." A Masonic Year Book has been issued annually by the Grand Lodge of England, and most of the English Provinces have published Masonic Almanacs.

The first German work of this class was the Freimaurer Kalendar auf das Jahr 1771 and the first French was Etrennes Intéressantes, ou Almanach pour les années1796 et 1797, the latter meaning in English Interesting Gifts, or Almanac for the years 1796 and 1797. The Masonic Year, an annual digest of timely facts from reliable sources to show the scope and success of Freemasonry, was first published for the year1920 by the Masonic History Company, Chicago, and edited by R. I. Clegg.

*

ALMIGHTY

In Hebrew ...., pronounced Ale Shad-dahee. The name by which God was known to the patriarchs before He announced Himself to Moses by His Tetragrammatonic name of Jehovah (see Exodus vi, 3). Almighty refers to His power and might as the Creator and Ruler of the universe, and hence is translated in the Septuagint by ....., and in the Vulgate by Omnipotens. The word Tetragrammaton is used for the four consonants of the sacred name YHVH.

*

ALMANACS

The annual almanac was the Eighteenth Century's monthly magazine, encyclopedia, calendar, a repository of literature, and what not, and is the mirror of the American mind between 1700 and the Revolution. Benjamin Franklin made his name with one, but his Poor Richard was not the first of the species nor, by long odds, was it the last (it is impossible to draw a line between almanacs and magazines in the history of American journalism).

James Franklin issued his Rhode Island Almanac five years before Poor Richard appeared in Philadelphia; and Nathaniel Ames, of Dedham, Mass., issued his eight years before, in 1725. This last was, except for Poor Richard, the most famous of the almanacs, and it was among the longest lived. Its author was physician, inn-keeper, scholar, wit, orator, and one of the brightest stars in the constellation of the famous Ames family. His biography was written and his works edited in 1891, in a volume entitled The Essays, Humor, and Poems of Nathaniel Ames, father and son, of Dedham, Mass., from their Almanacs, 1726-1775 with notes and comments, by Sam Briggs (Cleveland, Ohio). From this delicious old volume which should be read with a pipe and bowl of apples in front of the fireplace, it transpires that Bro. Ames was a member of Constellation Lodge in Dedham, and more than once aimed his skits and verses at the Fraternity. Thus, on page 116, in a poem are the lines: "So Masonry and Death are both the same, Tho' of a different name" ; meaning that a man knows nothing of either until be bas been initiated.
Of these words Editor Briggs notes that "These few lines of verse are the first I have noticed in any publication of the kind, adverting to the institution, which had been but lately introduced to the [New England] Colonists, through the office of Henry Price, who established the first

Lodge in New England, in 1733." On page 203 is a verse for the month of October, not easily construed:

"Heaven's Candidates go clothed with foul Disguise,
And Heaven's Reports are damned for senseless lies :
Tremendous Mysteries are (so Hell prevails)
Lampooned for Jargon and fantastic Tales."

Bro. Briggs says be can make nothing of this. As a guess Ames bad been reading exposés and Anti-Masonic lampoons brought over from England. Beginning on page 464 is a long Hudibrastic poem entitled "Entertainment for a Winter's Evening" which runs to six pages, describes a Masonic church service with wit and satire, and contains dozens of topical allusions, some very obscure ; it was written by Joseph Greene, an alumnus of Harvard University of the class of 1726, a Tory who fled to England, where he resided until his death in 1780. It is recommended to some member of Quatuor Coronati Lodge of Research that he edit this (in its way) important document and publish it in Ars Quatuor Coronatorum.

On page 34: Vol. I of The Book-worm (A. C. Armstrong & Son; 1888) is a paragraph about the first American almanac.

"It is a fact upon which most bibliographers are agreed, that the first almanac printed in America came out in 1639, and was entitled 'An Almanac Calculated for New England,' by Mr. Pierce, Mariner: The printer was Stephen Day, or Daye, to whom belongs the title of first printer in North Arnerica. The press was at Cambridge, Mass., and its introduction was effected mainly through the Rev. Jesse Glover, a wealthy Non-conformist minister who had only recently left England. Some Amsterdam gentlemen 'gave towards furnishing of a printing-pre' with letters, forty-nine pounds and something more.' The first book issued was the 'Bay Psalm-Book,' in 1640." (Day is a famous and frequent name in the history of printing. The John Day Company of New York was named in honor of one of them.)

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AMERICANISMS

In an article contributed to the New York Masonic Outlook, in 1931, Brother Sir Alfred Robbins, President of the Board of General Purposes of the Grand Lodge of England, and present in America at the time as personal representative of the Grand Master of Masons in England, the Duke of Connaught, commented on certain "Americanisms" which he had observed in his visits to Lodges and Grand Lodges.

He singled out the Ancient Land- marks, which he said the English Craft seldom mentioned ; and the Doctrine of Exclusive Territorial Jurisdiction. He could have included the "Due guard," the Weeping Virgin symbol, the Working Tool of the Third Degree, etc. In discussing these points Bro. Robbins was carrying on what had come to be almost a tradition among English Brothers of animadverting upon what they have called "Americanisms," a tradition as old as the Rev. George Oliver's works. Usually, by an Americanism bas been meant some symbol, rite, rule, etc., invented here in this country, and in the majority of instances, in British eyes, a corruption of the original design of Masonry.

When making his comments Bro. Robbins apparently had not familiarized himself with the researches made in that particular subject by a large number of Masonic scholars in America over a quarter of a century. Those findings connect themselves with a carefully-considered statement which Sir Alfred made in a conversation with the writer during the two or three days be spent at the headquarters of the Nationa1 Masonic Research Society; and, considering Sir Alfred's own great Masonic experience, and his authorship of a history of English-speaking Masonry, is of an importance which calls for its being permanently recorded in print: not in his owrl words but with the following unambiguous meaning, Sir Alfred said that after witnessing the conferring of Degrees in Lodges and Grand Lodges be was both surprised and gratified to

discover that we in the United States are still using the original Ritual practiced by English Lodges in the middle of the Eighteenth Century; and that if American ceremonies differ from those used in present-day English Lodges the difference is not because we have altered the old Working, but because we have not altered it.

The majority of those elements of American Lodge practice and ceremonies which so many English writers have called, and often (vide Hughan !) have stigmatized, as "Americanisms," turn out to be a continuation of sound Lodge working in England as it was a half century or so before the Union of 1813. Interest in the Ancient Landmarks is not peculiar to America ; the Minutes of the oldest English Lodges refer to them a large number of times, they were the whole point at issue in the controversy between the Ancient and the Modern Grand Lodges, and English Lodges give as much attention to them as do American Lodges but not by name. the Doctrine of Exclusive Territorial Jurisdiction is not peculiar to us ; the Grand Lodges of England, Scotland, and Ireland practice it.

The now obsolescent " York" as a name for the Craft and Royal Arch Degrees came into use here from Britain via Canada. the Weeping Virgin symbol, which a few Grand Lodges retain as a relic in memory of Jeremy Cross, was not invented in America. Cross may have found it in some old French engravings which he took to be of English origin. "Due guard" appears to be Peculiar to American working but certainly is not an "Americanism"; it also is very possibly of French origin. In many early Eighteenth Century English and Irish engravings and portraits the Trowel is a jewel hung round the neck, and appears in a majority of old Tracing Boards; its prominence in the Third Degree is not modern but old, is not American but is British.

Our English colleagues, having what they have taken to be Americanisms in the forefront of their minds, refer again and again to "American" Masonry as if it differed from their Masonry. They speak of French Masonry, because the French altered Masonry, because the French altered Masonry (and War hatreds was one of the reasons for their unwisely doing so) and of Swedish Masonry, because the Swedes altered Masonry. In that sense there is no "American " Masonry; there is Freemasonry in America and it is the same, unaltered Freemasonry that it was in England about 1750.

Apropos of the subject of so-called "Americanisms" as a whole and in principle, as it is referred to, and somewhat frequently, by British Bothers in their Masonic magazines and Research Lodge Transactions, it may be recalled to them that they continually overlook the fact that the Grand Lodge of Ireland and the Ancient Grand Lodge of England together, both directly and indirectly, bad a larger part in shaping pre-Revolutionary American Masonry than did the Modern Grand Lodge of England. And not only because Modern Lodges in the Colonies were filled with members on the Tory side for years before 1775, but more largely because the Ancient and Ireland sent over so many military and naval Lodges; and because so many of the Masons among the immigrants between 1760 and 1775 were members of Ancient and Irish Lodges. What often may appear as an "Americanism" or an innovation to an English student whose mind is saturated with the history of the Modern Grand Lodge, is neither an Americanism nor an innovation but is a continuation of the standard Working in the Ancient and Irish Lodges of that period; and which at that time differed so essentially from Modern Workings that it took nearly twenty years to bring Moderns and Ancient into Union.

The true basis for an understanding of the history of Freemasonry in America is not in the history of the Modern Grand Lodge, for Masonry in America from 1760 on differed from Modern practices fundamentally ; it is in the history of Ireland, and of the Ancient Grand Lodge which was Irish in origin. Bro. Melvin M. Johnson spoke truly when in his Foreword to Gould's History of Freemasonry (Scribners'; New York) he wrote: "Gould was the Thucydides of Masonic history" ; but the true Thucydides for the student specializing in American Masonic history is not Gould but is a double-headed Thucydides in the persons of Chetwode Crawley and Henry Sadler. Gould suffered from fundamental misunderstandings of Freemasonry in Colonial and Revolutionary America because be hated the Ancient, and against the pleas of his own colleagues stubbornly insisted on calling them Schismatics; and because be left out of account the role of Ireland in the establishment of American Lodges and practices, so that

it is necessary for American students of Masonic history to keep revising Gould in the act of reading him whenever what be is writing bears on the American Craft.

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AMERICAN MERCURY ARTICLE

In its issue for February, 1941 (page 184), the American Mercury, a national monthly magazine specializing in non-fiction articles for the well educated, published "The Annihilation of Freemasonry," by Sven Lunden.

The article in itself was sound, competent, unexceptionable, but is here placed on record among the memorabilia of the Fraternity not for its content but because it marks a mile-stone in the history of American Freemasonry. For the whole length of the period between World War I and World War II Freemasonry was publicly and freely discussed in Europe in books, newspapers, magazines, and from the platform by Masons and non-Masons alike, and in the same manner as any other subject important to the public; but during the same period in the United States Masonry almost never appeared in the public prints except incidentally, and in what journalists call "spot news"; certainly its principles were not discussed nor was there any public awareness of its role in American ways of life. The American Mercury article was the first of its kind; it is possible that it may be one of very few; it is more probable that by 1950 it will be proved to have been the first of innumerable instances.

One of the indications of this latter probability is the rapidly increasing number of books in which Freemasonry is discussed (most of them by anti-masons) that are appearing on the shelves of public libraries.

Mr. H. L. Mencken, the founder-editor of The American Mercury, once undertook a campaign of derision against those whom he described as "joiners," but his campaign recoiled upon his own head because be discovered that more than thirty million American men and women held membership in at least one fraternity, and be was unable even to convince himself that almost one-third of the population could be "playing at Indian" or belonged to "the booboisie."

*

AMERICAN PROTECTIVE ASSOCIATION

European and American Roman Catholic writers link the American Protective Association with Freemasonry, and classify it as either a camouflaged "political arm" of the Craft or as a Side Order. This is not true. It is a matter of known history, of which the records are preserved, that the A.P.A, was never in any manner either connected with Masonry or encouraged by it. The A.P.A, was founded in Clinton, Iowa (a small town in an agricultural district), by seven men "to combat Roman Catholic influence in public schools and in politics." Its founders announced that they did not oppose Roman Catholicism as a religion; nor Roman Catholics as foreigners; they denied that theirs was a "nativistic" movement, or that it was based on racial issues like the Ku Klux Klan; and insisted that they were only opposed to church interference in politics and the schools. The founder, H. F. Bowers, a Clinton attorney and a Methodist, was Supreme President until 1893, when he was succeeded by W. J. H. Traynor. The A.P.A. was an active force in politics throughout the 1890's, and established branches in Canada, England, and Mexico. It was at one period closely connected with the Junior Order of United American Mechanics.

Though not one of the "nativistic" crusades it nevertheless followed the same curve as they of rapid early development followed by a general decline, of which the typical case was the once famous Know-Nothing Party. Historians recognize four well-established reasons for the general lack of success of patriotic secret societies: their field is too narrow to keep members interested; they are captured by professional politicians; they tend to split up; and Americans,

like English-speaking peoples everywhere, dislike secret political or patriotic organizations and prefer to keep their politics in the public forum of open discussion.

*

AMERICAN SYSTEM, THE

The once universally established custom of describing the branches of Freemasonry as the York Rite and the Scottish Rite is falling into a disuse which an increasing number of Grand Bodies are hoping will become complete.

The two names have always been anomalous, ambiguous, confusing, and mistaken in fact. Knight Templarism was never in one "Rite" with the Royal Arch, and of itself had never been associated with York; neither the Royal Arch itself nor the Craft Degrees to which it once belonged had originated in York---or, if a Mason prefers to accept the Prince Edwin tradition, they had no connection with it for centuries.

The Scottish Rite had not originated in Scotland; moreover a number of its Degrees are themselves Royal Arch or Knight Templar in character. To add to the confusion, the Lodges under the Ancient Grand Lodge of England (1751) called themselves York Masonry, and the name as thus used is still incorporated in the titles of two or three American Grand Lodges. In the process of taking on so many meanings the name "York" lost any meaning that may ever have properly belonged to it. There was once a Grand Lodge of All England at York, but it did not last many years, and Chartered no Lodges in America ; a second Grand Lodge sponsored by it, and called the Grand Lodge of England South of the River Trent, lasted for an even shorter time. If the tradition about Prince Edwin which is enshrined in the Old Charges is accepted as historical (as is seldom done) it gives no peculiar precedence to Freemasonry in York, because the City of York was merely the place where a General Assembly was held, and the Fraternity said to have been Chartered there had no more connection with Freemasonry in York than with Freemasonry in London.

The phrases "York Rite" and "Scottish Rite" are giving way to the more descriptive and historically correct phrase of The American Masonic System.

This System consists of a set of five Rites in which each maintains undivided its own independence and its own sovereignty, and yet are bound together by the rules of comity; these rules rest on the authority of honor, general agreement, and common consent.

These five are: Ancient Craft (or Symbolic-"Blue Lodge" is slang) Masonry; Royal Arch Masonry; Cryptic Masonry; Knight Templarism; the Scottish Rite (with 29 Degrees, not including the 33).

Each of the latter four Rites requires that any one of its own members must be also a member in good standing in a Regular Lodge of Ancient Craft Masonry, thereby guaranteeing that American Freemasonry shall not split into a number of separate Freemasonries as has occurred in European countries. The Ancient Craft Rite is organized under forty-nine Grand Lodges, each one independent and sovereign.

The Royal Arch and Cryptic Rites and the Knight Templar Orders are organized under State and National Grand Bodies; the Scottish Rite is organized under Consistories which belong to either of two Jurisdictions: the Northern with its seat at Boston, Mass.; the Southern with its seat at Washington, D.C. Of the "Side Orders" the largest are the Shrine, the Order of the Eastern Star, and the Grotto ; no one of these belongs to the American System but each and every one, and of its own volition, has made it a qualification that each of its own members shall have some connection, by membership or by family relationship, with one or more of the five Rites in The American System.

No satisfactory adjectival phrase for distinguishing the Degrees after the Third from Ancient Craft Masonry bas as yet been found; at least, none has been officially adopted. They are called "Concordant Orders," "High Degrees," etc.; according to the canons of historical usage "High Grades" would be most nearly correct; but the "high" has a special sense and does not mean that other Degrees are higher than the Master Mason Degree, except as 32 is a "higher" number than three. In two respects Ancient Craft Masonry is in a unique position by comparison with the other four Rites : it guards the doors to Freemasonry as a whole, so that no Mason can be in any Rite unless be is a member in it; and its own Ritual was that out of which the other Rituals were formed, or which they elaborated and expanded, or served as their point of departure: and in addition it bolds a great primacy in antiquity, for while there are existing records of Craft Lodges at least as early as the Fourteenth Century the oldest known record of any High Grade is of the 1740's.

*

ALMOND TREE

When it is said in the passage of Scripture from the twelfth chapter of Ecclesiastes, sometimes read during the ceremonies of the Third Degree, "the almond tree shall flourish," reference is made to the white flowers of that tree, and the allegory signification is to old age, when the hairs of the head shall become gray.

But the pinkish tinge of the flower has aroused some criticism of the above explanation. However, Doctor Mackey's study of the allegory is supported by Hastings' Dictionary of the Bible which says, ''Probably the whiteness of the blossom from a little distance---the delicate pink at the bases of the petals being visible only on closer inspection-suggested its comparison to the white hair of age" (see Ecclesiastes xii, 5).

A poetic view of the flower is to be seen in Edwin Arnold's Light of the World (book1, page 57), thus:

"The almond's crimson snow, rained upon crocus, lily, and cyclamen, at feet of feathery palms'." There is another Bible reference in Jeremiah (1,11, 12), where we find a curious play upon the Hebrew word for almond, meaning also to watch, and in the same language an almost identical word, save only for a slight alteration of a vowel sound, meaning I wi1 hasten.

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

*

ALMONER

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

*

ALMS-BOX

A box which, toward the close of the Lodge, is handed around by an appropriate officer for the reception of such donations for general objects of charity as the brethren may feel disposed to

bestow. This laudable custom is very generally practiced in the Lodges of England, Scotland, and Ireland and universally in those of the Continent. The newly initiated candidate is expected to contribute.

Brother Hyde Clarke says in the Freemasons' Magazine (London, 1859, page 1166) that "Some brethren are in the habit, on an occasion of thanksgiving with them, to contribute to the box of the Lodge more than on other occasions."

This custom has not been adopted in the Lodges of America, except in those of French origin and in those of the Ancient and Accepted Scottish Rite.

*

ALMSGIVING

Although almsgiving, or the pecuniary relief of the destitute, was not one of the original objects for which the Institution of Freemasonry was established, yet, as in every society of men bound together by a common tie, it becomes incidentally, yet necessarily, a duty to be practiced by all its members in their individual as well as in their corporate capacity.

In fact, this virtue is intimately interwoven with the whole superstructure of the Institution, and its practice is a necessary corollary from all its principles. At an early period in his initiation the candidate is instructed in the beauty of charity by the most impressive ceremonies, which are not easily to be forgotten, and which, with the same benevolent design, are repeated from time to time during his advancement to higher degrees, in various forms and under different circumstances.

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

The same eloquent writer lays down this rule for a Freemason's almsgiving: "Give, looking for nothing again, without consideration of future advantages; give to children, to old men, to the unthankful, and the dying, and to those you shall never see again ;

for else your alms or courtesy is not charity, but traffic and merchandise. And omit not to relieve the needs of your enemy and him who does you injury" (see Exclusiveness of Freemasonry).

*

ALNWICK MANUSCRIPT

This manuscript is written on twelve quarto pages as a preface to the Minute Book of the Company and Fellowship of Freemasons of a Lodge held at Alnwick, where it appears under the heading of The Masons' Constitutions. The document tells us of the "Orders to be observed by the Company and Fellowship of Freemasons at a Lodge held at Alnwick, September 29, 1701, being the General Head Meeting Day."

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

"No mason shall take any Apprentice (but he must) enter him and give him his charge within one whole year after."

"There shall no apprentice after he have served seven years be admitted or accepted but upon the Feast of St. Michael the Archangel. "

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

This record was first published in 1871 in Hughan's Masonic Sketches and Reprints, American edition, and again in 1872 by, the same author in his Old Charges of the British Freemasons. In this latter work, Brother Hughan says of the records of this old Lodge that, "ranging from 1703 to 1757 they mostly, refer to indentures, fines, and initiations, the Lodge from first to last remaining true to its operative origin.

The members were required annually to 'appear at the Parish Church of Alnwicke with their aprons on and common squares as aforesaid on Saint John's Day in Christmas, when a sermon was provided and preached by some clergyman at their appointment.' A. D. 1708." The manuscript was reproduced in facsimile by the Newcastle College of the Societas Rosicruciana in Anglia in 1895.

*

AL-OM-JAH

In the Egyptian mysteries, this is said to have been the name given to the aspirant in the highest degree as the secret name of the Supreme Being. In its component parts we may recognize the .... ALE or EL of the Hebrews, the AUM or trilateral name of the Indian mysteries, and the ...JAH of the Syrians.

*

ALOYAU, SOCIETE DE L

The word Atoyau is the French name for a sirloin of beef and hence the title of this society in English would be The Society of the Sirloin. This was a Masonic association, which existed in France before the Revolution of 1789, until its members were dispersed at that time.

They professed to be possessors of many valuable documents relating to the Knights Templar and, according to the Acta Latomorum (i, page 292), they claimed to be their successors (see Temple Order of the).

*

ALPHA AND OMEGA

The first, and last letters of the Greek alphabet, referred to in the Royal Master and some of the advanced degrees. They are explained by this passage in Revelations &hibar; xxii, 13 '1: "1 am Alpha and Omega, the beginning and the end, the first and the last." Alpha and Omega is, therefore, one of the appellations of God, equivalent to the beginning and end of all things, and so referred to in Isaiah (xiiv, 6), "1 am the first and 1 am the last."

*

ALPHABET, ANGELS

In the old rituals of the Fourth or Secret Master's Degree of the Scottish and some other Rites, we find this passage : "The seventy-two names, like the name of the Divinity, are to be taken to the Caballstic Tree and the Angels' Alphabet." The Caballstic Tree is a name given

by the Cabalists to the arrangement of the ten Sephiroth (which see). The Angels' Alphabet is called by the Hebrews ...., chetab hamalachim, or the writing of the angels.

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

The great English Hermetic philosopher, Robert Fludd, says, in his Apology for the Brethren of the Rosy Cross, that there are characters in the heavens formed from the disposition of the stars, just as geometric lines and ordinary letters are formed from points; and he adds, that those to whom God has granted the hidden knowledge of reading these characters will also know. not only whatever is to happen, but all the secrets of philosophy. The letters thus arranged in the form of stars are called the Angels' Alphabet. They have the power and articulation but not the form of the Hebrew letters, and the Cabalists say that in them Moses wrote the Tables of the Law."

The astrologers, and after them the alchemists, made much use of this alphabet; and its introduction into any of the high degree rituals is an evidence of the influence exerted on these degrees by the Hermetic philosophy.

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

*

ALPHABET, HEBREW

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

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ALPHABET, MASONIC

See Cipher Writing

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ALPHABET, NUMBER OF LETTERS IN

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

*

ALPHABET, SAMARITAN

figuur It is believed by Scholars that, previous to the captivity, the alphabet now called the Samaritan was employed by the Jews in transcribing the copies of the law, and that it was not

until their return from Babylon that they adopted, instead of their ancient characters, the Chaldee or square letters, now called the Hebrew, in which the sacred text, as restored by Ezra, was written. Hence, in some rituals, especially those used in the United States, the Samaritan characters find use. For convenience of reference, the Samaritan alphabet is therefore here inserted. The letters are the same in number as the Hebrew, with the same power and the same names; the only difference is in form.

*

ALPHA LODGE

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

*

ALPINA

refers to the Grand Lodge of Switzerland. A Lodge was organized at Geneva in 1736, the Worshipful Master, a Scotchman, being the following year appointed a Provincial Grand Master by the Grand Lodge of England. This Lodge was forbidden by the Government to initiate native citizens. Notwithstanding this handicap, the Institution thrived. Nine Lodges met in Convention on June 1, 1769, and on June 24 of that year they formed the Independent Grand Lodge of Geneva. ,another Lodge, named Espérance, meaning Hope, was chartered at Berne by the Grand Orient of France on September 14, 1802.

This became a Provincial Grand Lodge under an English Warrant in 1815. The Helvetic Grand Orient was formed in 1810. Several of the Lodges working under these two organizations founded the National Grand Lodge of Switzerland. There were also some other Lodges using the ritual of the Rectified Rite under the control of a Grand Directorate. This lack of unity led to various efforts at organized cooperation and several General Assemblies of Freemasons in Switzerland were held at Zurich, Bern and Basle in 1836 and for some years later. The union so long patiently sought was perfected at a Convention held at Zurich, July 22 to 24, 1844, when fourteen Lodges agreed to a Constitution and organized the Grand Lodge Alpina, the name being a happy allusion to the Alps, a picturesque mountain range.

*

ALTAR

figuur The most important article of furniture in a Lodge-room is undoubtedly the altar. It is worth while, then, to investigate its character and its relation to the altars of other religious institutions.
The definition of an altar is very simple. It is a structure elevated above the ground, and appropriated to some service connected with worship, such as the offering of oblations, sacrifices, or prayers.
Altars, among the ancients, were generally made of turf or stone. when permanently erected and not on any sudden emergency, they were generally built in regular courses of Freemasonry, and usually in a cubical form. Altars were erected long before temples. Thus, Noah is said to have erected one as soon as he came forth from the ark. Herodotus gives the Egyptians the credit of being the first among the heathen nations who invented altars.

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

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

The altar is, therefore, the most holy place in a Lodge.

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

The marriage covenant among the ancients was always solemnized at the altar, and men were accustomed to make all their solemn contracts and treaties by taking oaths at altars. An oath taken or a vow made at the altar was considered as more solemn and binding than one assumed under other circumstances.

Hence, Hannibal's father brought him to the Carthaginian altar when he was about to make him swear eternal enmity to the Roman power.

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

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

The situation of the altar in the French and frequently in the Scottish Rites is in front of the Worshipfu1 Master, and, therefore, in the East. In the York Rite, the altar is placed in the center of the room, or more property a little to the East of the center.

The form of a Masonic altar should be a cube, about three feet high, and of corresponding proportions as to length and width, having, in imitation of the Jewish altar, four horns, one at each corner.

The Holy Bible with the Square and Compasses should be spread open upon it, while around it are to be placed three lights.

These lights are to be in the East, West, and South, and should be arranged as in the annexed diagram. The stars show the position of the lights in the East, West, and South. The black dot represents the position North of the altar where there is no light, because in Freemasonry the North is the place of darkness.

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ALTENBURG, CONGRESS OF

Altenburg is a town in Germany about twenty-three miles south of Leipzig and capital of the Duchy of Saxe-Aitenburg. Here in the month of June, 1764, the notorious Johnson, or Leucht, who called himself the Grand Master of the Knights Templar and the head of the Rite of Strict Observance, assembled a Masonic Congress for the purpose of establishing this Rite and its system of Templar Freemasonry-.

But he was denounced and expelled by the Baron de Hund, who, having proved Johnson to be an imposter and charlatan, was himself proclaimed Grand Master of the German Freemasons by the Congress (see Johnson and Hund; also Strict Observance, Rite of).

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ALTENBURG, LODGE AT

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

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AMAI SAGGHI

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

*

AMARANTH

A plant well known to the ancients, the Greek name of which signifies never withering. It is the Cetosia cristata of the botanists. The dry nature of the flowers causes them to retain their freshness for a very long time, and Pliny says, although incorrectly, that if thrown into water they will bloom anew.

Hence it is a symbol of immortality and was used by the ancients in their funeral rites.
The flower is often placed on coffins at the present day with a like symbolic meaning, and therefore is one of the decorations of a Lodge of Sorrow.

*

AMARANTH, ORDER OF THE

An organization instituted by Queen Christina of Sweden in 1653 and numbering thirty-one members, there being fifteen knights and fifteen ladies, and the Queen officiating as Grand Mistress. The insignia consisted two letters A interlaced, one being inverted, within a laurel crown, and bearing the motto Dolce nella memoria, these Words being the Italian for Sweet to the memory. The annual festival of this equestrian and chivalric Order was held at the Epiphany. A society of a similar name was arranged by J. B. Taylor at Newark, New Jersey, and was developed by Robert Macoy of New York City in 1883. A Supreme Council was

organized June 14, 1883 with Brother Robert Macoy as Supreme Patron and Dr. Rob Morris as Supreme Recorder. In 1887 he published the Rite of Adoption containing the standard ritual of Degrees of the Eastern Star, the Queen of the South, and the Amaranth. Brother Willis D. Engle, in his History of the Order of the Eastern Star (page 135), says that the Amaranth was intended by Brother Macoy as the Third and Highest Degree in his revised system of Adoptive Masonry.

The ritualistic ceremonies planned by Brother Macoy were changed in 1915. The work is military in character. The object of the instruction is charity.

The organization has been incorporated, owns its own ritual and emblem, and has Courts in the several States of the Union, and in Canada, British Columbia, and the Philippines. The membership comprises Master Masons and their Wives, Mothers, Sisters, Widows, and Daughters.

*

AMAR-JAH

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

*

AMEN

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

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

The word in old English manuscripts is spelled mot or mote and in each case means may or must, from the Anglo Saxon motan, meaning to be obliged or compelled. The Talmudists have many superstitious notions in respect to this word. thus in one trease (Uber musar) it is said that whosoever pronounces the word with fixed attention and devotion, to him the gates of Paradise will be opened ; and, again, Whosoever enunciates the Word rapidly, his days shall pass rapidly away, and whosoever dwells upon it, pronouncing it distinctly and slowly, his life shall be prolonged.

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AMENDMENT

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

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

original motion as so amended ; and if then this question be lost, the whole motion falls to the ground.

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

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

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

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

3. An amendment once rejected cannot be again proposed.

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

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

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

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

7. An amendment having been withdrawn by the mover, may be again proposed by another member.
8. Several amendments may be proposed to a motion or several amendments to an amendment, and the question will be put on them in the order of their presentation. But as an amendment takes precedence of a motion, so an amendment to an amendment takes precedence of the original amendment.

9. An amendment does not require a seconder, although an original motion always does. There are many other rules relative to amendments which prevail in parliamentary bodies, and are discussed in detail in General Henry M. Robert's Rules of Order Revised (page 134, edition 1921), but these appear to be the principal ones which regulate this subject in Masonic assemblies.

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AMENTI

See Book of the Dead

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AMERICAN BRETHREN

See Free and Accepted Americans

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AMERICAN MASONIC FEDERATION

See Clandestine

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AMERICAN MYSTERIES

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

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

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

Brother Robert C. Wright has, in a later work (Indian Masonry, 1907, Ann Arbor, Michigan), made a collection of information on this subject enriched with many shrewd and helpful comments by way of comparison and appraisal of Freemasonry among the aboriginal races of the new world and those who practice the rites from other lands. Brother Wright cherishes no illusions and in regard to claims that Masonic signs have been observed among Indians says:

"Masonic signs, which are simply gestures given to convey ideas, no doubt have taken their origin from the same signs or like signs now corrupted but which meant something different in the beginning. Were we able to trace these signs we would then at once jump to the conclusion that the people who used them were Freemasons the same as we ourselves.

The signs which have just been mentioned as given by the Indians could easily be mistaken for Masonic signs by an enthusiastic Freemason, more anxious to find what he thinks is in them than to indulge in sober analysis of the sign and its meaning."
Brother Wright shows clearly how the like sentiments and aspirations among mankind are exhibited in signs and ceremonies and his book is a mine of useful information.

Another instructive work of great value is that by Mrs. Zelia Nuttall, The Fundamental Principles of Old and New World Civilizations, 1901, published by the Peabody Museum of Harvard University, Cambridge, Massachusetts. This is a comparative research based on a study of the ancient Mexican religions, sociological and calendrical systems. The work is elaborate and leads to the conclusion that the Men of Tyre, the Phoenicians, had a greater part in the civilization of the world than has been supposed and that they even established colonies in America.

Much that has long been mysterious in the prehistoric remains discovered in America is given light by this book. That there were analogies and resemblances of old and new world civilizations has often been claimed but the work in question does pioneer service in showing how the American continent could have become an area of preservation of primitive forms of civilization, religious cults, symbolism and industries, drawn at different epochs, from the centers or the outposts of old world culture.

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AMERICAN RECTIFIED MARTINIST ORDER

This Body was organized at Cleveland, Ohio, at a General Convocation held on June 2, 1902. The Martinist Body from which this American organization obtained its powers was established at Paris in 1887, and traces its ancestry to Louis Claude de Saint-Martin, who initiated M. de Chaptal and the Dr. Gerard Encausse, best known under his pen name as Papus. The organizer in America was Dr. Edouard Blitz. The American Body separated from the Supreme Martinist Council of France, and among other differences of action restricted itself to admitting Freemasons exclusively. A manifesto explaining the attitude of the American organization was issued under the direction of the Brethren who met at Cleveland on the above date. An Independent and Rectified Rite of Martinism was constituted in England the same year, 1902, but while in sympathy with the American project was not restricted to Freemasons. See also a paper, Martinisine, by Brother N. Choumitsky, of Saint Claudius Lodge No. 21, Paris, June 4, 1926, where the author discusses the periods of Dom Martines de Pasqualiy (1767-74) ; J. B. Villermo (1752-80) ; Louis Claude de Saint-Martin (1743-1805), and their successors, Doctors Encausse (Papus), M. Detre (Jeder) and others.

Martinism has three principal degrees :

Associate, Initiate, and secret Superior. Members in session wear red cloaks and masks. To elevate the soul toward heaven, to labor for the good of humanity, and all to the glory of the Grand Architect of the Universe, were the avowed purposes of the Order.

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AMERICAN RITE

The argument for the use of this term is given by Doctor Mackey thus:

"it has been proposed, and I think with propriety, to give this name to the series of degrees conferred in the United States. The York Rite, which is the name by which they are usually designated, is certainly a misnomer, for the York Rite properly consists of only the degrees of Entered Apprentice, Fellow Craft, and Master Mason, including in the last degree the Holy Royal Arch. This was the Freemasonry that existed in England at the time of the revival of the Grand Lodge in 1717.

The abstraction of the Royal Arch from the Master's Degree, and its location as a separate degree, produced that modification of the York Rite which now exists in England, and which should properly be called the Modern York Rite, to distinguish it from the Ancient York Rite, which consisted of only three degrees. But in the United States still greater additions have been made to the Rite, through the labors of Webb and other lecturers, and the influence insensibly exerted on the Order by the introduction of the Ancient and Accepted Scottish Rite into the United States. The American modification of the York Rite, or the American Rite, consists of nine degrees, namely:

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.
Given in Symbolic Lodges, and under the control of Grand Lodges.
4. Mark Master.
5. Past Master.
6. Most Excellent Master.
7. Holy Royal Arch.Given in Chapters, and under the control of Grand Chapters.
8. Royal Master.
9. Select Master.

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

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

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

In 1776 six Master Masons, four Fellow Crafts, and one Entered Apprentice, all but one officers in the Connecticut Line of the Continental army, in camp at Roxbury, Massachusetts, petitioned Richard Gridley, Deputy Grand Master of St. ,John's Grand Lodge, for a Warrant to form them into a regular Lodge. On the 1sth of February a warrant was issued to Joel Clark, appointing and constituting him First Master of American Union Lodge, "erected at Roxbury, or wherever your body shall remove on the Continent of America, provided it is where no Grand Master is appointed."

The Lodge was duly constituted and almost immediately moved to New York, and met on April 23, 1776, by permission of Dr. Peter Middleton, Grand Master of Freemasons in the Province of New York.

It was agreed at this meeting to petition him to confirm the Massachusetts warrant as, under its terms, they were without authority to meet in New York.

Doctor Middleton would not confirm the warrant of American Union Lodge, but in April, 1776, caused a new warrant to be issued to the same Brethren, under the name of Military Union Lodge, No. 1, without recalling the former Warrant. They thus presented an anomaly of a

Lodge holding Warrants from and yielding obedience to two Grand Bodies in different jurisdictions.

The spirit of the Brethren, though, is shown in their adherence to the name American Union in their Minutes, and the only direct acknowledgment of the new name is in a Minute providing that the Lodge furniture purchased by American Union "be considered only as lent to the Military Union Lodge."

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

The Lodge followed the army to the Northwest Territory after the War of Independence, and participated in the formation of the Grand Lodge of Ohio.

Shortly afterward the Lodge withdrew from the Grand Lodge of Ohio and did not appear on the roll thereafter, but pursued an independent existence for some years.

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

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

"It was with equal surprise and pleasure the Grand Lodge of Pennsylvania received the intelligence of the formation of a Lodge in the midst of the immense wilderness of the West, where but lately wild beasts and savage men were the only inhabitants, and where ignorance and ferocity contributed to deepen the gloom which has covered that part of the earth from the creation. This ray of light which has thus broke in upon the gloom and darkness of ages, they consider as a happy presage that the time is fast approaching when the knowledge of Masonry will completely encircle the globe, and the most distant regions of the Western Hemisphere rival those of the Eastern in Masonic splendor. As the account which you have given of the origin of your Warrant is perfectly satisfactory, and as the succession to the chair has been uninterrupted, your authority for renewing your work appears to be incontestable, the Grand Lodge of Pennsylvania do therefore fully and cheerfully recognize the American Union Lodge, No. 1, as a just and regular lodge, whose members ought to be received as lawful Brethren in all the Lodges of the two hemispheres."
December 6, 1791, Brother Moses M. Hays, Grand Master of the Grand Lodge of Massachusetts, wrote that his Grand Lodge:

"Applauds and commends your views and pursuits, and have desired me to signify how much they are pleased with your laudable undertaking. Your warrant is, beyond doubt, a perfect and good one, and must have its force and operation where you are until a Grand Lodge is founded and established in your territory, when it will become your duty to surrender it and obtain in its place a Warrant from the Grand Lodge that may have the government of Masonry

in your State. I confirm your Warrant as good and perfect, as you are where no Grand Lodge is established. I wish you health and happiness, with the enjoyment of every earthly felicity."

As early as June 6, 1792, under the auspices of this Lodge there was organized a Royal Arch Chapter which advanced Brethren through the various grades from the third to the seventh step in Freemasonry.

We are told that "It was resolved that the Lodge was competent, both as to numbers and abilities, to hold Lodges of a higher Degree than that of a Master.

and no fees having been stipulated for any higher degrees in Masonry, nor any rules preseribed, fees were agreed on and new rules were added. The Lodge fixed the fees : for Passing the Chair, $2 ; benefit of the Mark, $2; Most Excellent, $2 ; Royal Arch, $4. Whenever an Exaltation took place notice to be sent to every Arch Mason resident within sixteen miles of Marietta, at expense of candidate."

The fees for the above Degrees may be compared with those earlier established by a Committee of which Brother Heart was chairman, and which provided that the "E. A, should be four pounds lawful money, F. C. twelve shillings, and for M. M. eighteen shillings. Candidates to stand proposed one month." Brother Jonathan Heart, then Major, was killed in Saint Clair's defeat, November 4, 1791, and this tragic event undoubtedly had serious consequences for the Lodge.

Moreover, the Lodge Hall, Charter and other documents were destroyed by fire on March 22, 1801.

But a reorganization took place in January, 1804, under a Dispensation from the Grand Lodge of Massachusetts which was to remain in full force and effect until a Grand Lodge should be founded in Ohio.

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

The first Minute-Book, from the original constitution to April 23, 1783, is in the library of the Grand Lodge of New York. During the war many prominent patriots were members, and several times Washington was recorded as a visitor.

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

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

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

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

By virtue of authority invested in me, I hereby, reposing special trust and confidence in your knowledge and skill of the Ancient Craft, do appoint and constitute you, the said Joel Clark, Esquire, Master of the AMERICAN UNION LODGE, now erected in Roxbury, or wherever your Body shall remove on the Continent of America, provided it is where no Grand Master is appointed.
You are to promote in your Lodge the utmost Harmony and Brotherly Love, and to keep up to the Constitutions, for the reputation of the Craft. In your makings you are to be very cautious of the Moral Character of such persons, and also of visitors, and such as desire to become Members of your Lodge (such as were not made in it).

You are to transmit to the Grand Lodge a fair account of the choice of your officers, as well as present as future.

Any matters coming before your Lodge that cannot be adjusted, you are to appeal to and lay the same before the Grand Lodge for a decision. You are, as often as the Grand Lodge meets, to attend with your two Wardens; of the time and place the Grand Lodge shall meet, you will have previous notice.

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

This Commission to remain in full force and virtue until recalled by me or my successor in office. Given under my hand, and the hands of the Grand Wardens, (the seal of the Grand Lodge first after fixed,) this the 15th day of February, Anno Mundi 5776, of Salvation 1776.
(L. S.) Richard Gridley, D. G. M.
William Burbeck, S. G, W.
J. G. W.
Per order of the G. Master. Recorded, Wm. Hoskins, G. Secretary.

BY-LAWS OF AMERICAN UNION LODGE
1. That the members of this Lodge shall consist of forty-five and no more, unless it shall hereafter appear necessary for the benefit of Masonry, in which ease it shall be determined by a majority of the members present-the Master having a casting vote in this and all other matters that concern the true interest of this Lodge, except in cases hereafter mentioned.

2. That this Lodge shall be held from time to time at such place as by adjournment it shall be ordered, of which the members are desired to take particular notice and attend punctually.

3. In order to preserve the credit of the Craft and the harmony of Masonry in general, no candidate shall be made in this Lodge unless his character is well avouched by one or more of the Brothers present. Every Brother proposing a candidate shall stand up and address the Master, and at the same time shall deposit four dollars in advance towards his making, into the hands of the Secretary, and if he is accepted shall be in part of his making; if he is not accepted it shall be returned, and if he is accepted and does not attend it shall be forfeited for the use of the Lodge, casualties excepted.

4. No candidate shall be made on the Lodge night he is proposed, unless it shall appear that he is under such circumstances that he cannot with convenience attend the next Lodge night, in which case it shall be submitted to the Lodge. But this rule may be dispensed at discretion of the Lodge.
5. Every candidate proposed shall stand on the Minutes until the next Entered Apprentice Lodge night after he is proposed, and then shall be balloted for; if one negative only shall appear then he shall have the benefit of a second ballot, and if one negative shall still appear he shall have the benefit of a third ballot, and if a negative still appear, the candidate shall

then be dismissed and his money refunded : provided, this by-law does not annul the provision made in the immediate foregoing article.

6. Every Brother made in his Lodge shall pay ten dollars for his making, of which the deposit money shall be considered as part.

7. A Lodge of emergency may be called for making, passing or raising a brother, they paying the expense of the evening.

8. Every brother made in this Lodge and shall sign the By-Laws, shall commence member thereof, and shall be considered as such until he signifies his intentions to the contrary to the Master and Wardens of the Lodge.

9. Every member shall pay into the hands of the Secretary one shilling, equal to one-sixth of a dollar, for every night's attendance, to be paid quarterly.

10. Every brother visiting this Lodge shall pay one shilling each night he visits, except the first night, when he shall be excused.

11. Any visiting brother who shall desire to become a member of this Lodge, being properly recommended, shall have the benefit of a ballot (the same as a candidate), and if accepted shall pay nine shillings.

12. No person who may have clandestinely obtained any part or parts of the secrets of Masonry shall be suffered to visit this Lodge until he has made due submission and gone through the necessary forms, in which case he shall pay for making, at the discretion of the Lodge, not exceeding the usual fees.

13. No person made a Mason in a traveling Lodge, being an inhabitant of any metropolis or city where there is a regular Lodge established, shall be admitted as a member or visitor in this Lodge until he has complied with tho restrictions in the immediate foregoing article.

14, Whenever the Master shall strike upon the table the members shall repair to their places and keep a profound silence. No Brother is to interrupt the business or harmony of the Lodge, under penalty of receiving a severe reprimand from the Master for the first offence, and if he shall remain contumaciously obstinate shall be expelled the Lodge.

15. When a brother has anything to propose he shall stand up and address the Master, and no brother shall interrupt another while speaking, under penalty of a rebuke from the Master.

16. The By-Laws shall be read every Lodge night by the Secretary, to which every member is to give due attention.

17. That every member of the Lodge shall endeavor to keep in mind what passes in Lodge, that when the Master shall examine them on the mysteries of the craft he may not be under necessity of answering for them.

18. That the officers of this Lodge shall be chosen on the first. Lodge night preceding the Festival of Saint John the Baptist and Saint John the Evangelist, and oftener in case of vacancies by death or any other casualties, at the discretion of the Lodge.

19. The Secretary. shall keep true and fair accounts of all the transactions of the Lodge, and shall pay all moneys collected into the hands of the Treasurer.

20. The Treasurer shall keep fair and true accounts of all moneys received and paid, and shall exhibit. the same when called upon by. the Master and Wardens for that purpose ; and

when a new Treasurer is chosen the late Treasurer shall pay such balance as shall appear to remain in his hands to the new Treasurer.

21. No brother shall leave the Lodge Room until he obtains permition from the Master for that purpose.

22. The outside Tyler shall be allowed one shilling and six pence for each night's attendance, also three shillings more for each new made, passed or raised brother, which shall be paid them exclusive of the premiums paid to the Lodge; the inside Tyler shall be excused from paying quarterages.

23. Any brother who shall disclose the secret transactions of this Lodge or who shall be privy to the same done by any other brother, and does not inform the Lodge at the nem meeting thereof, shall be expelled the Lodge, never to be readmitted.

24. Any brother who shall remain in the Lodge Room after the Lodge is closed, and shall be guilty of or accessory to any conduct by which the craft shall be subjected to aspersions or the censure of the world, of which the Lodge shall be judge, shall for the first offence be severely reprimanded by the Master the first time he appears at Lodge; for the second offence he shall be expelled the Lodge.

25. Any brother who shall refuse to pay obedience to the foregoing regulations, or shall dispute the payment of any fine laid thereby, or adjudged to be inflicted by a majority of the Lodge, shall be expelled the Lodge.

26. That every brother (being a member of this Lodge) who shall be passed a Fellow Craft, shall pay twelve shillings, and fifteen for being raised to the sublime degree of a Master Mason; and that. any brother (not a member) shall, for being passed, pay twenty-four shillings, and thirty-six for being raised to the sublime degree of a Master Mason.

27. No visiting brother shall be allowed to speak in matters of debate, unless he be desired by the Master to give his opinion.

28. Whereas, many matters may come before this Lodge not particularly provided for in the foregoing By-Laws, the same shall be submitted to the determination of the Lodge by a majority of votes; the Lodge shall reserve to themselves to alter, amend, diminish or augment the aforesaid By-Laws, as shall appear necessary, by the majority of the members in Lodge assembled.

And whereas, from the present depreciation of our money, it will be impossible to maintain the dignity of the Lodge by the premiums arising from the By-Laws, it is ordered by a unanimous vote of this Lodge that the fees for a new made brother be thirty dollars; passing a brother (being a member), six dollars ; and raising, seven dollars and one-half ; and all other perquisites, so far as relates to the gentlemen of the army, be raised three fold to what is prescribed in the By-Laws; and in all other cases, that the fees and perquisites be at the discretion of the majority of the members in Lodge assembled, except the fees of the outside Tyler, which for making, passing and raising shall be six fold, to be paid agreeably to the 22d Article of the By-Laws. Signed by Jonathan Heart, Reuben Pride, Elihu Marshall, Timothy Hosmer, William Redfield, John Hobart, Oliver Lawrence, Jabez Parsons, Hezekiah Holdridge, Josiah Lacey., William Richards, Jonathan Brown, Eben Gray, Willis Clift, Prentice Hosmer, David F. Sill, Simeon Belding, Thomas Grosvenor, Henry Champion, Robert Warner, JohnRWatrous, Richard Sill,
STATE OF CONNECTICUT, viz,
Reading, February 7th, 1779.

On the application of a number of gentlemen brethren of the Ancient and Honorable Society of Free and Accepted Masons to the members of American Union Lodge held by authority, under the Right Worship John Rowe, Esq., Grand Master of all Masons in North America,

where no special Grand Master is appointed, requesting that the said American Union Lodge may be convened for the purpose of re-establishing the Ancient Craft in the same. Agreeable to which a summons was issued desiring the members of the American Union Lodge to meet at Widow Sanford`s near Reading Old Meeting House on Monday the 15th of inst. February at 4 o'clock and an invitation sent to the others, the brethren of the Past M.
JONATHAN HEART
Secretary American Union Lodge.

Feb. 10th, Anno Mundi 5779, Salutis 1779.

Reading, viz. Mrs. Sanford's, Feb. isth, 1779. Agreeable to summons, the members of the Ancient American Union Lodge assembled. Brother Jonathan Heart in the chair. Present-Joseph Hoit, Sen Warden ; William Judd, member; Charles Peck, Tyler. Visitors-Brs. Elihu Marshall, John Brown, Isaac Sherman, William Redfield, Coleman.

Lodge opened, when Brs. Elihu Marshall, John Brown, Isaae Sherman, and William Redfield, were separately proposed to become members of this Lodge, balloted for and accepted.

Then proceeded to elect a Master to fill the chair in room of the Worshipful Joel Clark, Esq., deceased, when the Hon. Samuel Holden Parsons was unanimously elected. Then proceeded to elect a Secretary when William Judd was elected.

As the Worshipful Master elect was absent and not likely to return soon or attend the brethren unanimously agreed to dispense with the regulation of the master`s being present at the election of the other officers, and therefore proceeded to the choice of a Senior Warden, when Bro. Heart was elected , who having taken the chair proceeded to the choice of the other officers, and duly elected Bro. Marshall, Junior Warden Bro. Sherman, Treasurer, and Charles Peck, Tyler. The newly elected officers (the Worshipful excepted, who was absent), having with the usual ceremonies taken their seats, proceeded to the consideration of the By-Laws, and unanimously agreed that the same continue in full force, With this proviso:

That the fees for admission of the candidates be thirty dollars, passing six dollars, and raising, seven and one-half dollars, and all other perquisites, &c., so far as relates to the gentlemen of the army, be raised three fold, and in all other cases the fees and perquisites be at the discretion of the majority of the brethren members in Lodge assembled; that the Tyler's fees for new admitted brethren, passing and raising be three dollars, exclusive of all other fees. Lieut. Col. Thomas Grosvenor and Capt. Henry Champion, of the Third Connecticut Battalion, and Simeon Belding, Division Quarter Master, were proposed to be made Entered Apprentices by Bro. Heart. Lodge closed until 17th February, 5 o'clock, P.M.

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AMETH

Properly Emeth, which see.

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AMETHYST

Hebrew ....., achlemah. The ninth stone in the breastplate of the high priest. The amethyst is a stone in hardness next to the diamond, and of a deep red and blue color resembling the breast of a dove.

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AMICISTS, ORDER OF

A secret association of students, once very extensively existing among the universities of Northern Germany, first about 1793, and again in 1810. According to Lenning this organization of students was widely spread, especially popular at Jena and Halle. Thory (Aeta Latomorum 1, 292), says that this association was first established in the College of Clermont, at Paris. An account of it was published at Halle in 1799, by F. C. Laukhard, under the title of Der Mosellaner-oder Amicisten- 0rden nach seiner Entstehung, innern Verfassung und Verbreitung auf den deutschen Universitaten. The Order was suppressed by the imperial government.

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AMIS REUNIS, LOGE DES

The Lodge of United Friends, founded at Paris in 1771, was distinguished for the talents of many of its members, among whom was Savalette de Langes, and played for many years an important part in the affairs of French Masonry. In its bosom was originated, in 1775, the Rite of Philalethes. In 1784 it convoked the first Congress of Paris, which was held in 1785, for the laudable purpose of endeavoring to disentangle Freemasonry from the almost inextricable confusion into which it had fallen by the invention of so many rites and new degrees.
The Lodge was in possession of a valuable library for the use of its members, and had an excellent cabinet of the physical and natural sciences. Upon the death of Savalette, who was the soul of the Lodge, it fell into decay, and its books, manuscripts, and cabinet were scattered, according to Clavel's Histoire Pittoresque de la Franc-Maçonnerie (page 171).

All of its library that was valuable was transferred to the archives of the Mother Ledge of the Philosophic Scottish Rite. Barruel gives a brilliant picture of the concerts, balls, and suppers given by this Lodge in its halcyon days, to which "les Crésus de la Maçonnerie," meaning the wealthy ones of Freemasonry (Crésus being the name of the proverbially rich king of Lydia), congregated, while a few superior members were engaged, as he says, in hatching political and revolutionary schemes, but really in plans for the elevation of Freemasonry as a philosophic institution (see Barruel, Mémoires pour servir à l'Histoire du Jacobinisme iv, 343).

*

AMMON

see Amun

*

AMMONITISH WAR

A war oi interest in connection with the Fellow Craft Degree. The Ammonites were the descendants of the younger son of Lot, and dwelt east of the river Jordan, but originally formed no part of the land of Canaan, the Israelites having been directed not to molest them for the sake of their great progenitor, the nephew of Abraham.

But in the time of Jephthah, their king having charged the Israelites with taking away a part of his territory, the Ammonites crossed the river Jordan and made war upon the Israelites. Jephthah defeated them with great slaughter, and took an immense amount of spoil. It was on account of this spoil-in which they had no share---that the Ephraimites rebelled against Jephthah, and gave him battle (see Ephraimites).

*

AMOR HONOR ET JUSTITIA

Love, Honor and Justice. A Latin motto of the Grand Lodge of England used prior to the union of 1813, which is to be found graven on the Masonic Token of 1794, commemorative of the election of the Prince of Wales as the Most Worshipful Grand Master, November 24, 1790.

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AMPHIBALUS

See Saint A mphibalus

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

*

AMRU

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

*

AMSHASPANDS

The name given in the Zoroastrian religion of the ancient Persians, the Parsees, in the Zend-Avesta, their bible an d prayer book, to the six good genii or powerful angels who continuously wait round the throne of Ormudz, or Ormazd. Also the name of the six summer months and the six productive working properties of nature.

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AMULET

See Talisman

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AMUN

The Supreme God among the Egyptians. He was a concealed god, and is styled "the Celestial Lord who sheds light on hidden things." From him all things emanated, though he created nothing. He corresponded with the Jove of the Greeks, and, consequently, with the Jehovah of the Jews. His symbol was a ram, which animal was sacred to him. On the monuments he is represented with a human face and limbs free, having two tall straight feathers on his head, issuing from a red cap ; in front of the plumes a disk is sometimes seen. His body is colored a deep blue. He is sometimes, however, represented with the head of a ram, and the Greek and Roman writers in genera1 agree in describing him as being ram-headed.

There is some confusion on this point. Kenrich says that Nouf was, in the majority of instances, the ram-headed god of the Egyptians; but he admits that Amun may have been sometimes so represented.

The student will be interested to learn that this word in the Hebrew language means builder or architect

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ANACHRONISM

Some Ritual makers, especially when they have been ignorant and uneducated, have often committed anachronisms or errors as to periods of time or dates by the introduction into Masonic ceremonies of matters entirely out of time. Thus, the use of a bell to indicate the hour of the night, practiced in the Third Degree; the placing of a celestial and a terrestrial globe on the summit of the pillars of the porch, in the Second Degree; and quotations from the New Testament and references to the teachings of Christ, in the Mark Degree, are all anachronisms But, although it were to be wished that these disturbances of the order of time had been avoided, the fault is not really of much importance.

The object of the ritualist was simply to convey an idea, and this he has done in the way which he supposed would be most readily comprehended by those for whom the ritual was made.
The idea itself is old, although the mode of conveying it may be new. Thus, the bell is used to indicate a specific point of time, the globes to symbolize the universality of Freemasonry, and passages from the New Testament to teach the practice of duties whose obligations are older than Christianity.

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ANAGRAM

The letters of a word or phrase so transposed as to make a different word or phrase. The manufacture of anagrams out of proper names or other words has always been a favorite exercise, sometimes to pay a compliment---as when Doctor Burney made Honor est a Nilo out of Horatio Nelson, the Latin phrase meaning Honor is from the Nile, and alluding to his victory at that river on August 1, 1798-and sometimes for purposes of secrecy, as when Robert Bacon concealed under an anagram one of the ingredients in his recipe for gunpowder, that the world might not too easily become acquainted with the composition of so dangerous a material.

The same method was adopted by the adherents of the house of Stuart when they manufactured their system of high degrees as a political engine, and thus, under an anagrammatic form, they made many words to designate their friends or, principally, their enemies of the opposite party. Most of these words it has now become impossible to restore to their original form, but several are readily decipherable.

Thus, among the assassins of the Third Degree, who symbolized, with them, the foes of the monarchy, we recognize Romvel as Cromwell, and Hoben as Bohun, Earl of Essex. It is only thus that we can ever hope to trace the origin of such words in the high degrees as Tercy, Stolkin, Morphey, etc. To look for them in any Hebrew roots would be a fruitless task. The derivation of many of them, on account of the obscurity of the persons to whom they refer, is, perhaps, forever lost; but of others the research for their meaning may be more successful.

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ANANIAH

The name of a learned Egyptian, who is said to have introduced the Order of Mizraim from Egypt into Italy. Doctor Oliver (in his Landmarks, ii, page 75), states the tradition, but doubts its authenticity. It is in a1l probability a matter of doubt (see Mizraim, Rite of).

*

ANCHOR AND ARK

The anchor, as a symbol of hope, does not appear to have belonged to the ancient and classic system of symbolism. The Goddess Spes, the word meaning Hope, was among the ancients represented in the form of an erect woman, holding the skirts of her garments in her left hand, and in her right a flower-shaped cup.

This goddess was honored with several temples at Rome and her festival day was observed on August 1. As an emblem of hope, the anchor is peculiarly a Christian, and thence a Masonic, symbol. It is first found inscribed on the tombs in the catacombs of Rome, and the idea of using it is probably derived from the language of Saint Paul (Hebrews vi, 19), "which hope we have as an anchor of the soul both sure and steadfast."

The primitive Christians looked upon life as a stormy voyage, and glad were the voyagers when it was done, and they had arrived safe in port. Of this the anchor was a symbol, and when their brethren carved it over the tomb, it was to them an expression of confidence that he who slept beneath had reached the haven of eternal rest. This is the belief of Kip, Catacombs of Rome (page l12). The strict identity between this conclusion and the Masonic idea of the symbol will be at once observed.

"The anchor," says Mrs. Jameson in her Sacred and Legendary Art (1, page 34), "is the Christian symbol of immovable firmness, hope, and patience; and we find it very frequently in the catacombs, and on the ancient Christian gems."

This representation of the anchor is the peculiar attribute of Saint Clement, and is often inscribed on churches dedicated to him.

But there is a necessary connection between an anchor and a ship, and hence, the latter image has also been adopted as a symbol of the voyage of life ; but, unlike the anchor, it was not confined to Christians, but was with the heathens also a favorite emblem of the close of life. Kip thinks the idea may have been derived from them by the Christian Fathers, who gave it a more elevated meaning. The ship is in Freemasonry substituted by the ark. Mrs. Jameson says in the above work that "the Ark of Noah floating safe amid the deluge, in which all things else were overwhelmed, was an obvious symbo1 of the Church of Christ. . . .

The bark of St. Peter tossed in the storm, and by the Redeemer guided safe to land, was also considered as symbolical."

These symbolical views have been introduced into Freemasonry, with, however, the more extended application which the universal character of the Masonic religious faith required. Hence, in the Third Degree, whose teachings all relate to life and death, "The ark and anchor are emblems of a well-grounded hope and a well-spent life. They are emblematical of that Divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor where the wicked cease from troubling and the weary shall find rest."
Such is the language of the lecture of the Third Degree, and it gives all the information that is required on the esoteric meaning of these symbols. The history that is here added by Doctor Mackey of their probable origin will no doubt be interesting to the Masonic student.

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ANCHOR, KNIGHT OF THE

See Knight of the Anchor

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ANCHOR, ORDER OF KNIGHTS AND LADIES OF THE

A system of Freemasonry for both sexes wich arose in France in the year 1745. It was a schism which sprang out of the order of Felicity from Which it differed only in being somewhat more refined . Its existence was not more durable than that of its predecessor. Clavel, in his Histoire Piltoresque de la Franc-Maçonnerie (page 111), gives this information (see Felicity, 0rder of).

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ANCIENT AND ACCEPTED RITE

See Scottish Rite

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ANCIENT ARABIC ORDER NOBLES OF THE MYSTIC SHRINE

See Shrine

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ANCIENT CRAFT MASONRY

This is the popular name given to the three symbolic degrees of Entered Apprentice, Fellow Craft, and Master Mason.

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

But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees oi the Orders of Chivalry, according to the constitutions of the said Orders."

*

ANCIENT FREE AND ACCEPTED MASONS

The title most generally assumed by the English and American Grand Lodges (see Tilles of Grand Lodges).

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ANCIENT or ANCIENT or ATHOLL FREEMASONS

In 1751 some Irish Freemasons in London established a body which they called the "Grand Lodge of England according to the Old Institutions," and they styled themselves Ancient and the members of the regular Grand Lodge, established in 1717, Moderns. Thus Dermott, in his Ahiman Rezon, divides the Freemasons of England into two classes, as follows: "The

Ancient, under the name of Free and Accepted Masons, according to the old Institutions ; the Moderns, under the name of Freemasons of England.

And though a similarity of names, yet they differ exceedingly in makings, ceremonies, knowledge, Masonic language, and installations; so much, that they always have been, and still continue to be, two distinct societies, totally independent of each other" (see the seventh edition, page xxx).

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

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

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

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

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

Already has it been said that the regular Grand Lodge is stated to have made certain changes in the modes of recognition, in consequence of the publication of Samuel Prichard's spurious revelation. These changes were, as we traditionally learn, a simple transposition of certain words, by which that which had originally been the first became the second, and that which had been the second became the first. Hence Doctor Dalcho, the compiler of the original Ahiman Rezon of South Carolina, who was himself made in an Ancient Lodge, but was acquainted with both systems, says, in the edition of 1822 (page193), "The real difference in point of importance was no greater than it would be to dispute whether the glove should be placed first upon the right or on the left. "

A similar testimony as to the character of these changes is furnished by an address to the Duke of Atholl, the Grand Master of the Grand Lodge of Ancient, in which it is said: "I would beg leave to ask, whether two persons standing in the Guildhall of London, the one facing the statues of Gog and Magog, and the other with his back turned on them, could, with any degree of propriety, quarrel about their stations ; as Gog must be on the right of one, and Magog on the right of the other. Such then, and far more insignificant, is the disputatious temper of the seceding Brethren, that on no better grounds than the above they choose to usurp a power and to aid in open and direct violation of the regulations they had solemnly

engaged to maintain, and by every artifice possible to be devised endeavored to increase their numbers."

It was undoubtedly to the relative situation of the pillars of the porch, and the appropriation of their names in the ritual, that these innuendoes referred. As we have them now, they were made by the change effected by the Grand Lodge of Moderns, which transposed the original order in which they existed before the change, and in which order they are still preserved by the continental Lodges of Europe. Admitted as it is that the Modems did make innovations in the ritual; and although Preston asserts that the changes were made by the regular Grand Lodge to distinguish its members from those made by the Ancient Lodges, it is evident, from the language of the address just quoted, that the innovations were the cause and not the effect of the schism.
The inferential evidence is that the changes were made in consequence of, and as a safeguard against, spurious publications, and were intended, as has already been stated, to distinguish impostors from true Freemasons, and not schismatic or irregular Brethren from those who were orthodox and regular.

But outside of and beyond this transposition of words, there was another difference existing between the Ancient and the Moderns. Dalcho, who was acquainted with both systems, says that the Ancient Freemasons were in possession of marks of recognition known only to themselves. His language on this subject is positive.

"The Ancient York Masons," he says, "were certainly in possession of the original, universal marks, as they were known and given in the Lodges they had left, and which had descended through the Lodge of York, and that of England, down to their day. Besides these, we find they had peculiar marks of their own, which were unknown to the Body from which they had separated, and were unknown to the rest of the Masonic world. We have then, the evidence that they had two sets of marks; namely: those which they had brought with them from the original Body, and those which they had, we must suppose, themselves devised" (see page 192 of Doctor Dalcho's Ahiman Rezon).

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

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

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

The following is a list of the Grand Masters of the Grand Lodge of Ancient from its organization to its dissolution: 1753, Robert Turner; 1754-5, Edward Voughan; 1756-9, Earl of Blessington; 1760-5, Earl of Kelly; 1766-70, The Hon. Thomas Matthew; 1771-4, third Duke of Atholl; 1775-81, fourth Duke of Atholl; 1782-90, Earl of Antrim; 1791-1813, fourth Duke of Atholl; 1813, Duke of Kent, under whom the two Grand Lodges were united.

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

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

Similar unions were consummated in America, the last being that of the two Grand Lodges of South Carolina, in 1817, and the distinction between the Ancient and the Modems was forever abolished, or remains only as a melancholy page in the history of Masonic controversies. From their connection with the Dukes of Atholl, the Ancient Freemasons are sometimes known as Atholl Freemasons. The word is also spelled Athol and Athole

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ANCIENT OF DAYS

A title supplied, in the visions of Daniel, to Jehovah, to signify that His days are beyond reckoning. Used by Webb in the Most Excellent Master's song.
Fulfilled is the promise
By the ANCIENT OF DAYS,
To bring forth the capstone
With shouting and praise.

*

ANCIENT REFORMED RITE

A Rite differing very s1ightly from the French Rite, or Rite Moderns, of which, indeed, it is said to be only a modification.

It is practiced by the Grand Lodge of Holland and the Grand Orient of Belgium.
This Rite was established in 1783 as one of the results of the Congress of Wilhelmsbad.

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ANCIENTS

see Antient Freemasons

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ANCIENT, THE

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

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ANCIENT YORK FREEMASONS

One of the names of Lodges of Ancient Freemasons, which see.

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ANDERSON, JAMES

The Rev. James Anderson, D.D., a well known to all Freemasons as the compiler of the celebrated Book of Constitutions.

The date and place of his birth have not yet been discovered with certainty, but the date was probably 1680, and the place, Aberdeen in Scotland, where he was educated and where he probably took the degrees of Master of Arts and Doctor of Divinity.

At some uncurtained period he migrated to London, and our first precise knowledge of him, derived from a document in the State Records, is that on February 15, 1709-10, he, as a Presbyterian minister, took over the lease of a chapel in Swallow Street, Piccadilly, from a congregation of French Protestants which desired to dispose of it because of their decreasing prosperity. During the following decade he published several sermons, and is said to have lost a considerable sum of money dabbling in the South Sea scheme.

Where and when his connection with Freemasonry commenced has not yet been discovered, but he must have been a fairly prominent member of the Craft, because, on September 29, 1721, he was ordered by the Grand Lodge, which had been established in London in 1717, to "digest the old Gothic Constitutions in a new and better method." On the 27th of December following, his work was finished, and the Grand Lodge appointed a committee of fourteen learned Brethren to examine and report upon it.

Their report was made on the 25th of March, 1722; and, after a few amendments, Anderson's work was formally approved, and ordered to be printed for the benefit of the Lodges, which was done in 1723.

This is now the well-known Book of Constitutions, which contains the history of Freemasonry or, more correctly, architecture, the Ancient Charges, and the General Regulations, as the same were in use in many old Lodges. In 1738 a second edition was pub1ished.

Both editions have become exceedingly rare, and copies of them bring fancy prices among the collectors of old Masonic books. Its intrinsic value is derived only from the fact that it contains the first printed copy of the Old Charges and also the General Regulations. The history of Freemasonry which precedes these, and constitutes the body of the work, is fanciful, unreliable, and pretentious to a degree that often leads to absurdity.

The Craft is greatly indebted to Anderson for his labors in reorganizing the Institution, but doubtless it would have been better if he had contented himself with giving the records of the Grand Lodge from 1717 to 1738, which are contained in his second edition, and with preserving for"us the Charges and Regulations, which, without his industry, might have been lost.

No Masonic writer would now venture to quote Anderson as authority for the history of the Order anterior to the eighteenth century. It must also be added that in the republication of the

Old Charges in the edition of 1738, he made several important alterations and interpolations, which justly gave some offense to the Grand Lodge, and which render the second edition of no authority in this respect.

In the year 1723, when his first edition of the Constitutions appeared, he was Master of Lodge No. 17, and he was appointed Grand Warden, and also became Chaplain to the Earl of Buchan; in 1732 he published a voluminous work entitled Royal Genealogies, or the Genealogical Tables of Emperors, Kings and Princes, from Adam to these times; in 1733 he issued a theological pamphlet on Unity in Trinity, and Trinity in Unity ; in 1734 he removed with a part of his congregation from his chapel in Swallow Street to one in Lisle Street, Leicester Fields, in consequence of some difference with his people, the nature of which is unknown ; in 1735 he represented to Grand Lodge that a new edition of the Book of Constitutions had become necessary and he was ordered to lay his materials before the present and former Grand officers; in 1738 the new Book of Constitutions was approved of by Grand Lodge and ordered to be printed.

Anderson died on May 28, 1739, and was buried in Bunhill Fields with a Masonic funeral, which is thus reported in The Daily Post of June 2d: "Last night was inferred the corpse of Dr. Anderson, a Dissenting Teacher, in a very remarkable deep Grave. His Pall was supported by five Dissenting Teachers, and the Rev. Dr. Desaguliers: It was followed by about a Dozen of Freemasons, who encircled the Grave ; and after Dr. Earle had harangued on the Uncertainty of Life, &c., without one word of the Deceased, the Brethren, in a most solemn dismal Posture, lifted up their Hands, sighed, and struck their aprons three times in Honor of the Deceased."
Soon after his death another of his works, entitled News from Elysium or Dialogues of the Dead, was issued, and in 1742 there appeared the first volume of a Genealogical History of the House of Yvery, also from his pen.

The preceding article, written by Brother Edward L. Hawkins, may be supplemented by the following paragraph by Brother John T. Thorp which appeared in the Ars Quatuor Coronatorum (xviii, page 9) :

"Of this distinguished Brother we know very little. He is believed to have been born, educated and made a Freemason in Scotland, subsequently settling in London as a Presbyterian Minister.

He is mentioned for the first time in the Proceedings of the Grand Lodge of England on September 29, 1721, when he was appointed to revise the old Gothic Constitutions-this revision was approved by the Grand Lodge of England on September 29th in 1723, in which year Anderson was Junior Grand Warden under the Duke of Wharton-he published a second edition of the Book of Constitutions in 1738 and died in 1739. This is about all that is known of him."

Brother William J. Hughan, in his Origin of the English Rite of Freemasonry (Leicester, 1909 edition, page 31), devotes some attention to the Gild theory, as it has been called, which dates Masonic degrees in connection with Doctor Anderson farther back than what we term the Grand Lodge era. Brother Clement E. Stretton has discussed this question in his pamphlet, Tectonic Art, published at Melton Mowbray, England, 1909, and he says that "In 1710 the Rev. James Anderson was the Chaplain of the St. Paul's Gild Masons, who at that time had their head-quarters at the Goose and Gridiron Ale House in Saint Paul's Churchyard, and in September, 1717, the books of the Gild show that Anderson had made a very remarkable innovation in the rules which was to admit persons as members of the Masonic Gild without their serving the seven years apprenticeship.

This caused a split in the ranks." But the books in question were not produced and as Brother Hughan advises we must patiently wait for the production of documents in support of the claims thus made.

Miscellanea Latomorum, May, 1923, records that Sir Alfred Robbins announced at the March meeting of Quatuor Coronati Lodge that he had found the following item in the London Daily Courant of May 17, 1731: "We hear from Aberdeen that the University has lately conferred a Doctor's Degree in Divinity on Mr. James Anderson, Swallow street, a gentleman well known for his extensive learning."

This fixes more definitely the date and place when and where he received the degree of which title he soon made use.

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ANDERSON MANUSCRIPT

In the first edition of the Constitutions of the Freemasons, published by Doctor Anderson in 1723, the author quorns on pages 32-3 from "a certain record of Freemasons, written in the reign of King Edward IV." Preston also cites it in his Illustrations (see page 182, 1788 edition), but states that it is said to have been in the possession of Elias Ashmole, but was unfortunately destroyed, with other papers on the subject of Freemasonry, at the Revolution. Anderson makes no reference to Ashmole as the owner of the manuscript, nor to the fact of its destruction.
If the statement of Preston were confirmed by other evidence, its title would properly be the Ashmole Manuscript, but as it was first mentioned by Anderson, Brother Hughan has very properly called it the Anderson Manuscript. It contains the Prince Edwin legend.

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ANDERSON, JAMES

On September 29, 1721, the Mother Grand Lodge, then only four years old, left it on record that, "His Grace's Worship [Duke of Montague, Grand Master] and the [Grand] Lodge finding Fault with all the Copies of the old Gothic Constitutions, ordered Brother James Anderson, A.M., to digest the same in a new and better Method."

December 27, 1721, "The Duke of Montague appointed 14 learned [in Masonic ritual and customs] Brothers to examine Brother Anderson's Manuscript, and to make report." March 25, 1722, "The Committee of 14 reported that they had perused Brother Anderson's Manuscript, viz., the History, Charges, Regulations, and Masters' Song, and after some Amendments had approved of it; upon which the Lodge desired the Grand Master to order it to be printed." Dr. Desaguliers wrote the Preface, George Payne drafted the Regulations.

On May 17, 1731, the London Daily Courant reported : "We bear from Aberdeen that the University has lately conferred a Doctor's Degree in Divinity on Mr. James Anderson, Swallow Street, a gentleman well-known for his extensive learning."

Ever since R. F. Gould published his History of Freemasonry his successors and colleagues have followed his lead in describing Anderson as fanciful, a romancer, and in every way an unreliable "historian."
The time has come to rescue the name of a man who ought never to have been described in such terms; and the publication of the histories and records of some sixty of the oldest Lodges in England has supplied the means to do it. The truth about Anderson (see page 77 of this Encyclopedia) can best be set forth in a number of separate statements of fact :

1. The word "history," which he himself employed, and as he well knew, did not denote history as a college Professor uses it, but rather meant the legends and traditions long circulated by the old Lodges. Each of the Old Manuscripts began with such a legend; Anderson transcribed a version of it, and as he had been commanded to do.

2. He was not the author but only the compiler of the book ; Grand Lodge ordered it, Payne revised the Regulations, the legendary part ("history") was compiled from Old Manuscripts Desaguliers had supplied, fourteen of the old Brethren approved, and it was the Grand Lodge, not Anderson, who ordered it printed. If Gould had a quarrel with the Book it was with the Grand Lodge that he should have quarreled, not with Anderson.

3. Nobody in Grand Lodge took the legend to be actual history. Desaguliers was one of the most learned men in England ; Payne was a scholar ; Anderson himself, " one of the above quotations showed, was signally honored for his learning by Aberdeen, a University hard to please. Other Grand Lodge leaders, such as the Duke of Montague and Martin Clare, were also of great intelligence. None of them could have dreamed of foisting off on their friends the old legend as a treatise of veridic history.

4. Later, Dr. Desaguliers asked Anderson "to hunt out as many old Grand Masters as he could find." Anderson did so, and in the 1738 Edition gives a list which goes back to Adam. What did this mean? Only that these were not historical Grand Masters, but ritualistic or legendary Grand Masters. If some old Lodge, jealous of its age, had the name of a Grand Master in its legend, Noah, Euclid, or whoever, it demanded to see that name in the version of the legend being used by Grand Lodge.

When Desaguliers asked Anderson to hunt out Grand Masters he did not mean to hunt them out from history, but from among the versions of the Old Charges in use among the earliest Lodges ; and neither Desaguliers nor Anderson could have believed that in sober history and fact Noah, or Charles Martel, or Euclid had ever been Grand Masters, because they knew too much, were too intelligent. The first entry quoted above proves that Anderson was not the author of the "history" portion, but merely arranged the old MSS. legend "in a new and better Method." The whole Hughan-Gould body of Masonic historical writing needs radical revision on the subjects of Anderson and his Constitutions !

On page 46 of his The Lodge Aberdeen l terr, Bro. A. L. Miller states that Anderson was a member of that Lodge, which naturally was the place in which he would seek admittance to Masonry since he was a student in Marshal College in the University of Aberdeen, where he received the degree of M.A., and to which be made a personal present of his The Royal Genealogies, a book he had written, inscribed in his own hand, when the form of words in the Book of Constitutions is compared with the written records of the Lodge of Aberdeen dated 1670 it will be seen that Anderson must have had the records before him, or else had learned them by heart, because a number of terms, and arrangements of words, are the same in one as in the other. When in the Constitutions he wrote "James Anderson, A.M., the Author of this Book" be very probably used the word "Author" in the sense of "compiler, scribe, maker" as had been its meaning in the Aberdeen records, where another and previous James Anderson (his father?) had signed the Work Book as "the Writer of this Book."

In sum: Anderson received the best college education to be had in his period; earned two scholastic Degrees; was trained in Masonry in one of the oldest and most conservative of Lodges ; was author of three books not including the Constitutions; was on his merits called to a church in London ; while there made friends among the most eminent and substantial men, such as Desaguliers, Payne, Duke of Montague, William Preston, Straban the publisher, etc. It was impossible for a man with such a career and position and with such solid achievements, attained before be was forty, to have been the gullible, flighty, fable making man which Gould pictured him to have been.

Note. On nothing in the legendary portion of the first Book of Constitution have latter-day historians piled more ridicule than on the list of Grand Masters prior to 1717, and since Anderson was blamed for the list the ridicule was extended to him by implication. In this list are many eminent personages, kings and so on, stretching back to Adam, and including Euclid and Solomon ; it has no historicity; there were no Grand Masters before Anthony Sayer. However, there are some things to be said in its favor, and in addition to the fact, given above that they were ritualistic Grand Masters.

For one thing, the word "Grand Master" was employed loosely, and if this be accepted it was not unreasonable to incorporate in the list men known to have been Royal Supervisors of architecture. For another thing, the list, even if Anderson's own, was seen and approved by his Committee, "the fourteen old Brethren," and the officers and members of the Grand Lodge. Finally, it was not as absurd as it may now seem to include kings, emperors, princes, etc., in the list because as a matter of known fact the majority of the kings and queens of England belonged to one or more gilds or City Companies. Edward III was a member of the Merchant Tailors Company ; so also was Richard II ; Queen Elizabeth was a member of a Company. Queen Victoria proclaimed herself Royal Protectress of the Fraternity of Freemasons. When Richard II was in the Tailors Company it also had in its membership "four royal dukes, ten earls, ten barons, and five bishops."

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ANIMAL SYMBOLISM

The history of Medieval Masonry (Operative Masonry) can be written in the form of sweeping generalizations, particularly about the use and the extraordinarily rapid spread of the Gothic Style. Or it can be written in the form of histories of particular cathedrals, abbeys, priories, castles, mansions, such as St. Michele, York, Wells, King's College, Cologne, etc. Or it can be written as an engineer would write it, in terms of machines, tools, quarrying, transportation, scaffolding, etc. Or as an economist would write it (vide Knoop & Jones), in the terms of wages, hours of labor, contracts, etc. Or in the form of treatises on the customs and organization of the Freemasons, their Lodges, their Old Charges their apprentices.

Lastly it could be written in the form of an endeavor to describe the Masons themselves. Who were they? What were they as men? What was in their minds? How did they discover a number of truths which nobody else in the Middle Ages ever saw, or could see? How did they live? Where did they find their education? A history in this last form has yet to be written, and until it is written it is as if no other history of Freemasonry had ever been written, because it was not the structure, or the money, or the Fabric Rolls, or the hours, or the wages, or the contracts which discovered and perpetuate that set of truths which is Speculative Freemasonry; it was the men themselves; and it is those men, not a set of buildings, of whom we are the descendants.

Until a number of Masonic scholars have accumulated a large body of facts to make such a history possible, a 'Masonic student can only feel his way along by-paths, and guess out many things from traces here and there in the buildings which , like a thumb print, still bear the impress of the personality of the builders.

It is when viewed as contributing to that purpose that a study of such a comparatively unimportant detail as the sculptures, carvings, mosaics, and pictures of animals, including birds and insects (botany is too large to include here--it also is a field awaiting research) begins to take on a large significance, because in an indirect way it tells us a number of things about the Freemasons as men, it being remembered meanwhile that until a late period the Masons had a free hand in these ornamental details.

Among the carvings in the cathedrals are a zoology of actual and mythical animals, lions, foxes, goats, horses, donkeys, birds, snakes, bees, unicorns, griffins, etc., and often they are placed or fashioned with a sly but very open humor. If these are contrasted to the carvings in the Romanesque buildings which preceded Gothic, or the Classical which succeeded it, or either Byzantine or Arabic which were its contemporaries, animal figures in Gothic buildings become strikingly significant. They show that the Freemasons were independent and free, and flouted the old church censorship rules governing ornaments in religious buildings; that they looked at nature with fresh, new eyes, and observed it at first hand; that they were familiar with the old Bestiaries, the once popular tales and fables about animal heroes and villains, along with the mythology of animals; that they had many interests beyond the rigidly theological or ecclesiastical, and were not priest-ridden; and show a sense of humor seldom

elsewhere in evidence in Medieval books, pictures, or tales, for their gargoyles and foxes and goats often are cartoons in stone.

See page 554 fl. in Art and the Re-formation, by G. G. Coulton. Animal Symbolism in Ecclesiastical Architecture, by E. P. Evans; Henry Holt & Co. ; 1896 ; perhaps the best introduction for American readers, and an excellent point of departure for special studies.

Symbolism of Birds and Animals in English Architecture, by Arthur H. Collins; Mach ride; New York; 1913.

*

ANTHROPOLOGIC SCHOOL, THE

The name given to a comparatively small number of Masonic writers and researchers who have not agreed with the largest number of Masonic scholars that Freemasonry originated in Medieval architecture and was formed and constituted and manned by builders, but believe that it bas existed throughout the world for many centuries, or even for thousands of years.

Their answer to questions about rites, ceremonies, and symbols in the Lodge is to refer to rites and symbols of more or less primitive peoples, and especially to primitive tribes such as still are found in Africa. In order to maintain this theory they have broken with the established conclusions of Masonic historians of the type that is found in Quatuor Coronati and similar Lodges of Masonic research ; they also disagree with the established authorities on anthropology of whom none has ever found any Freemasonry in primitive rites and symbols; but who would have reported such findings if there had been any because among the thousands of professional anthropologists in America and Europe a large number have been Masons.

The terms used in duly-constituted and regular Freemasonry, Operative or Speculative, do not support the anthropologic theory. But from another point of view, and having in mind that ritualism and symbolism in Freemasonry are but one instance of ritualism and symbolism in general, anthropology gives a Masonic student a larger and richer background of thought and helps him better to understand Masonry's own rites and symbols. For that purpose there may be added to the books of Masonic anthropologists the non-Masonic works of such professional anthropologists as Lord Avebury, Rivers, Levy-Bruhl, Frazer, Goldenweiser, Boas, Mead,Webster, etc.

See Arcana of Freemasonry, by Albert Ch urch ward ; Macoy Publishing Co., New York; 1915. Signs and Symbols of Prilnordial Man, by Albert Churchward; Geo. Allen & Co., London. 1913. The Arcane Schools, by Jobn Yarker; William Tait; Belfast; 1909. Freemasonry and the Ancient Gods, by J. S. M. Ward; Simpkins, Marshall; London; 1921. Freemmonry; Its Aims and Ideals, by J. S. M Ward; Wm. Rider & sons; London; 1923.

*

ANDRASSY, COUNT JULIUS

Born March 8, 1823, in Hungary., and died, February. 18, 1890. Statesman and patriot, from youth active in politics and civic affairs. Contributed to Brother Louis Kossuth's paper, Pesti Hirlap, 1846, upon public questions Served valiantly in 1848 when the Croats invaded his country. Andrassy was sent by, the revolutionary government to Constantinople to secure the neutrality of Turkey. In 1851, after his departure to London and Paris, the Austrian government hanged him in effigy for his share in the Hungarian revolt. For ten years he was exiled from Hungary.

At Paris, France, 1851, Count Andrassy was initiated into the Masonic Order when an ,,emigre" on May 2 in the Lodge Le Mont Sinai (see Transactions, Quatuor Coronati Lodge,

volume iii, page iii). Brother Andrassy returned to Hungary in 1858; immediately became active in political life; in 1865 was chosen Vice-President of the Diet; in 1866 was president of the sub-committee appointed to draw up the Composition between Austria and Hungary; was appointed first constitutional Hungarian premier on February 17, 1867, and in 1871 he succeeded Count Beust as Chancellor. At the Berlin Congress in 1878, Andrassy was active for settlement a the Russian-Porte controversy, securing the support of both Great Britain and France.

*

ANDRE, CHRISTOPHER KARL

An active Freemason, who resided at Brunn, in Moravia, where, in 1798, he was the Director of the Evangelical Academy. He was very zealously employed, about the end of the last century, in connection with other distinguished Freemasons, in the propagation of the Order in Germany. He was the editor and author of a valuable periodical work, which was published in five numbers, octavo, from 1793 to 1796, at Gotha and Halle under the title of Der Freimaurer, oder a compendiose Bibliothek alles Wissenswurdigen ueber geheime Gesellschaften, meaning The Freemason, or a Compendious Library of everything worthy of notice in relation to Secret Societies.... Besides valuable extracts from contemporary Masonic writers, it contains several essays and treatises by the editor.

*

ANDREA, JOHN VALENTINE

This distinguished philosopher and amiable moralist, who has been claimed by many writers as the founder of the Rosicrucian Order, was born on the 17th of August, 1586, at the small town of Herrenberg, in the Kingdom of Wurttemberg, where his father exercised clerical junctions of a respectable rank.

After receiving an excellent education in his native province, he traveled extensively through the principal countries of Europe, and on his return home received the appointment, in 1614, of deacon in the town of Vaihingen. Four years after he was promoted to the office of superintendent at Kalw. In 1639 he was appointed court chaplain and a spiritual privy councilor, and subsequently Protestant prelate of a Adelberg, and almoner of the Duke of Wurttemberg. He died on the 27th of June, 1654, at the age of sixty-eight years.

Andrea was a man of extensive acquirements and of a most feeling heart. By his great abilities he was enabled to elevate himself beyond the narrow limits of the prejudiced age in which he lived, and his literary labors were exerted for the reformation of manners, and for the supply of the moral wants of the times. His writings, although numerous, were not voluminous, but rather brief essays full of feeling, judgment, and chaste imagination, in which great moral, political, and religious sentiments were clothed in such a language of sweetness, and yet told with such boldness of spirit, that, as Herder says, he appears, in his contentious and anathematizing century, 'ike a rose springing up among thorns.

Thus, in his Menippus, one of the ear1iest of his works, he has, with great skill and freedom, attacked the errors of the Church and of bis contemporaries.

His Herculis Christiani Luctus, xxiv, 18 supposed by a some persons to have given indirectly, if not immediately, hints to John Bunyan for his Pilgrim's Progress.

One of the most important of his works, however, or at least one that has attracted most attention, is his Fama Fraternitatis, published in 1615. This and the Chemische Hochzeit Christiani Rosencreuz, or Chemical Nuptials, by Christian Rosencreuz, which is also attributed to him, are the first works in which the Order of the Rosicrucians is mentioned.

Arnold, in his Ketzergeschichte or History of Heresy, contends, from these works, that Andrea was the founder of the Rosicrucian Order.

Others claim a previous existence for it, and suppose that he was simply an annalist of the Order; while a third party deny that any such Order was existing at the time, or afterward, but that the whole was a mere mythical rhapsody, invented by Andrea as a convenient vehicle in which to convey his ideas of reform. But the whole of this subject is more fully discussed under the head of Rosicrucianism, which see.

*

ANDREW, APPRENTICE AND FELLOW CRAFT OF SAINT
The French for this is Apprenti et Compagnon de Saint André; the German being Andreas Lehrling und Geselle. The Fourth Degree of the Swedish Rite, which is almost precisely the same as the Elu Secret of the French Rite.

*

ANDREW, CROSS OF SAINT

See Cross, Saint Andrew's

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ANDREW, FAVORITE OF SAINT

The French is Favori de Saint André. Usually called Knight of the Purple Collar. The Ninth Degree of the Swedish Rite.

*

ANDREW GRADE

One of the oldest of the high Continental grades added to Craft Freemasonry, probably originated in France among Stuart partisans and thence passing into Germany and elsewhere.

*

ANDREW, GRAND SCOTTISH KNIGHT OF SAINT

See Knight of Saint Andrew

*

ANDROGYNOUS DEGREES

From …, a man, and ...., a woman. Those degrees relative to Freemasonry which are conferred on both men and women. Besides the degrees of the Adoptive Rite, which are practiced in France, there are several of these degrees which are, as side degrees, conferred in America. Such are the Mason's wife, conferred on the wives, daughters, sisters, and mothers of Master Masons, and the Knight and Heroine of Jericho, conferred on the wives and daughters of Royal Arch Masons.

About 1850 Rob Morris introduced and thereafter taught very generally through the Western States of America, a series of androgynous degrees, which he called The Eastern Star. There

is another androgynous degree, sometimes conferred on the wives of Royal Arch Masons, known as the Good Samaritan.

In some parts of the United States these degrees are very popular, while in other places they are never practiced, and are strongly condemned as improper innovations. The fact is, that by their friends as well as by their enemies, these so-called degrees have been greatly misrepresented. When females are told that in receiving these degrees they are admitted into the Masonic Order, and are obtaining Masonic information under the name of Ladies' freemasonry, they are simply deceived.

Every woman connected by ties of consanguinity, the blood relation or kinship, to a Master Mason is peculiarly entitled to Masonic assistance and protection. If she is told of this fact, and also told that by these androgynous degrees she is to be put in possession of the means of making her claims known by a sort of what may be called oral testimony, but that she is by their possession no nearer to the portals of Freemasonry than she was before, if she is honestly told this, then there is no harm, but the possibility of some good, in these forms if carefully bestowed and prudently preserved. But all attempts to make Freemasonry of them are wrong, imprudent, and calculated to produce opposition among the well-informed and cautious members of the Fraternity.

*

ANDROGYNOUS FREEMASONRY

That so-called Freemasonry which is dedicated to the cultivation of the androgynous degrees. The Adoptive Rite of France is Androgynous Freemasonry.

*

ANGEL

Angels were originally in the Jewish theology considered simply as messengers of God, as the name ...., herald or angel, pronounced mal-awk, imports, and the word is thus continually, used in the early Scriptures of the Old Testament. It was only after the captivity that the Jews brought from Babylon their mystical ideas of angels as instruments of creative ministration, such as the angel of fire, of water, of earth, or of air. These doctrines they learned from the Chaldean sages, who had probably derived them from Zoroaster and the Zendavesta. In time these doctrines were borrowed by the Gnostics, and through them they have been introduced into some of the advanced degrees; such, for instance, as the Knight of the Sun, in whose ritual the angels of the four elements play an important part.

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ANGELIC BROTHERS

The German for this expression is Engelsbruder. Sometimes called, after their founder, Gichtelites or Gichtelianer. A mystical sect of religious fanatics founded by one Gichtel, about the close of the seventeenth century, in the United Netherlands. After the death of their founder in 1710, they gradually became extinct, or were continued only in secret union with the Rosicrucians.

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ANGELS ALPHABET

See Alphabet, Angels

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ANGERONA

The name of a pagan deity worshiped among the Romans. Pliny calls her the goddess of silence, and calmness of mind. Hence her statue has sometimes been introduced among the ornaments of Masonic edifices. She is represented with her finger pressed upon her lips (see Harpocrates, for what is further to be said upon this symbol).

*

ANGLE

The inclination of two lines meeting in a point. Angles are of three kinds-acute, obtuse, and right angles. The right angle, or the angle of 90 degrees, is the principal one recognized in Freemasonry, because it is the form of the trying square or try-square, one of the most important working tools of the profession, and the symbol of morality.

*

ANGULAR TRIAD

A name given by Oliver to the three presiding officers of a Royal Arch Chapter.

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ANIMAL WORSHIP

The worship of animals is a species of idolatry that was especially practiced by the ancient Egyptians. Temples were erected by this people in their honor, in which they were fed and cared for during life. To kill one of them was a crime punishable with death. After the death of these animals, they were embalmed, and interred in the catacombs. This worship was derived first from the earlier adoration of the stars, to certain constellations of which the names of animals had been given ; next, from an Egyptian tradition that the gods being pursued by Typhon, had concealed themselves under the forms of animals ; and 1astly, from the doctrine of the metempsychosis, according to which there was a continual circulation of the sculls of men and animals.

But behind the open and popular exercise of this degrading worship the priests concealed a symbolism full of philosophical conceptions.

Gliddon says, in his Otia Egyptiaea (page 94), that "Animal worship among the Egyptians was the natural and unavoidable consequence of the misconception, by the vulgar, of those emblematical figures invented by the priests to record their own philosophical conception of absurd ideas.

As the pictures and effigies suspended in early Christian churches, to commemorate a person or an event, became in time objects of worship to the vulgar, so, in Egypt, the esoteric or spiritual meaning of the emblems was lost in the gross materialism of the beholder. This esoteric and allegorical meaning was, however, preserved by the priests, and communicated in the mysteries alone to the initiated, while the uninstructed retained only the grosser conception."

*

ANIMA MUNDI

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

*

ANNALES CHRONOLOGIQUES

The complete title is Annales Chronologiques, Litéraires et Historiques de la Maçonnerie des Pays-Bas, dater du 1" Janvier, 1814 (French, meaning the Chronological, Literary, and Historical Annals of the Masonry of the Netherlands from the year 1814). This work, edited by Brothers Melton and De Margny, was published at Brussels, in five volumes, during the years 1823.

It consists of an immense collection of French, Dutch, Italian, and English Masonic documents translated into French. Kloss extols it highly as a work which no Masonic library should be without. Its publication was unfortunately discontinued in 1826 by the Belgian revolution.

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ANNALES ORIGINIS MAGNI GALLIARUM ORIENTIS, ETC.

This history of the Grand Orient of France is, in regard to its subject, the most valuable of the works of C. A. Thory. It comprises a full account of the rise, progress, changes, and revolutions of French Freemasonry, with numerous curious and inedited documents, notices of a great number of rites, a fragment on Adoptive Freemasonry and other articles of an interesting nature. It was published at Paris, in 1812, in one volume of 471 pages, octavo (see Kloss, Bibliographic der Freimaurerei, No. 4088).

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ANNIVERSARY

See Festivals

*

ANNO BONEFACIO

Latin, meaning In the Year of the Blessing; abbreviated A.'. B.". This date has been used by the brethren of the Order of High Priesthood to signify the elapsed period calculated from the year of the blessing of Abraham by the High Priest Melchizedek. The date is determined by adding the year of blessing to any Christian or so-called Vulgar Era thus: 1913+1930 = 3843.

*

ANNO DEPOSITIONIS

Latin, meaning in the a year of the Deposit ; abbreviated A.'. Dep.'. The date used by Royal and Select Masters, which is found by adding 1000 to the Vulgar Era; thus, 1930+1000 =2930.

*

ANNO EGYPTIACO

Latin, meaning in the Egyptian year. The date used by the Hermetic Fraternity, and found by adding 5044 to the Vulgar Era prior to each July 20, being the number of years since the consolidation of the first Egyptian monarchy under Menes who, according to Herodotus, built Memphis, and is reported by Diodorus to have introduced the worship of the gods and the practice of sacrifices into Egypt.

*

ANNO HEBRAICO

Latin, meaning in the Hebrew year ; abbreviated A. '. H. '. The same as Anno Mundi; which see.

*

ANNO INVENTIONIS

Latin, meaning in the year of the Discovery; abbreviated A.'. I.'. or A.". Inv.'. The date used by Royal Arch Masons. Found by adding 530 to the Vulgar Era ; thus, 1930 + 530 =2460.

*

ANNO LUCIS

Latin, meaning in the Year of Light; abbreviated A.'. L.'. The date used in ancient Craft Freemasonry; found by adding 4000 to the Vulgar Era ; thus, 1930+ 4000 = 5930.

*

ANNO MUNDI

Latin, meaning in the Year of the World. The date used in the Ancient and Accepted Scottish Rite; found by adding 3760 to the Vulgar Era until September. After September, add one year more ; this is because the year used a the Hebrew one, which begins in September. Thus, July, 1930+3760 = 5690, and October, 1930+3760+1= 5691.

*

ANNO ORDINIS

Latin, meaning in the Year of the Order; abbreviated A.'. O.'. The date used by Knights Templar; found by subtracting 1118 from the Vulgar Era; thus, 1930-1118 = 812.

*

ANNUAIRE

Some French Lodges publish annually a record of their most important proceedings for the past year, and a 1ist of their members. This publication is called an Annuaire, or Annual.

*

ANNUAL COMMUNICATION

All the Grand Lodges of the United States, except those of Massachusetts, Maryland, the District of Columbia, Pennsylvania, and Rhode Island, hold only one annual meeting; thus reviving the ancient custom of a Yearly Grand Assembly.

The Grand Lodge of Massachusetts has provided far Quarterly Communications held in Boston on the second Wednesday in December, March, June and September. There has also been a Communication held annually on December 27 for the Installation of the Grand Officers and the Celebration of Saint John the Evangelist's Day. When that Anniversary occurs on Saturday or Sunday the Communication is held on the following Tuesday.

The Grand Lodge of Maryland has had two Communications, the Semi-Annual and the Annual of the Grand Lodge every year, in May and November.

The Grand Lodge of the District of Columbia has provided for four Stated Communications in each year, one on the second Saturday in March for the exemplification of the degrees, another on the second Wednesday in May for the transaction of general, business, a third on the third Wednesday in December being the Annual Communication to receive the Grand Master's annual address, the reports of the Grand Lecturer and Committees, and for general business, a succeeding Communication on Saint John the Evangelist's Day, December 27, or on the day following if the date fall upon a Sunday, to receive the Grand Master's report, to consider reports of Committees on the Annual Address of the Grand Master, and to elect and install officers. The Grand Lodge of Pennsylvania has provided for Quarterly Communications on the first Wednesdays of March, June, September, and December, and an Annual Grand Communication on Saint John the Evangelist's Day in every year.

The Grand Lodge of Rhode Island has had two Communications in each year, namely, the Annual Communication on the tbird Monday in May and the Semi-Annual Communication on the third Monday in November.
The Grand Lodge of England holds Quarterly Communications.

At these Annual Communications it is usual to pay the representatives of the subordinate Lodges a per diem allowance, which varies in amount in the several Grand Lodges, and also their mileage or traveling expenses.

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ANNUAL PROCEEDINGS

Every Grand Lodge in the United States publishes a full account of the proceedings at its Annual Communication, to which there is usually added a list of the subordinate Lodges and their members. Some of these Annual Proceedings extend to a considerable size, and they are all valuable as giving an accurate and official account of the condition of Freemasonry in each State for the past year.

They also frequently contain valuable reports of committees on questions of Masonic law. The reports of the Committees of Foreign Correspondence are especially valuable in these publications (see Committee on Foreign Correspondence).

*

ANNUITIES

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

annuitants are received in the order of their seniority on the list (see Asylum for Aged Freemasons).

*

ANOINTING

The act of consecrating any person or thing by the pouring on of oil. The ceremony of anointing was emblematical of a particular sanctification to a holy and sacred use. As such it was practiced by both the Egyptians and the Jews, and many representations are to be seen among the former of the performance of this holy Rite. Wilkinson informs us, in his Manners and Customs of the Ancient Egyptians (iv, 280), that with the Egyptians the investiture to any sacred office was confirmed by this external sign; and that priests and kings at the time of their consecration were, after they had been attired in their full robes, anointed by the pouring of oil upon the head. The Jewish Scriptures mention several instances in which unction was administered, as in the consecration of Aaron as high priest, and of Saul and David, of Solomon and Joash, as kings. The process of anointing Aaron is fully described in Exodus (xxix, 7).

After he had been clothed in all his robes, with the miter and crown upon his head, it is said, "then shalt thou take the anointing oil and pour it upon his head, and anoint him."

The use of oil in the service of the Churches is also worthy of note. In the ceremony of confirmation there is usually employed a chrism, an anointing fluid sometimes compounded of olive oil and a balm of balsam made from the terebinth tree of the East.

The olive oil is symbolic of strength, for it was used by the ancient athletes as an ointment to increase the bodily vigor; of light, because possible of use in lamps; of health, because practicable for food and medicine, while the balm means freedom from corruption and having the sweet savor of virtue.

The ceremony is still used in some of the high degrees of Freemasonry, and is always recognized as a symbol of sanctification, or the designation of the person so anointed to a sacred use, or to the performance of a particular function. Hence, it forms an important part of the ceremony of installation of a High Priest in the Order of High Priesthood as practiced in America. As to the form in which the anointing oil was poured, John Buxtorf, in the Lexicon Chaldaicum, Talmudicum et Rabbinicum (page 267), quotes the Rabbinical tradition that in the anointment of kings the oil was poured on the head in the form of a crown, that is, in a circle around the head ; while in the anointment of the priests it was poured in the form of the Greek letter X, that is, on ahe top of the head, in the pattern of a Saint Andrew's cross.

Important as the anointing ceremony was to persons, we also see plainly that in Bible times the use of the consecrating oil was deemed necessary to the house of worship, to the furniture therein, and to the pillars or other memorials of man's religious relation to God. Now as then we follow the same tendency in our Masonic consecration ceremonies of official corner stone laying, and of Temple and Lodge-room authorized dedication to Masonic usefulness.

See the Old Testament for the anointing of memorial stones (Genesis xxviii, 18, 22; xxai, 13, and xxxv, 14), and compare these references with the modern Masonic treatment of a corner stone, and for some comparison of the present day consecration of Lodge rooms with the ceremonies of old read Exodus (xxx, 23-9, and xl, 9), where we find an account of the sanctifying of the Tabernacle and its furniture "and it shall be holy."

*

ANONYMOUS SOCIETY

A Society formerly existing in Germany, which consisted of seventy-two members, namely, twenty.-four Apprentices, twenty-four Fellow Crafts, and twenty-four Masters. It distributed much charity, but its real object was the cultivation of the occult sciences. Its members pretended that its Grand Master was one Tajo, and that he resided in Spain. Thory. is authority for the above statement in his Acta Latomorum (1, 294).

Anonymous
is a compound of two Greek words that together mean without name.

*

ANSYREEH

A sect found in the mountains of Libanon, of Northern Syria. the name is also given as Nusairiyeh. Like the Druses, toward whom, however, they entertain a violent hostility, and the Assassins, they have a secret mode of recognition and a secret religion, which does not appear to be well understood by them. "However," says Rev. Mr. Lyde, who visited them in 1852, "there is one in which they all seem agreed, and which acts as a kind of Freemasonry in binding together the scattered members of their body, namely,, secret prayers which are taught to every male child of a certain age, and are repeated at stated times, in stated places, and accompanied with religious rites."

The Ansyreeh arose about the same time with the Assassins, and, like them, their religion appears to be an ill-digested mixture of Judaism, Christianity, and Mohammedanism. To the Masonic scholars these secret sects of Syria present an interesting study, because of their supposed connection with the Templars during the Crusades. Brother Bernard H. Springett discusses at length the subject of secret organizations of that neighborhood in his Secret Sects of Syria and the Lebanon.

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ANTEDILUVIAN FREEMASONRY

Among the traditions of Freemasonry, which, taken literally, become incredible, but which, considered allegorically, may contain a profound meaning, not the least remarkable are those which relate to the existence of a Masonic system before the Flood, the word antediluvian being from the Latin language and meaning before the deluge. Thus, Anderson (Constitutions, first edition, page 3) says: "Without regarding uncertain accounts, we may safely conclude the Old World, that lasted 1656 years, could not be ignorant of Masonry."

Doctor Oliver has devoted the twenty-eighth lecture in his Historical Landmarks to an inquiry into "the nature and design of Freemasonry before the Flood" ; but he admits that any evidence of the existence at that time of such an Institution must be based on the identity of Freemasonry and morality. "We may safely assume," he says, "that whatever had for its object and end an inducement to the practice of that morality which is founded on the love of God, may be identified with primitive Freemasonry."

The truth is, that antediluvian Freemasonry is alluded to only in what are called the ineffably degrees; and that its only important tradition is that of Enoch, who is traditionally supposed to be its founder, or, at least, its Great Hierophant, or Chief Priest (see Enoch).

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ANTIN, DUKE D

Elected perpetual Grand Master of the Freemasons of France, on the 24th of June, 1738. He held the office until 1743, when he died, and was succeeded by the Count of Clermont.

Clavel, Histoire Pittoresque, or Picturesque History (page141) relates an instance of the fidelity and intrepidity with which, on one occasion, he guarded the avenues of the Lodge from the official intrusion of a commissary of police accompanied by a band of soldiers.

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ANTIPODEANS

The French expression being Les Antipodiens. The name of the Sixtieth Degree of the seventh series of the collection of the Metropolitan Chapter of France (Acta Latomorum, 1, page 294).

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ANTIQUITY, LODGE OF

The oldest Lodge in England, and one of the four which concurred in February, 1717, in the meeting at the Apple-Tree Tavern, London, in the formation of the Grand Lodge of England. At that time the Lodge of Antiquity met at the Goose and Gridiron, in Saint Paul's Churchyard. This Lodge and three others met on Saint John the Baptist's Day, June 24, 1717, at the Goose and Gridiron Tavern, and by a majority of hands elected Mr. Anthony Sayer Grand Master, he being the oldest Master present. Capt. Joseph Elliot, and Mr. Jacob Lamball, carpenter, were chosen as Grand Wardens.

This and the other three Lodges did not derive their Warrants from the Grand Lodge, but "acted by immemorial Constitution or by an acknowledged authority reaching back beyond memory."

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ANTIQUITY MANUSCRIPT

This celebrated manuscript is now, and has long been, in the possession of the Lodge of Antiquity, at London. It is stated in the subscription to have been written, in 1686, by, "Robert Padgett, Clearke to the Worshipful Society of the Freemasons of the city of London." The whole manuscript was first published by W. J. Hughan in his Old Charges of British Freemasons on page 64, but a part had been previously inserted by Preston in his Illustrations (see book ii, section vi, pages 81-3, 1812 edition).

Here we have evidence of a curious tendency to alter or interpolate passages in old documents whenever it was required to confirm a preconceived theory.

Thus, Preston had intimated that there was before 1717 an Installation Ceremony for newly elected Masters of Lodges, a claim of doubtful worth. He inserts what he calls "the ancient Charges that were used on this occasion," taken from the manuscript of the Lodge of Antiquity,. To confirm the statement, that they were used for this purpose, he comes to the conclusion of the manuscript in the following words:

"These be all the charges and covenants that ought to be read at the installment of Master, or making of a Freemason or Freemasons." The words in italics are not to be found in the original manuscript. Brother E. Jackson Barron had an exact transcript made of this manuscript, which he carefully collated, and which was published by Brother Hughan. Brother Barron gives the following description of the document:

"The manuscript copy of the Charges of Freemasons is on a roll of parchment nine feet long by eleven inches wide, the roll being formed of four pieces of parchment glued together; and

some few years ago it was partially mounted (but not very skillfully) on a backing of parchment for its better preservation.

"The Rolls are headed by an engraving of the Royal Arms, after the fashion usual in deeds of the period; the date of the engraving in this case being fixed by the initials at the top, 1. 2. R. "Under this engraving are emblazoned in separate shields the Arms of the city of London, which are too well known to require description, and the Arms of the Masons Company of London, Sable on a chevron between three castles argent, a pair of compasses of the first surrounded by appropriate mantling.

"The writing is a good specimen of the ordinary law writing of the times, interspersed with words in text. There is a margin of about an inch on the left a side, which is marked by a continuous double red ink line throughout, and there are similar double lines down both edges of the parchment. The letter U is used throughout the manuscript for V, with but two or three exceptions" (see Hughan's Old Charges, 1872, page 14).

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ANTIQUITY OF FREEMASONRY

Years ago in writing an article on this subject under the impressions made upon me by the fascinating theories of Doctor Oliver, though I never completely accepted his views, 1 was led to place the organization of Freemasonry, as it now exists, at the building of Solomon's Temple. Many years of subsequent research have led me greatly to modify the views I had previously held.

Although I do not rank myself among those modern iconoclasts who refuse credence to every document whose authenticity, if admitted, would give to the Order a birth anterior to the beginning of the last century, I confess that I cannot find any incontrovertible evidence that would trace Freemasonry, as now a organized, beyond the Building Corporations of the Middle Ages. In this point of view I speak of it only as an architectural brotherhood, distinguished by signs, by words, and by brotherly ties which have not been essentially changed, and by symbols and legends which have only been developed and extended, while the association has undergone a transformation from an operative art to a speculative science.

But then these Building Corporations did not spring up in all their peculiar organization-different, as it was, from that of other gilds-like Autochthones, from the soil. They, too, must have had an origin and an archetype, from which they derived their peculiar Character. And I am induced, for that purpose, to look to the Roman Colleges of Artificers, which were spread over Europe by the invading forces of the empire. But these have been traced to Numa, who gave to them that mixed practical and religious character which they are known to have possessed, and in which they were imitated by the medieval architects.

We must, therefore, look at Freemasonry in two distinct points of view: First, as it is-a society of Speculative Architects engaged in the construction of spiritual temples, and in this respect a development from the Operative Architects of the tenth and succeeding centuries, who were themselves offshoots from the Traveling Freemasons of Como, who traced their origin to the Roman Colleges of Builders. In this direction, I think, the line of descent is plain, without any demand upon our credulity for assent to its credibility.

But Freemasonry must be looked at also from another standpoint. Not only does it present the appearance of a speculative science, based on an operative art, but it also very significantly exhibits itself as the symbolic expression of a religious idea. In other and plainer words, we see in it the important lesson of eternal life, taught by a legend which, whether true or false, is used in Freemasonry as a symbol and an allegory.

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

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

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

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

But can we find such a legend elsewhere? Certainly we can. Not indeed the same legend; not the same personage as its hero; not the same details; but a legend with the same spirit and design; a legend funereal in character, celebrating death and resurrection, solemnized in lamentation and terminating in joy.

Thus, in the Egyptian Mysteries of Osiris, the image of a dead man was borne in an argha, ark or coffin, by a procession of initiates; and this enclosure in the coffin or interment of the body was called the aphanism, or disappearance, and the lamentation for him formed the first part of the Mysteries.

On the third day after .the interment, the priests and initiates carried the coffin, in which was also a golden vessel, down to the river Nile. Into the vessel they poured water from the river; and then with a cry of ....."We have found him, let us rejoice," they declared that the dead osiris, who had descended into Hades, had returned from thence, and was restored again to life ; and the rejoicings which ensued constituted the second part of the Mysteries.

The analogy between, this and the legend of Freemasonry must be at once apparent. Now, just such a legend, everywhere coinciding in particulars, but everywhere coinciding in general character, is to be found in all the old religions-in sun worship, in tree worship, in animal worship. It was often perverted, it is true, from the original design. Sometimes it was applied to the death of winter and the birth of spring, sometimes to the setting and the subsequent rising of the sun, but always indicating a loss and a recovery.

Especially do we find this legend, and in a purer form, in ahe Ancient Mysteries. At Samothrace, at Eleusis, at Byblos-in all places where these ancient religions and mystical rites were celebrated-we find the same teachings of eternal life inculcated by the representation of an imaginary death and apotheosis.

And it is this legend, and this legend alone, that connects Speculative Freemasonry with the Ancient Mysteries of Greece, of Syria, and of Egypt.

The theory, then, that I advance on the subject of the Antiquity of Freemasonry is this: I maintain that, in its present peculiar organization, it is the successor, with certainty, of the Building Corporations of the Middle Ages, and through them, with less certainty but with great probability,, of the Roman Colleges of Artifieers.

Its connection with the Temple of Solomon, as its birthplace, may have been accidental-a mere arbitrary selection by its inventors-and bears, therefore, only an allegorical meaning; or it may be historical, and to be explained by the frequent communications that at one time took place between the Jews and the Greeks and the Romans. This is a point still open for discussion. On it I express no fixed opinion. The historical materials upon which to base an opinion are as yet too scanty. But I am inclined, I confess, to view the Temple of Jerusalem and the Masonic traditions connected with it as a part of the great allegory of Freemasonry.

But in the other aspect in which Freemasonry presents itself to our view, and to which I have already adverted, the question of its antiquity is more easily settled.

As a brotherhood, composed of symbolic Masters and Fellows and Apprentices, derived from an association of Operative Masters, Fellows, and Apprentices-those building spiritual temples as these built material ones-its age may not exceed five or six hundred years. But as a secret association, containing within itself the symbolic expression of a religious idea, it connects itself with all the Mysteries, which, with similar secrecy, gave the same symbolic expression to the same religious idea. These Mysteries were not the cradles of Freemasonry, : they were only its analogues.

But I have no doubt that all the Mysteries had one common source, perhaps, as it has been suggested, some body of priests; and I have no more doubt that Freemasonry has derived its legend, its symbolic mode of instruction, and the lesson for which that instruction was intended, either directly or indirectly from the same source. In this view the Mysteries become interesting to the Freemason as a study, and in this view only.

And so, when I speak of the Antiquity of Freemasonry, I must say, if I would respect the axioms of historical science, that its body came out of the Middle Ages, but that its spirit is to be traced to a far remoter period.

The foregoing digest of his conclusions is by Doctor Mackey.

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ANCIENTS AND MODERNS

The article which begins at page 75 was written before the publication of some 200 or so Histories and Minute Books of old British and American Lodges, and before the special researches inspired by Henry Sadler's Masonic Facts and Fictions bad uncovered the detailed history of the Ancient Grand Lodge.

In London, 1717, the first Grand Lodge of Speculative Freemasonry was formed by four old Lodges, and possibly with the support or consent of a number of unrepresented Lodges. It was tentative, experimental, had no precedent to guide it ; at the beginning it consisted of little more than a Grand Master with two Wardens to assist him, and claimed jurisdiction only over such Lodges as might unite with it in an area covering a radius of ten miles from the center of London. As it prospered it warranted (officially approved) Lodges outside of that area and in other countries, and in about twenty years set up a system of Provincial Grand Lodges throughout England

There was at the time no doctrine of Exclusive Territorial Jurisdiction. A small Grand Lodge at York was not challenged. A Grand Lodge was formed by Lodges in Ireland in 1725; and in Scotland in 1736. If self-constituted Lodges of regular Masons did not unite with the Grand Lodge at London, it did not outlaw them (they were called St. John's Lodges) but permitted visitation between them and its own Lodges.

Freemasonry had been very popular in Ireland, even before its Grand Lodge of 1725; after 1725 Lodges sprang up in almost every Irish village. Many Englishmen lived in Dublin ("Dublin was almost an English city") and many families of English origin lived here and there

in the Island, especially in North Ireland. It was commonplace for Irish, and for Anglo-Irish, to move to England, to enter business and the professions there, to attend school, etc. ; during the food famines this number was greatly increased.

Among these (and the Irish were not "foreigners" but British!) were a large number of Masons ; among these latter a majority were in retail business, or were carpenters, plumbers, painters, brick-layers, machinists, and in other so-called "trades." But when these Irish residents or citizens of London who were members in regular Irish Lodges came to visit Lodges in London or to dimit to them, they were turned away, were snubbed, were looked down on because by that time (in the 1730's) the Grand Lodge had become a fief of the Nobility, and its Lodges had become exclusive and snobbish. A carpenter or a mason or a house painter might be a member in good standing in a regular Irish Lodge, but he was not deemed worthy to sit among English "gentlemen." the Irish Masons held meetings among themselves, consulted the Grand Lodge of Ireland, set up a Grand Committee in the 1740's, and in 1751 turned this Committee into a regular Grand Lodge. This action was strictly in accordance with the Ancient Landmarks.

In the meantime many exposés had been published in London, and clandestine "Masons" pestered regular Lodges; and a certain amount of Anti-Masonry became active. To circumvent these clandestines the Grand Lodge shifted the Modes of Recognition from one Degree to another, and made other changes about which little is known in detail. It also discontinued the Ceremony of Installation of the Master, thereby reducing him to the status of a mere presiding officer with no inherent powers. These alterations in things that ought not to be altered aroused resentment among a large number of Lodges. As time progressed, and as Lodge Histories make clear, an increasing number of Lodges ceased to be Lodges and became convivial clubs-some of them very expensive clubs. By 1750 the Grand Lodge had thus departed a long way from the original design. In the cant language of the time it had "modernized" itself ; and it came to be for that reason dubbed "the Modern Grand Lodge." the members of the new Grand Lodge of 1751 on the other band insisted on retaining the work and customs of the beginning, and because they did so declared themselves a Grand Lodge according to "the Ancient Institutions," and hence were called "Ancient Masons."

Because of this, a number of Modern Lodges took out Ancient Charters, a number of St. John Lodges took out Charters for the first time, and many new Lodges were warranted by it. Also, the new Grand Lodge conferred the Royal Arch, issued Ambulatory warrants to army Lodges, and it had the good fortune to have Laurence Dermott for Grand Secretary, of whom Gould was to say that "without erring on the side of panegyric" "he was the most remarkable Mason of that time." There was in reality no need for this new Grand Lodge; had the Modern Grand Lodge been a genuinely representative Body instead of a governing club of aristocrats, had , its Grand Master been accessible to the Lodges, and had both "parties" sat down in friendly discussion as they were to do after 1800, the whole Craft could have been made as strong and as united in 1750 as it was to become in 1850; but since it was not thus done, any Masonic historian must admit that the Ancient Grand Lodge was the salvation of the Craft, and (comparatively speaking) a great blessing to Freemasonry everywhere.

Mackey in his seven-volume history, and writing before Sadler and Crawley, was inclined to believe that the Ancient grew out of discontent, and a mood of rebellion. Gould, Hughan, Lane, etc., went farther : they condemned it in toto. In his History and in his concise History Gould blasted the whole of Ancient Masonry, and throughout his life insisted on calling them "Schismatics" ; as also did a line of Masonic writers who followed him.

1. If a number of the Officers and members of the Grand Lodge of 1717 had quarreled with the rest, had seceded, and then had set up a rival Grand Body claiming to possess the original authority, such a Grand Body would have been schismatic. (Preston's second Lodge of Antiquity, three or four Grand Lodges in the State of New York a century later, and the Wigan Grand Lodge, etc., these were in a true sense schismatic.) This did not occur; what did occur was not only unlike a schism but in principle was the opposite of one ; the regular Masons, Irish and English, who erected their 1751 Grand Lodge were seeking to have a

Masonic home, and were doing so because the 1717 Grand Lodge had, violated the first great Landmark when it refused them a home.

2. Since the Doctrine of Grand Lodge Exclusive Territorial Jurisdiction was not yet adopted, the new Grand Lodge did not violate the law. the 1717 Grand Lodge itself had made no claim t.o exclusive jurisdiction, but had fraternized with the Grand Lodge of All England at York.

3. The new Grand Lodge of 1751 was guilty of no innovations of the ancient secrets, or of Ritual, or of practice ; on the contrary it was the 1717 Grand Lodge that was guilty (and self-confessedly so) of innovations.

4. The 1717 Grand Lodge was distressed to have a rival in the field, and a vigorous one, but even it, except sporadically, did not condemn Ancient Lodges as clandestine. Members under both Grand Lodges visited and shifted back and forth, often with no more ceremony than to take a second OB ; no court action was taken ; nobody accused the Ancient of using a spurious Ritual; in Canada and America both Lodges worked side by side.

5. The Grand Lodges of Ireland and Scotland, who were in a position to know the Ancient at first hand, and could speak with more authority than could. Gould, Hughan, or Mackey a century later, both recognized the Ancient, and for some years neither recognized the Moderns; in their eyes it was the Modern, not the Ancient Body, that was "schismatic." Of Ireland Crawley wrote (in A.Q.C.; VIII; p. 81). "Indeed, the Grand Lodge of Ireland, all modern assertions to the contrary notwithstanding, seems never to have been in fraternal intercourse with the Grand Lodge of the Moderns, after the rival organization of the Ancient had been established." Even before Sadler and Crawley had discovered and published the documents in the case the action taken by these two Grand Lodges was of itself sufficient to prove that the Ancient had never been "schismatic"--or irregular, or clandestine, or spurious.

6. For at least five centuries Freemasonry consisted wholly of working men. When they began to accept "gentlemen" into membership, the latter met upon the level to masons, smiths, carpenters, farmers. To meet upon To meet upon the level, to leave aristocratic privilege, prerogatives, titles, and snobbishness outside, was of the essence of Masonry, and ever was unanimously accepted as being such - the name "freemasonry" was almost anonymous with meeting upon the level. The 1717 Grand Lodge destroyed that ancient design Its Lodges could if they wished, shut the door on "the lower orders."The Earls of Moira. Grand Masters of the Ancient, were twitted by Modern Grand Officers because his Grand Secretary had been a house-painter.

This un-Masonic snobbishness, this denial of brotherliness, was the one great sin of the Moderns, and the one great justification of the Ancient; in comparison with that innovation, irregularities in ceremony were of secondary importance, for where there is no meeting on the level there is no Freemasonry. This social cleavage inside of the Fraternity came to the surface and stood out in bold relief on this side of the Atlantic during the American Revolutionary period, and explains why so many Modern Lodges failed or shifted allegiance, and why the Ancient (especially in New York and Pennsylvania) swept the field ; Modern Lodges here were on the whole Tory, Royalist, Loyalist, aristocratic, pro-British ;Ancient Lodges were democratic, pro-Patriotic, as open to blacksmiths as to Royal Governors.

7. Until a recent period Masons found their knowledge of Masonic history in the general histories, the majority of which were chiefly histories of Grand Lodges, and therefore were long generalizations of nation-wide or world-wide events as seen from a Grand Lodge point of view; with the publication of some 200 or so Minutes and Histories of the oldest British, American, Canadian, and West Indian Lodges it has become possible to know what Freemasonry was in actual practice, locality by locality, month by month, from 1751 to 1813.

NOTE. Since "Ancient" was at the time, and by both Grand Lodges, adopted as technically correct that spelling is here used. Bro. Clegg used "Ancient" on page 75; but see paragraph at top of the left-hand column on page 83. - The Earl who was Grand Master of the Ancient in

1760-5 is spelled Blessington on page 77; Blesinton on page 140. The family itself spelled the name in a dozen forms but in a document still extant, and signed by him in a bold hand, the Earl himself spelled it Blesinton. Gould's History of Freemasonry spells it Blesington.

In addition to being called "Ancient" the Grand Lodge of I751 was often called "Atholl"-Gould's book on the Ancient Lodges is entitled Atholl Lodges.

This name came into use because a Duke of Atholl was Grand Master over so many years: John, third Duke of Atholl, from 1771 to 1775 ; John fourth Duke of Atholl from 1775 to 1782 and again from 179I to 1813. In Canada, and, later, often in the American Colonies, the Ancient Body was called York Masonry.

In the 1903 edition of his A Consise History of Freemasonry [Gale & Polden; London], Robert Freke Gould heads his Chapter VII "The Great Schism in English Masonry" ; on page 343 he describes Ancient Masons as "the seceders"; the whole burden of the chapter is that the 1751 Grand Body was born of a rebellion against the lawful authority of the Grand Lodge of 1717, and was therefore irregular and schismatic. After Gould had written his long History of Freemasonry Satdler and Crawley made their discoveries of written records, etc., which showed for the first time what the facts had been, and which proved that the Ancient had been neither Seceders nor Schismatics ; Gould had access to these facts but when be came to write his Concise History he ignored them, and did so against the urgent protestations of his friends and colleagues. In the 1920's Fred J. M. Crowe issued a new and revised Edition of the Concise History, and in it deleted Gould's chapter on the Ancient and replaced it by one written by himself.

In a private letter he wrote that he had performed this labor of love not so much because a new edition of the book was demanded, as that English Masonic scholars felt themselves misrepresented by the position taken by their "premier historian."

It was therefore naturally expected that when he came to revise Gould's History of Freemasonry(in six volumes ; Scribners; 1936) Bro. Dudley Wright would, like Crowe, make sure to revise completely Gould's chapter on the Ancient; for some reason which has not been explained he did not do so. Chapter IV, Vol. II, page 145, begins : "The Minutes of that Schismatic body," etc. This failure in revision is regrettable to American readers because the Revised History elsewhere makes it clear that more than half of early American Masonry (before 1781) was derived from Ancient sources.

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ANTI-MASONRY

Of the 225 or so Anti-Masonic books on the shelves in any one of our Masonic Libraries more than nine-tenths of them are about the particular Anti-Masonic Crusade which ensued upon the so-called Morgan Aflair at Batavia, N. Y., in 1826. "Anti-Masonry" and "Morgan Affair" are become synonymous ; Grand Lodges (like their Lodges and members) are so wearied of hearing about this century-old subject that in consequence the whole question of Anti-Masonry has gone by default, with the result that in the present period when Anti-Masonry is the overwhelming and all-important question before the Fraternity, the Fraternity ignores it.

Even d Anti-Masonry were nothing more than open attacks made upon Freemasonry by groups who believe they have reason to hate it, Anti-Masonry would comprise more than the Morgan Affair. The Craft in New England was rocked by an Anti-Masonic crusade immediately after the Revolution; New England and the Bavarian Illuminati, by Vernon Stauffer (New York ; 1918; 374 pages), is a detailed history of it. The Society of Friends (Quakers) either as a whole or in part has for more than a century sought to warn its own members against Freemasonry, and to persuade the public to abolish it ; since the Quaker literature on the subject is unimaginably dull a student need not persecute his mind by reading the whole of it, but can find a representative specimen in the outpourings (not always

of the Spirit) of the Tract Association of Friends. It is a shock to find the apostles of reasonableness and gentleness resorting to the ancient propaganda tricks of misdirection, false statements, and violent language.
Tract No. 178, published in 1896, camouflaged an attack on Freemasonry under the title of "Secret Societies" ; in it Masons were accused of murdering each other, of being a secret "society" i.e., a conspiratorial society, like the Black Hand) ; of "covering up crime" ; of giving "a license to immorality," etc. (Yet Springett Penn, of the Penn family, was very active in the Grand Lodge of Ireland, and wrote one of the verses in the 'Prentice Song') ! The Lutheran Church has been as a whole unsympathetic with the Craft, and at one time or another certain of its Synods have been anti-Masonic ; their Pastor Wagner's writings (of Dayton, Ohio) belong to the demented, or lunatic fringe, of Anti-Masonic "literature."

The Mormons also---and in the "Mormon Empire" where in six States their influence is very strong their action is not to be lightly disregarded-have carried on an organized Anti-Masonic movement ever since their original members were expelled by the Grand Lodge of Illinois, when the town of Nauvoo was designed to be what Salt Lake City afterwards became.

During this whole time the Roman Catholic Church has carried on a continuous barrage against the Craft, and with an increasing tempo ever since Pope Leo XIII designated agencies for the purpose. (See Freemasonry and Roman Catholicism, by H. L. Haywood; Masonic History Company; Chicago; 1944.)

In these Anti-Masonic attacks enemies of Freemasonry believed themselves to have a particular quarrel of their own against it, and for private reasons.

But the larger number of Anti-Masonic movements have had another basis, one not motivated by any quarrel but rather as a form of an inevitable conflict of teachings, principles, doctrines. Before he had become the inventor of Fascism the ex-Socialist, ex-pacifist Benito Mussolini wrote in 1920:

"Humanity is still and always an abstraction of time and space ; men are still not brothers, do not want to be, and evidently cannot be. Peace is hence absurd, or rather it is a pause in war. There is something that binds man to his destiny of struggling, against either his fellows or himself. The motives for the struggle may change indefinitely, they may be economic, religious, political, sentimental ; but the legend of Cain and Abel seems to be the inescapable reality, while 'brotherhood' is a fable which men listen to during the bivouac and the truce. . ."

It is obvious that when he later found himself the head of a new government of which the above doctrine was the comer-stone Mussolini came into irreconcilable conflict with Freemasonry which not only taught brotherhood but was a Brotherhood. Other creeds came into power, became embodied in governments, were backed by money and armies, the Nazi creed, the Phalangist, the French army and church hierarchies, Communism, and what not ; and each of these, of itself, came into conflict with Freemasonry ; and these conflicts were not quarrels or vendettas, or accidental explosions like the Morgan Affair, but were just such conflicts as are waged by two opposed religions, or opposed philosophies, or opposed political programs. Wherever a creed which possesses power or is seeking it is contradicted by the teachings and principles of Freemasonry, it will become Anti-Masonic. It is Anti-Masonry of this latter type, not of the Morgan Affair type, that now confronts the Fraternity in every European country, and is destined to confront it more and more in both Britain and America.

Prince Metternich was the most powerful Anti-Mason whom the Craft has ever faced ; he was also the most successful, for within one generation after the Congress of Vienna he had destroyed it, or crippled it, or driven it underground in every country between Russia and the English Channel ; but he did not attack Masons personally, did not accuse them of crimes or conspiracies, as did the less enlightened architects of American Anti-Masonry, but laid it down as a principle that the anti-democratic, despotic societies being set up by the Holy Alliance could not consistently tolerate in their midst a philosophy so contradictory of it as the

democracy, fraternalism, and tolerance of the Fraternity, and which refused to admit that God had made the few to own and to rule and the many to labor and be subservient.

NOTE. Apropos of Mussolini's reading of "the legend of Cain and Abel"-which in the main is the orthodox one -it is one more proof of the great "peculiarity" of Freemasonry that it has a "legend" of Cain of a different kind ;it sees in him the builder of the first city, and therefore a man who knew the art of building. See index of Tite Two Earliest Masonic MSS., by Knoop, Jones, Hamer Manchester; 1938.

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ANTHEM

The anthem was originally a piece of church music sung by alternate voices. The word afterward, however, came to be used as a designation of that kind of sacred music which consisted of certain passages taken out of the Scriptures, and adapted to particular solemnities. In the permanent poetry and music of Freemasonry the anthem is very rarely used. The spirit of Masonic poetry is lyrical, and therefore the ode or song of sentiment is almost altogether used, except on some special occasions, in the solemnities and ceremonials of the Order.

No mention of Masonic music should fail to allude to the fine collection made under the direction of Brother Albert Pike for the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, the Royal Arch Orpheus of the General Grand Chapter, and the work of Brother W. A. Mozart.

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ANCIENT AND MODERN

The use of these words is frequently assumed to be understood as a expressive of a rebuke or even of contempt. Brother W. J. Chetwode Crawley (Caementaria Hibernica, Fasciculus 1, page 18) points to a different understanding of them. He says, "The terms Ancient and Modem were not epithets of reproach, but seem to have been willingly adopted by the adherents of each Grand Lodge. Brother Sadler points out that they occur in juxtaposition in a Minute of Grand Lodge, March 31, 1735. For purposes of distinctiveness we retain the obsolete spelling Ancient, whenever we use the word in a technical sense, as referring to Dermott's Grand Lodge." This practice we have followed in the revision of the present work.

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ANCIENT AND PRIMITIVE RITE OF FREEMASONRY, OTHERWISE OF MEMPHIS
ANCIENT AND PRIMITIVE RITE

This rite claims a derivation from Egypt, and an organization from the High Grades which had entered Egypt before the arrival of the French Army, and it has been asserted that Napoleon and Kleber were invested with a ring at the hands of an Egyptian sage at the pyramid of Cheops. However that may be, in 1814 the Disciples of Memphis were constituted as a Grand Lodge at Montauban in France by Gabriel Mathieu Marconis and others, being an incorporation of the various rites worked in the previous century and especially of the Primitive Rite of Philadelphes of Narbonne, which see. In the political troubles that followed in France the Lodge of the Disciples of Memphis was put to sleep on March 7, 1816, and remained at rest until July 7, 1838, when Jacques Etienne or James Stephen Marconis was elected Grand Hierophant and arranged the documents, which the Rite then possessed, into ninety degrees.

The first Assembly of this Supreme Power was held on September 25, 1838, and proclaimed on October 5 following. The father of the new Grand Hierophant seems, to have been living

and to have sanctioned the proceedings. Lodges were established in Paris and Brussels until the government of France forbade the meetings in 1841; however, in 1848 work was resumed and the Rite spread to Roumania, Egypt, a America, and elsewhere.

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

In 1872 a Sovereign Sanctuary of the Rite was established in England by some American members with Brother John Yarker as Grand Master General.

An official journal entitled The Kneph was at one time issued by the authority of the Sovereign Sanctuary, from which we learn that the Ancient and Primitive Rite of Freemasonry is "universal and open to every Master Mason who is in good standing under some constitutional Grand Lodge, and teaches the Fatherhood of God and the Brotherhood of Man."

The degrees of the Rite are ninety-five in number, starting with the three Craft degrees, and divided into three series, and appear to have been rearranged and renamed at various times.

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ANCIENT

See Ancient

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ANTILLES, LESSER

See Caribbee Islands

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ANTI-MASONIC BOOKS

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

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

When the above attempt to destroy Freemasonry had spent its force and vanished, there came in its wake another enemy born of a conference held in October, 1867, at Aurora, Illinois. As a result of this meeting a convention of opponents to secret societies of all sorts assembled at Pittsburgh, Pennsylvania, in May, 1868, when the National Association of Christians Opposed to Secret Societies was organized.

This body was incorporated under an Illinois charter in 1874 as the National Christian Association and has maintained headquarters in Chicago where a magazine, Christian Cynosure, founded in 1868, has been published. The organization has erected a monument to William Morgan in Batavia, New York, and "holds that the Lodge system denies Christ and worships Satan."

A society which has been deemed of so much importance as to be the victim of many persecutions, must needs have had its enemies in the press. It was too good an Institution not to be abused. Accordingly, Freemasonry had no sooner taken its commanding position as one of the teachers of the world, than a host of adversaries sprang up to malign its character and to misrepresent its objects. Hence, in the catalogue of a Masonic library, the anti-Masonic books will form no small part of the collection.

Anti-Masonic works may very properly be divided into two classes:

1. Those written simply for the purposes of abuse, in which the character and objects of the Institution are misrepresented.

2. Those written for the avowed purpose of revealings its ritual and esoteric doctrines. The former of these c1asses is always instigated by malignity, the latter by mean cupidity. The former class alone comes strictly within the category of anti Masonic books, although the two classes are often confounded; the attack on the principles of Freemasonry being sometimes accompanied with a pretended revelation of its mysteries, and, on the other hand, the pseudo-revelations are not unfrequently enriched by the most liberal abuse of the Institution.

The earliest authentic work which contains anything in opposition to Freemasonry is The Natural History of Staffordshire, by Robert Plot, which was printed at Oxford in the year 1686. It is only in one particular part of the work that Doctor Plot makes any invidious remarks against the Institution. We should freely forgive him for what he has said against it, when we know that his recognition of the existence, in the seventeenth century, of a society which was already of so much importance that he was compelled to acknowledge that he had "found persons of the most eminent quality that did not disdain to be of this fellowship," gives the most ample refutation of those writers who assert that no traces of the Masonic Institution are to be found before the beginning of the eighteenth century. A triumphant reply to the attack of Doctor Plot is to be found in the third volume of Oliver's Golden Remains of the Early Masonic Writers.

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

The above work is a learned production, well worth perusal for the information that it gives in reference to the sacred rites of the ancients, independent of its polemic character. About this time the English press was inundated by pretended revelations of the Masonic mysteries, published under the queerest titles, such as Jachin and Boaz; An authentic key to the door of Freemasonry, both Ancient and Modern published in 1762, Hiram, or the Grand Master Key

to both Ancient and Modern Freemasonry, which appeared in 1764. The Three Distinct Knocks, published in 1760, and a host of others of a similar character, which were, however, rather intended, by ministering to a morbid and unlawful curiosity, to put money into the purses of their compilers, than to gratify any vindictive feelings against the Institution.

Some, however, of these works were amiable neither in their inception nor in their execution, and appear to have been dictated by a spirit that may be characterized as being anything else except Christian. Thus, in the year 1768, a sermon was preached, we may suppose, but certainly published, at London, with the following ominous title : Masonry the Way to Hell; a Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a State of Damnation. This sermon appears to have been a favorite with the ascetics, for in less than two years it was translated into French and German.

But, on the other hand, it gave offense to the liberal minded, and many replies to it were written and published, among which was one entitled Masonry the Turnpike-Road to Happiness in this Life, and Eternal Happiness Hereafter, which also found its translation into German.

In 1797 appeared the notorious work of John Robinson, entitled Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati, and Reading Societies. Robinson was a gentleman and a scholar of some repute, a professor of natural philosophy, and Secretary of the Royal Society of Edinburgh.

Hence, although his theory is based on false premise and his reasoning fallacious and illogical, his language is more decorous and his sentiments less malignant than generally characterize the writers of anti-Masonic books.

A contemporary critic in the Monthly Review (volume xxv, page 315) thus correctly estimates the value of Robinson's work: "On the present occasion," says the reviewer, "we acknowledge that we have felt something like regret that a lecturer in natural philosophy, of whom his country is so justly proud, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all depreciated." Robinson's book owes its preservation at this day from the destruction of time only to the permanency and importance of the Institution which it sought to destroy. Freemasonry, which it vilified, has alone saved it from the tomb of the Capulets.

This work closed the labors of the anti-Masonic press in England. No work of any importance abusive of the Institution has appeared in that country since the attack of Robinson. The manuals of Richard Carlile and the theologico-astronomical sermons of the Rev. Robert Taylor are the productions of men who do not profess to be the enemies of the Order, but who have sought, by their peculiar views, to give to Freemasonry an origin, a design, and an interpretation different from that which is received as the general sense of the Fraternity. The works of these writers, although erroneous, are not hurtful.

The French press was prolific in the production of anti-Masonic publications. Commencing with La Grande Lumare or The Great Light, which was published at Paris, in 1734, soon after the modern introduction of Freemasonry into France, but brief intervals elap8ed without the appearance of some work adverse to the Masonic Institution. But the most important of these was certainly the ponderous escort of the Abbé Barruel, published in four volumes, in 1797, under the title of Mémoires pour servir à l'histoire du Jacobinisme, or Memorials to serve for a history of Jacobinism.

The French Revolution was at the time an accomplished fact. The Bourbons had passed away, and Barruel, as a priest and a royalist, was indignant at the change, and, in the bitterness of his rage, he charged the whole inception and success of the political movement to the machinations of the Freemasons, whose Lodges, he asserted, were only Jacobinical clubs.

The general scope of his argument was the same as that which was pursued by Professor Robinson ; but while both were false in their facts and fallacious in their reasoning, the Scotchman was calm and dispassionate, while the Frenchman was vehement and abusive. No work, perhaps, was ever printed which contains so many deliberate mis-statements as disgrace the pages of Barruel. Unfortunately, the work was, soon after its appearance, translated into English. It is still to be found on the shelves of Masonic students and curious work collectors, as a singular specimen of the extent of folly and falsehood to which one may be led by the influences of bitter party prejudices.

The anti-Masonic writings of Italy and Spain have, with the exception of a few translations from French and English authors, consisted only of bulls issued by popes and edicts pronounced by the Inquisition. The anti-Freemasons of those countries had it all their own way, and, scarcely descending to argument or even to abuse, contented themselves with practical persecution. In Germany, the attacks on Freemasonry were less frequent than in England or France. Still there were a some, and among them may be mentioned one whose very title would leave no room to doubt of its anti-Masonic character.

It is entitled Beweiss dass die Freimaurer-Gesellschaft in allen Staaten, u, s. w., that is, Proofs that the Society of Freemasons is in every country not only useless, but, if not restricted, dangerous, and ought to be interdicted. This work was published at Dantzic, in 1764, and was intended as a defense of the decree of the Council of Dantzic against the Order.

The Germans, however, have produced no such ponderous works in behalf of anti-Masonry as the capacious volumes of Barruel and Robinson. The attacks on the Order in that country have principally been by pamphleteers.

In the United States anti-Masonic writings were scarcely known until they sprung out of the Morgan excitement in 1826. The disappearance and alleged abduction of this individual gave birth to a bitterly spiteful opposition to Freemasonry, and the country was soon flooded with anti-Masonic works. Most of these were, however, merely pamphlets, which had a only a brief existence and have long since been consigned to the service of the trunk-makers or suffered a literary change in the paper-mill.

Two only are worthy, from their size (their only qualification), for a place in a Masonic catalogue. The first of these is entitled Letters on Masonry and Anti-Masonry, addressed to the Hon. John Quincy Adams. The author was William L. Stone. This work, which was published at New York in 1832, is a large octavo of 556 pages.
The work of Stone, it must be acknowledged, is not abusive. If his arguments are illogical, they are at least conducted without malignity. If his statements are false, his language is decorous. He was himself a member of the Craft, and he has been compelled, by the force of truth, to make many admissions which are favorable to the Order. The book was evidently Written for a political purpose, and to advance the interests of the anti-Masonic party. It presents, therefore, nothing but partisan views, and those, too, almost entirely of a local character, having reference a only to the conduct of the Institution as exhibited in what is called the Morgan affair.

Freemasonry, according to Stone, should be suppressed because a few of its members are supposed to have violated the laws in a village of the State of New York. As well might the vices of the Christians of Corinth have suggested to a contemporary of St. Paul the propriety of suppressing Christianity.

The next anti-Masonic work of any prominence published in the United States is also in the epistolary style, and is entitled Letters on the Masonic Institution.

These letters were written by John Quincy Adams.

The book is an octavo of 284 pages, and was published at Boston in 1847. Adams, whose eminent public services have made his life a part of the history of his country, has very properly been described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudice."

In the latter years of his life, Adams became notorious for his virulent opposition to Freemasonry. Deceived and excited by the misrepresentations of the anti-Freemasons, he united himself with that party, and threw all his vast energies and abilities into the political contests then waging. The result was this series of letters, abusive of the Masonic Institution, which he directed to leading politicians of the country, and which were published in the public journals from 1831 to 1833. These letters, which are utterly unworthy of the genius, learning, and eloquence of the author, display a most egregious ignorance of the whole design and character of the Masonic Institution. The "oath" and "the murder of Morgan" are the two bugbears which seem continually to float before the excited vision of the writer, and on these alone he dwells from the first page to the last.

Except the letters of Stone and Adams, there is hardly another anti-Masonic book published in America that can go beyond the literary dignity of a respectably sized pamphlet.
A compilation of anti-Masonic documents was published at Boston, in 1830, by James C. Odiorne, who has thus in part preserved for future reference the best of a bad class of writings.

In 1831 Henry Gassett, of Boston, a most virulent anti-Freemason, distributed, at his own expense, a great number of anti-Masonic books, which had been published during the Morgan excitement, to the principal libraries of the United States, on whose shelves they are probably now lying covered with dust. That the memory of his deed might not altogether be lost, he published a catalogue of these donations in 1852, to which he has prefixed an attack on Freemasonry.

ANTI-MASONIC PARTY

A party organized in the United States of America soon after the commencement of the Morgan excitement, professedly, to put down the Masonic Institution as subversive of good government, but really for the political aggrandizement of its leaders, who used the opposition to Freemasonry merely as a stepping-stone to their own advancement to office.

The party held several conventions; endeavored, sometimes successfully, but oftener unsuccessfully, to enlist prominent statesmen in its ranks, and finally, a 1831, nominated

William Wirt and Amos Ellmaker as its candidates for the Presidency and the Vice-Presidency of the United States. Each of these gentlemen received but seven votes, being the whole electoral vote of Vermont, a which was the only State that voted for them.

So signal a defeat was this publicly expressed national estimate of the party, that in the year 1833 it quietly withdrew from public notice, and now is happily no longer in existence.

William L. Stone, the historian of anti-Freemasonry, has with commendable impartiality expressed his opinion of the character of this party, when he says that "the fact is not to be disguised-contradicted it cannot be--that anti-Masonry had become thoroughly political, and its spirit was vindictive towards the Freemasons without distinction as to guilt or innocence" (see his Letters on Masonry and Anti-Masonry, chapter xxxviii, page 418).

Notwithstanding the opposition that from time to time has been exhibited to Freemasonry in every country, America is the only one where it assumed the form of a political party-. This, however, may very justly be attributed to the peculiar nature of its popular institutions. Here the ballot-box is considered the most potent engine for the government of rulers as well as people, and is, therefore, resorted to in cases a in which, in more despotic governments, the powers of the Church and State would be exercised. Hence, the anti-Masonic convention held at Philadelphia, in 1830, did not hesitate to make the following declaration as the cardinal principle of the parties
"The object of anti-Masonry, in nominating and electing candidates for the Presidency and Vice-Presidency, is to deprive Masonry of the support which it derives from the power and patronage of the executive branch of the United States Government.

To effect this object, will require that candidates besides possessing the talents and virtues requisite for such exalted stations, be known as men decidedly opposed to secret societies." This issue having been thus boldly made was accepted by the people ; and as principles like these were fundamentally opposed to all the ideas of liberty, personal and political, into which the citizens of the country had been indoctrinated, the battle was made, and the anti-Masonic party was not only defeated for the time, but forever annihilated.

For those who desire a further study of this interesting topic, they may refer to the Anti-Masonic Party: A Study of Political Anti-Masonry in the United States, 1827-40, by Charles McCarthy, also contained in the Annual Report of the American Historical Association for 1902 (volume1, pages 365-574) ; Miscellany of the Masonic Historical Society of the State of New York, 1902 ;
Proceedings of the Grand Lodge of New York, 1920 (pages 128--45) ; Mackey's revised History of Freemasonry (volume vii, pages 2039-60).

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ANTI-MASONRY

Opposition to Freemasonry. There is no country in which Freemasonry has ever existed in which this opposition has not from time to time exhibited itself ; although, in general, it has been overcome by the purity and innocence of the Institution.

The earliest opposition by a government, of which we have any record, is that of 1425, in the third year of the reign of Henry VI, of England, when the Masons were forbidden to confederate in Chapters and Congregations. This law was, however, never executed.

Since that period, Freemasonry has met with no permanent opposition in England. The Roman Catholic religion has always been anti-Masonic, and hence edicts have always existed in the Roman Catholic countries against the Order.

But the anti-Freemasonry which has had a practical effect in inducing the Church or the State to interfere with the Institution, and endeavor to suppress it, will come more properly under the head of Persecutions, to which the reader is referred.

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ANCIENT AND MODERNS

The article which begins at page 75 was written before the publication of some 200 or so Histories and Minute Books of old British and American Lodges, and before the special researches inspired by Henry Sadler's Masonic Facts and Fictions bad uncovered the detailed history of the Ancient Grand Lodge.

In London, 1717, the first Grand Lodge of Speculative Freemasonry was formed by four old Lodges, and possibly with the support or consent of a number of unrepresented Lodges. It was tentative, experimental, had no precedent to guide it ; at the beginning it consisted of little more than a Grand Master with two Wardens to assist him, and claimed jurisdiction only over such Lodges as might unite with it in an area covering a radius of ten miles from the center of London. As it prospered it warranted (officially approved) Lodges outside of that area and in other countries, and in about twenty years set up a system of Provincial Grand Lodges throughout England

There was at the time no doctrine of Exclusive Territorial Jurisdiction. A small Grand Lodge at York was not challenged. A Grand Lodge was formed by Lodges in Ireland in 1725; and in Scotland in 1736. If self-constituted Lodges of regular Masons did not unite with the Grand Lodge at London, it did not outlaw them (they were called St. John's Lodges) but permitted visitation between them and its own Lodges.

Freemasonry had been very popular in Ireland, even before its Grand Lodge of 1725; after 1725 Lodges sprang up in almost every Irish village. Many Englishmen lived in Dublin ("Dublin was almost an English city") and many families of English origin lived here and there in the Island, especially in North Ireland. It was commonplace for Irish, and for Anglo-Irish, to move to England, to enter business and the professions there, to attend school, etc. ; during the food famines this number was greatly increased.

Among these (and the Irish were not "foreigners" but British!) were a large number of Masons ; among these latter a majority were in retail business, or were carpenters, plumbers, painters, brick-layers, machinists, and in other so-called "trades." But when these Irish residents or citizens of London who were members in regular Irish Lodges came to visit Lodges in London or to dimit to them, they were turned away, were snubbed, were looked down on because by that time (in the 1730's) the Grand Lodge had become a fief of the Nobility, and its Lodges had become exclusive and snobbish. A carpenter or a mason or a house painter might be a member in good standing in a regular Irish Lodge, but he was not deemed worthy to sit among English "gentlemen." the Irish Masons held meetings among themselves, consulted the Grand Lodge of Ireland, set up a Grand Committee in the 1740's, and in 1751 turned this Committee into a regular Grand Lodge. This action was strictly in accordance with the Ancient Landmarks.

In the meantime many exposés had been published in London, and clandestine "Masons" pestered regular Lodges; and a certain amount of Anti-Masonry became active. To circumvent these clandestines the Grand Lodge shifted the Modes of Recognition from one Degree to another, and made other changes about which little is known in detail. It also discontinued the Ceremony of Installation of the Master, thereby reducing him to the status of a mere presiding officer with no inherent powers. These alterations in things that ought not to be altered aroused resentment among a large number of Lodges. As time progressed, and as Lodge Histories make clear, an increasing number of Lodges ceased to be Lodges and became convivial clubs-some of them very expensive clubs. By 1750 the Grand Lodge had thus departed a long way from the original design. In the cant language of the time it had

"modernized" itself ; and it came to be for that reason dubbed "the Modern Grand Lodge." the members of the new Grand Lodge of 1751 on the other band insisted on retaining the work and customs of the beginning, and because they did so declared themselves a Grand Lodge according to "the Ancient Institutions," and hence were called "Ancient Masons."

Because of this, a number of Modern Lodges took out Ancient Charters, a number of St. John Lodges took out Charters for the first time, and many new Lodges were warranted by it. Also, the new Grand Lodge conferred the Royal Arch, issued Ambulatory warrants to army Lodges, and it had the good fortune to have Laurence Dermott for Grand Secretary, of whom Gould was to say that "without erring on the side of panegyric" "he was the most remarkable Mason of that time." There was in reality no need for this new Grand Lodge; had the Modern Grand Lodge been a genuinely representative Body instead of a governing club of aristocrats, had , its Grand Master been accessible to the Lodges, and had both "parties" sat down in friendly discussion as they were to do after 1800, the whole Craft could have been made as strong and as united in 1750 as it was to become in 1850; but since it was not thus done, any Masonic historian must admit that the Ancient Grand Lodge was the salvation of the Craft, and (comparatively speaking) a great blessing to Freemasonry everywhere.

Mackey in his seven-volume history, and writing before Sadler and Crawley, was inclined to believe that the Ancient grew out of discontent, and a mood of rebellion. Gould, Hughan, Lane, etc., went farther : they condemned it in toto. In his History and in his concise History Gould blasted the whole of Ancient Masonry, and throughout his life insisted on calling them "Schismatics" ; as also did a line of Masonic writers who followed him.

1. If a number of the Officers and members of the Grand Lodge of 1717 had quarreled with the rest, had seceded, and then had set up a rival Grand Body claiming to possess the original authority, such a Grand Body would have been schismatic. (Preston's second Lodge of Antiquity, three or four Grand Lodges in the State of New York a century later, and the Wigan Grand Lodge, etc., these were in a true sense schismatic.) This did not occur; what did occur was not only unlike a schism but in principle was the opposite of one ; the regular Masons, Irish and English, who erected their 1751 Grand Lodge were seeking to have a Masonic home, and were doing so because the 1717 Grand Lodge had , violated the first great Landmark when it refused them a home.

2. Since the Doctrine of Grand Lodge Exclusive Territorial Jurisdiction was not yet adopted, the new Grand Lodge did not violate the law. the 1717 Grand Lodge itself had made no claim t.o exclusive jurisdiction, but had fraternized with the Grand Lodge of All England at York.

3. The new Grand Lodge of 1751 was guilty of no innovations of the ancient secrets, or of Ritual, or of practice ; on the contrary it was the 1717 Grand Lodge that was guilty (and self-confessedly so) of innovations.

4. The 1717 Grand Lodge was distressed to have a rival in the field, and a vigorous one, but even it, except sporadically, did not condemn Ancient Lodges as clandestine. Members under both Grand Lodges visited and shifted back and forth, often with no more ceremony than to take a second OB ; no court action was taken ; nobody accused the Ancient of using a spurious Ritual ; in Canada and America both Lodges worked side by side.

5. The Grand Lodges of Ireland and Scotland, who were in a position to know the Ancient at first hand, and could speak with more authority than could. Gould, Hughan, or Mackey a century later, both recognized the Ancient, and for some years neither recognized the Moderns; in their eyes it was the Modern, not the Ancient Body, that was "schismatic." Of Ireland Crawley wrote (in A.Q.C.; VIII; p. 81) : "Indeed, the Grand Lodge of Ireland, all modern assertions to the contrary notwithstanding, seems never to have been in fraternal intercourse with the Grand Lodge of the Moderns, after the rival organization of the Ancient had been established." Even before Sadler and Crawley had discovered and published the documents in the case the action taken by these two Grand Lodges was of itself sufficient to prove that the Ancient had never been "schismatic"--or irregular, or clandestine, or spurious.

6. For at least five centuries Freemasonry consisted wholly of working men. When they began to accept "gentlemen" into membership, the latter met upon the level to masons, smiths, carpenters, farmers. To meet upon To meet upon the level, to leave aristocratic privilege, prerogatives, titles, and snobbishness outside, was of the essence of Masonry, and ever was unanimously accepted as being such - the name "freemasonry" was almost anonymous with meeting upon the level. The 1717 Grand Lodge destroyed that ancient design Its Lodges could if they wished, shut the door on "the lower orders."The Earls of Moira. Grand Masters of the Ancient, were twitted by Modern Grand Officers because his Grand Secretary had been a house-painter.

This un-Masonic snobbishness, this denial of brotherliness, was the one great sin of the Moderns, and the one great justification of the Ancient; in comparison with that innovation, irregularities in ceremony were of secondary importance, for where there is no meeting on the Level there is no Freemasonry. This social cleavage inside of the Fraternity came to the surface and stood out in bold relief on this side of the Atlantic during the American Revolutionary period, and explains why so many Modern Lodges failed or shifted allegiance, and why the Ancient (especially in New York and Pennsylvania) swept the field ; Modern Lodges here were on the whole Tory, Royalist, Loyalist, aristocratic, pro-British ;Ancient Lodges were democratic, pro-Patriotic, as open to blacksmiths as to Royal Governors.

7. Until a recent period Masons found their knowledge of Masonic history in the general histories, the majority of which were chiefly histories of Grand Lodges, and therefore were long generalizations of nation-wide or world-wide events as seen from a Grand Lodge point of view; with the publication of some 200 or so Minutes and Histories of the oldest British, American, Canadian, and West Indian Lodges it has become possible to know what Freemasonry was in actual practice, locality by locality, month by month, from 1751 to 1813.

NOTE. Since "Ancient" was at the time, and by both Grand Lodges, adopted as technically correct that spelling is here used. Bro. Clegg used "Ancient" on page 75; but see paragraph at top of the left-hand column on page 83. - The Earl who was Grand Master of the Ancient in 1760-5 is spelled Blessington on page 77 ; Blesinton on page 140. The family itself spelled the name in a dozen forms but in a document still extant, and signed by him in a bold hand, the Earl himself spelled it Blesinton. Gould's History of Freemasonry spells it Blesington.

In addition to being called "Ancient" the Grand Lodge of I751 was often called "Atholl"-Gould's book on the Ancient Lodges is entitled Atholl Lodges.

This name came into use because a Duke of Atholl was Grand Master over so many years: John, third Duke of Atholl, from 1771 to 1775 ; John fourth Duke of Atholl from 1775 to 1782 and again from 179I to 1813. In Canada, and, later, often in the American Colonies, the Ancient Body was called York Masonry.

In the 1903 edition of his A Consise History of Freemasonry [Gale & Polden; London], Robert Freke Gould heads his Chapter VII "The Great Schism in English Masonry" ; on page 343 he describes Ancient Masons as "the seceders"; the whole burden of the chapter is that the 1751 Grand Body was born of a rebellion against the lawful authority of the Grand Lodge of 1717, and was therefore irregular and schismatic. After Gould had written his long History of Freemasonry Satdler and Crawley made their discoveries of written records, etc., which showed for the first time what the facts had been, and which proved that the Ancient had been neither Seceders nor Schismatics ; Gould had access to these facts but when be came to write his Concise History he ignored them, and did so against the urgent protestations of his friends and colleagues. In the 1920's Fred J. M. Crowe issued a new and revised Edition of the Concise History, and in it deleted Gould's chapter on the Ancient and replaced it by one written by himself.

In a private letter he wrote that he had performed this labor of love not so much because a new edition of the book was demanded, as that English Masonic scholars felt themselves misrepresented by the position taken by their "premier historian."

It was therefore naturally expected that when he came to revise Gould's History of Freemasonry(in six volumes ; Scribners'; 1936) Bro. Dudley Wright would, like Crowe, make sure to revise completely Gould's chapter on the Ancient; for some reason which has not been explained he did not do so. Chapter IV, Vol. II, page 145, begins : "The Minutes of that Schismatic body," etc. This failure in revision is regrettable to American readers because the Revised History elsewhere makes it clear that more than half of early American Masonry (before 1781) was derived from Ancient sources.

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ANTI-SEMITISM AND MASONRY

Freemasonry is neither anti-Semitic, nor pro-Semitic. The question lies outside of, and apart from, the Fraternity ; and ever has. It would therefore have no proper place in this or in any other Masonic book had it not been that during the period between World War I and world war II the ruling parties, or governments, or both of Spain, France, Italy, and Germany forced the question on the Fraternity's attention. To understand why and how that was done a number of facts from the past are required :

1. Ever since the end of the Israelites Period of their history Jews have mingled with and joined with and lived peaceably with a number of Gentile peoples : the Arabs, Syrians, Persians, Ethiopians, Egyptians, Turks, Armenians, and a number of peoples in North Africa, etc. The fact proves that there is no necessary, conflict between jews and Gentiles, or between Gentiles and Jews. The question arises : where, how, and why did anti-Semitism arise? The answer is set forth in the next paragraph :

2. "In the Island of Corfu also the bells are mute, and the clocks are stopped the last days of Holy Week, but at 11 A. M. on the Saturday morning the whole town seems to have gone mad. All of a sudden a most fearful noise and Babel of sounds ensues, bells ring their loudest, and crockery is thrown out of the windows. . . . With regard to throwing crockery down into the street . . . she is a happy woman who can contrive to hit a Jew with one of her fragments. . . . Both those who fire off guns, and the smashers of old crockery, give us their reason for doing so that their intention is to kill the arch-traitor, Judas Iscariot!" This is quoted from page 196, of Symbolism of the East and West, by Mrs. Harriet Murray-Aynsley; London ; George Redway ;'1900. (She contributed papers to Quatuor Coronati Lodge.) Working, every-day anti Semitism, in its popular, down-on-the-street form, had a theological origin.

When that peculiar religion of Sacerdotalism, called Medieval Catholicism, was set up after Charlemagne had broken away from Constantinople, its theologians in the headquarters at the Vatican laid it down as one of the corner-stones the doctrine called, in its official form, extra ecclesiam nulla salus; "outside the Church there is no salvation"; and this ecclesiam carried on vigorous proselyting in every country it could reach, even in the Near East. Long before this time Judaism already had laid down a similar cornerstone for itself: "Outside the Covenant is no salvation"; only to the circumcised "were the promises made"; and Jews vigorously proselyted in every avialable country-the Pharisees "compassed sea and land to make one proselyte," but so did every synagogue. When these two proselyting religions, both exclusive, met in western Europe, conflict was inevitable; and since the Catholic Church won out, Jews were looked down on less as religious rivals than as a conquered people. There is no evidence that Medieval Masons, as Masons , ever took part in anti-Semitism, but it is very probable that the charge to apprentism that they "be true to Holy Church" (which in most instances was the Church of England, not the Roman Church) aimed at excluding Jews from the craft. A certain German called Hermann Goedsche had seen Some of the crude Anti-Semitic brawls on Holy Days of the type described by Mrs. Murray-Aynsley.

He had been discharged from the Secret Police for forgery. To get even with the German Socialists and their half-Jewish leader, Karl Marx, on whom he laid the blame for his troubles, Goedsche wrote a series of stories in the style of historical romance which he palmed off under the English pseudonym, "Sir John Ratcliff" In one chapter two of his characters are supposed to overhear the "Elect of Israel," under the headship of the "Holy Rabbi," in a

meeting held only once a century, discuss the age-old plot they were fostering to overthrow the whole of Christian Europe.
Out of this tawdry stuff was formed the forged, famous "Protocols of the Elders of Zion," of which so much use was made by the Pan-Germans under Treitschke and Stocker before World War I, and by Ludendorf after it.

At first these "Protocols," printed in broadsheets by the millions, were used to stir up fear and hatred of Jews in Germany. They were then re-issued, somewhat revised, and directed at England to stir up hatred of the English. In Russia the "Protocols" were used to back up charges against the Jews for "ritual murders." It is said that Alfred Rosenberg, "the Black Balt," who helped write Mein Kampf, and was Hitler's official philosopher, came upon his first copy of the "Protocols" in Russia. He, Hitler, and Goebbels together gave the document a new twist, and by that means linked it to Freemasonry, alleging that Freemasonry was nothing but the vehicle of the Elders of Zion; and this was made large use of by Fascists in both Italy and France. Even in England this madness took hold, and burst into the open when the Morning Post, as conservative a newspaper as The New York Times, published under the head of "The Cause of World Unrest" seventeen articles in sixty or so columns of print, and the London Times almost followed suit. English Freemasonry had never had any known or conceivable connection with Judaism, but these monstrously ignorant articles attacked the two as if they were one thing.

Arthur Edward Waite published a conclusive reply but did not reach a large public. The effectual reply was written by Lucien Wolf, a colleague of Bro. Sir Alfred Robbins, who used the columns of the Manchester Guardian, Spectator, and Daily Telegraph.

This masterpiece of polemics was published in book form (53 pages) entitled The Myth of the Jewish Menace in World Affairs (The Macmillan Co. ; New York; 1921). When World war II came, Nazis, Beckists, Iron Guardsmen, Fascists, Phalangists, and Vichyites attacked not Judaism nor Freemasonry but a hyphenated monstrosity which they called Judaeo-Masonry; so that in spite of itself, and manage two whole centuries of keeping out of politics and aloof from controversy, English-speaking Freemasonry was dragged into the very focus of world-affairs; and European Masonry, which was not clear of political involvement, was obliterated. The Protocol of Zion fraud did not take hold in the United States, but it may be that the end is not yet, because the fraud already is proved to possess a salamarider's longevity. (See article on LUDENDORF, etc.)
Shakespeare's "Merchant of Venice" has long been a document in the history of Anti-Semitism, but it has not been until modem Shakespearean scholarship cleared up the provenance of the play that its true significance could be understood. Until near the end of the Middle Ages the lending of money on interest (securities were permitted if of no greater value than the loan) was forbidden by the Church as a mortal sin, and by the State as illegal. The Jews had no such rule in their religion, and could therefore lend money when governments permitted or ignored them-Tudor kings hid behind the feudal fiction that the persons of Jews were their private property, and they protected them as such.

This dike was broken, first, when Knights Templar began to make loans on interest (they were virtually state bankers) ; and, second, when Christians from one of the provinces of France appeared in London as money lenders. Such persecutions of the Jews as had occurred before these two developments had some justification on the grounds that money lending was a sin and a crime. When Christians began to lend money these grounds of persecution were removed; from then on any persecution was directed at the Jew solely as Jew. This is the point of Shakespeare's play. In an anti-Semitic wave which swept London at the end of the Sixteenth Century Queen Elizabeth's personal physician, Dr. Lopez, a Spanish Jew, was hanged at Tyburn in 1594. It was in the midst of that uproar that Shakespeare wrote and produced "The Merchant of Venice" ; the Shylock in it is no longer the anti-Christian or the criminal usurer, but is the Jew. (See page 139 OE. of Mr. Shakespeare of the Globe, by Frayne Williams; E. P.Dutton & Co. ; New York; 1941.)
In his Jews and Masonry Before 1810 Samuel Oppenheim (not a Mason) has chapters on Hayes, Saxas, da Costa, David Bush; his findings were that Jewish Masons were no larger in

number than their proportion to the Jewish population; and that most of the Jewish Masons of the period were either Spanish or French.

The Rothschild family of France contributed members to the Craft, but did not take any position of leadership. Baron Nathan Mayer Rothschild was initiated in Emulation Lodge, No. 12, October 24, 1802, in London ; he had been born in Vienna in 1777.

There is no record of an exclusively Jewish Lodge in England ; there are many in the United States. Discrimination by Masons against Jews in Germany began as early as 1742; as late as 1940 three-fifths of the German Lodges excluded them.

(See The Jew in Freemasonry, by Dudley Wright.) In his history of the Riom trial, Pierre Cot, a minister of the French government under Leon Blum, says that in the many Fascist circles before World War II their writers and speakers were under instruction always to call the Republic "the Judaeo-Masonic Government." (See also Jews in a Gentile World; The Problem of Anti-Semitism,'edited by Isaque Graeber and Steuart Henderson Butt, a symposium by a number of authors ;Macmillan & Co.; New York; 1942. Books of this type are needed on anti-Gentilism, because the record of Jewish persecutions of Gentiles is a long one and they have sometimes been carried out with unspeakable cruelty; the Old Testament itself is in some chapters obviously anti-Gentile.

when the Soviet Government broke down the "pale" in southwestern Russia, in which Jews had been segregated so long, in order to give them a country of their own and equal rights, the officials in charge, of whom the majority were themselves Jews, reported to Moscow that anti- Gentilism obstructed them more than anti-Semitism Since Jewish newspapers and books and sermon preached by the Rabbis cannot be read by Gentiles the latter seldom know the extent of anti-Gentilism in Jewish communities, in ghettoes, and in segregation even in small towns. Anti-Gentilism and anti-Semitism are two halves of one problem.)

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ANTOINE, ORLLIE

Ever since the invention of writing the race of authors has had a share of individualities, eccentrics, wild men and madmen as much as any other art or calling; the tribe of Masonic authors, one must fear, has had more than its share but it is doubtful if among them there ever has been a more incredible man than the Frenchman, Orllie Antoine. This impossible man was born on May 12, 1825, in the Department of Périgeux, not many miles from Bordeaux. He grew up a tall young man with a French beard and a wild light in his eyes, and studied law. But instead of practicing that respectable profession he devoured travel books by the hundred, and therein was his undoing because he decided to become an adventurer. In 1858 he took to himself the title of Prince de Tounens, crossed over to Southampton, and from there took ship for South America.
The southern third of Argentina and Chile was at that time occupied by some fifteen or twenty Indian peoples, untouched by the White man, among whom the most powerful were the Araucanians, a warrior folk somewhat like our own Apaches, and famous for the fierceness of their battles; Charles Darwin accused them of being cannibals (but erroneously).

This people, along with a number of their neighbor peoples, long had a legend that some day a white man would come, and would be their leader and paramount king, and would sweep the Spanish invaders out of the land. Orllie had read about this in a book, and he set out to be that white man; indeed, while still on the boat he crowned himself King of the Araucanians with the title of Antoine l e, and drew up a very detailed code of laws by which he intended to govern the tribes whom he had never seen, in a country of whose location he was ignorant. He succeeded in his amazing coup ! By 1860 he was sending from the central fortress of his chiefs heavily ribboned documents to "neighboring chiefs of state" in Chile and Argentina. His official title was "King of Araucania and Patagonia." For a narrative of the adventures and

excitements of his reign a reader must consult the history books of South America, because there were too many of them to be crowded into a paragraph.

During one period he was captured by the Chileans, thrown into a prison at Santiago, was rescued by a French consul, and returned to France. For six years he made his living as a journalist in Paris, but in spare time continued in the campaign for a "French empire" in Patagonia which resulted finally in his being returned to Patagonia in a French warship. It was in that period, probably, that Orllie became a Mason.

In 1865 the Pope excommunicated Freemasons in France. As soon as Orllie discovered his own name in the blacklist he appealed to the Vatican, but without success. To prove that he was not an atheist, as the Pope had alleged that every Mason was, he composed a book of Masonic prayers and published it. The title (translated) was Masonic Prayers, by the Prince O. A. De Tounens, King of Araucania and Patagonia; it contained thirty-two prayers, and sold for twenty-five centimes.

He died in 1878. His rightful and legitimate title (far more legitimate than half the crowns in Europe) he bequeathed to his heirs. It never became operative again because the Christian soldiers of Chile and Argentina massacred the Indian peoples and left nobody to govern.

NOTE, Orllie Antoine was in no sense a crank or a fanatic but a cultivated, intelligent man who made friends and supporters among the first men of France. His memoirs possess the genuine sparkle of literature, and would make somebody's fortune if they were turned into a biography in English. For a brief epitome, written on the spot where Orllie once reigned, see chapter in This Way South-ward, by A. F. Tschiffely; W. W. Norton & Co. ; 1940. The same writer was author of Tschiflely'a Ride, an account of a famous journey on horse-back from Patagonia to Washington, D. C.

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ARCHEOLOGY AND FREEMASONRY

Archeology underwent at about the turn of the century a transformation which turned it from an almost esoteric specialty or hobby, engaged in by a small number of experts, into a large and ever-expanding profession which has covered the world with a network of activities, and is about to take its place alongside history and literature as one of the subjects for every well-read man to know. This transformation came about when a number of very highly specialized sciences and forms of research found in it a center and a meeting place. In consequence, archeology is now being carried on by a combined corps of specialists or experts in philology, in the history of art, in geology in paleontology, in philology, in ethnology, in chemistry, in geography, of experts on documents, of symbologists, of specialists in ethnic literatures, and of technologists who manage and carry on the work of expeditions, explorations, and excavations.

The public is not yet aware of the immensity of the findings, or to what an extent those findings are already effecting fundamental revisions in the writing of political, religions, and social history. Archeology has not absorbed antiquarianism on the one hand, nor historical research on the other, but it has become so dove-tailed into both that it is impossible to draw sharp boundaries between them. Masonic research under a have debt to this new archeology ;especially is so, when antiquarian and historical research are added to it. In it Masonic students possess new bodies of facts which belong to their own field.

Among these are such as: masses of data about the Ancient Mysteries in general and about Mithraism in particular; about the Collegia; about the origins of the gild system ; about the beginnings of European architecture; about the documents, customs, and practices of the earliest stages of Freemasonry; about the earliest Medieval social and cultural system in which the earliest Freemasonry was molded; about the arts, the engineering, and the mathematics of the period when Freemasonry began ; and about rites, societies, symbols,

etc., which aliterate Freemasonry or were in action in other parts of the World ; about the Crusades ; and about the earliest present time larger part of the findings of archeology are in the form of reports of archeological societies or expeditions, in archeological journals, and in brochures and treatises not often found in bookstores. Only a small portion of this material has any bearing on the origin and history of Freemasonry ; but that portion is decisive for many questions and in the future must be included among the sources for Masonic history and research.

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ARCHITECT AND MASTER OF MASONS

Medieval Freemasons were organized as a body when employed on a cathedral, a castle, an abbey, or any other large building. This body, or Lodge, though its own officers were members of it, and though it as a body made many decisions, was not a soviet, or commune, nor was it a "democratic" body working through committees, but it worked under and was sworn to obey a chief officer, or Master of Masons (called by a number of titles). This Master of Masons, however, was not an architect, but rather was a superintendent ; the making of plans and specifications was done by the Lodge itself, and in many places it had a separate room or building for that purpose.

In the course of time, however, the development of architectural practices brought about a divorce between the making of plans, designs, and specifications, and the carrying on of the daily work called for by the plans. The modem office of architect came into use.

This architect might have his own quarters at a distance from the building; he need not be a member of the Craft ; after he had made the drawings, models, and plans, the Craftsmen were then to carry them out under a Master who had become merely a superintendent of workmen. It is impossible to mark the new system with a date but the beginning of the office of architect as a profession may be signalized (in England) by the career of Inigo Jones (z.d) This transition to an entirely new basis for the art was essentially brought about by an intellectual advance, which can be best described briefly by comparing it with a similar revolution more than 2,000 years before. In Egypt many trained workmen were employed by the state or by cities to do surveying, to measure the water allotments for irrigation, to lay off building sites, etc. This called for geometry, and especially for trigonometry ; but the Egyptians had their knowledge of these things only in an empirical, piecemeal, rule-of-thumb form, and did not try to dissociate geometry from surveying and empirical measurements and calculations. The Greeks discovered that these surveying formulas and rules could be divorced from surveying land, could be cast in abstract form, and could then be used for countless purposes. They transferred geometry from the land to the mind; found it to power certain necessities in thought; made of it a system of principles; perfected it as a pure science. what had begun as land-surveying became geometry.

The Medieval Mason is comparable to the Egyptian surveyor. He was trained, rather than educated ; was an apprentice rather than a student ; and was taught how to perform certain given tasks. These were empirical. He did not dissociate them from the style and structure of the type of building on which he was working. Then came the discovery that there are a number of principles, formulas, and processes which hold not for one type of building but for any building. Then architecture became independent, free, an art, a science, and men could study it in universities and learn it in architects' offices. In both cases there was, as it were, a transition from an Operative (or empirical) Craft to a Speculative one.

An account of the rise of the profession of architect is invariably given in any one of the modem standard histories of architecture. See in addition The Cathedral Builders in England, by Edward S. Prior; E. P. Dutton & Co.; New York; 1905. The Builders of Florence, by J. Wood Brown; Methuen & Co; London; 1909. Notes on the Superintendents of English Buildings in the Middle Ages, by Wyatt Papworth. An Historical Essay on Architecture, by Thomas Hope ; John Murray; London. Medieval Architecture. by Arthur Kingsley Porter. The Guilds of Florence, by Edgcumbe Staley. Westminster Abbey and the Kings' Craftsmen, and

Architecture, both by W. R. Lethaby. Gothic Architecture in England, by Francis Bond ; B. T. Bostfood; London; 1905. A Short History of the Building Crafts, by Martin S. Briggs, Oxford; 1925. The Master Masons to the Croun of Scotland, by Robert Scott Myine; Scott & Ferguson; 1893.

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ANTON, DR. CARL GOTTLOB VON

A German Masonic writer of considerable reputation, who died at Gorlitz on the 17th of November, 1818. He is the author of two historical works on Templarism, both of which are much esteemed.

l. Versuch einer Geschichte des Tempelherren ordens, that is, An Essay on the Order of Knights Templar, at Leipzig, 1779.

2. Untersuchung uber das Gehemniss und die Gebrauche der Tempelherren, that is, An Inquiry into the Mystery and Usages of the Knights Templar, at Dessau, 1782.

He also published at Gorlitz, in 1805, and again in 1819, a brief essay on the Culdees, entitled Ueber die Culdeer.

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ANTON HIERONYMUS

In the examination of a German stanmetz, or stonemason, this is said to have been the name of the first Freemason. The expression is unquestionably a corruption of Adon Hiram.

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ANTRIM, EARL WILLIAM OF

Brother W. J. Hughan's Memorials of the Union says the Earl of Antrim was Grand Master from 1782 to 1790 of the Ancient or Athol Masters.

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ANUBIS OR ANEPU

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

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APE AND LION, KNIGHT OF THE

See Knight of the Ape and Lion.

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APEX, RITE OF

See Sat B'hai, Order of

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APHANISM

In the Ancient Mysteries there was always a legend of the death or disappearance of some hero god, and the subsequent discovery of the body and its resurrection.

The concealment of this body by those who had slain it was called the aphanism, from the Greek, abavatw, to conceal. As these Mysteries may be considered as a type of Freemasonry, as some suppose, and as, according to others, both the Mysteries and Freemasonry are derived from one common and ancient type, the aphanism, or concealing of the body, is of course to be found in the Third Degree. Indeed, the purest kind of Masonic aphanism is the loss or concealment of the word (see Mysteries, and Euresis).

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APIS

The sacred bull, held in high reverence by the Egyptians as possessing Divine powers, especially the gift of prophecy. As it was deemed essential the animal should be peculiarly marked by nature, much difficulty was experienced in procuring it. The bull was required to be black, with a white triangle on its forehead, a white crescent on its side, and a knotted growth, like a scarabaeus or sacred beetle, under the tongue. Such an animal being found, it was fed for four months in a building facing the East. At new moon it was embarked on a special vessel, prepared with exquisite care, and with solemn ceremony conveyed to Heliopolis, where for forty days it was fed by priests and women. In its sanctified condition it was taken to Memphis and housed in a temple with two chapels and a court wherein to exercise. The omen was good or evil in accordance with which chapel it entered from the court. At the age of twenty-five years it was led to its death, amid great mourning and lamentations. The bull or apis was an important religious factor in the Isian worship, and was continued as a creature of reverence during the Roman domination of Egypt.

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APOCALYPSE, FREEMASONRY OF THE

The Greek word apocalypsis means a revelation and thus is frequently applied to the last book of the New Testament. The adoption of Saint John the Evangelist as one of the patrons of our Lodges, has given rise, among the writers on Freemasonry, to a variety of theories as to the original cause of his being thus , connected with the Institution. Several traditions have been handed down from remote periods, which claim him as a brother, among which the Masonic student will be familiar with that which represents him as having assumed the government of the Craft, as Grand Master, after the demise of John the Baptist.

We confess that we are not willing to place implicit confidence in the correctness of this legend, and we candidly subscribe to the prudence of Dalcho's remark, that "it is unwise to assert more than we can prove, and to argue against probability."

There must have been, however, in some way, a connection more or less direct between the Evangelist and the institution of Freemasonry, or he would not from the earliest times have been so universally claimed as one of its patrons. If it was simply a Christian feeling-a religious veneration-which gave rise to this general homage, we see no reason why Saint Matthew, Saint Mark, or Saint Luke might not as readily and appropriately have been selected as one , of the lines parallel.

But the fact is that there is something, both in the life and in the writings of Saint John the Evangelist, which closely connects him with our mystic Institution. He may not have been a Freemason in the sense in which we now use the term.

But it will be sufficient, if it can be shown that he was familiar with other mystical institutions, which are themselves generally admitted to have been more or less intimately connected with Freemasonry by deriving their existence from a common origin.

Such a society was the Essenian Fraternity-a mystical association of speculative philosophers among the Jews, whose organization very closely resembled that of the Freemasons, and who are even supposed by some to have derived their tenets and their discipline from the builders of the Temple. As Oliver observes, their institution "may be termed Freemasonry, retaining the same form but practised under another name." Now there is little doubt that Saint John the Evangelist was an Essene. Calmet positively asserts it; and the writings and life of Saint John seem to furnish sufficient internal evidence that he was originally of that brotherhood. Brother Dudley Wright has taken the position that Jesus was also an Essene and that the baptism of Jesus by John marked the formal admission of the former into the Essenic community at the end of a novitiate or, as it may be termed, an apprenticeship (see page 25, Was Jesus an Essene ?). Brother Wright says further (page 29) that when Jesus pronounced John the Baptist to be Elijah there was evidently intended to be conveyed the information that he had already attained to that acquisition of spirit and degree of power which the Essenes strove to secure in their highest state of purity.

But it seemed to Doctor Mackey that Saint John the Evangelist was more particularly selected as a patron of Freemasonry in consequence of the mysterious and emblematic nature of the Apocalypse, which evidently assimilated the mode of teaching adopted by the Evangelist to that practised by the Fraternity. If anyone who has investigated the ceremonies performed in the Ancient Mysteries, the Spurious Freemasonry, as it has been called, of the Pagans, will compare them with the mystical machinery used in the Book of Revelations, he will find himself irresistibly led to the conclusion that Saint John the Evangelist was intimately acquainted with the whole process of initiation into these mystic associations, and that he has selected its imagery for the ground-work of his prophetic book.

George S. Faber, in his 0rigin of Pagan idolatry (volume ii, book vi, chapter 6), has, with great ability and deamess, shown that Saint John in the Apocalypse applies the ritual of the ancient initiations to a spiritual and prophetic purpose.

"The whole machinery of the Apocalypse," says Faber, "from beginning to end, seems to me very plainly to have been borrowed from the machinery of the Ancient Mysteries; and this, if we consider the nature of the subject, was done with the very strictest attention to poetical decorum. "Saint John himself is made to personate an aspirant about to be initiated; and, accordingly, the images presented to his mind's eye closely resemble the pageants of the Mysteries both in nature and in order of succession.

"The prophet first beholds a door opened in the magnificent temple of heaven; and into this he is invited to enter by the voice of one who plays the hierophant.

Here he Witnesses the unsealing of a sacred book, and forthwith he is appalled by a troop of ghastly apparitions, which flit in horrid succession before his eyes.

Among these are pre-eminently conspicuous a vast serpent, the well-known symbol of the great father; and two portentous wild beasts, which severally come up out of the sea and out of the earth.
Such hideous figures correspond with the canine phantoms of the Orgies, which seem to rise out of the ground, and With the polymorphic images of the hero god who was universally deemed the offspring of the sea.

"Passing these terafic monsters in safety, the prophet, constantly attended by his angel hierophant, who acts the part of an interpreter, is conducted into the presence of a female, who is described as closely resembling the great mother of pagan theology. Like Isis emerging from the sea and exhibiting herself to the aspirant Apuleius, this female divinity, up born upon the marine wild beast, appears to float upon the surface of many waters. She is said to be an open and systematical harlot, just as the great mother was the declared female principle of fecundity; and as she was always propitiated by literal fornication reduced to a religious system, and as the initiated were made to drink a prepared liquor out of a sacred goblet, so this harlot is represented as intoxicating the kings of the earth with the golden cup of her prostitution. On her forehead the very name of MYSTERY is inscribed; and the label teaches us that, in point, of character, she is the great universal mother of idolatry.

"The nature of this mystery the officiating hierophant undertakes to explain; and an important prophecy is most curiously and artfully veiled under the very language and imagery of the Orgies. To the sea-born great father was ascribed a threefold state---he lived, he died, and he revived; and these changes of condition were duly exhibited in the Mysteries. To the sea-born wild beast is similarly ascribed a threefold state---he lives, he dies, he revives.

While dead, he lies floating on the mighty ocean, just like Horus or Osiris, or Siva or Vishnu. When he revives again, like those kindred deities, he emerges from the waves; and, whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis and the ten aboriginal patriarchs. Nor is this all : as the worshipers of the great father bore his special mark or stigma, and were distinguished by his name, so the worshipers of the maritime beast equally bear his mark and are equally decorated by his appellation.

"At length, however, the first or doleful part of these Sacred Mysteries draws to a close, and the last or joyful part is rapidly approaching.

After the prophet has beheld the enemies of God plunged into a dreadful lake or inundation of liquid fire, which corresponds with the infernal lake or deluge of the Orgies, he is introduced into a splendidly-illuminated region, expressly adorned with the characteristics of that Paradise which was the ultimate scope of the ancient aspirants ; while without the holy gate of admission are the whole multitude of the profane, dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. "

Such was the imagery of the Apocalypse. The dose resemblance to the machinery of the Mysteries, and the intimate connection between their system and that of Freemasonry, very naturally induced our ancient brethren to daim the patronage of an apostle so pre-eminently mystical in his writings, and whose last and crowning work bore so much of the appearance, in an outward form, of a ritual of initiation.

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APOCALYPSE, ORDER OF THE

An Order instituted about the end of the seventeenth century, by one Gabrino, who called himself the Prince of the Septenary Number or Monarch of the Holy Trinity.

He enrolled a great number of artisans in his ranks who went about their ordinary-occupations with swords at their sides. According to Thory, some of the provincial Lodges of France made a degree out of Gabrino's system. The arms of the Order were a naked sword and a blazing star (see the Acta Latomorum, 1, 294). Reghellini, in Freemasonry considered as a result of the Egyptian, Jewish, and Christian Religions, or La Maçonnerie considérée comme le résultat des religions égyptienne, juive et chrêtienne (iii, 72), thinks that this Order was the precursor of the degrees afterward introduced by the Freemasons who practised the Templar system.

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APOCALYPTIC DEGREES
APOKALYPTISCHE GRADE

Those degrees which are founded on the Revelation of Saint John, or whose symbols and machinery of initiation are derived from that work, are called Apocalyptic Degrees.

Of this nature are several of the advanced degrees: such, for instance, as the Seventeenth, or Knight of the East and West of the Scottish Rite.

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APORRHETA

Greek, . The holy things in the Ancient Mysteries which were known only to the initiates, and were not to be disclosed to the profane, were called the aporrheta.

What are the aporrheta of Freemasonry? What are the arcana of which there can be no disclosure? These are questions that for years past have given rise to much discussion among the disciples of the Institution. If the sphere and number of these aporrheta be very considerably extended, it is evident that much valuable investigation by public discussion of the science of Freemasonry will be prohibited. On the other hand, if the aporrheta are restricted to only a few points, much of the beauty, the permanency, and the efficacy of Freemasonry which are dependent on its organization as a secret and mystical association will be lost.

We move between Scylia and Charybdis, between ' the rock and the whirlpool, and it is difficult for a Masonic writer to know how to steer so as, in avoiding too frank an exposition of the principies of the Order, not to fall by too much reticence, into obscurity. The European Freemasons are far more liberal in their views of the obligation of secrecy than the English or the American. There are few things, indeed, which a French or German Masonic writer will refuse to discuss with the utmost frankness. It is now beginning to be very generally admitted, and English and American writers are acting on the admission, that the only real aporrheta of Freemasonry are the modes of recognition, and the peculiar and distinctive ceremonies of the Order; and to these last it is claimed that reference may be publicly made for the purpose of scientific investigation, provided that the reference be so made as to be obscure to the profane, and intelligible only to the initiated.

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APPEAL, RIGHT OF

The right of appeal is an inherent right belonging to every Freemason, and the Grand Lodge is the appellate body to whom the appeal is to be made.

Appeals are of two kinds: first, from the decision of the Master; second, from the decision of the Lodge.

Each of these will require a distinct consideration.

1. Appeals from the Decision of the Master. It is now a settled. doctrine in Masonic law that there can be no appeal from the decision of a Master of a Lodge to the Lodge itself. But an appeal always lies from such decision to the Grand Lodge, which is bound to entertain the appeal and to inquire into the correctness of the decision.

Some writers have endeavored to restrain the despotic authority of the Master to decisions in matters atrictly relating to the work of the Lodge, while they contend that on all questions of business an appeal may be taken from his decision to the Lodge.

But it would be unsafe, and often impracticable, to , draw this distinction, and accordingly the highest Masonic authorities have rejected the theory, and denied the power in a Lodge to entertain an appeal from any decision of the presiding officer.

The wisdom of this law must be apparent to anyone who examines the nature of the organization of the Masonic Institution. The Master is responsible to the Grand Lodge for the good conduct of his Lodge. To him and to him alone the supreme Masonic authority looks for the preservation of order, and the observance of the Constitutions and the Landmarks of the Order in the body over which he presides. It is manifest, then, that it would be highly unjust to throw around a presiding officer so heavy a responsibility, if it were in the power of the Lodge to overrule his decisions or to control his authority.

2. Appeals from the Decisions of the Lodge. Appeals may be made to the Grand Lodge from the decisions of a Lodge, on any subject except the admission of members, or the election of candidates; but these appeals are more frequently made in reference to conviction and punishment after trial.

When a Freemason, in consequence of charges preferred against him, has been tried, convicted, and sentenced by his Lodge, he has an inalienable right to appeal to the Grand Lodge from such conviction and sentence.

His appeal may be either general or specific. That is, he may appeal on the ground, generally, that the whole of the proceedings have been irregular or illegal, or he may appeal specifically against some particular portion of the trial ; or lastly, admitting the correctness of the verdict, and acknowledging the truth of the charges, he may appeal from the sentence, as being too severe or disproportionate to the offense.

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APPENDANT ORDERS

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

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APPLE-TREE TAVERN

The place where the four Lodges of London met in 1717, and organized the Grand Lodge of England. This tavern was situated in Charles Street, Covent Garden.

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APPRENTI

French for Apprentice

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APPRENTI ET COMPAGNON DE SAINT

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APPRENTICE

See Apprentice, Entered

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APPRENTICE ARCHITECT

The French expression is Apprenti Architecte. A degree in the collection of Fustier.

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APPRENTICE ARCHITECT, PERFECT

The French being Apprenti Architecte, Parfait. A degree in the collection of Le Page.

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APPRENTICE ARCHITECT, PRUSSIAN

The French being Apprenti Architecte, Prussien. A degree in the collection of Le Page.

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APPRENTICE, CABALISTIC

The French is .Apprenti Cabalistique. A degree in the collection of the Archives of the Mother Lodge of the Philosophic Rite.

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APPRENTICE COHEN

The French being Apprenti Coën. A degree in the collection of the Archives of the Mother Lodge of the Philosophic Rite.

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ANCIENT GRAND LODGE, NOTES ON

The miscellany of data below is given to supplement the general survey of the Ancient Grand Lodge of England, of 1751, on page 75. These data have as much interest for American Masons as for English because the history of the Ancient Grand Lodge has a large place in general Masonic history; and because the more active half of Freemasonry in the United States at the end of the Revolution was of Ancient origin, directly or indirectly, or had been largely shaped by Ancient usages. (The data also are in support of the article on ANCIENT AND MODERNS which immediately follows. They are not arranged in chronological or logical order.) Laurence Dermott was born in Ireland in 1720 ; was Initiated in 1740 ; was Master of No. 26 in Dublin, 1746, and received the Royal Arch at same time. Shortly afterwards he moved to London, was registered technically as a "house painter" but would now be called an interior decorator. In a number of sources he is also described as a wine merchant. He joined a (Modem) Lodge in London, 1748; soon afterwards joined an Ancient Lodge. He became Secretary of the Ancient Grand Committee in 1752, later was Grand Secretary, served twice as Deputy Grand Master (in reality, was acting Grand Master). He was both architect and leader of the new Grand Lodge system.
He died in 1791, at the age of seventy-one---a vigorous, aggressive, versatile, many-sided man of great native talent, who taught himself Latin and Hebrew, could both sing and

compose songs, gave numberless speeches, and in its formative years was the driving force of the Grand Lodge to which he devoted forty of his years.

The Ancient (or Ancients) began as a Grand Committee, and became a Grand Lodge one step at a time.

It drew its membership from four sources :
a) Masons, most of them of Irish membership, who were repelled by the exclusiveness and snobbishness of the Lodges Under the Grand Lodge of 1717;
b) received into membership a number of self-constituted Lodges (called St. John's Lodges) which had not sought a Charter from the first Grand Lodge;
c) Lodges which held a Charter from the first Grand Lodge but resented its innovations and its methods of administration, withdrew, and affiliated with the Ancient;
d) from members initiated in London chartered by itself.

The Ancient adopted that name to signify that they continued the ancient customs ; the Moderns had "modernizing" the Work by altering Modes of Recognition, by dropping ceremonies, by becoming snobbish and exclusive - -a violation of an Ancient Landmark.

If these two names originated as epithets of abuse (there is no evidence that they did) they came into general usage and were employed everywhere Without invidiousness. The Ancient made much of the name "York"; they had no connection with the Grand Lodge of All England at York, but adopted the term to suggest, according to the Old Charges, that Freemasonry as a Fraternity had begun at York-it was a device for claiming to adhere to ancient customs.

Ancient Lodges were popular in the American Colonies from the beginning because they were more democratic than Modem Lodges. Ancient Provincial Grand Lodges were set up (to work for a longer or a shorter time) in Massachusetts, Pennsylvania, New York (it received in 1781 an Ancient Grand Lodge Charter), Virginia, and South Carolina.

There was from the first a close tie with the Grand Lodge of Ireland. For years Ireland did not recognize the Modern Grand Lodge. the Seals of Ireland and the Ancient were at one time almost identical; Warrants were similar. The Ancient adopted the Irish system of registering members (returns). Both issued certificates, sometimes in English, sometimes in Latin. Each of them had a peculiar interest in Hebrew; it is difficult to understand why unless it was in connection with the Royal Arch which both used, though the Modern did not.

The Third Duke of Atholl (or Athole, or Athol) was Grand Master of the Ancient from 1771 to 1774 (in 1773 be was also Grand Master of Scotland). The Fourth Duke of Atholl was Grand Master from 1775 to 1781, and again from 1791 to 1812.

Ireland had issued Army Warrants (or Regimental, or Ambulatory) ; the Ancient not only permitted but actively promoted the plan ; by as early as 1789 they had issued 49 Army Warrants, a number of them for use in America.

An attempt was made in 1797 to effect a Union with the Modern Grand Lodge, but it failed. Until the Union in 1813 many Masons never were able to understand the differences between the two Grand Bodies. For periods, or in some areas, the rivalry became bitter; at other times and places the relations were amicable. Usually, a Mason passing from a Modern to an Ancient Lodge or from an Ancient to a Modern had to be "remade." In a few instances a Lodge working under one Charter used the Work of the other; or it might surrender its Charter in one to seek a new Charter in the other (as Preston's mother Lodge did). the differences were real and not factitious as the result of quarreling; on both sides Brethren knew that before a Union could be effected a number of questions involving the fundamentals of Freemasonry would have to be answered.

One of these concerned the Royal Arch. Was it a part of the Master Degree? Could the Master Degree be complete without it? Should it be a separate Degree? If so, should a Lodge confer three Degrees?

The Union in 1813 gave two answers : the Royal Arch belonged to Ancient Craft Masonry; but it should be in a separate body (or ch apter). In 1817 the Ancient and Modern Grand Chapters were amalgamated.

The earlier Masonic historians dated the first appearance of a rift as early as 1735. Modern Lodges complained to the Grand Lodges about "irregular makings" in1739. It was discussed in that Grand Lodge again in 1740. In 1747 the Modern Grand Lodge made the mistake of electing "the wicked Lord Byron" to the Grand East, and kept him there for five years though he put in an appearance so seldom that a large number of Masons demanded a new Grand Master-this wide gap between the Grand Lodge and members was a fatal weakness in the Modern Grand Lodge system. A large number of "irregular" Lodges were formed, and between 1742 and 1752 forty-five Lodges were erased from the rolls.

The Modern Grand Lodge officially condemned the Ancient in 1755, though the Modern Grand Lodge did not have exclusive territorial jurisdiction in England, and had never claimed it, so that the Ancient were not invading jurisdiction and were not therefore "schismatics." The Ancient elected Robert Turner their first Grand Master in 1753, with some 12 or so Lodges. In 1756 the Earl of Blesinton was Grand Master and remained so for four years, though Dermott was really in charge; 24 new Lodges were added to the roll. From 1760 to 1766, under the Earl of Kelly, 64 more were added. John, Third Duke of Atholl was installed Grand Master in 1771; by that year the roll increased to 197 Lodges. the Fourth Duke was installed in 1775. In 1799 he and the Earl of Moira, Grand Master of the Moderns, united to secure exemption of Masonry from Parliament's Secrecy Society Act of 1799. the Atholl family was active at the forefront of the Craft from 1771 to 1812.

In 1756 the Ancient published their Book of Constitutions, with Dermott himself taking the financial risk; taking that risk was another evidence of his great patriotism for the Fraternity because the publishing of a book was an expensive enterprise and Dermott's only "market" consisted of possibly thirty Lodges. Why he chose Ahiman Rezon for a title is a puzzle; it is also impossible to make sure of a translation because though the words are Hebrew he printed them in Roman letters. It probably meant "Worthy Brother Secretary," and implied that the book was a record, one to go by, etc. It was based primarily upon the Book of Constitutions of Ireland, and since the latter was originally a re-writing of the Modern's Book of 1723 the Ahiman Rezon did not differ materially from the latter, except that on pages here and there it had sentences filled with Dermott's own pungent flavor. But this was not an aping of the Modems ; Dermott was not, as one writer charges, "a plagiarist." Scotland and Ireland both had adopted the 1723 Book as their model.

The Moderns themselves bad not presented their own Book as a new literary composition, but as a printed version of the Old Charges; therefore Masons thought of any one of the Constitutions as belonging to the Craft at large rather than to any one Grand Lodge. Acting steps toward a Union began in 1801, though an abortive one was attempted in the Ancient Grand Lodge in 1797. The Earl of Moira warranted the Lodge of Promulgation in 1809, expressly to prepare for union. At the Union in 1813 each Grand Lodge appointed a Committee of nine expert Master Masons; they formed themselves into the Lodge of Promulgation, which toiled to produce a Uniform Work from 1813 to 1816.

At the ceremony of Union in 1813, 641 Modern Lodges and 359 Ancient Lodges were represented; both Grand Masters, the brother the Dukes of Kent and Sussex, sat together in the Grand East. The work of the Lodge of Reconciliation met with some opposition-here and there from Masons who believed that England would be better off with two Grand Lodges. The Lodge of Promulgation met with little opposition but it encountered so many difficulties that it did not succeed in establishing a single uniform Ritual. The "sacred drawing of lots" about which Virgil wrote a purple passage in the Aeneid, and which belonged to the sacred liturgy of the Romans, was, romantically enough, made use of at the Union. Each Grand

Lodge had a list of numbered Lodges beginning with 1 (though in the Ancient this was a Grand Masters Lodge); which set of numbers should have priority? It was decided by lot, the Ancient drawing Lodge No. 1, No. 3, No. 5, and so on to win it; in this manner the Modern Lodge of Antiquity No, 1 became No. 2 in the new United Grand Lodge.

By an almost incredible chance the Lodges on the lists of the Grand Lodges added together to the sum of exactly 1000; 641 on the Modern list, 359 on the Ancient. In instances where a Modern and an Ancient Lodge were near neighbors, or where one was very weak, and the other strong, many Lodges were afterwards consolidated and others were removed from the roll. Altogether the new combined list numbered 647, which means a decrease by 353 Lodges.

The work of preparing a new Code of Regulations was entrusted to a Board of General Purposes (it is still functioning) organized at a special Grand Lodge in 1815. The next step was to ask approval of the new Esoteric Work by the Grand Lodges of Scotland and Ireland. To this end an International Commission was formed June 27, 1814, and deliberated until July 2; "the Three Grand Lodges were perfectly in unison in all the great and essential points of the Mystery and Craft, according to the immemorial traditions and uninterrupted usage of Ancient Masons." The three Bodies adopted eight resolutions which constitute The International Compact. (The approval of other English-Speaking Grand Lodges was taken as read.)

This Union was for the Ancient a far cry from 1751.

The earliest existing record of their Grand Committee is dated July 17, 1751; on that day seven Lodges "were authorized to grant dispensations and Warrants and to act as Grand Master," an odd arrangement and now difficult to understand. In the same year the Committee issued its first Warrant, one for a Lodge to meet at the Temple and Sun Tavern. This procedure of having Lodges issue or approve Warrants was at the opposite extreme from the Moderns, where the Grand Master himself issued Warrants-a fact very suggestive, for it hints at one of the reasons for establishing a new Masonic system. In 1752 five more were issued. the first Lodge was given No. 2 ; perhaps the Committee itself counted as No. 1.

In 1751 John Morgan was elected Secretary but failed; Laurence Dermott succeeded him in the next year, and held membership in Lodges No. 9 and 10. "In the earliest years of the Grand Lodge of Ancient we look in vain for the name of any officer or member distinguished for social rank or literary reputation. We do not find such scholars as Anderson or Payne or Desaguliers." In the course of time Dermott discovered that a society without a Patron of high rank was in a vulnerable position in the then state of English society.

He secured recognition from Ireland and Scotland.

He further strengthened his position by proclaiming the Royal Arch as "the root, heart, and marrow of Masonry." To meet this last, the Moderns bad a Royal Arch Chapter in 1765, and in 1767 converted this into a Grand Chapter. Hughan says this "was virtually, though not actually, countenanced by the Grand Lodge. It was purely a defensive organization to meet the wants of the regular brethren [by which Hughan means members of Modern Lodges!] and prevent their joining the Ancient for Exaltation."

This was not a statesman-like procedure, nor a frank one and weakened the Modems' position in many eyes. Dermott always accused the Modems of having mutilated the Third Degree and of making of it "a new composition" ;this sounds like a rash utterance, but it has to be remembered that for some years the Grand Lodges of Ireland and Scotland both agreed with him. On the basis of the evidence as a whole it appears that it was the Moderns who had done the ,,seceding" from the Landmarks, and therefore more entitled to the epithet of "schismatic" which Gould and Hughan both so often applied to the Ancient; the course followed by American Lodges after the introduction of Ancient Masonry here bears out that supposition; and also substantiates the theory that the tap-root of the division was the

introduction of class distinctions into Masonry by the Moderns; for in the American Colonies Modern Lodges tended to be aristocratic, royalists, Tory.

As noted some paragraphs above "irregular" or "disaffected" Lodges began to be referred to as early as 1735, and by 1739 the subject was brought to the attention of the Modern Grand Lodge. These, combined with the already-existent or independent (or St. John) Lodges, plus an increasing number of new self-constituted Lodges, plus some Lodges where old "Operative" traditions were strong, would make it appear that the Ancient Grand Lodge was an expression of discontent, that there were enough "rebels" and "malcontents" waiting about to produce a new Grand Lodge of themselves. But this, while it is a reading accepted by a number of historians, will not do. the Lodges that were independent were not craving a new Grand Lodge because they were independent; and as for disgruntlement in general, there was no aim or purpose or direction in it. To explain the origin of the new Grand Lodge of 1751 as a precipitation of discontent, a crystallization of mugwumpery, is to do an injustice to the men who established it. They were in no confusion ; were not resentful; were not mere seceders, and still less (infinitely less-as Hughan failed to note) were they heretics.

They believed it right and wise and needful to constitute a second Grand Lodge ; they proved themselves men of a high order of intelligence and ability in the Process; and the outcome proved that they had all along been better Masonic statesmen than the leaders of the Moderns. They are in memory entitled to be removed once and for ever from the dusty and clamorous charges of secession, disaffection, and what not a thing for which they were in no sense responsible---and lifted to the platform of esteem and good reputation where they belong, alongside Desaguliers, Payne, Anderson, and Preston.

The best and soundest data on the Ancient is in the Minutes and Histories of Lodges for the period 1750 to 1813, British, Canadian, and of the United States (or Colonies) ; the records in such books are piecemeal, to be picked out at random, are a mosaic that needs potting together, but the data in them comprise the substance of the history itself, and to read them is to be contemporaneous with the events; at the very least they correct and give a picture of the Ancient Grand Lodge different from that painted by Gould, and perpetuated by his disciples. For general works see: History of Freemasonry, by Robert F. Gould, Revised History of Freemasonry, by A. G. Mackey. Atholl Lodges, by Gould. Masonic facts and Fictions, by Henry Sadler. Cementaria Hibernica, by Chetwode Crawley, Memorials of the Masonic Union, by W. J.Hughan. A History of Freemasonry, by Haywood and Craig. Grand Lodge of England, by A. F. Calvert. Freemasonry and Concordant Orders, by Hughan and Stillson. Early Canadian Masonry, by Pemberton Smith. The Builders, by J. F. Newton. Military Lodges, by R. F. Gould. Notes on Lau.'.Dermott, by W. M. Bywater. Illustrations of Masonry, by William Preston. Story of the Craft, by Lionel Vibert. Ars Quatuor Coronatorum. Early chapters in the histories of the Grand Lodges formed in each of the Thirteen Colonies.
Note. Dermott made two statements of revealing significance: "I have not the least antipathy against the gentlemen members of the Modern Society; but, on the contrary, love and respect them"; and expressed hope to "live to see a general conformity and universal unity between the worthy Masons of all denominations." The latter was by Gould and his disciples made to sound as if Dermott referred to the Modern rand Lodge ; and Gould treats the whole subject of the Ancient on the basis that they had seceded from the Moderns, kept up a quarrel with the Moderns, and divided the field with them. But what did Dermott mean by "all denominations"? He would not have meant it to be "two." There was a Grand Lodge of all Masons at York; a Grand Lodge of England South of the River Trent; Ireland and Scotland did not recognize the Modern Grand Lodge; there were many independent St. Johns' Lodges; there were a number of Lodges suspended from the Modern lists yet still active.

It is absurd to suppose that Dermott and the Ancient Grand Lodge were in no better business than to heckle and oppose the Moderns-which in fact and on the record he did not do; he had the whole Masonic state of affairs in mind ; and even when he expressed a desire for friendly relations with the Modern Grand Lodge it does not follow that he desired amalgamation with it; more likely he desired to be able to work in harmony with it, and to see the four British Grand Lodges in harmony with each other.

Gould used the whole force of his great History and the weight of his own reputation to support his charge--more than a century after the event!-that the Ancient Grand Lodge was a "schismatic" body composed of "seceders."

In his ill-organized and harsh chapter he appears throughout to have forgotten that when the small Modern Grand Lodge of 1717 had been formed there were some hundreds of Lodges in Britain, and that a large proportion of them turned upon it with that same charge ; it was a new schism in the ancient Fraternity; it was composed of seceders from the Ancient Landmarks! The new, small, experimental Grand Body at London in 1717 was not formed by divine right, and possessed beforehand no sovereignty over Lodges anywhere. It was set up by only four (possibly five or six) out of some hundreds of Lodges. The four old Lodges acted solely for themselves. They had nothing more in view than a center for Lodges in London.

Any other four Lodges, or ten, or twenty, for a half century afterwards, had as much right as they to set up a Grand Lodge. They possessed no power of excommunication. By an action taken when the Duke of Wharton was Grand Master they even admitted that the Grand Lodge itself was but a union of independent Lodges; and that the four old Lodges still possessed complete sovereignty in their own affairs. The Grand Lodge at York was not questioned ; nor the ones in Ireland or Scotland ; nor were the self-constituted Lodges which had not joined the voluntary union. There was no justice, therefore, in condemning the Ancient' Grand Committee of 1751 when it became a Grand Lodge as schismatic or as seceders. We who are two hundred years wise after the event can see how easily both Ancient and Moderns could have found a home under one Constitution, but before the new and untried Grand Lodge system had become established as essential to Freemasonry (at approximately 1775) it was not easy to see the way ahead ; and for all anybody now knows it might have been better if not only two but four Grand Lodges had been formed in England, united in a system of comity similar to ours where 49 Grand Lodges live and act and agree as one.

Hughan began, writing his concise historical studies in the 1870's Gould in the 1880's ; after almost three-quarters of a century there could be little purpose in the ordinary course of events in continuing to criticize their theories of the Ancient Grand Lodge. But a book is not a man ;it can be as new and as alive a hundred years afterwards as on the day it was written ; it is so with both Hughan and Gould ; they are both being widely read by studious Masons and by Masonic writers, and read with respect, as is fitting, and read as having authority. They both accused the Ancient of having been "schismatics," "secessionists," and called them other bad names, thereby raising the question of the regularity, legitimacy, and standing of the whole Ancient movement and with it questioning by implication more than half of the Freemasonry in Canada and the United States. Had they only stopped to consider, they would have seen that their question had already been answered, once and for all, and by a court possessing final authority, at the Union of 1813.

The Modem Grand Lodge had been a near neighbor to the Ancient Grand Lodge; had watched it coming into being ; had followed it from day to day and year by year ; the Ancient Grand Lodge was never out of its sight and this continued for 62 years. Yet in the act of effecting the Union the Modem Grand Lodge fully and freely recognized the Ancient Grand Lodge as its co-equal as of that date; recognized its regularity and legality; before the Union was consummated the two Grand Masters sat side by side in the same Grand East. Had the Ancient Grand Lodge surrendered and submitted itself ; had it confessed mea culpa; had it sued for forgiveness; had it permitted itself to be healed and merged into the Modern Grand Lodge, its doing so would have proved it to have been "schismatic" and "secessionist." One may submit, and without reflection upon Gould or Hughan or their followers in their theory, that the Modern Grand Lodge knew far more about the facts in 1813 than they did in 1888; and that the official verdict of the Modern Grand Lodge, just, carefully reasoned, fully documented, and given without minority dissent, ought to have disposed of any question about the Ancient Grand Lodge from that time on.

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APRON

There is no one of the symbols of Speculative Freemasonry more important in its teachings, or more interesting in its history, than the lambskin, or white leathern apron. Commencing its lessons at an early period in the Freemason's progress, it is impressed upon his memory as the first gift which he receives, the first symbol which is explained to him, and the first tangible evidence which he possesses of his admission into the Fraternity.

Whatever may be his future advancement in the "royal art," into whatsoever deeper arcana his devotion to the mystic Institution or his thirst for knowledge may subsequently lead him, with the lambskin apron-his first investiture---he never parts. Changing, perhaps, its form and its decorations, and conveying, at each step, some new but still beautiful allusion, its substance is still there, and it continues to claim the honored title by which it was first made known to him, on the night of his initiation, as the badge of a Mason.

If in less important portions of our ritual there are abundant allusions to the manners and customs of the ancient world, it is not to be supposed that the Masonic Rite of investiture-the ceremony of clothing the newly initiated candidate with this distinctive badge of his profession-is Without its archetype in the times and practices long passed away. It would, indeed, be strange, while all else in Freemasonry is covered with the veil of antiquity, that the apron alone, its most significant symbol, should be indebted far its existence to the invention of a modern mind.

On the contrary, we shall find the most satisfactory evidence that the use of the apron, or some equivalent mode of investiture, as a mystic symbol, was common to all the nations of the earth from the earliest periods.

Among the Israelites the girdle formed a part of the investiture of the priesthood. In the mysteries of Mithras, in Persia, the candidate was invested with a white apron. In the initiations practiced in Hindostan, the ceremony of investiture was preserved, but a sash, called the sacred zennar, was substituted for the apron.

The Jewish sect of the Essences clothed their novices with a white robe. The celebrated traveler Kaempfer informs us that the Japanese, who practice certain rites of initiation, invest their candidates with a white apron, bound round the loins with a zone or girdle. In the Scandinavian Rites, the military genius of the people caused them to substitute a white shield, but its presentation was accompanied by an emblematic instruction not unlike that which is connected with the Freemason's apron.

"The apron," says Doctor Oliver (Signs anc Symbols of Freemasonry, lecture x, page 196), "appears to have been, in ancient times, an honorary badge of distinction. In the Jewish economy, none but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles, which were made of blue, purple, and crimson, decorated with gold upon a ground of fine white linen; while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian, and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white, others striped with blue, purple, and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes.
"In a word, though the principal honor of the apron may consist in its reference to innocence of conduct, and purity of heart, yet it certainly appears, through all ages, to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration, although in some cases the apron was elevated to great superiority as a national trophy. The Royal Standard of Persia was originally an apron in form and dimensions. At this day it is connected with ecclesiastical honors; for the chief dignitaries of the Christian church, wherever a legitimate establishment, with the necessary degrees of rank and subordination is formed, are invested with aprons as a peculiar badge of distinction; which is a collateral proof of the fact that Freemasonry was originally incorporated with the various systems of divine worship used by every people in the ancient world. Freemasonry retains the symbol or shadow; at cannot have renounced the reality or substance."

A curious commentary by Thomas Carlyle upon the apron is worth consideration and is found in his Sartor Resartus (chapter vi), and is as follows : "One of the most unsatisfactory sections in the whole volume is that upon aprons. What though stout old Gao, the Persian blacksmith, 'whose apron now indeed hidden under jewels, because raised in revolt which proved successful, is still the royal standard of that country'; what though John Knox's daughter, 'who threatened Sovereign Majesty that she would catch her husband's head in her apron, rather than he should be and be a bishop'; what though the Landgravine Elizabeth, with many other apron worthies-figure here? An idle, wire-drawing spirit, sometimes even a tone of levity, approaching to conventional satire, is too clearly dissemble. What, for example, are we to make of such sentences as the following:
'"Aprons are defenses, against injury to cleanliness, to safety, to modesty, sometimes to roguery.
From the thin slip of notched silk (as it were, the emblem and beatified ghost of an apron), which some highest-bred housewife, sitting at Nurnberg Workboxes and Toy-boxes, has gracefully fastened on, to the thick-tanned hide, girt around him with thongs, wherein the Builder builds, and at evening sticks his trowel, or in these jingling sheet-iron aprons, wherein your otherwise half-naked Vulcans hammer and swelter in their smelt furnace---is there not range enough in the fashion and uses of this vestment'?

How much has been concealed, how much has been defended in Aprons! Nay, rightfully considered, what is your whole Military and Police establishment, charged at uncalculated millions, but a huge scarlet-colored, iron-fastened Apron, wherein Society works (uneasily enough), guarding itself from some soil and stithy-sparks in this Devil's smithy of a world? But of all aprons the most puzzling to me hitherto has been the Episcopal or Cassock. Wherein consists the usefulness of this Apron?

The Overseer of Souls, I notice, has tucked in the corner of it, as if his day's work were done. What does he shadow forth thereby?"

Brother John Barr read a paper on The Whys and Wherefores of the Masonic Apron before the Masters and Past Masters Lodge No. 130, Christ Church, New Zealand, from which (Transactions, May, 1925) we take the following information:

" What we know as Freemasonry today can fairly easily be traced, with but slight breaks, to what is known in history as the Comacini Gild, or what Leader Scott, in her very interesting work calls The Cathedral Builders. Their officers were similar to our own, that is, with respect to the most important; they had the signs, symbols and secrets used in the main by us today; and, what affects this article, they wore white aprons, not only while actively engaged as operatives, but when meeting together for instruction and improvement in their Lodges. When members of the Fraternity first landed in Britain is not known. We have evidence that 'Benedict, the Abbot of Wearmouth, 676 A.D., crossed the ocean to Gaul and brought back stone-masons to make a church after the Roman fashion.' It is also known that stone-masons, that is members of the Comacini Gild, were in Britain before that date, and it is assumed that Benedict had to go for more, as all in Britain were fully employed.

One could dwell on that part of our history at considerable length; but my object is not that of tracing the history of the old operative mason, whether Comacini or Gild Mason. I have merely touched on it for the reason that I believe it to be the stream or spring that is the source of the goodly river whose waters it should be our endeavor to keep dear and pure. It is to the ancient Operative Masons we go for the origin of the present apron.

" Our apron is derived from that of the Mason who was a master of his Craft, who was free-born and at liberty to go where he chose in the days when it was the rule that the toiler was either a bondsman or a gildsman, and, in each case, as a rule, confined to one locality.

He was one who had a true love for his art, who designed the structure and built it, and whose anxiety to build fair work and square work was greater than his anxiety to build the greatest number of feet per day. He was skilled in the speculative, or religious and educative side of

the craft as well as the operative, and, in the absence of what we know as the three R's, was yet highly educated, was able to find sermons in stone, and books in the running brooks.

He was one to whom the very ground plan of his building was according to the symbolism of his belief, and he was able to see, in the principal tools of his calling, lessons that enabled him to guide his footsteps in the paths of rectitude and science. If from his working tools he learned lessons that taught him to walk upright in the sight of God and man, why not from the apron that was always with him during his working hours, no matter how he changed tool for tool' It was part of him, one may say, while he converted the rough stone into a thing of beauty, fit for its place in the structure designed by the Master, or fitted it to its place in the building.

According to Leader Scott, there is 'In the Church of Saint Clemente, Rome, an ancient fresco of the eighth century.

Here we see a veritable Roman Magister, Master Mason, directing his men. He stands in Magisterial Toga, and surely one may descry a Masonic Apron beneath it, in the moving of a marble column.' The apron referred to by Leader Scott, seems, judging by the photograph, to have a certain amount of ornamentation, but the ordinary aprons of the brethren while working were akin to that worn by Masons to this day, that is operative Masons. As I know from tools found during the demolishing of old buildings, the tools were the same as the principal ones used today by the operative.

From my knowledge of the Operative side of Masonry, I feel sure the apron was substantially the same also. Many Masons wear today at the banker, aprons not only similar in form to those worn by our ancient brethren, but symbolically the same as those worn by brethren around me.

Let us examine an Operative Mason's Apron. The body shows four right angles, thus forming a square, symbolical of matter. The bib, as it is called in Operative Masonry, runs to the form of an equilateral triangle, symbolizing spirit. When used to moralize upon, the flap is dropped, thereby representing the descent of spirit into matter-the soul to the body.

In Operative Masonry the apex of the triangle was laced or buttoned to the vest, according to the period ; in due course this was altered,.and the apex of the triangle was cut away, while the strings, which were long enough to go around the body and finish at the front, were tied there. So that it is just possible, as one writer surmises, that the strings hanging down with frayed edges, may have their representation in the tassels of our Master Masons' Aprons.

"While we have no proof, so far as I know, that is written proof, that our ancient operative brethren lid moralize on the Apron after the manner of the working tool, there is nothing to show that he did not. To me the weight of evidence is in favor of an educational value being attached to the Apron, or, to use our usual term, a symbolical value.

The more we study and the more we read, the more we become impressed with the idea that symbolism was the breath of life to the ancient Mason; he was cradled in it, brought up in it; he was hardly able to build a fortification without cutting symbols somewhere on it. He never erected a temple or church but what he make of it a book, so clear and plentiful were his symbols. In addition to the evidence one may glean from the writings of various investigators, one can see the tatters of what was once a solemn service in a custom in use amongst Operative Masons a generation back.

The custom was that of 'The washing of the apron.' This custom is referred to by Hugh Miller in his Schools and Schoolmasters. In the days referred to by Miller, the Apprentice was seldom allowed to try his hand on a stone, during his first year, as during that time he helped, if at the building, in carrying mortar and stone, and setting out the tools as they came from the blacksmith.

If in the quarry, he might in addition to doing odd jobs, be allowed to block out rubble or a piece of rough ashlar. If he shaped well and was to be allowed to proceed, the day came when he was told he could bring out his Apron. This was a big day for him, as now he was really to begin his life's work, and you may be sure it was a white apron, for it was an unwritten law, even in my day, that you started your week's work with your apron as white as it was possible to make it. The real ceremony had of course disappeared, and all that took its place were the tatters I referred to, which consisted principally of the providing of a reasonable amount of liquid refreshment with which the Masons cleared their throats of the stone dust. If a serious minded journeyman was present, certain advice was given the young Mason about the importance of the Craft, and the necessity for good workmanship and his future behavior. Unfortunately, there was a time when the washing of the apron was rather overdone, even in Speculative Masonry.

With regard to the above custom, I having referred to it in a paper read before the members of Lodge Sumner, No. 242, the worthy and esteemed Chaplain of the Lodge Brother Rev. W McAra, informed me that as a young man, close on sixty years ago, he attended with the grownup members of his family, who were builders in Scotland, the washing of the Apprentices' Aprons; and according to the Rev. Brother, there was 'a very nice little ceremony, although he could not mind the particulars,' and he added, 'Although I was a total abstainer in those days, they were not all that, for I can mind that the apron was well washed.'

" I am further of opinion that, had there not been great importance attached to the apron, it would have been set aside, at least among English Masons, shortly after the formation of the Grand Lodge of England, as a certain section who got into the order at that time took strong exception to the apron on the plea that 'It made them look like mechanics.' It must be remembered it was full length at that time, and remained so for considerable period after the formation of the first Grand Lodge.

"The material also differed in early days, both in the purely operative and in the early speculative. It was not that it differed according to the country, as both linen and cotton and skin were used in different parts of the one country.

One who has studied the operative side and who, as I am, is himself an Operative Mason, can fully understand the reason for the different materials being used, although they have caused some little confusion amongst the purely speculative investigators. I feel convinced that, in purely operative times, among the Cathedral Builders and those who carried on the Craft working after them, both materials were used, as both materials were used by Masons outside the Craft Lodges at a later stage.

The cloth apron was used largely by the Mason who never left the banker, that is, by him who kept to the work of hewing or carving. I can hardly fancy a hewer polishing a column, a panel, or any piece of work and drying his hands on a leather apron.

They would be full of cracks the second day in cold weather, and in the early days there was a considerable amount of polished work. Take, for instance, the churches built by Wilfrid Bishop of York.

The one built at Hexham in A.D. 674--680 had 'Round headed arches within the church supported by lofty columns of polished stone. The walls were covered with square stones of divers colors, and polished.'

"At ordinary unpolished work, all that was required was protection from dust. On the other hand, the skin apron was largely used by him who had to fix or build the stone. In those early days the builder had to do more heavy lifting than in later years, when derricks and cranes came into more common use.

What happened was just what may be experienced on a country job at a present day. If your wall were, say, three feet high, and a heavy bondstone is to be lifted, you may have to lift it

and steady it on your knee and then place it on the wall, or the wall may be of such a height as necessitates your lifting the stone first on the knee, then on the breast, and from there to the wall. Cloth being a poor protection where such work had to be done frequently, skin was used. " We must remember also that so far as the Cathedral Builders were concerned in Britain, as elsewhere, all building tradesmen were within the guild, carpenters and tylers; while the mason could never do without his blacksmith, and the aprons were doubtless of material suitable to their departments. Skin aprons were worn by operative masons well into the 19th century. R. W. Portgate, who refers to the matter in his Builder's History, page 19, writes: 'In 1824 nearly all the Glasgow Master Masons employed between 70 and 170 Journeymen Masons each. One of them, noted as very droulhy, is marked as being the last to wear a leather apron.' "That is the last of the masters who had now become what we know as 'the employer,'but, from reminiscences of old Masons I have listened to, it was used by setters and builders throughout Scotland up to a much later period.

" At the date of the formation of the Grand Lodge of England, the apron was white-no ornaments at first, and full size, similar in every respect to that of the Operative. In the first public account of a Masonic funeral, which appears in Read's Weekly Journal for January 12th, 1723, it is set forth that, 'Both the pallbearers and others were in their white aprons;'and in Hogarth's picture of Night, the Tyler is shown conducting the newly installed Master to his home, both wearing the long Apron of the Operative and with what appears to be the flap bundled or rolled mughly among the top, with strings coming to the front and keeping the whole in place.

"The first attempt to create uniformity in the apron appears to have been in 1731, when a motion covering the whole question was submitted to the Grand Lodge of England by Dr. Desagulier. The motion was submitted on March 17, and was carried unanimously. As that, however, only referred to one section of the Freemasons, even in England, it lid not appear to effect much alteration. At that time many of the aprons varied in form, and some were very costly and elaborately decorated, according to the fancy of the owners. But all this was altered at the Union of Grand Lodges in 1813, and as Brother F. J. W. Crowe points out, 'The clothing to be worn under the United Grand Lodge of England was clearly laid down according to present usage.'" In the Masonic apron two things are essential to the due preservation of its symbolic character-its color and its material.

1. As to its color. The color of a Freemason's apron should be pure unspotted white. This color has, in all ages and countries, been esteemed an emblem of innocence and purity. It was with this reference that a portion of the vestments of the Jewish priesthood was directed to be white. In the Ancient Mysteries the candidate was always clothed in white. "The priests of the Romans,"says Festus, "were accustomed to wear white garments when they sacrificed." In the Scandinavian Rites it has been seen that the shield presented to the candidate was white. The Druids changed the color of the garment presented to their initiates with each degree; white, however, was the color appropriated to the last, or degree of perfection. And it was, according to their ritual, intended to teach the aspirant that none were admitted to that honor but such as were cleansed from all impurities both of body and mind.

In the early ages of the Christian church a white garment was always placed upon the catechumen who had been newly baptized, to denote that he had been cleansed from his former sins, and was thence-forth to lead a life of purity. Hence it was presented to him with this solemn charge: "Receive the white and undefiled garment, and produce it unspotted before the tribunal of our Lord Jesus Christ, that you may obtain eternal life."

From all these instances we learn that white apparel was anciently used as an emblem of purity, and for this reason the color has been preserved in the apron of the Freemason.

2. as to its material. A Freemason's apron must be made of lambskin. No other substance, such as linen, silk, or satin, could be substituted without entirely destroying the emblematic character of the apron, for the material of the Freemason's apron constitutes one of the most important symbols of his profession. The lamb has always been considered as an appropriate emblem of innocence. Hence we are taught, in the ritual of the First Degree, that, "by the

lambskin, the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides."

The true apron of a Freemason must, then, be of unspotted lambskin, from fourteen to sixteen inches wide, from twelve to fourteen deep, with a fall about three or four inches deep, square at the bottom, and without device or ornament of any kind. The usage of the Craft in the United States of America has, for a few years past, allowed a narrow edging of blue ribbon in the symbolic degrees, to denote the universal friendship which constitutes the bond of the society, and of which virtue blue is the Masonic emblem. But this undoubtedly is an innovation, in the opinion of Doctor Mackey, for the ancient apron was without any edging or ornament. The Grand Lodge of Massachusetts has adopted a law that "The Apron of a Master Mason shall be a plain white lambskin, fourteen inches wide by twelve inches deep.

The Apron may be adorned with sky blue lining and edging, and three rosettes of the same color. No other color shall be allowed, and no other ornament shall be worn except by officers and past officers.

In the Royal Arch Degree the lambskin, of course, continues to be used, but, according to the same modern custom, there is an edging of red, to denote the zeal and fervency which should distinguish the possessors of that degree.

All extraneous ornaments and devices are in bad taste, and detract from the symbolic character of the investiture. But the silk or satin aprons, bespangled and painted and embroidered, which have been gradually creeping into our Lodges, have no sort of connection with Ancient Craft Freemasonry. They are an innovation of our French Brethren, who are never pleased with simplicity, and have, by their love of display in their various newly invented ceremonies, effaced many of the most beautiful and impressive symbols of our Institution. A Freemason who understands and appreciates the true symbolic meaning of his apron, would no more tolerate a painted or embroidered satin one than an artist would a gilded statue. By him, the lambskin, and the lambskin alone, would be considered as the badge "more ancient than the Golden Fleece, or Roman Eagle, and more honorable than the Star and Garter. " The Grand Lodge of England is precise in its regulations for the decorations of the apron which are thus laid down in its Constitution:

"Entered Apprentices.-A plain white lambskin, from fourteen to sixteen inches wide, twelve to fourteen inches deep, square at bottom, and without ornament ;white strings. "Fellow Craft.-A plain white lambskin, similar to that of the Entered Apprentices, with the addition only of two sky-blue rosettes at the bottom.

"Master Masons.-The same, with sky-blue lining and edging, not more than two inches deep, and an additional rosette on the fall or flap, and silver tassels.

No other color or ornament shall be allowed except to officers and past officers of Lodges who may have the emblems of their offices in silver or white in the center of the apron ; and except as to the members of the Prince of Wales Lodge, No. 259, who are allowed to wear the internal half of the edging of garter-blue three-fourths of an inch wide.

"Grand Stewards, present and past-Aprons of the same dimensions lined with crimson, edging of the same color three and a half inches, and silver tassels.

Provincial and District Grand Stewards, present and past, the same, except that the edging is only two inches wide. The collars of the Grand Steward's Lodge to be crimson ribbon, four inches broad.

"Grand Officers of the United Grand Lodge, present and past.-Aprons of the same dimensions, lined with garter-blue, edging three and a half inches, ornamented with gold, and blue strings; and they may have the emblems of their offices, in gold or blue, in the center.

"Provincial Grand Officers, present and past.- Aprons of the same dimensions, lined with garter-blue, and ornamented with gold and with blue strings :

they must have the emblems of their offices in gold or blue in the center within a double circle, in the margin of which must be inserted the name of the Province.

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

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

"The apron of the Grand Master is ornamented with the blazing sun embroidered in gold in the center; on the edging the pomegranate and lotus with the seveneared wheat at each comer, and also on the fall; all in gold embroidery; the fringe of gold bullion. "The apron of the Pro Grand Master the same.

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

In the United States, although there is evidence in some old aprons, still existing, that rosettes were formerly worn, there are now no distinctive decorations for the aprons of the different symbolic degrees.

The only mark of distinction is in the mode of wearing ; and this differs in the different jurisdictions, some wearing the Master's apron turned up at the corner, and others the Fellow Craft's. The authority of Cross, in his plate of the Royal Master's Degree in the older editions of his Hieroglyphic Chart, conclusively shows that he taught the former method.

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

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APPRENTICE DEGREES

Thory gives this list of the various rites:

1. Apprentice Architect; Apprenti Architecte, a Grade in title collection of Fustier.
2. Apprentice Perfect ,Architect; Apprenti Architecte Parfait, in Le Page's collection.
3. Apprentice Prussian Architect ; Apprenti Arehitecte Prussien, in Le Page's colleetion.
4. Apprentice Cabalistic; Apprenti Cabalistique.
5. Apprentice Cohen; Apprenti Coën: these two in the archives of the Mother Lodge of the Philosophic Scottish Rite.
6. Apprentice Egyptian ; Apprenti Egyptien, the First Degree of the Egyptian Rite of Cagliostro.
7. Apprentice of Paracelsus; Apprenti de Paracelse, found in the collection of Peuvret.
8. Apprentice of Egyptian Secrets; Apprenti des Secrets Egyptiens, the First Grade of the African Architects.
9. Apprentice Scottish; Apprenti Ecossais.
10.Apprentice Scottish Trinitarian ; Apprenti Ecossais Trinitaire, in the collection of Pyron.
11.Apprentice Hermetie; Apprenti Hermétique, the Third Grade, Ninth Series, of the Metropolitan Chapter of France.
12.Apprentice Mystical; Apprenti Mystique, grade in the collection of Pyron.
13.Apprentice Philosophical, or Number Nine; Apprenti Philosophique ou Nombre Neuf, a

Grade in Peuvret's collection.
14.Apprentice Philosophical Hermetic; Apprenti Philosophique Hermétique.
15.Apprentice Philosophical by the Number Three; Apprenti Philosophique par le Nombre Trois.
16.Apprentice Theosophical; Apprenti Théosophe, name of a Swedenborgian Rite.

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APPRENTICE, EGYPTIAN

The French being Apprenti, Egyptien. The First Degree of the Egyptian Rite of Cagliostro.

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APPRENTICE, ENTERED

The First Degree of Freemasonry, in all the rites, is that of Entered Apprentice. In French it is called apprenti; in Spanish, aprendiz; in Italian, apprendente; and in German, lehrling; in all of which the radical or root meaning of the word is a learner.

Like the lesser Mysteries of the ancient initiations, it is in Freemasonry a preliminary degree, intended to prepare the candidate for the higher and fuller instructions of the succeeding degrees. It is, therefore, although supplying no valuable historical information, replete, in its lecture, With instructions on the internal structure of the Order.

Until late in the seventeenth century, Apprentices do not seem to have been considered as forming any part of the confraternity of Free and Accepted Masons.

Although Apprentices are incidentally mentioned in the 01d Constitutions of the fifteenth, sixteenth, and seventeenth centuries, these records refer only to Masters and Fellows as constituting the Craft, and this distinction seems to have been one rather of position than of degree. The Sloane Manuscript, No. 3,329, which Findel supposes to have been written at the end of the seventeenth century, describes a just and perfect Lodge as consisting of "two Enteredapentics, two Fellow Crafts, and two Masters," which shows that by that time the Apprentices had been elevated to a recognized rank in the Fraternity.

In the Manuscript signed "Mark Kipling," which Hughan entitles the York Manuscript, No. 4, the date of which is 1693, there is a still further recognition in what is there called "the Apprentice Charge," one item of which is, that "he shall keep council in all things spoken in Lodge or chamber by any Masons, Fellows, or Freemasons." This indicates they had close communion with members of the Craft. But notwithstanding these recognitions, all the manuscripts up to 1704 shlow that only "Masters and Fellows" were summoned to the Assembly.

During all this time, when Freemasonry was in fact an operative art, there was but one Degree in the modern sense of the word. Early. in the eighteenth century, if not earlier, Apprentices must have been admitted to the possession of this Degree ; for after what is called the revival of 1717, Entered Apprentices constituted the bulk of the Craft, and they only were initiated in the Lodges, the Degrees of Fellow Craft and Master Mason being conferred by the Grand Lodge.

This is not left to conjecture. The thirteenth of the General Regulations, approved in 1721, says that "Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge, unless by a Dispensation."

But this in practice, having been found very inconvenient, on the 22d of November, 1725, the Grand Lodge repealed the article, and decreed that the Master of a Lodge, with his Wardens

and a competent number of the Lodge assembled in due form, can make Masters and Fellows at discretion.
The mass of the Fraternity being at that time composed of Apprentices, they exercised a great deal of influence in the legislation of the Order; for although they could not represent their Lodge in the Quarterly Communications of the Grand Lodge---a duty which could only be discharged by a Master or Fellow-yet they were always permitted to be present at the grand feast, and no General Regulation could be altered or repealed Without their consent; and, of course, in all the business of their particular Lodges, they took the most prominent part, for there were but few Masters or Fellows in a Lodge, in consequence of the difficulty and inconvenience of obtaining the Degree, which could only be done at a Quarterly Communication of the Grand Lodge.
But as soon as the subordinate Lodges were invested with the power of conferring all the Degrees, the Masters began rapidly to increase in numbers and in corresponding influence. And now, the bulk of the Fraternity consisting of Master Masons, the legislation of the Order is done exclusively by them, and the Entered Apprentices and Fellow Crafts have sunk into comparative obscurity, their Degrees being considered only as preparatory to the greater initiation of the Master's Degree.

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APPRENTICE, HERMETIC

The French is Apprenti Hermétique. The Thirteenth Degree, ninth series, of the collection of the Metropolitan Chapter of France.

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APPRENTICE MASON

The French is Apprenti Maçon. The Entered Apprentice of French Freemasonry.

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APPRENTICE MASONESS

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

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APPRENTICE MASONESS, EGYPTIAN

The French is Apprentie Maçonne Egyptienne. The First Degree of Cagliostro's Egyptian Rite of Adoption.

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APPRENTICE, MYSTIC

The French is Apprenti Mystique. A Degree in the collection of M. Pyron.

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APPRENTICE OF PARACELSUS.

The French is Apprenti de Paracelse. A Degree in the collection of M. Peuvret. There existed a series of these Paracelsian Degrees---Apprentice, Fellow Craft, and Master. They were all most probably forms of Hermetic Freemasonry.

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APPRENTICE OF THE EGYPTIAN SECRETS

The French is Apprenti des secrets Egyptiens. The First Degree of the Order of African Architects.

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APPRENTICE PHILOSOPHER, BY THE NUMBER 3

The French is Apprenti Philosophe par le Nombre 3. A Degree in the collection of M. Peuvret.

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APPRENTICE PHILOSOPHER, HERMETIC

The French is Apprenti Philosophe Herm,tique. A degree in the collection of M. Peuvret.

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APPRENTICE PHILOSOPHER TO THE NUMBER 9

The French is Apprenti Philosophe au Nombre 9. A Degree in the collection of M. Peuvret.

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APPRENTICE PILLAR

See Prentice Pillar

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APPRENTICE, SCOTTISH

The French is Apprenti Ecossais. This Degree and that of Trinitarian Scottish Apprentice, which in French is Apprenti Ecossais Trinitaire, are contained in the collection of Pyron.

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APPRENTICE THEOSOPHIST

The French is Apprenti Théosophe. The First Degree of the Rite of Swedenborg.

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APPRENTI ET COMPAGNON DE SAINT ANDRE

French for Apprentice and Companion of Saint Andrew, the Fourth Grade of the Swedish system. The Fifth Grade is known as Maître de Saint André or Master of Sint Andrew, and the Ninth Degree being known as Les Favoris de Saint Andréé (the Favored of Saiut Andrew), sometimes called Knight of the Purple Band or Collar.

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APRON LECTURE

The coming years may bring to you success,
The victory laurel wreath may deck your brow,
And you may feel Love's hallowed caress,
And have withal domestic tenderness,
And fortune's god may smile on you as now,
And jewels fit for Eastern potentate
Hang over your ambitious heart, and Fate
May call thee "Prince of Men," or "King of Hearts,"
While Cupid strives to pierce you with his darts.
Nay, even more than these, with coming light
Your feet may press fame's loftiest dazzling height,
And looking down upon the world below
You may exclaim, "I can not greater grow!"
But, nevermore, O worthy Brother mine,
Can innocence and purity combine
With all that's sweet and tender here below
As in this emblem which I now bestow.
'Tis yours to wear throughout a life of Love,
And when your spirit wings to realms above
'Twill with your cold clay rest beneath the sod,
While breeze-kissed flowers whisper of your God.
O, may its stainless, spotless surface be
An emblem of that perfect purity
Distinguished far above all else on earth
And sacred as the virtue of the hearth,
And when at last your naked soul shall stand
Before the throne in yon great temple grand,
O, may it be your portion there to hear"Well done," and find a host of brothers near
To join the angel choir in glad refrain
Till Northeast comer echoes come again
Then while the hosts in silent grandeur stand
The Supreme Builder smiling in command
Shall say to you to whom this emblem's given,
"Welcome art thou to all the joys of heaven."
And then shall dawn within your 'lightened soul
The purpose divine that held control-
The full fruition of the Builder's plan-
The Fatherhood of God-The Brotherhood of man.

The above lines were written by Captain Jack Crawford for Dr. Walter C. Miller of Webb's Lodge No. 166, Augusta, Georgia.

" . . . Lambskin or white leathern apron. It is an emblem of innocence and the badge of a Mason: more ancient than the Golden Fleece or Roman Eagle, and when worthily worn, more honorable than the Star and a Garter, or any other Order that can be conferred upon you at this or any future period by king, prince, potentate, or any other person, except he be a Mason and within the Body of a just and legally constituted Lodge of such.

"It may be that, in the years to come, upon your head shall rest the laurel wreaths of victory ; pendant from your breast may hang jewels fit to grace the diadem of an eastern potentate ;

yea, more than these : for with the coming light your ambitious feet may tread round after round the ladder that leads to fame in our mystic circle, and even the purple of our Fraternity may rest upon your honored shoulders; but never again by mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the gates of pearl, shall any honor so distinguished, so emblematic of purity and all perfection, be bestowed upon you as this, which I now confer. It is yours; yours to wear through an honorable life, and at your death to be placed upon the coffin which contains your earthly remains, , and with them laid beneath the silent clods of the valley.

"Let its pure and spotless surface be to you an ever-present reminder of 'purity of life, of rectitude of conduct,' a never-ending argument for higher thoughts, for nobler deeds, for greater achievements; and when at last your weary feet shall have reached the end of their toilsome journey, and from your nerveless grasp forever drop the working tools of a busy life, may the record of your life and conduct be as pure and spotless as this fair emblem which I place within your hands tonight; and when your trembling soul shall stand naked and alone before the great white throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as Judge Supreme these welcome words: 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'

"I charge you-take it, wear it with pleasure to yourself and honor to the Fraternity."

The above is from the New Kentucky Monitor arranged by Brother Henry Pirtle, 1918, for the Grand Lodge of that State.

"This emblem is now yours ; to wear, we hope, with equal pleasure to yourself, and honor to the Fraternity.

If you disgrace it, the disgrace will be augmented by the consciousness that you have been taught, in this Lodge, the principles of a correct and manly life. It is yours to wear as a Mason so long as the vital spark shall animate your mortal frame, and at last, whether in youth, manhood or age, your spirit having Winged its flight to that 'House not made with hands,' when amid the tears and sorrows of surviving relatives and friends, and by the hands of sympathizing Brother Masons, your body shall be lowered to the confines of that narrow house appointed for all living, it will still be yours, yours to be placed with the evergreen upon the coffin that shall enclose your remains, and to be buried with them.

"My Brother, may you so wear this emblem of spotless white that no act of yours shall ever stain its purity, or cast a reflection upon this ancient and honorable institution that has outlived the fortunes of Kings and the mutations of Empires.

May you so wear it and "
So live, that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, austained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

The above extract is from the Shaver Monitor, compiled by Brothers William M. Shaver, Past Grand Master, and Albert K. Wilson, Grand Secretary, of the Grand Lodge of Kansas. The concluding lines of verse are from William Cullen Bryant's famous poem Thanatopsis.

*

APRONS, GEORGE WASHINGTON'S MASONIC

Two aprons of a Masonic and historic character were owned by General George Washington. One of these was brought to this country by our Masonic Brother, the Marquis de Lafayette, in1784.
An object of his visit was to present to General Washington a beautiful white satin apron bearing the National colors, red, white and blue, and embroidered elaborately with Masonic emblems, the whole being the handiwork of Madame la Marquise de Lafayette.

This apron, according to Brother Julius F. Sachse in his book, History of Brother General Lafayette's Fraternal Connections with the Grand Lodge of Pennsylvania (page 5), was enclosed in a handsome rosewood box when presented to Brother George Washington.

Another apron was presented to General Washington. This gift was also made in France and the similarity of purpose and of origin has caused some confusion as to the identity of the two aprons that happily were preserved and proudly cherished by their later owners after the death of Brother Washington.

The gift of the second apron was due to the fraternal generosity of Brother Elkanah Watson and his partner, M. Cassoul, of Nantes, France. The name Cassoul in the old records is also spelled Cossouland Cosson. Watson and Cassoulacted as confidential agents abroad for the American Government during the revolutionary period, the former being also a bearer of dispatches to Dr. Benjamin Franklin.

Brother Sachse, in the above-mentioned work, quotes Brother Watson from a book Men and Times of the Revolution, or Memoirs of Elkanah Watson, (New York, 1856, pages 135-6), as follows: "Wishing to pay some mark of respect to our beloved Washington, I employed, in conjunction with my friend M. Cossoul, nuns in one of the convents at Nantes to prepare some elegant Masonic ornaments and gave them a plan for combining the American and French flags on the apron designed for this use.

They were executed in a superior and expensive style. We transmitted them to America, accompanied by an appropriate address."

An autograph reply to the address was written by Brother Washington and this letter was purchased from the Watson family and thus came into the possession of the Grand Lodge of New York.

The Washington apron owned by the Grand Lodge of Pennsylvania was first given by the legatees of Brother George Washington to the Washington Benevolent Society on October 26, 1816, sind was presented to the Grand Lodge on July 3, 1829.

The other Washington apron and sash came into the possession of Alexandria Washington Lodge No. 22, at Alexandria, Virginia, on June 3, 1812, and as recorded in the Lodge of Washington (page 90), were presented, with the box made in France which contained them, by Major Lawrence Lewis, a nephew of Washington, on behalf of his son, Master Lorenzo Lewis. The pamphlet, George Washington the Man and the Mason, prepared by the Research Committee, Brother C. C. Hunt, Chairman, of the Grand Lodge of Iowa, 1921, raises the question as to the number of degrees conferred upon Brother Washington.

Fredericksburg Lodge No. 4, Fredericksburg, Virginia, where Brother Washington received his Masonic Degrees, conferred the Royal Arch Degree under the authority of its Lodge Warrant. In fact, the first known record of this degree being conferred anywhere is in the Minutes of this Lodge under date of December 22, 1753.

There is a reference to the degree by the Grand Committee of the Ancient, September 2, 1752, and the books of Vernon Lodge, No. 123, Coleraine in Ireland, show that "a Master and Royal Arch Mason" was proposed for membership, April 16, 1752, and also that a Royal Arch reception was held on March 11, 1745 (see Miscellanea Latomorum, volume ix, page 138). On the flap of the apron presented to Washington are the familiar letters H T W S S T K S

arranged in the usual circular form. Within the circle is a beehive which may indicate the Mark selected by the wearer.

The above pamphlet points out that as this apron was made especially for Washington it is probable that he was a Mark Master Mason at least, and that it is not likely that this emblem would have been placed on the apron had the facts been otherwise. Certainly the beehive as an emblem of industry was an appropriate Mark for Washington to select.

*

APULEIUS, LUCIUS

Roman author, born at Madaura in northern Africa about 125 to 130 A.D. Well educated, widely traveled, he became notable as lecturer and advocate at Rome and Carthage.

Accused of Witchcraft by the relatives of a rich widow he had married, he made a spirited and entertaining defense that is still in existence, and tells us something of his life. His chief work, the Metamorphoses or Golden Ass, tells of the adventures of the hero in the form of an ass but who is restored to human shape by the goddess Isis, his initiation into the Mysteriesais described and his progress in the priesthood discussed; he became a provincial priest, collected the temple funds and administered them. The works of Apuleius are valuable for the light they throw upon ancient manners and references to them during the centuries by Saint Augustine and others show the interest this writer excited in his studies of religion, philosophy and magic.

*

ARABIA

This country is a peninsula forming the southwestern extreme of Asia. The Lodge of Integrity attached to the 14th Regiment of Foot, warranted June 17, 1846, and constituted on October 20 at Halifax, Nova Scotia, the same year, met in1878 at Aden.
There is at present in existence a Lodge at Aden chartered by the Grand Lodge of Scotland under the name of Felix Lodge.

*

ARABICI

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

*

ARANYAKA

An appendage to the Veda of the Indians supplementary to the Brahmanas, but giving more prominence to the mystical sense of the rites of worship.

*

ARAUNAH

See Ornan

*

ARBITRATION

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

For example, the Old Charges, adopted by the Grand Lodge of Ohio as part of the Constitution of that Masonic Jurisdiction, provide in the Code and Supplement of 1914 and 1919 (page16), that "Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way ; cultivating Brotherly-Love, the foundation and Cap-stone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honor and safety, and no farther. And if any of them do you Injury, you must apply to your own or his Lodge ; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge; as has been the ancient laudable Conduct of our Forefathers in every Nation ; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of Master and Fellows, when they would prevent you going to Law with strangers, or would excite you to put a speedy Period to all Law Suits, that so you may mind the Affair of Masonry with the more Alacrity and Success;

but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren, and if that submission is impracticable, they. must however carry on their Process, or Law-suit, without Wrath and Rancor, (not in the common way,) saying or doing nothing which may hinder Brotherly-Love, and good Offices to be renewed and continued; that all may see the benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time."

*

ARBROATH, ABBEY OF

Erected in Scotland during the twelfth century. Rev. Charles Cordinet, in his description of the mins of North Britain, has given an account of a seal of the Abbey Arbroath marked "Initiation." The seal was ancient before the abbey had an existence, and contains a perfectly distinct characteristic of the Scottish Rite. The town is also known as Aberbrotack and is a seaport in Forfarshire.

*

ARCADE DE LA PELLETERIE

The name of derision even to the Orient tif Clermont in France, that is to say, to the Old Grand Lodge, before the union in 1799.

*

ARCANA

Latin, meaning secrets or inner mystery.

*

ARCANI DISCIPLINA

The mode of initiation into the primitive Christian church (see Discipline of the Secret).

*

ARCH, ANTIQUITY OF THE

Writers on architecture have, until within a few years, been accustomed to suppose that the invention of the arch and keystone was not before the era of Augustus. But the researches of modern antiquaries have traced the existence of the arch as far back as 460 years before the building of King Solomon's Temple, and thus rescued Masonic traditions from the charge of anachronism or error in date (see Keystone).

*

ARCH, CATENARIAN

See Catenarian Arch

*

ARCH OF ENOCH

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

*

ARCH OF HEAVEN

Job (xxvai, 11) compares heaven to an arch supported by pillars. "The pillars of heaven tremble and are astonished at his reproof."

Doctor Cutbush, on this passage, remarks, "The arch in this instance is allegorical, not only of the arch of heaven, but of the higher degree of Masonry, commonly called the Holy Royal Arch. The pillars which support the arch are emblematical of Wisdom and Strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the Universe" (see the American edition of Brewster's Encyclopedia).

*

ARCH OF SOLOMON, ROYAL

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

*

ARCH OF STEEL

The grand honors are conferred, in the French Rite, by two ranks of Brethren elevating and crossing their drawn swords. They call it in French the Voute d'Acier.

*

ARCH OF ZERUBBABEL, ROYAL

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

*

ARCH, ROYAL

See Royal Arch Degree

*

ARCHEOLOGY

The science which is engaged in ahe study of those minor branches of antiquities which do not enter into the course of general history, such as national architecture, genealogies, manners, customs heraldic subjects, and others of a similar nature.'The archaeology of Freemasonry has been made within a recent period, a very interesting study, and is much indebted for its successful pursuit to the labors of Kloss, Findel, and Begemann in Germany, and to Thory and Ragon in France, and to Oliver, Lyon, Hughan, Gould, Sadler, Dr. Chetwode Crawley, Hawkins, Songhurst, and others in Great Britain.

The scholars of this science have especially directed their attention to the collection of old records, and the inquiry into the condition and organization of Masonic and other secret associations during the Middle Ages. In America, William S Rockwell, Albert Pike and Enoch Carson were diligent students of Masonic archeology, and several others in the United States have labored assiduously in the same inviting field.

*

ARCHETYPE

The principal type, figure, pattern, or example whereby and whereon a thing is formed. In the science of symbolism, the archetype is the thing adopted as a symbol, whence the symbolic idea is derived. Thus, we say the Temple is the archetype of the Lodge, because the former is the symbol whence all the Temple symbolism of the latter is derived.

*

ARCHIMAGUS

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

*

ARCHITECT

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

*

ARCHITECT, AFRICAN

See African Architects

*

ARCHITECT, ENGINEER AND

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

*

ARCHITECT BY 3, 5, AND 7, GRAND

The French expression is Grande Architecte par 3, 5, et 7. A degree in the manuscript of Peuvret's collection.

*

ARCHITECT, GRAND

The French expression is Grande Architecte and is used in reference to the following:
1. The Sixth Degree of the Rite of Martinism.
2. The Fourth Degree of the Rite of Elect Cohens.
3. The Twenty-third Degree of the Rite of Mizraim.
4. The Twenty-fourth Degree of the third series in the collection of the Metropolitan Chapter of France.

*

ARCHITECT, GRAND MASTER

See Grand Master Architect

*

ARCHITECT, LITTLE

The French expression is Petit Architecte and refers to the following :
1. The Twenty-third Degree of the third series of the collection of the Metropolitan Chapter of Franee.
2. The Twenty-second Degree of the Rite of Mizraim.

*

ARCHITECT OF SOLOMON
The French expression is Architecte de Salomon. A degree in the manuscript collection of M. Peuvret.

*

ARCHITECT, PERFECT

The French phrase is, Parfait Architecte. The Twenty-fifth, Twenty-sixth, and Twenty-seventh Degrees of the Rite of Mizraim are Apprentice, Fellow Craft, and Master Perfeet Architect.

*

ARCHITECT, PERFECT AND SUBLIME GRAND

The French is Parfait et Sublime Grande Architecte. A degree in the collection of the Loge de Saint Louis des Amis Réunis at Calais.

*

ARCHITECTONICUS

A Greek word, adopted in Latin, signifying belonging to architecture. Thus, Vitruvius writes, rationes architectonicae, meaning the rules of architecture.

But as Architecton signifies a Master Builder, the Grand Lodge of Scotland, in some Latin inscriptions, has used the word architectonicus, to denote Masonic or relating to Freemasonry. In the inscription on the corner-stone of the Royal Exchange of Edinburgh, we find fratres architectonici used for Freemasons; and in the Grand Lodge diplomas, a Lodge is called societas architectonica; but the usage of the word in this sense has not been generally adopted.

*

ARCHITECTURE

The urge toward art of constructing dwellings, as a shelter from the heat of summer and the cold of winter, must have been resorted to from the very first moment in which man became subjected to the power of the elements. Architecture is, therefore, not only one of the most important, but one of the most ancient of sciences. Rude and imperfect must, however, have been the first efforts of the human race, resulting in the erection of huts clumsy in their appearance, and ages must have elapsed ere wisdom of design combined strength of material with beauty of execution.
As Geometry is the science on which Freemasonry is founded, Architecture is the art from which it borrows the language of its symbolic instruction. In the earlier ages of the Order every Freemason was either an operative mechanic or a superintending architect.

Therefore something more than a superficial knowledge of the principles of architecture is absolutely essential to the Freemason who would either understand the former history of the Institution or appreciate its present objects.

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

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

*

ARCHITECTURE, PIECE OF

The French expression is Morçeau d'architecture. The name given in French Lodges to the Minutes and has also been applied to the literary, musical, or other contributions of any Brother and especialiy to such offerings by a new member.

*

ARCHIVES

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

*

ARCHIVES, GRAND GUARDIAN OF THE

An officer in the Grand Council of Rites of Ireland who performs the duties of Secretary General.

*

ARCHIVES, GRAND KEEPER OF THE

An officer in some of the Bodies of the advanced degrees a whose duties are indicated by the name. In the Grand Orient of France he is called Grand Garde des Timbres et Sceaux, as he combines the duties of a keeper of the archives and a keeper of the seals.

*

ARCHIVISTE

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

*

ARDAREL

A word in the advanced degrees, used as the name of the angel of fire. It is a distorted form of Adariel, or aw-dar-ale, meaning in Hebrew the splendor of God.

*

ARELIM

A word used in some of the rituals of the advanced degrees. It is found in Isaiah (xxxiii, 7), where it is translated, in the authorized version, "valiant ones," and by Lowth, "mighty men." It is a doubtful word, and is probably formed from Ariel, meaning in Hebrew the lion of God. D'Herbelot says that Mohammed called his uncle Hamseh, on account of his valor, the lion of God. In the Cabala, Arelim is the name of the third angel or sephirah, one of the ten attributes of God.

*

ARCHITECTURE, FIRST & CHIEF GROUNDES OF

In the year of our Lord 1912 Laurence Weaver, F.S.A., Hon. A.R.I.B.A., set up for himself a fair and durable monument by reproducing an exact facsimile of the original edition of The First & Chief Grounds of Architecture, by John Shute, Paynter and Archytecte.' First Printed in 1663. It is the first book, known to exist, to have been printed on architecture in England. In 1550, the Duke of Cumberland sent Shute "to confer with the doings of the skilul masters in architecture" in Italy, and he was probably abroad for two or three years.

He had his book ready for print in 1553, but the Duke losing his head that year for a conspiracy against Bloody Queen Mary it was delayed until 1563, the year of its author's own death. This was seven years before the publication of Palladio's treatise at Venice in 1570 (sundry old London Lodges studied Palladio), which, when Inigo Jones brought it back with him from his tour in Italy, was, via Jones' own genius, to transform English architecture ; and incidentally was to leave certain permanent traces in the Ritual of Speculative Masonry. It is very curious that Shute wrote out a " Discourse on the beginnings of Architecture" which is reminiscent of the Legend in our Old Charters, one that is equally fabulous, though from Greek sources, and doubtless picked up in Italy.

The extraordinary interest of Shute's book to Freemasons is that it consists wholly (after an Introductory treatise) of chapters illustrated by himself (it is thought he may have been the first English engraver) on the Five Orders, one to each Order in turn.

A path of history lies from Shute to Inigo Jones to Sir Christopher Wren, and-very possibly-to William Preston ! In the Minutes of Lodge of Antiquity, No. 2, Nov. 27,1839 is this entry: "Mr. Elmes, the Architect," gave 'the Lodge the opportunity of buying, "a set of Five Columns representing the five Orders in Architecture which belonged originally to Brother Sir Christopher Wren, and were made use of by him at the time he presided over the Lodge of Antiquity as W. Master." (The price asked was 5200.) Preston was Master of the same Lodge ; he and its members studied Palladio together ; it is easy to believe that the lecture he wrote on the Five Orders, still in our Webb Preston work, was there and then suggested.

*

ARS QUATUOR CORONATORUM

Ars Quatuor Coronatorum are the volumes of Transactions published each year since its constitution in 1886 by the Quatuor Coronati Lodge of Research, No. 2076, London, England. They contain the treatises read before the Lodge, discussions, Minutes of the Lodge, miscellaneous short articles, many illustrations as informative as the text, book reviews, obituaries, lists of members, etc. The typical treatise is a one-part essay (though some are of two or more parts) prepared with much care and labor by a specialist in some chosen field of Masonic study or research; it usually contains a bibliography, and is followed by discussions, written out with care and oftentimes in advance, which have in many instances been as weighty and as instructive as the treatise they have criticized.

Treatises and discussions both are independent, responsible, uncolored by personal feelings ; are critical of each other. With their more than fifty volumes the Ars are now a larger set of books than the Encyclopedia Britannica, and perform the function for Masonic knowledge that is performed by the Britannica and similar works for general knowledge; since almost every contributor to the Ars has been a trained scholar, at least has been a specialist in some field of scholarship, the academic standards are higher than those of popular encyclopedias.

Book dealers' catalogs for 1945 (to give one year for purposes of comparison) list complete sets at from $500 to $ 1200. Masonic students however need not wholly deny themselves ownership of Ars because the lack of early volumes has created a scarcity value for the whole

set ; there is no continuity from one volume to another, therefore without reader's loss he can start with whatever earliest volume he can find.

In its Masonic Papers, Vol. l, page 263, Research Lodge, No. 281, Seattle, Washington, publishes a complete Index of Ars Quatuor Coronatorum; Part I, an index of titles; Part II, an index of authors. The last item in Part I is numbered 770 ; this is somewhat in excess of the total number of treatises in A.C. because of cross-indexing and because inaugural Addresses, etc., are incltided. The treatises on Freemasonry in the United States (which is 200 years old and in which are some 90% of the Masons of the world) are: "Freemasonry in America," by C. P. Maccalla (very brief) ; III, p. 123. "The Carmick MS." (of Philadelphia), by WV. J. Hughan; XXII, pg5.
"Distribution in the U. S. of Anderson's Constitutions" (brief and incomplete), by Charles S. Plumb; XLIII, p. 227. "Josiah H. Drummond" (a short biographical sketch), by R. F. Gould ; X, p. 165. "Benjamin Franklin" (brief), by H. C. de Lafontaine ; XLI, p. 3. "Masonry in West Florida and the 31st Foot" (brief), by R. F. Gould; XIII, p. 69. "Morgan Incident of 1826," by J. Hugo Tatsch; XXXIV, p. 196. "Theodore Sutton Parvin" (brief biographical sketch), by R. F. Gould; XV, p. 29. "Albert Pike" (brief biographical sketch), by R. F. Gould ; lV, p. 116.

*

ARTILLERY COMPANY, ANCIENT

Like the Worshipful Company of Musicians (which see) the history of the Ancient and Honorary Artillery Company of England runs a cotirse singularly parallel with the course of Masonic history, so that each throws light on the other.

The parent Company received its charter in England, in 1537. Because artillery was a modern invention (first used by the Turks when they captured Constantinople) this gild, "art," or society was not as ancient as others, but it claimed to be an integral part of the art of war, and on that ground had traditions and legends as old as any and older than most. A branch company was set up in Boston, Mass with a charter from the parent company dated January 13, 1638; the relation between the two was similar to the relations between an American Provincial Grand Lodge and the Grand Lodge at London. (see The Historic Book, by Justin H. Smith ; printed privately, by the Ancient and Honorable Artillery Co. .in Town of Boston ; 1903.)

*

ASHLAR, PERFECT

The publication of a number of Minute Books of old Lodges since it was written calls for a revision of the paragraph on ASHLAR, on page 107. In one of his memoranda on the building of St. Paul s, Sir Christopher Wren shows by the context that as the word was there and then used an ashlar was a stone, ready-dressed from the quarries (costing about $5.00 in our money), for use in walls ; and that a "perpend asheler" was one with polished ends each of which would lie in a surface of the wall ; in that case a "rough" ashlar was not a formless mass of rock, but was a stone ready for use, no surface of which would appear in the building walls; it was unfinished in the sense of unpolished. In other records, of which only a few have been found, a "perpend" ashlar was of stone cut with a key in it so as to interlock with a second stone cut correspondingly.

It is doubtful if the Symbolic Ashlars were widely used among the earliest Lodges; on the other hand they are mentioned in Lodge inventories often enough to make it certain that at least a few of the old Lodges used them ; and since records were so meagerly kept it is possible that their use may have been more common than has been believed. On April 11, 1754, Old Dundee Lodge in Wapping, London, "Resolved that A New Perpend Ashlar Inlaid with Devices of Masonry Valued at £2 12s. 6d. be purchased. " The word "new" proves that the Lodge had used an Ashlar before 1754, perhaps for many years before; the word

"devices" duggests long years of symbolic use.
It is obvious that the Ashlars as referred to in the above were not like our own Perfect and Imperfect Ashlars. It is certain that our use of them did not originate in America ; there are no known data to show when or where they originated, but it is reasonable to suppose that Webb received them from Preston, or else from English Brethren in person who knew the Work in Preston's period. Operative Masons doubtless used the word in more than one sense, depending on time and place ; and no rule can be based on their Practice.

The Speculative Masons after 1717, as shown above, must have used "Perfect Ashlar" in the sense of "Perpend Ashlar" ; nevertheless the general purpose of the symbolism has been the same throughout - a reminder to the Candidate that he is to think of himself as if he were a building stone and that he will be expected to polish himself in manners and character in order to find a place in the finished Work of Masonry. The contrast between the Rough Ashlar and the Perfect Ashlar is not as between one man and another man, thereby generating a snobbish sense of superiority; but as between what a man is at one stage of his own self-development and what he is at another stage.

In Sir Christopher Wren's use of "ashlar" (he was member of Lodge of Antiquity) the stone had a dimension of 1 x 1 x 2 feet; and many building records, some of them very old, mention similar dimensions; certainly, the "perpend" or "perfect" ashlar almost never was a cube, because there are few places in a wall where a cube will serve. Because in our own symbolism the Perfect Ashlar is a cube, a number of commentators on symbolism have drawn out of it pages of speculation on the properties of the cube, and on esoteric meanings they believe those properties to possess; the weight possessed by those theorizings is proportionate to the knowledge and intelligence of the commentator; but in any event these cubic interpretations do not have the authority of Masonic history behind them.

NOTE. During the many years of building and re-building at Westminster Abbey the clerk of the works kept a detailed account of money expended, money received, wages, etc. These records, still in existence, are called Fabric Rolls. In the Fabric Roll for 1253 the word "asselers" occurs many times, and means dressed stones, or ashlars. A "perpens" or "parpens," or "perpent-stone" was "a through stone," presumably because it was so cut that each end was flush with a face of the wall. It proves that "perpend ashlar" was not a "perfect ashlar" in the present sense of being a cube.

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ASHMOLE'S LODGE

Elias Ashmole was made a Mason in the Lodge at Warrington, in Lancashire, England, October 16, 1646. This event was for some decades given prominent space in Masonic histories, partly because of the great eminence of Ashmole himself (see page 107), more largely because in records then known Ashmole was the first of non-Operatives to be admitted to a Masonic Lodge.
It is odd that those who attributed this seniority to Ashmole did not see that the very document which proved Ashmole's acceptance proved also, and in the act, that others had been accepted before Ashmole! For in his Diary he writes that Col. Henry Mainwaring was accepted at the same time (thereby making him coeval) and also that other non-operatives already were in the Lodge and had been so from the beginning of it, among them Sankey, Littler, Ellam, etc., each one "a gentleman."

Ashmole's Diary therefore did not prove him to be the first, but proved the latter men to have been before him. (Richard Ellam described himself in his will as "Freemason.")

Whence came this Lodge? A reasonable answer is given on page 10 of The Time Immemorial Lodge at Chester, by John Armstrong (Chester; 1900) : "From the magnitude of the buildings in Chester we may safely assume that the Old Chester Lodge was of such strength, that like the Old Scotch Lodges, it threw off branches, and in this way the Old

Warrington Lodge of Elias Ashmole would originate about the time the old church was built in that town. A number of Masons proceeding from Chester to Warrington, and as was the custom in those days would meet as a Lodge, looking up to Chester as the mother Lodge; here also when building operations ceased, non- Operatives were admitted and ultimately in 1646 we find it purely speculative and presided over by the gentry of the district.

The Warrington Lodge with its 7 members in 1646 as against 26 in the Chester Lodge points to Chester as being then the great seat of Masonry, as it had been from Roman times, the chief town and only borough in the North Western Provinces of England." The 26 members of the Lodge at Chester struck Bro. Armstrong as a show of "great strength" ; at the present remove in time it strikes a Mason by its smallness; for either there were few Masons in the county, or else only a small number belonged to the Lodge. If the latter was the case, perhaps the Lodge at Chester was itself "Speculative," or at least partly so? Of one fact it is reasonable to feel certain : the old Lodge at Chester would have neither approved nor countenanced a Speculative daughter Lodge at Warrington had it been an innovation ; which would mean that (a reasonable guess) at least as early as 1625 Speculative Freemasonry was nothing new in that area.

Why did Ashmole join the Lodge? It is known that he was interested in Rosicrucianism; Bro. Arthur Edward Waite argued from this that the Lodge itself must therefore have been a Rosicrucian center, and sought thereby to bolster his thesis that it had been an infiltration of Rosicrucianism and other forms of mysticism and occultism which had transformed the Craft from within from an Operative into a Speculative Fraternity. But why should he thus arbitrarily select Ashmole's interest in Rosicrucianism? Ashmole was also an encyclopedist, a natural museum maker, who had a long chain of interests ; any one of them as dear to him as what was the then (miscalled) Rosicrucianism, such as heraldry, rare books, Medieval manuscripts, alchemy;. astrology, Kabbalism, medals, ruins, folk-lore, old sciences, botany, old customs, architecture, and so on through half a hundred.

Perhaps, and remembering that he was both an intelligent and a sincere man, he joined the Lodge solely because he believed in Freemasonry itself as it already was; the fact would be consonant with his known plan to write a history of the Fraternity. Ashmole neither made nor changed the Lodge at Warrington ; and there were other members there and at Chester who were not Rosicrucians. It can be argued that Ashmole's own interest in Rosicrucianism was academic, and not for practice, like his interest in other subjects, and purstied in the spirit of the aritiquarian, the lover of erudition, the seeker for curiosa,'moreover he was a Christian, and was not likely to take up with heresies.

Against the notion that he was credulous, occultistic, superstitious in practice is a description of him when a student in Oxford: he "applied himself vigorously to the sciences, but more particularly to natural philosophy [physics and chemistry], mathematics and astronomy." The entry in the Diary begins: "1646. Oct. 16, 4 :30 P.M." (In his brochure, Elias Ashmole, Bro. Dudley Wright twice makes the error of giving the year as 1645.) The practices found in Lodges a half century later suggest that the ceremonies were followed by a dinner, or feast ; that the Brethren remained at table until late at night; and that portions of the ceremonies were given while seated. In their books and treatises Bros. Knoop and Jones have advanced the theory that in the Seventeenth Century the Ritual was a brief and bare ceremony, consisting of an oath and the giving of the Mason Word ; if that had been true it is difficult to understand why, as at Warrington, the "making" took so much time (that is but one of many difficulties in their theory). It is not likely that a group of seven men would meet together for six or seven hours as a Lodge merely to eat, drink, and talk together, because "gentlemen" of the times had large houses staffed with servants and were much given to entertainment where a mere social gathering would have been more convenient. It is more reasonable to believe that there were more ceremonies in 1646 than in 1746, not fewer ; the old Lodges kept no minutes or other records or else made them so brief that they are almost cryptic, but it does not follow that because the records were brief and bare, therefore the ceremonies had been brief and bare.

The entry also shows that Ashmole "was made a Free Mason" during this one meeting, and there is nothing to indicate that the ceremonies were shortened especially for him ; in the language of a later period he was Entered, Passed, and Raised at one time.

From this record, and from others like it, Hughan argued that the pre-1717 Lodges had only one Degree; Gould argued that there had been two Degrees but that they had been conferred one after the other at the same Communication, and that the names Fellowcraft and Master Mason were used interchangeably for the second step; and they both repeated at different places in their books the since-familiar phrases about how the pre-1717 ceremonies must have been bure, simple, brief, etc. It is a curious quirk of the historical fancy to assume that what came first always must have been rudimentary. In history it is often the other way about-the first Gothic building was extraordinarily large and rich and complex; the first printed books were better works of printing than any since, etc., etc. ; and it is certain that in the sixteenth and Seventeenth Centuries men were much more given to elaborateness of ceremony than they ever have been since. (Read a detailed description of the ceremonies of receiving the Spanish Ambassador in which Shakespeare had a part ; it lasted four days.) It is more reasonable to believe that the Warrington Lodge met for five or six hours because the Masonic ceremonies were so full and rich than to believe that they consisted of nothing more than a password and an oath. When the post-1717 Lodges divided their ceremonies into three Degrees, the last was of itself so long that it contained what later was separated off into the Royal Arch Degree ; any student who is familiar with the workings of the Masonic mind in the earliest Lodges. knows that Masons did not manufacture hours of new ceremonies within eight or ten years of time, for one of their most powerful instincts was to preserve and to perpetuate the old.

The Hughan-Gould debate as between the "one Degree " theory and the " two Degree " theory continues to be argued. As against both of those theories may be presented a third which shifts the argument to another ground, and for which (in these pages) the writer is solely responsible; it is more reasonable to think that until the approach of the 1717 period the Lodges did not have any Degrees-that is, separately organized and complete units of ceremonies, each with its own name; but that they had a large and indeterminate number of ceremonies, rites, symbols, among them being an oath for Apprentices, an oath for Fellowcrafts, etc. . that these ceremonies were used very flexibly so that a Lodge might use twice as many in one meeting as at another; and that they differed from one Lodge to another in many details, so that one Lodge might employ a ceremony (such as Installation of the Master) which another would not. This last named supposition would explain why there were side degrees and intimations of "higher" degrees (vide Dr. Stukeley; early records in Ireland, etc.) before or at 1717. This theory would explain why it was that, soon after 1717, so many Lodges made Prentices and Fellows in one sitting, conducted Lodge business with Prentices present, had separate Masters' Lodges, and in the very early years of Speculative Lodges gave an immediate welcome to the formation of a separate Royal Arch Degree, to the Scotch Mason rites, etc. The probabilities are that on the day after his making Ashmole lid not think of himself as having passed through one Degree, or two Degrees, or even three, but as having been "made a Free Mason " by the total (whatever it was) of the ceremonies used; it is also reasonable to believe that by " acceptance into Masonry " he would have thought not of architectural ceremonies but of his acceptance into a new circle of friends and associates. (It is not to be supposed that even in the earliest Operative periods, and when a Lodge was still a mere adjunct to a building enterprise, such ceremonies, etc., as were used therefore were solely utilitarian; every skilled Craft was organized as a gild, fraternity, company, and each had a rich array of ceremonies, symbols, rites, etc., even the blacksmiths; and it was a common practice for them to admit Honorary Members from outside their own " operative " ranks. Symbolical ceremonies and "accepted" members in Seventeenth Century Lodges were not innovations.)

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ASSASSINS, CULT OF

At the time he wrote the article about the Assassins on page 108 Dr. Albert G. Mackey was endeavoring to enlarge the scope of Masonic studies, to open up new paths in many directions. The article has been taken by some critics of the Craft in too narrow a sense; perhaps because Mackey used the word "Freemasonry " in a sense too broad. One of the legends about a so-called Cult of Assassins stems from a story about Omar Khayyam, author of The Rubaiyat, and tells how a boyhood friend of his, a certain Hassan, became a sort of Persian Robin Hood. Another legend is that Crusaders were harassed by an organized band of land pirates, who were a species of dacoits; in one version of this story the leader was named Hassan, hence his followers were Called Hassanites, or Assassins; also he was called the Old Man of the Mountains, fabled never to die.

Another version is that the Assassins were so called from their use of hashish, or Indian hemp (indicans cabanis), an opiate. But there is the fourth possibility that no such man as Hassan ever lived, but was created, like our Paul Bunyan, out of those tall tales which Near Eastern peoples have vastly prefered to history; countenance is given to this theory by the fact that a tale about The Old Man of the Mountains was one of the stock-in trade of minestels before the Crusades went into the Holyland. In a Thirteenth Century Romance in verse by a pupil of Chrestien of Troyes entitled Flamenica one of the sections is little more than an inventory of that stock; one title is listed as "The Old Man of the Mountains and his Assassins," wedged in among such other fabulous tales as the Fisher King, the Fall of Lucifer, and how Icarus was drowned. Of only one thing can any Masonic student be certain : whether he was legend or was history the Fraternity never had any connection, not even a remote one, or any similarity, with the Old Man of the Mountains.

Note. Anacalypsis, by Godfrey Higgins, quoted by Mackey on page 108, is a monster of a book, "With a million of quotations in it," somewhat on the order of Burton's Anotomy of Melancholy; of it a cynical critic has said : "a Mason should read all of it and believe none of it"-which is perhaps too harsh, though Higgins' philology is one long verbal insanity.

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AREOPAGUS

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

*

ARGENTINE REPUBLIC

A federal republic of south America. The Grand Lodge of Pennsylvania granted a Charter on September 5, 1825, to Southern Star Lodge, No. 205, at Buenos Aires. This was the first Lodge established in the Argentine Republic, but in 1846, with other Lodges which had been formed, it was suppressed.

It was reported that a Grand Lodge of the Ancient and Accepted Scottish Rite had existed in 1856 but it did not flourish for long. On April 22, 1858, however, the Supreme Council and Grand Orient of Uruguay constituted a Body similar to itself at Montevideo. About this time it is said that a Roman Catholic Bishop in Buenos Aires was active against the Freemasons to such an extent that an appeal was made against one of his Degrees to Pope Pius IX at Rome. As a result of the appea1 it was claimed that a the Pope had, when a young man, taken the Degrees in 1816. This story, however, is also told with some variations in reference to there people and places.

In 1861 the Grand Lodge of England and the Grand Orient of the Argentine agreed that the latter had the power to establish Lodges in La Plata and to appoint a District Grand Master to preside over the District Grand Lodge.

The Grand Orient of Spain has chartered two Lodges at Buenos Aires, the Grand Orient of Italy has authorized three Lodges at Bahia Blanca, four at Buenos Aires, two at Boca del Riachuclo, and one at La Plata ; the Grand Lodge of Hamburg has a Lodge at Rosario de Santa Fe and another at Buenos Aires; the Grand Orient of France has also one at Buenos Aires which has been active since July 8, 1852, and the Grand Lodge of England has twenty-two 'attered through the country, two being at Rosario, and seven at the capital. .

*

ARGONAUTS, ORDER OF

A German androgynous or male and female society founded in 1775, by Brethren of the Rite of Strict Observance.

The name is from a Greek myth of those who sailed with Jason on the ship Argo in search of the golden fleece. Much of the myth of the Argonauts was introduced into the forms and ceremonies, and many of the symbols taken from this source, such as meeting upon the deck of a Vessel, the chief officer being called Grand Admiral, and the nomenclature of parts of the vessel being used. The motto was Es Lebe die Freude, or Joy forever.

*

ARIEL

In the demonology of the Cabala, the word is applied to the spirit of air; the guardian angel of innocence and purity : hence the Masonic aynonym.

A name applied to Jerusalem ; and to a water spirit.

*

ARITHMETIC

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

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

*

ARIZONA

The year 1866 saw the first Lodge established in Arizona when, on October 11, Aztlan Lodge at Prescott was chartered by the Grand Lodge of California. On March 23, 1882, delegates of three Lodges : Arizona, No. 257 ; Tucson, No. 263, and White Mountain, No. 5, held a Convention at Tucson, and the representatives of Solomon Lodge, under dispensation, were invited to take part in the proceedings. After adopting a Constitution a Lodge of Master Masons was opened, and the Grand Officers were elected.

Two days later the Grand Officers were installed, the Convention closed, and the Grand Lodge duly opened.

A Chapter of Royal Arch Masons, Arizona No. l, at Phoenix, Maricopa County, was chartered August 24, 1880.

On the invitation of Companion Past High Priest George J. Roskruge, of Tucson Chapter, No. 3, a Convention of Royal Arch Masons met in the hall of Tucson Lodge, No. 4, on November 13, 1889, to consider the organization of a Grand Chapter of Royal Arch Masons for the Territory of Arizona. Five Chapters were represented: Arizona, No. l ; Preseott, No. 2; Tucson, No. 3; Cochise, No.4 and Flagstaff No. 5. The Grand Chapter of Arizona was opened in Ample Form, Martin W. Kales was elected Grand High Priest, and G. J. Roskruge. Grand Secretary.

By a Dispensation dated July 1, 1893, a Council of Royal and Select Masters, Olive No. l, was organized at Prescott. It was chartered on August 22, 1893 but this Charter was annulled on October 6, 1903. Phoenix Council at Phoenix had a Dispensation dated April 4 l895, but this was surrendered, February 17, 1897, and a Dispensation dated April 5, 1895, was surrendered on September 2, 1897, by Tucson Council at Tucson. At a Convention in Tucson, February 14, 1922, General Grand Master Fay Hempstead presiding, representatives from Huachuca Council No. l, chartered August 31, 191a of Bisbee; Hiram Council No. 2, chartered August 31, 1915, of Prescott; Gila Council No. 3, chartered September 27, 1921, of Globe, and Phoenix Council No. 4, chartered September 27, 1921, of Phoenix, formed the Grand Council of Royal and Select Masters of Arizona, with M. I. Riekmer N. Frederieks of Preseott as Grand Master, and R. I. George J. Roakruge of Tuewn as Grand Recorder. "

On February 22, 1883, Arizona Commandery, No. l, was established by Dispensation at Tuewn, Pima County. Its Charter was granted on August 23, 1883. The Grand Commandery of Arizona was formed by Warrant from the Grand Encampment of the United States on November 16, 1893. Sir George J. Roskruge, acting as proxy for Sir Hugh Mccurdy, Grand Master of Knights Templar, aummoned together on November 14, 1893, in the Asylum of Phoenix Commandery, No. 3, the representatives of the three chartered Commanderies in Arizona-Arizona, No. l; Ivanhoe, No. 2; Phoenix, No. 3. A Constitution was adopted and Grand Officers elected. The following day at the same place the Grand Oflieers were installed and Sir George J. Roskruge declared the Grand Commandery then assembled to be duly constituted. A Charter was granted to Arizona, No. l, as a Consistory of the Ancient and Accepted Scottish Rite, at Tucson on October 20, 1909, and on the same date to a Council of Kadosh, Santa Cruz, No. I. A Chapter of Rose Croix, Santa Catalina, No. l, was chartered on October 23, 1907, and a Lodge of Perfection, Santa Rita, No. l, on April 25, 1883.

*

ARJUNA SOCIETY

Arjuna is the name of a personification in the Sanskrit poem, the Bhagavad Gita, and was given to a society formed at Manchester, New Hampshire, on January 1, 1893, for archeological studies, by S. C. Gould who became president. The latter published Notes and Queries monthly up to his death in 1909, some thirty-seven volumes, and in this publication only a few meetings of the Arjuna Society are recorded.

*

ARK

In the ritual of the American Royal Arch Degree three arks are mentioned:
1. The Ark of Safety, or of Noah ;
2. The Ark of the Covenant, or of Moses;
3. The Substitute Ark, or the Ark of Zerubbabel. In what is technically called the passing of the veils, each of these arks has its commemorative illustration, and in the order in which they have been named.

The first was constructed by Shem, Ham, and Japheth, the sons of Noah; the second by Moses, Aholiab, and Bezaleel ; and the third was discovered by Joshua, Haggai, and Zerubbabel.

*

ARK AND ANCHOR

See Anchor and Ark

*

ARK AND DOVE

An illustrative Degree, preparatory to the Royal Arch, and usually conferred, when conferred at all, immediately before the solemn ceremony of exaltation.

The name of Noachite, sometimes given to it, is incorrect, as this belongs to a Degree in the Ancient and Accepted Scottish Rite. It is very probable that the Degree, which now, however, has lost much of its significance, was derived from a much older one called the Royal Ark Mariners, to which the reader is referred.

The legend and symbolism of the ark and dove formed an important part of the spurious Freemasonry of the ancients.

*

ARKANSAS

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

On November 29, 1819, the Grand Lodge of Kentucky issued a Dispensation to Arkansas Lodge, at the Post of Arkansas. Its Charter was granted on August 29, 1820, but was surrendered on August 28, 1822. Brother Robert Johnson was named in the Charter as Woschipful Master. Representatives of four Lodges, Washington, Morning Star, Western Star, and Mount Horeb, under dispensation, attended a Convention on November 21, 1838, and adopted a Constitution. Officers were elected and the Grand Lodge duly constituted.

The first Chapter in Arkansas was chartered by the General Grand Chapter of the United States on September 17, 1841. With three others this Chapter organized the Grand Chapter of Arkansas, at a Convention held on April 28, 1851. Far West Chapter, No. l, joined in 1852.

Companion Elbert H. English was elected the first Grand High Priest, and when the General Grand Chapter of the United States held its Convocation at Nashville on November 24, 1874, he was elected General Grand High Priest. Companion Albert Pike, elected Grand High Priest on November 10, 1853, and also on November 11, 1854, is said to have originated the Ritual employed in Arkansas, which is somewhat different from that in general use.

The Supreme Couneil of the Ancient and Accepted Scottish Rite in the Southern Jurisdiction chartered five Councils in the State of which four formed the Grand Council, November 6, 1860. The Convention is said by Brother Robertson to have been called at the invitation of the Southern Supreme Council, one provision of its Constitution being that all members of that Supreme Council, resident in the State, and all the members of the Convention, should be

members of the Grand Council as long as they were members of Councils in the State (see History of the Cryptic Rite, page 95).

The Hugh de Payens, No. l, Commandery was organized at Little Rock, December 20, 1853, and received a Charter September 10, 1856. On May 23, 1872, the Grand Commandery of Arkansas was constituted.

Arkansas, No. l, was established a Consistory at Little Rock by Charter dated October 10, 1892. On September 10, 1891, Charters were granted to a Council of Kadosh, Godfrey de Saint Omar, No. l, to a Chapter of Rose Croix, Excelsior, No. l, and to a Lodge of Perfection, Acacia, No. l, all of which were located at Little Rock.

*

ARKITE WORSHIP

The almost universal prevalence among the nations of antiquity of some tradition of a long past deluge, gave rise to certain mythological doctrines and religious ceremonies, to which has been given the name of Arkite Worship, which was Very extensively diffused.

The evidence of this is to be found in the neared feeling which was entertained for the sacredness of high mountains, derived, it is supposed, from recollections of an Ararat, and from the presence in all the Mysteries of a basket, chest, or coffer, whose mystical character bore apparently a reference to the ark of Noah.

On the subject. of this Arkite Worship, Jacob Bryant in A New System or an analysis of ancient Mythology, George Stanley Faber in a Dissertation on the Mysteries of the Cabiri, Godfrey Higgins in the Anacalypas, the Abbé Antoine de Banier, and many other writers, have made learned investigations, which may be consulted with advantage by the Masonic archeologist.

*

ARK MARINER, JEWEL OF ROYAL

The jewel of this Degree prefigures the teachings, which are unique, and draws their symbols from the sea, rain, ark, dove, olive-branch, and Rainbow. This last symbol, as the Almighty's sign, overshadows the ark, which really is the sign of Ishtar.

The ark is said to have contained all the elements of Elohim's creative power, and in "about nine months and three days there came forth the pent-up energies of Maiya" ; her symbol is the dove with the mystic olive, which are sacred to her. The whole underlying thought is that of creation.

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ARK MARINERS

See Royal Ark Mariners

*

ARK, NOAH'S

Known also as the Ark of Safety. Constructed by Shem, Ham, and Japheth, under the superintendence of Noah, and in it, as a chosen tabernacle of refuge, the patriarch's family

took refuge. This ark has been called by many commentators a tabernacle of Jehovah ; and Doctor Jarvis, speaking of the Hebrew word , pronounced Zo-har, which has been translated window, says that, in all other passages of Scripture where this word occurs, it signifies the meridian light, the brightest effulgence of day, and therefore it could not have been an aperture, but a source of light itself. He supposes it therefore to have been the Divine Shekinah, or Glory of Jehovah which afterward dwelt between the cherubim over the Ark of the Covenant in the tabernacle and the Temple (see the Church of the Redeemed, 1, 20).

*

ARK OF THE COVENANT

The Ark of the Covenant or of the Testimony was a chest, originally constructed by Moses at God's command (Exodus xxv, 10), in which were kept the two tables of stone, on which were engraved the Ten Commandments.

This ark contained, likewise, a golden pot filled with manna, Aaron's rod, and the tables of the covenant.

It was at first deposited in the most sacred place of the tabernacle and afterward placed by Solomon in the Sanctum Sanctorum of the Temple, and was lost upon the destruction of that building by the Chaldeans.

The later history of this ark is buried in obscurity.

It is supposed that, upon the destruction of the first Temple by the Chaldeans, it was carried to Babylon among the other sacred utensils which became the spoil of the conquerors. But of its subsequent fate all traces have been lost.

However, it is certain that it was not brought back to Jerusalem by Zerubbabel. The Talmudists say that there were five things which were the glory of the first Temple that were wanting in the second; namely, the Ark of the Covenant, the Shekinah or Divine Presence, the Urim and Thummim, the holy fire upon the altar, and the spirit of prophecy. The Rev. Salem Towne, it is true, has endeavored to Prove, by a Very ingenious argument, that the original Ark of the Covenant was concealed by Josiah, or by others, at some time previous to the destruction of Jerusalem, and that it was afterward, at the building of the second Temple, discovered and brought to light.

But such a theory is entirely at Variance with all the legends of the Degree of Select Master and of Royal Arch Freemasonry. To admit it would lead to endless confusion and contradictions in the traditions of the Order. Besides, it is in conflict with the opinions of the Rabbinical Writers and every Hebrew scholar. Josephus and the Rabbis allege that in the second Temple the Holy of Holies was empty, or contained only the Stone of Foundation which marked the place which the ark should have occupied.
The ark was made of shittim wood, which is a species of acacia, overlaid, within and without, with pure gold, and was about three feet nine inches long, two feet three inches wide, and of the same extent in depth. It had on the side two rings of gold, through which were placed staves of shittim wood, by which, when necessary, the ark was home by the Levites.

Its covering was of pure gold, over which was placed two figures called cherubim, an order of exalted angelic beings, with expanded wings. The covering of the ark was called nana, a Hebrew word pronounced kap-po-reth, from the word ana, pronounced kaw-far and meaning to blot out or pardon, and hence its English name of mercy-seat, as being the place where the intercession for sin was made.

The researches of archeologists in the last few years have thrown much light on the Egyptian mysteries. Among the ceremonies of that ancient people was one called the Procession of Shrines, which is mentioned in the Rosetta stone, and depicted on the Temple walls. One of

these shrines was an ark, which was carried in procession by the priests, who supported it on their shoulders by staves passing through metal rings.

This ark was thus brought into the Temple and deposited on a stand or altar, that the ceremonies prescribed in the ritual might be performed before it. The contents of these arks were various, but always of a mystical character. Sometimes the ark would contain symbols of Life and Stability; sometimes the sacred beetle, the symbol of the Sun; and there was always a representation of two figures of the goddess Theme or Truth and Justice, which overshadowed the ark with their wings. These coincidences of the Egyptian and Hebrew arks must have been more than accidental.

*

ARK, SUBSTITUTE

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

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

Lightfoot gives these Talmudic legends, in his Prospect of the Temple, in the following language:
"It is fancied by the Jews, that Solomon, when he built the Temple, foreseeing that the Temple should be destroyed, caused very obscure and intricate vaults under ground to be made, wherein to hide the ark when any such danger came; that howsoever it went with the Temple, yet the ark, which was the very life of the Temple, might be saved. And they understand that passage in the Second Chronicles ixxxv, 3), 'Josiah said unto the Levites, Put the holy ark into the house which Solomon, the son of David, did build, etc., as if Josiah, having heard by the reading of Moses' manuscript, and Huldah's prophecy of the danger that hung over Jerusalem, commanded to convey the ark into this vault, that it might be secured; and with it, say they, they laid up Aaron's rod, the pot of manna, and the anointing oil. For while the ark stood in its place upon the stone mentioned-they hold that Aaron's rod and the pot of manna stood before it ; but, now, were all conveyed into obscurity-and the stone upon which the ark stood lay over the mouth of the Vault. But Rabbi Solomon, which useth not, ordinarily, to forsake such traditions, hath given a more serious gloss upon the place ; namely, that whereas Manasseh and Amon had removed the ark out of its habitation, and set up images and abominations there of their own-Joshua speaketh to the priests to restore it to its please again.

What became of the ark, at the burning of the temple by Nebuchadnezzar, we read not; it is most likely it went to the fire also. However it sped, it was not in the second Temple; and is one of the five choice things that the Jews reckon wanting there. Yet they had an ark there

also of their own making, as they had a breastplate of judgment; which, though they both wanted the glory of the former, which was giving of oracles, yet did they stand current as to the other matters of their worship, as the former breastplate and ark had done."

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

*

ARMENBUCHSE

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

*

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

*

ARMIGER

I. A bearer of arms. The title given by Heralds to the Esquire who waited on a Knight. 2. The Sixth Degree of the Order of African Architects.

*

ARMOR

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

AILLETTES-Square shields for the shoulders, the original of the present epaulet.
ANLACE-A broad two-edged dagger or short sword once hung at the belt or girdle.
BALDRIC-Belt diagonally crossing the body.
BATTLE-Ax-Weapon with ax blade and spearhead. ,
BEAVER-Front of helmet, which is raised to admit food and drink or permit the recognition by a View Of the face.
BEAKER-The drinking-cup with mouth-lip.
BELT-For body. Badge of knightly rank.
BRASSARD-armor to protect the arm from elbow to shoulder.
BUCKLER-A round shield for protecting the body.
CORSELET-Breastplate or body armor.
CREST-Ornament on helmet designating rank and in heraldry as well to show identity.
CUIRASS-Defensive armor covering the entire upper part of the trunk and including breastplate and backplate, but has also been applied to breastplate alone.
GADLING-Sharp metallic knuckles on gauntlet.

GAUNTLET-Mailed gloves.
GORGET-Armor between the neck guard and breastplate.
GREAVES-Guards for calves of legs.
HALBERD-Battle-ax and spearhead on long staff formerly used as weapon but later became an emblem of authority at ceremonials.
HAUBERK-Shirt of mail, of rings or scales.
HELMET or CASQUE-Armor for the head.
JAMBEUX-Armor for the legs.
JUPON-Sleeveless jacket, to the hips.
LANCE-Long spear with metallic head and pennon or small pointed flag bearing personal device.
MACE-Heavy short staff of metal, ending with spiked ball.MANTLE-Outer cloak.
MORION-Head armor without vizor.
PENNON-A pennant, or short streamer, pointed or forked.
PLUME-The designation of knighthood.
SALLET-Light helmet for foot-soldiers.
SOLLERETS-Shoes of mail.
VIZOR-Front of helmet (slashed), moving on pivots.

*

ARMORY

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

*

ARMS OF FREEMASONRY

Stow says that the Freemasons were incorporated as a company in the twelfth year of Henry IV, l412. Their arms were granted to them, in 1472, by William Hawkesloe, Clarenceux King-at-Arms, and are azure on a chevron between three castles argent; a pair of compasses somewhat extended, of the first. Crest, a castle of the second. They were adopted, subsequently, by the Grand Lodge of England.

The Atholl Grand Lodge objected to this as an unlawful assumption by the Modern Grand Lodge of Speculative Freemasons of the arms of the Operative Freemasons.

They accordingly adopted another coat, which Laurence Dermott blazons as follows: Quarterly per squares, counterchanged vert. In the first quarter, azure, a lion rampant, or. In the second quarter, or, an ox passant sable. In the third quarter, or, a man with hands erect proper, robed crimson and ermine. In the fourth quarter, azure, an eagle displayed or. Crest, the holy ark of the covenant proper, supported by cherubim. Motto, Kodes la Adonai, that is, Holiness to the Lord.

The reader in following the above language of heraldry will note, with reference to the colors, that of the words in French, taking them in order, azure means blue, argent means silver, vert means green, or means gold, sable means black.

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

*

ARNOLD, BENEDICT

Born at Norwich, Connecticut, January 14, 1741, and died at London, England, June l4, 1801. Settled in New Haven, 1762, and as captain of the local militia offered his services in Revolutionary War, becoming Major-General in 1777, and a trusted associate of Washington but his progress embroiled by several serious conflicts with other officers and his sensitive waywardness matching his bravery, his vexations resulted in an attempt to betray West Point to the British. The plot was discovered but Arnold escaped and as Brigadier-General led an attack upon the Americans at Richmond, Virginia, and New London, Connecticut. The same year, 1781, he removed to England. The published history, 1917, Hiram Lodge No. l, New Haven, Connecticut, page 20, Past Grand Master Wallace S. Moyle writes, "The first record in Book 2 states that "Br. Benedict Arnold is by R. W. (Nathan Whiting) proposed to be made a member (i.e. an affiliate) of this R. W. Lodge. . . and is accordingly made a member in this Lodge." Arnold is recorded as being present as a visiting Brother. Page 82 of the history gives the date as April 10, 1765. Past Master George E. Frisbie, Secretary of Hiram Lodge, was, however, of the opinion (letter dated October 21, 1926) that Amold was made a Freemason in Hiram Lodge and held membership there until his death.

A temperate account is the Life of Benedict Arnold by Isaac N. Arnold, 1880, Chicago. Nathan Whiting was Master for several years, was with the Colonial Army in the wars against Canada, was at the fall of Quebec, 1761, and from the outbreak of hostilities to the end Whiting, with other members of the Lodge, was at the front.

*

AROBA

Pledge, covenant, agreement. Latin, Arrhabo, a token or pledge. Hebrew, Arab, pronounced aw-rab, which is the root of Arubbah, pronounced ar-oob-baw, surety, hostage. This important word, in the Fourteenth Degree of the Ancient and Accepted Scottish Rite, is used when the initiate partakes of the Ancient Aroba, the pledge or covenant of friendship, by eating and drinking with his new companions. The expression is of greater import than that implied in mere hospitality. The word aroba appears nowhere in English works, and seems to have been omitted by Masonic writers.

The root arab is one of the oldest in the Hebrew language, and means to interweave or to mingle, to exehange, to become surety for anyone, and to pledge even the life of one person for another, or the strongest pledge that can be given. Judah pleads with Israel to let Benjamin go with him to be presented in Egypt to Joseph, as the latter had requested. He says:

"Send the lad with me; I will be surety for him" (Genesis xliii, 9) ; and before Joseph he makes the same remark in Genesis (xliv, 32). Job (xvii, 3), appealing to God, says: "Put me in a surety with thee ; who is he that will strike hands with me?" (see also First Samuel xvii, 18). In its pure form, the word arubbah occurs only once in the Old Testament (Proverbs xvii, 18) : "A man void of understanding striketh hands, and becometh surety in the presence of his friend." In Latin, Plautus makes use of the following phrase : Hunc arrhabonem amoris a me accipe, meaning Accept from me this pledge of love, or more freely, Accept this pledge of my love.

*

ARRAS, PRIMORDIAL CHAPTER OF

Arras is a town in France in the department of Pas de Calais, where, in the year 1747, Charles Edward Stuart, the Pretender, is said to have established a Sovereign Primordial and Metropolitan Chapter of Rosicrucian Freemasons. A portion of the charter of this body is

given by Ragon in his Orthodoxie Maçonnique. In 1853, the Count de Hamel, prefect of the department, discovered an authentic copy, in parchment, of this document bearing the date of April 15, 1747, which he deposited in the departmental archives. This document is as follows:

We, Charles Edward, King of England, France, Scotland, and Ireland, and as such Substitute Grand Master of the Chapter of H., known by the title of Knight of the Eagle and Pelican, and since our sorrows and misfortunes by that of Rose Cross, wishing to testify our gratitude to the Masons of Artois, and the officers of the city of Arras, for the numerous marks of kindness which they in conjunction with the officers of the garricon of Arras have lavished upon us, and their attachment to our person, shown during a residence of six months in that city.

We have in favor of them created and erected, and do create and erect by the present Bull, in the aforesaid city of Arras, a Sovereign Primordial Chapter of Rose Crox, under the distinctive title of Scottish Jacobite, to be ruied and governed by the Knights Lagneau and Robespierre; Avocats Hazard, and his two sons, physician ; J. B. Luoet, our upholsterer, and Jérome Cellier. our clockmaker, giving to them and to their successors the power not only to make knights, but even to create a Chapter in whatever town they may thank fit, provided that two Chapters shall not be created in the same town however populous it may be.

And that credit may be given to our present Bull, we have signed it with our hand and caused to be affixed there unto the secret seal, and countersigned by the Secretary of our Cabinet, Thursday, 15th of the second month of the Year of the Incarnation, 1747.

*

CHARLES EDWARD STUART

Countersigned, BERKLEY
This Chapter created a few otheer, and in 1780 established one in Paris, under the distinctive title of Chapter of Arras, in the valley of Paris. It united itself to the Grand Orient of France on the 27th of December, 1801. It was declared First Suffragan of the Scottish Jacobite Chapter, with the right to constitute others. The Chapter established at Arras, by the Pretender, was named the Eagle and Pelican, and Oliver, Origin of the Royal arch (page 22), from this seeks to find, perhaps justifiably, a connection between it and the R. S. Y. C. S. of the Royal Order of Scotland.

Brother Hawkins points out that the story of the establishment of this Chapter by the Pretender is doubted by some writers and it certainly lacks confirmation ; even his joining the Craft at all is disputed by several who have carefully studied the subject.

Brother Hughan in the Jacobite Lodge at Rome (page 27), quotes the advice to students of Brother George W. Speth that they "put no trust whatever in accounts connecting the Stuarts with Freemasonry.

We have it in the Young Pretender's own written and verbal statements that they are absolutely baseless, pure inventions."

*

ARREARS, EXCLUSION FOR

Sm Exclusion

*

ARREST OF CHARTER

To arrest the Charter of-a Lodge is a technical phrase. by which is meant to suspend the work of a Lodge, to prevent it from holding its usual communications, and to forbid it to transact any business or to do any work. A Grand Master cannot revoke the Warrant of a Lodge ; but if, in bis opinion, the good of Freemasonry or any other sufficient cause requires it, he may suspend the operation of the Warrant until the next Communication of the Grand Lodge, watch Body is alone competent to revise or approve of his action.

*

ARS QUATUOR CORONATORUM

Name under which the transaction of the Lodge Quatuor Coronati, No. 2076, London, the premier litemry Lodge of the world, have been pub1ished in annual volumes, commencing with the year 1888.

*

ARTHUSIUS, GOTTHARDUS

A learned native of Dantzic, Rector of the Gymnasium at Frankfort-the-Main, who wrote many works on Rosicrucianism, under the assumed name of Irenaeus Agnostus (see agnostus).

*

ARTISAN, CHIEF

An officer in the Council of Knights of Constantinople.

*

ART, ROYAL

See Royal art

*

ARTS

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

*

ARTS, LIBERAL

See Liberal Arts and Sciences.

*

ARUNDEL, THOMAS HOWARD, EARL OF

Tradition places Arundel as the Grand Master of English Freemasons from 1633 to 1635. This claim is in accordance with the accounts of Anderson and Preston.

*

ARYAN

One of the three historical divisions of religion-the other two being the Turanian and the Shemitic. It produced Brahmanism, Buddism, and the Code of Zoroaster.

*

ASAROTA

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

*

ASCENSION DAY

Also called Holy Thursday. A festival of the Christian church held in commemoration of the ascension of our Lord forty days after Easter. It is celebrated as a feast day by Chapters of Rose Croix.

*

ASES

The twelve gods and as many goddesses in the Scandinavian mythology.

*

ASHE, D.D., REV. JONATHAN

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

*

ASHER, DR. CARL WILHELM

The first translator into German of the Halliwell or Regius Manuscript, which he published at Hamburg, in 1842, under the title of Alteste Urkunde der Freimaurerei in England. This work contains both the original English document and the aan translation.

*

ASHLAR

This is defined by Bailey as "Freestone as it comes out of the quarry." In speculative Freemasonry we adopt the ashlar, in two different states, as symbols in the Apprentice's Degree. The Rough Ashlar, or stone in its rude and unpo1ished condition, is emblematic of man in his natural state---ignorant, uncultivated, and vicious. But when education has exerted its wholesome influence in expanding his intellect, restraining his passions, and purifying his life, he then is represented by the Perfect Ashlar, which, under the skillful hands of the workmen, has been smoothed, and squared, and fitted for its place in the building. In the

older lectures of the eighteenth century the Perfect Ashlar is not mentioned, but its place was supplied by the Broached Thurnel.

*

ASHMOLE, ELIAS

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

"1646. Oct: 16. 4,30 P.M., I was made a Freemason at Warington, in Lancashire, with Colonel Henry Mainwaring, of Karincham, in Cheshire. The names of those that were then of the Lodge, Mr. Richard Penket Warden, Mr. James Collier, Mr. Rich: Sankey, Henry Littler, John Ellam, Rich: Ellam and Hugh Brewer."

In his Diary, page 362, he again speaks of his attendance at a meeting, and thirty-six years afterward makes the following entry:

"1682. March 10. About 5 h PM, I received a summons to appear at a Lodge to be held the next day at Masons' Hall, London.

"ll. Accordingly, I went, and about Noone were admitted into the Fellowship of Freemasons, Sir William Wilson, knight, Capt. Richard Borthwick, Mr. William Woodman, Mr. William Wise" I was the senior fellow among them, (it being thirty-five years since I was admitted;) there was present besides myself the Fellows after named: Mr. Thomas Wise, Master of the Masons company this present year; Mr. Thomas Shorthofe, Mr. Thomas Shadbolt,-Waindsford, Esq., Mr. Nicholas Young, Mr. John Shorthofe, Mr. William Hamon, Mr. John Thompson, and Mr. William Stanton. We all dined at the half Moone Taveme in Cheapeside, at a noble dinner prepared at the charge of the new Accepted' Masons."

It is to be regretted that the intention expressed by Ashmole to write a history of Freemasonry was never carried into effect. His laborious research as evinced in his exhaustive work on the Order of the Garter, would lead us to have expected from his antiquarian pen a record of the origin and early progress of our Institution more valuable than any that we now possess. The following remarks on this subject, contained in a letter from Doctor Knipe, of Christ Church, Oxford, to the publisher of Asmole's Life, while it enables us to form some estimate of the loss that Masonic literature has suffered, supplies interesting particulars which are worthy of preservation.
"As to the ancient society of Freemasons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy Brother, E. Ashmole, Esq., had executed his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it all too assuming.

The sovereigns of that Order have not disdained our fellowship, and there have been times when emperors were also Freemasons. What from Mr. E. Ashmole's collection I could gather was, that the report of our society's taking rise from a bull granted by the Pope, in the reign of Henry III, to some Italian architects to travel over all Europe, to erect chapels, was ill founded. Such a bull there was, and those architects were Masons; but this bull, in the opinion of the learned Mr.Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom.

But as to the time and manner of that establishment, something I shall relate from the same collections. Saint Alban the Proto-Martyr of England, established Masonry here; and from his time it flourished more or less, according as the world went, down to the days of King

Athelstan, who, for the sake of his brother Edwin, granted the Masons a charter. Under our Norman princes.

They frequently received extraordinary marks of royal favor. There is no doubt to be made, that the skill of Masons, which was always transcendent, even in the most barbarous times,-their wonderful kindness and attachment to each other, how different soever in condition, and their inviolable fidelity in keeping religiously their secret,-must expose them in ignorant, troublesome, and suspicious times to a vast variety of adventures, according to the different fate of parties and other alterations in government.

By the way, I shall note that the Masons were always loyal, which exposed them to great severities when power wore the trappings of justice, and those who committed treason punished true men as traitors.

Thus, in the third year of the reign of Henry VI, an act of Parliament was passed to abolish the society of Masons, and to hinder, under grievous penalties, the holding Chapters, Lodges, or other regular assemblies.

Yet this act was afterwards repealed, and even before that, King Henry VI, and several of the principal Lords of his court, became fellows of the Craft."

But the most difficult question for the student is to find an answer to the following: What induced men like Ashmole and others to be made Masons early in the seventeenth century? Was it for 'cake and ale'? Surely not. Was it for company sake? perhaps; but then why so much mystery ?

It is certain that men like Dr. Plot, John Aubrey, Randle Holme, and Elias Ashmole were attracted to the subject for something more than what we find given at length in the Manuscript Constitutions."-Edward Conder, in Transactions, Quatuor Coronati Lodge (volume xvi, page 15, 1903). Another question a the influence exerted by such Brethren at and after their initiation and possibly up .to the time of the notable organization of the Grand Lodge of 1717. Our old friend Brother Trevaman W. Hugo wrote among his last contributions---printed after his death-for the Daluth Masonic Calendar (March, 1923), a biographical article on Elias Ashmole and he concludes thus:

" The object of going into those details is to enable the writer, and you who may read it, to have in mind the personage for whom we want to find a place between the date of his death, 1687 and 1717. We do not know whether there is some place in between there where such a personage could have made an impression on the Operative Masons at that time, so that his influence, when the time came, would make them willing to fall in and join with the Speculative Brethren, or vice versa, or whether the Speculative Brethren were able to deliver to the Operative Masons in 1717, the Astrologic, Philosophic, Symbolic Lore, which they held in regard to the order of Free Masons. There is an unquestionable 'hole in the Ballad' somewhere between 1646 and 1717."

*

ASIA

In the French Rite of Adoption, the East end of the Lodge is called Asia. The Lodge-room is divided into quarters called Realms, the French word being Climat, the East is Asia; the West, Europe; the North, America, and the South, Africa.

*

ASIA, INITIATED KNIGHTS AND BROTHERS OF

This Order was introduced in Berlin, or, as some say, in Vienna, in the year 1780, by a schism of several members of the German Rose Croix. They adopted a mixture of Christian, Jewish, and Mohammedan ceremonies, to indicate, as Ragon supposes, their entire religious tolerance. Their object was the study of the natural sciences and the search for the universal panacea to prolong life. Thory charges them with this ; but may it not have been, as with the Alchemists, merely a symbol of immortality?

They forbade all inquiries into the art of transmutation of metals. The Grand Synédrion, properly the Grand Sanhedrim, which consisted of seventy-two members and was the head of the Order, had its seat at Vienna.

The Order was founded on the three symbolic degrees, and attached to them nine others, as follows :
4 Seekers;
5. Sufferers;
6. Initiated Knights and Brothers of Asia in Europe;
7. Masters and Sages;
8. Royal Priests, or True Brothers of Rose Croix;
9. Melchizedek.

The Order no longer exists. Many details of it will be found in Luchet's Essai sur les Illumines.

*

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

*

ASIATIC TURKEY

The dominions of Turkey in Asia. Smyrna has one Lodge under the Grand Lodge of England and two under the Grand Orient of France. There are two Italian Lodges in the town and several others throughout the country.

*

ASK, SEEK, KNOCK

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

*

ASPIRANT

One who eagerly seeks to know or to attain something. Thus, Warburton speaks of "the aspirant to the Mysteries." The word is applied also to one about to be initiated into Freemasonry. There seems, however, to be a shade of difference in meaning between the words candidate and aspirant. The candidate is one who asks for admission ; so called from the Latin word candidatus, meaning one who is clothed in white, because candidates for

office at Rome wore a white dress. The aspirant is one already elected and in process of initiation, and coming from aspiro, to seek eagerly, refers to the earnestness with which he prosecutes his search for light and truth.

*

ASSASSINS

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

The Assassins were a secret society, that is to say, they had a secret esoteric doctrine, which was imparted only to the initiated. Hammer says that they had a graduated series of initiations, the names of which he gives as Apprentices, Fellows, and Masters ; they had, too, an oath of passive obedience, and resembled, he asserts, in many respects, the secret societies that subsequently existed in Europe. They were governed by a Grand Master and Priors, and had regulations and a special religious code, in all of which Von Hammer finds a close resemblance to the Templars, the Hospitalers, and the Teutonic Knights. Between the Assassins and the Templars history records that there were several amicable transactions not at all consistent with the religious vows of the latter and the supposed religious faith of the former, and striking coincidences of feeling, of which Higgins has not been slow to avail himself in his attempt to prove the close connection, if not absolute identity, of the two Orders.

It is most probable, as Sir John Malcolm contends, that they were a race of Sofis, the teachers of the secret doctrine of Mohammed.

Von Hammer admits that they produced a great number of treatises on mathematics and jurisprudence ; and, forgetting for a time his bigotry and his prejudice, he attributes to Hassan, their founder, a profound knowledge of philosophy and mathematical and metaphysical sciences, and an enlightened spirit, under whose influence the civilization of Persia attained a high degree ; so that during his reign of forty-six years the Persian literature attained a point of excellence beyond that of Alexandria under the Ptolemies, and of France under Francis I.

The old belief that they were a confederacy of murderers-whence we have taken our English word assassins---must now be abandoned as a figment of the credulity of past centuries, and we must be content to look upon them as a secret society of philosophers, whose political relations, however merged them into a dynasty. If we interpret Freemasonry as a generic term, signifying a philosophic sect which teaches truth by a mystical initiation and secret symbols, then Higgins was not very far in error in calling them the Freemasons of the East.

*

ASSASSINS OF THE THIRD DEGREE

There is in Freemasonry a legend of certain unworthy Craftsmen who entered into a conspiracy to extort from a distinguished Brother a secret of which he was the possessor. The legend is altogether symbolic, and when its symbolism is truly comprehended, becomes a

surpassingly beautiful. By those who look at it as having the pretension of an historical fact, it is sometimes treated with indifference, and sometimes considered an absurdity.

But it is not thus that the legends and symbols of Freemasonry must be read, if we would learn their true spirit. To behold the goddess in all her glorious beauty, the veil that conceals her statue must be withdrawn. Masonic writers who have sought to interpret the symbolism of the legend of the conspiracy of the three assassins, have not agreed always in the interpretation, although they have finally arrived at the same result, namely, that it has a spiritual signification. Those who trace Speculative Freemasonry to the ancient solar worship, of whom Ragon may be considered as the exponent, find in this legend a symbol of the conspiracy of the three winter months to destroy the life-giving heat of the sun.

Those who, like the disciples of the Rite of Strict Observance, trace Freemasonry to a Templar origin, a explain the legend as referring to the conspiracy of the three renegade knights who falsely accused the Order, and thus aided King Philip and Pope Clement to abolish Templarism, and to slay its Grand Master. Hutchinson and Oliver, who labored to give a Christian interpretation to all the symbols of Freemasonry, referred the legend to the crucifixion of the Messiah, the type of which is, of course, the slaying of Abel by his brother Cain.

Others, of whom the Chevalier Ramsay has been set forth as the leader, sought to give it a political significance; and, making Charles I the type of the Builder, symbolized Cromwell and his adherents as the conspirators.

The Masonic scholars whose aim has been to identify the modern system of Freemasonry with the Ancient Mysteries, and especially with the Egyptian, which they supposed to be the germ of all the others, interpret the conspirators as the symbol of the Evil Principle, or Typhon, slaying the Good Principle, or Osiris; or, when they refer to the Zoroastic Mysteries of Persia, as Ahriman contending against Ormuzd.

Lastly, in the Philosophic Degrees, the myth is interpreted as signifying the war of Falsehood, Ignorance, and Superstition against Truth. Of the supposed names of the three Assassins, there is hardly any end of variations, for they materially differ in all the principal rites. Thus, we have Jubela, Jubelo, and Jubelum in the York and American Rites. In the Adonhiramite system we have Romvel, Gravelot, and Abiram. Romvel has been claimed as a corruption of Cromwell. In the Ancient and Accepted Scottish Rite we find the names given in the old rituals as Jubelum Akirop, sometimes Abiram, Jubelo Romvel, and Jubela Gravelot. Schterke and Oterfut are in some of the German rituals, while other Scottish rituals have Abiram, Romvel, and Hobhen. In all these names there is manifest corruption, and the patience of many Masonic scholars has been well-nigh exhausted in seeking for some plausible and satisfactory derivation.

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ASSEMBLY

The meetings of the Craft during the operative period in the Middle Ages, were called Assemblies, which appear to have been tantamount to the modem Lodges, and they are constantly spoken of in the Old Constitutions. The word Assembly was also often used in these documents to indicate a larger meeting of the whole Craft, which was equivalent to the modem Grand Lodge, and which was held annually. The York Manuscript No. l, about the year 1600, says "that Edwin procured of ye King his father a charter and commission to hold every year an assembly wherever they would within ye realm of England," and this statement, whether true or false, is repeated in all the old records. Preston says, speaking of that medieval period, that"a sufficient number of Masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered at this time to make Masons, etc. To this assembly, every Freemason was bound, when summoned, to appear.

Thus, in the Harleian Manuscript, about 1660, it is ordained that "every Master and Fellow come to the Assembly, if it be within five miles about him, if he have any warning." The term General Assembly, to indicate the annual meeting, is said to have been first used at the meeting, held on December 27, 1663, as quoted by Preston. In the Old Constitutions printed in 1722 by Roberts, and which claims to be taken from a manuscript of the eighteenth century, the term used is Yearly Assembly. Anderson speaks of an Old Constitution which used the word General; but his quotations are not always verbally accurate.

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ASSISTANCE

See Aid and Assistance

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ASSOCIATES OF THE TEMPLE

During the Middle Ages, many persons of rank, who were desirous of participating in the spiritual advantages supposed to be enjoyed by the Templars in consequence of the good works done by the Fraternity, but who were unwilling to submit to the discipline of the Brethren made valuable donations to the Order, and were, in consequence, admitted into a sort of spiritual connection with it.

These persons were termed Associates of the Temple. The custom was most probably confined to England, and many of these Associates had monuments and effigies erected to them in the Temple Church at London

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ASSOCIATION

Although an association a properly the union of men into society for a common purpose, the word is scarcely ever applied to the Order of Freemasonry. Yet its employment, although unusual, would not be incorrect, for Freemasonry is an association of men for a common purpose. Washington uses the term when he calls Freemasonry "an association whose principles lead to purity of morals, and are beneficial of action," from his letter to the Grand Lodge of South Carolina.

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ASSYRIAN ARCHITECTURE

The discovery in 1882 of the remains of a town, cloto and north of Nineveh, built by Sargon, about 721 B.C., in size about a mile square, with its angles facing the cardinal points, and the enclosure containing the finest specimens of their architecture, revived much interest in archeologists. The chief place of regard is the royal palace, which was like unto a city of itself, everything being on a colosml ale. The walls of the town were 45 feet thick. The inclined approach to the palace was flanked by strangely formed bulls from 15 to 19 feet high. There were terraces, courts, and page-ways to an innermost square of 150 feet, surrounded by state apartments and temples. The Hall of Judgment was prominent, as also the astronomical observatory. All entrances to great buildings were ornamented by colosml animals and porcelain decorations and inscriptions.

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ASTRAEA

The Grand Lodge established in Russia, on the 30th of August, 1815, assumed the title of the Grand Lodge of Astraea. It held its Grand East at St. Petersburg, and continued in existence until 1822, when the Czar issued a Ukase, or proclamation dated August 1, 1822, closing all Lodges in Russia and forbidding them to reopen at any future time.

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ASTOR, JOHN JACOB

Born in lvaldorf, Germany, July 17, 1763, left an orphan as a boy, Astor came to New York City to join a brother, working his way, and arrived in 1784. He was founder of the American fur trade, a founder of the Territory of Oregon where Astoria is named after him, was in the "fur wars " with Indians and with Canadian trappers, was pioneer and founder of the American trade with China, as a real estate dealer was a founder of Greater New York, was founder of the Astor Library, was the largest financial backer of the War of 1812, and in his will left $400,000 for building the Astor Library, equivalent to one million at present money values. He was one of the first founders of Holland Lodge, No. 8; and was Worshipful Master in 1798. From June 6, 1798, to .June 25, 1801, he was Grand Treasurer of the Grand Lodge; the books which he wrote out in his own copper-plate hand are still in the vaults of Masonic Hall, New York City.

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ASTROLOGY

The word astrology is not a true term because it always has been ambiguous, meaning one thing in one country or period of time, another thing in some other country or time, and one contradicting the other. The nearest to any acceptable definition is to say that there has never been astrology, there have been astrologies, these astrologies among themselves vary from a form of astromical book-keeping practiced in China for calendar purposes, to the pseudo-religion which, to judge from the newsstands, has become a flourishing and also a financially profitable cult in America. As a further complication, at one or two periods in the late Middle Ages the word astrology was a synonym for astronomy. As a generalization it may be said that any particular astrology will teach the notion that a star is not what an astronomer says it is but is something more or something other; such as, that it is a god (or goddess!), or a saint, or an angel, or a fate, or possesses magical powers, etc. and that what it is, or some attribute it possesses, has some direct influence on men.

There is nowhere any trace of evidence to show that at any time astrology has been accepted by Freemasonry, or taught by it, or is one of the elements in the Ritual. If the mere mention of the skies, or the sun, or moon, etc., were to be considered to be astrology, then each and every man is an astrologist; so is each and every astronomer, every maker of calendars, almost every poet, the majority of composers of music, and many historians. The sun and moon are conspicuous in the Ritual, but not with any astrology meanings. For five or six centuries it was a "custom " of the Craft to work from sunrise to sunset, and usually contracts would set two lengths of work days for the year, the midpoint of one set falling on St. John the Baptist's Day when the daylight was longest, one on the Evangelist's Day when it was shortest ; and the moon represented the night; this old "custom" very probably was the origin of the two Masonic symbols of the Sun and the Moon.

Amateur Masonic occultists have attempted to connect Masonry with the zodiac, one of the conspicuous features of astrologies ; but here again there is no one zodiac, but many zodiacs throughout the world. The idea of a zodiac itself is one of the largest hoaxes with which men have ever befuddled themselves, and could never have been true to facts. The discovery of dark stars of great magnitude; that what in ancient times was taken for one star was two or more or even a whole galaxy; and the discovery of the precession of the equinoxes, has made the zodiac meaningless. It is a toy of the mind. There is nothing of the zodiac in the present Masonic Ritual; there was never a mention of it in the oldest Speculative Lodges ; in

Medieval times it was a heresy, and Operative Freemasons would have abhorred the thought of it.

It can safely be laid down as a law of the Fraternity that anything and everything in the Ritual is understandable and knowable by any normal man, and nothing in it calls for erudition ; it could not be otherwise where so many millions are admitted to membership. When the Candidate is told that if he finds anything puzzling he can consult well-informed Brethren it is presupposed that in any Lodge there will be such Brethren. This principle, which also is a practice, disposes at a stroke the notion that there has ever been in the Craft any form of occultism which calls for erudition, or for adepts specially trained, or for a kind of knowledge not available to the rank and file of ordinary Masons. Astrology, in its present-day American form, is self-confessedly not open to common knowledge but is understandable only by experts, who for that reason charge a fee for the use of their supposedly erudite knowledge ; and it shares that practice with the majority of other forms of occultism.

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ATHELSTAN AND THE OLD CHARGES

On Page 110 is given a quotation from the Roberts MS. to the effect that Athelstan (King in England, 924-940) was a great lover of Masonry and gave Masons their Charter. In other versions of the Old Charges it is said that Athelstan made his son Prince Edwin Patron, or head, of the Masons. Scholars have not accepted the historicity of this tradition because of difficulties and self-contradictions in the text itself, because there is no supporting evidence in chronicles of the Tenth Century, and also because they have not believed that Masonry was as widely developed at the time as the Old Charges presuppose, or that Athelstan himself took any interest in the Craft. As regards the first two difficulties they continue in force, and make it hard to take seriously the confused or garbled accounts in the versions of the Old Charges; but as regards the last-named difficulty, that Athelstan himself had no interest in the Craft, there are data to show that the Old Charges have the support of historical evidence.

In his History of the Norman Conquest Prof. Henry A. Freeman (Vol. I ; page 190) writes: "Among the Laws of Athelstan none are more remarkable than those which deal with the internal affairs of London and with the regulation of her earliest commercial corporations." These laws are given in Thorpe's Laws and Institutes; Vol. I; page 228. They show that London was being built up, with walls, bridges, churches and many new buildings, and that King Athelstan took a large personal interest in the building, and that among his laws were regulations for the builders.
Athelstan must also have had an equally active interest in the builders at York, always a great architectural center and a free city from time immemorial ; in Vol. V, page 316, Prof. Freeman says, "The men of York had their Hanse-house." A hansa was a gild (hence "Hanseatic League") and if the crafts in York had a building of their own, it means that they were strong and well organized, the Masons among them. Even more striking is Prof. Freeman's account of Exeter. This had been a Welsh city, or town, at least partly so. Athelstan removed the Welsh and rebuilt it as an English town, "surrounded by a wall of dressed stone." He helped to lay out the city, and supervised its building, which would include the supervision of its builders.

These data prove that Athelstan was both practically and intellectually interested in the arts of building and took an active part in its practice, not only once but in three cities ; and to that extent they give some foundation to the tradition embedded in the Old Charges.

See The History of the Norman Conquest in England, and its Resutts, by Henry A. Freeman; six volumes; Oxford ; 1873 ; revised American Edition.

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ATLANTIS, LOST CONTINENT OF

Plato wove a brief story about a Lost Continent of Atlantis into one of his Dialogs, and Homer (or "Homer") has hints of a somewhat similar legend in his Odyssey; from so slender a source was developed a long-lasting tale of a continent in the Atlantic, somewhere west of the Straits of Gibraltar, once covered with civilization, which sank suddenly under the waves. Soundings over the whole bed of the Atlantic Ocean have never encountered a submerged continent; geographers have dismissed the possibility that there ever was one, and geologists won't admit that a continent could sink. Long before Plato the Hebrews (see Book of Isaiah) talked often, and almost rhapsodically, about Tarshish, a busy, populous place very far away, even farther away than Isaiah's "isles of the sea," but no geographer had ever found it. Also, the ubiquitous Phoenicians, and the Egyptians as well, had a similar tradition; once an Egyptian expedition set out in search of it. These two latter traditions, plus Plato's myth, hung in the air for centuries, tantalizing geographers and inspiring a huge occult and esoteric literature---even Conan Doyle wrote two tales on the theme, in one about a lost continent under the sea, in the other, about one far up on a mountainous plateau.

Lewis Spence, a specialist in occult history and geography, wrote The Problem of Atlantis (William Rider & Sons; London; 1925), and Atlantis in America (Ernest Benn; London; 1925). The latter surprised Americans but did not convert them. The multiplication of Atlantis' continued; James Churchward published his The Lost Continent of Mu; and somebody discovered another, not far from Guadalcanal, in the Southwest Pacific, called by the queer but romantic name of Lemuria, probably suggested by the animal called the Lemur. This multiplication of the Lost Atlantis was welcomed by men who had never believed in even one of them; it confirmed them in their unbelief.

While this multiplication of Lost Continents proceeded, areheologists in Greece, the Near East, and Egypt were uncovering unbelievably large masses of inscriptions and documents, among which (though only a fraction of them have been translated and analyzed) were a number of mentions of Atlantis, or clues to it. By assembling and correlating these data scholars have shown that in all likelihood Atlantis was in reality an island off the coast of southern Spain, east a little way from Gibraltar, which was a trading center for the eastern Mediterranean, to which came ships from Britain and far-off Norway, and caravan routes from western Europe. The bed under the water between this island and the mainland rose, it ceased to be a "continent" (the word was often used to mean a large island) ; Atlantis disappeared not by sinking beneath the sea but by rising above it.

If it is be true---and there is every reason to believe that it is. - how ironical that Atlantistums out to have been not a mystery of the sea but of the land ! and that instead of being the center of a web of far-ranging sea toutes, it was the terminus of a system of land routes !

But if a man should bemoan the loss of a legend of a golden and glittering continent which sank into the ocean, along with old stories, and poesies, and symbolisms, he can more than recover those losses if he will tum to the old roads, or trails; they are veridic and historic ; their story is known; and that story is far more freighted with the richness of true tales, and marvels, and poesies, and symbolisms than ever was the mythic Atlantis. These old trails, or roads, or ways are the poetry of ancient geography. They also were one of the supreme symbols to ancient man for his religions, so many of which were described as The Way, or The Road, or The Gate. There was the great Amber Road which wandered down from the Baltic through the Black Forests of Germany and across France until it branched, and one branch came on down to Atlantis; over it slow mule caravans brought amber, which for centuries was more desired than gold. There were the two great Silk Trails, or Silk Roads, over which camel and horse caravans brought bales of silk into the west from far-off China. There was the tremendous Road of the Turcomans, over which one branch of our Sanskrit-speaking ancestors made their slow progress across to Afghanistan, and then down into India, leaving behind them, after the Way had been followed for centuries, hundreds of caves filled with wall paintings, and rich with libraries of old manuscripts.

Here in the United States was one of the most remarkable of the old roads, the Turquoise Trail (the stone originally was called The Turkish Stone, whence its beautiful name) which wound over the western deserts from Los Cerillos, near Santa Fe, in what is now New

Mexico, out to the coast to the bay where San Diego now stands. It was trodden by so many Indians for so many centuries that their moccasins wore it deep into the rock, so that sections of it still are easily visible from an airplane.

The Trail itself always was neutral ground, and any traveler on it could pass without danger through strange places or warring tribes; the myths, and legends, and symbolisms of it run like a subterranean river through the ceremonies of the South-western Indians.

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ASTROLOGY

A whence demanding the respect of the scholar, notwithstanding its designation as a black art, and, in a reflective sense, an occult science; a system of divination foretelling results by the relative positions of the planets and other heavenly bodies toward the earth. Men of eminence have adhered to the doctrines of astrology as a science. It is a study well considered in, and forming an important part of, the ceremonies of the Philosophus, or fourth grade of the First Order of the Society of Rosicrucians. Astrology has been deemed the twin science of astronomy, grasping knowledge from the heavenly bodies, and granting a proper understanding of many of the startling forces in nature. It is claimed that the constellations of the zodiac govern the earthly animals, and that every star has its peculiar nature, property, and function, the seal and character of which it impresses through its rays upon plants, minerals, and animal life. This science was known to the ancients as the divine art (see Magic). ASTRONOMY. The science which instructs us in the laws that govern the heavenly bodies. Its origin is lost in the mists of antiquity ; for the earliest inhabitants of the earth must have been attracted by the splendor of the glorious firmament above them, and would have sought in the motions of its luminaries for the readiest and most certain method of measuring time. With astronomy the system of Freemasonry is intimately connected. From that science many of our most significant emblems are borrowed.

The Lodge itself is a representation of the world; it is adorned with the images of the sun and moon, whose regularity and precision furnish a lesson of wisdom and prudence; its pillars of strength and establishment bave been compared to the two columns which the ancients placed at the equinoctial points as supporters of the arch of heaven; the blazing star which was among the Egyptians a symbol of Anubis, or the dog-star, which sitting foretold the overflowing of the Nile, shines in the East; while the clouded canopy is decorated with the beautiful Pleiades, a group of stars in the constellation Taurus, or the Bull, about seven of which are visible to the naked eye.

The connection between our Order and astronomy is still more manifest in the .spurious Freemasonry of antiquity, where, the pure principles of our system being lost, the symbolic instruction of the heavenly bodies gave place to the corrupt Sabean worship of the sun, and moon, and stars-a worship whose influences are seen in all the mysteries of Paganism. ASYLUM. During the session of a Commandery of Knights Templar, a part of the premises is called the asylum; the word has been adopted, by the figure in rhetoric synecdoche, in which the whole may be represented by a part, to signify the place of meeting of a Commandery.

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ASYLUM FOR AGED FREEMASONS

The Asylum for Aged and Decayed Freemasons is a magnificent edifice at Croydon in Surrey, England. The charity was established by Doctor Crucefix, after sixteen years of herculean toil, such as few men but himself could have sustained.

He did not live to see it in full operation, but breathed his last at the very time when the capstone was placed on the building (see Annuities). ATELIER. The French thus call the place where the Lodge meets, or the Lodge-room. The word signifies a workshop or place

where several workmen are assembled under the same master. The word is applied in French Freemasonry not only to the place of meeting of a Lodge, but also to that of a Chapter, Council, or any other Masonic body. Bazot says in the Manual du Franc-Maçon (page 65) that atelier is more particularly applied to the Table Lodge, or Lodge when at banquet, but that the word is also used to designate any reunion of the Lodge. ATHEIST. One who does not believe in the existence of God. Such a state of mind can only arise from the ignorance of stupidity or a corruption of principle, since the whole universe is filled with the moral and physical proofs of a Creator. He who does not look to a superior and superintending power as his maker and his judge, is without that coercive principle of salutary fear which should prompt him to do good and to eschew evil, and his oath can, of necessity, be no stronger than his word. Freemasons, looking to the dangerous tendency of such a tenet, have wisely discouraged it, by declaring that no atheist can be admitted to participate in their Fraternity; and the better to carry this law into effect, every candidate, before passing through any of the ceremonies of initiation, is required, publicly and solemnly, to declare his trust in God. ATHELSTAN. The grandson of the great Alfred ascended the throne of England in 924, and died in 940. The Old Constitutions describe him as a great patron of Freemasonry. Thus, one of them, the Robera Manuscript, printed in 1722, and claiming to be five hundred years old, says: "He began to build many Abbeys, Monasteries, and other religious houses, as also castles and divers Fortresses for defense of his realm. He loved Masons more than his father; he greatly studied Geometry, and sent into many lands for men expert in the science. He gave them a very large charter to hold a yearly assembly, and power to correct offenders in the said science; and the king himself caused a General Assembly of all Masons in his realm, at York, and there made many Masons, and gave them a deep charge for observation of all such articles as belonged unto Masonry, and delivered them the said Charter to keep."

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ATHOLL MASONS

The Ancient Freemasons are sometimes called Atholl Freemasons, because they were presided over by the Third Duke of Atholl as their Grand Master from 1771 to 1774, and by the Fourth Duke from 1775 to 1781, and also from 1791 to 1813 (see Ancient Freemasons). ATOSSA. The daughter of King Cyrus of Persia, queen of Cambyses, and afterward of Darius Hystaspes, to whom she bore Xerxes. Referred to in the degree of Prince of Jerusalem, the Sixteenth of the Ancient and Accepted Scottish Rite. ATTENDANCE. See Absence. ATTOUCHEMENT. The name given by the French Freemasons to what the English brethren call the grip. ATTRIBUTES. The collar and jewel appropriate to an officer are called his attributes. The working tools and implements of Freemasonry are also called its attributes. The word in these senses is much more used by French than by English Freemasons. ATWOOD, HENRY C. At one time of considerable prominence in the Masonic history of New York. He was born in Connecticut about the beginning of the nineteenth century, and removed to the city of New York about 1825, in which year he organized a Lodge for the purpose of introducing the system taught by Jeremy L. Cross, of whom Atwood was a pupil. This system met with great opposition from some of the most distinguished Freemasons of the State, who favored the ancient ritual, with had existed before the system of Webb had been invented, from whom Cross received his lectures. Atwood, by great diplomacy and untiring energy, succeeded in a making the system which he taught eventually popular. He took great interest in Freemasonry, and being intellectually clever, although not learned, he collected a great number of admirers, while the tenacity with which he maintained his opinions, however unpopular they might be, secured for him as many enemies. He was greatly instrumental in establishing, in 1837, the independent body known as the St. John's Grand Lodge, and was its Grand Master at the time of its union, in 1850, with the legitimate Grand Lodge of New York. Atwood edited a small periodical called The Sentinel, which was remarkable for the Virulent and un-Masonic tone of its articles. He was also the author of a Masonic Monitor of some pretensions. He died in 1860.

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ATYS

The Mysteries of Atys in Phrygia, and those of Cybele his mistress, like their worship, much resembled those of Adonis and Bacchus, Osiris and Isis. Their Asiatic origin is universally admitted, and was with great plausibility claimed by Phrygia, which contested the palm of antiquity with Egypt. They, more than any other people, mingled allegory with their religious worship, and were great inventors of fables; and their sacred traditions as to Cybele and Atys, whom all admit to be Phrygian gods, were very various. In all, as we learn from Julius Firmicus, they represented by allegory the phenomena of nature and the succession of physical facts under the veil of a marvelous history. Their feasts occurred at the equinoxes, commencing with lamentation, mourning, groans, and pitiful cries for the death of Atys, and ending with rejoicings at his restoration to life. AUDI, VIDE, TACE. Latin, meaning Hear, see, and be silent. A motto frequently found on Masonic medals, and often appropriately used in the documents of the Craft.

It was adopted as its motto by the United Grand Lodge of England at the union between the Antients and the Moderns in 1813. AUDITOR. An officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States. His duty is, with the Committee on Finance, to examine and report on the accounts of the Inspector and other officers. This duty of auditing the accounts of the Secretary and Treasurer is generally entrusted, in Masonic bodies, to a special committee appointed for the purpose. In the Grand Lodge of England, the accounts are examined and reported upon annually by a professional auditor, who must be a Master Mason. AUDITORS. The first class of the secret system adopted by the Christians in their early days. The second class were Catechumens, and the third were The Faithful. AUDLEY, LORD JOHN TOUCHET. Anderson gives him as Grand Master of England, 154O -8, a patron of the building art in Magdalen College. AUFSEHER. The German name for the Warden of a Lodge. The Senior Warden is called Erste Aufseher, and the Junior Warden, Zweite Aufseher. The word literally means an overseer. Its Masonic application is technical.
AUGER. An implement used as a symbol in the Ark Mariners Degree. AUGUSTINE, ST. See Saint Augustine. AUGUSTUS WILLIAM, PRINCE OF PRUSSIA. Born in1722, died in 1758. Brother of Frederick the Great, and father of King Frederick William II. A member of Lodge Drei WeltkugeIn, or Three Globes, Berlin. AUM. A mystic syllable among the Hindus, signifying the Supreme God of Gods, which the Brahmans, from its awful and sacred meaning, hesitate to pronounce aloud, and in doing so place one of their hands before the mouth so as to deaden the sound. This triliteral name of God, which is as sacred among the Hindus as the Tetragrammaton is among the Jews, is composed of three Sanskrit letters, sounding Aum. The first letter, A, stands for the Creator; the second, U, for the Preserver; and the third, M, for the Destroyer, or Brahma, Vishnu, and Siva. Benfey, in his Sanskrit English Dictionary, defines the word as "a particle of reminiscence" ; and this may explain the Brahmanical saying, that a Brahman beginning or ending the reading of a part of the Veda or Sacred Books, must always pronounce, to himself, the syllable Aum; for unless that syllable precede, his 1earning will slip away from him, and unless it follow, nothing will be long retained. An old passage in the Parana says, "All the rites ordained in the Vedas, the sacrifices to fire, and all sacred purifications, shall pass away, but the word Aum shall never pass away, for it is the symbol of the Lord of all things. " The word has been indifferently spelled, O'm, Aom, and Aum; but the last is evidently the most proper, as the second letter is in the Sanskrit alphabet (see On). AUMONT. Said to have been the successor of Molay as Grand Master, and hence called the Restorer of the Order of the Templars. There is a tradition, altogether fabulous, however, which states that he, with seven other Templars, fled, after the dissolution of the Order, into Scotland, disguised as Operative Freemasons, and there secretly and under another name founded a new Order ; and to preserve as much as possible the ancient name of Templars, as well as to retain the remembrance of the clothing of Freemasons, in which disguise they had fled, they chose the name of Freemasons, and thus founded Freemasonry. The society thus formed, instead of conquering or rebuilding the Temple of Jerusalem, was to erect symbolical temples. This is one of the forms of the Templar theory of the origin of Freemasonry. AURORA. In Hebrew the light is called Aur, and in its dual capacity Aurim. Hence Urim, lights-as, Thme, Thummim, perfections. Ra is the sun, the symbolic god of the Egyptians, and Ouro, royalty. Hence we have Aur, Ouro, Ra, which is the double symbolic capacity of Light. Referring to the Urim and Thummim, Re is physical and

intellectual light, while Thme is the divinity of truth and justice. Aurora is the color of the baldric worn by the Brethren in the Sixteenth Degree of the Ancient and Accepted Scottish Rite, which in the legend is said to have been presented by King Darius to the captive Zerubbabel on presentation of his liberty, and that of all his people, who had been slaves in Babylon for seventy years. AUSERWAHLTEN. German for Elu or Elect. AUSTIN. See Saint Augustine.
AUSTRALASIA. The first Masonic Lodge in this region was held in 1803 at Sydney, but was suppressed by the Governor, and it was not until the year 1820 that the parent Lodge of Australasia was warranted to meet at Sydney by the Grand Lodge of Ireland; it is now No. l on the New South Wales register and named the Australian Social Mother Lodge. After that many Lodges were warranted under the three Constitutions of England, Scotland and Ireland, out of which in course of time no less than six independent Grand Lodges have been formed, viz., South Australia founded in 1884, New South Wales 1888; Victoria, 1889 ; Tasmania, 1890; New Zealand, 1890, and Western Australia, 1900.

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ASTOR, JOHN JACOB

Born in lvaldorf, Germany, July 17, 1763, left an orphan as a boy, Astor came to New York City to join a brother, working his way, and arrived in 1784. He was founder of the American fur trade, a founder of the Territory of Oregon where Astoria is named after him, was in the "fur wars " with Indians and with Canadian trappers, was pioneer and founder of the American trade with China, as a real estate dealer was a founder of Greater New York, was founder of the Astor Library, was the largest financial backer of the War of 1812, and in his will left $400,000 for building the Astor Library, equivalent to one million at present money values. He was one of the first founders of Holland Lodge, No. 8; and was Worshipful Master in 1798. From June 6, 1798, to .June 25, 1801, he was Grand Treasurer of the Grand Lodge; the books which he wrote out in his own copper-plate hand are still in the vaults of Masonic Hall, New York City.

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ASTROLOGY

The word astrology is not a true term because it always has been ambiguous, meaning one thing in one country or period of time, another thing in some other country or time, and one contradicting the other. The nearest to any acceptable definition is to say that there has never been astrology, there have been astrologies, these astrologies among themselves vary from a form of astromical book-keeping practiced in China for calendar purposes, to the pseudo-religion which, to judge from the newsstands, has become a flourishing and also a financially profitable cult in America. As a further complication, at one or two periods in the late Middle Ages the word astrology was a synonym for astronomy. As a generalization it may be said that any particular astrology will teach the notion that a star is not what an astronomer says it is but is something more or something other; such as, that it is a god (or goddess !), or a saint, or an angel, or a fate, or possesses magical powers, etc. ; and that what it is, or some attribute it possesses, has some direct influence on men.

There is nowhere any trace of evidence to show that at any time astrology has been accepted by Freemasonry, or taught by it, or is one of the elements in the Ritual. If the mere mention of the skies, or the sun, or moon, etc., were to be considered to be astrology, then each and every man is an astrologist; so is each and every astronomer, every maker of calendars, almost every poet, the majority of composers of music, and many historians. The sun and moon are conspicuous in the Ritual, but not with any astrologic meanings. For five or six centuries it was a "custom " of the Craft to work from sunrise to sunset, and usually contracts would set two lengths of work days for the year, the midpoint of one set falling on St. John the Baptist's Day when the daylight was longest, one on the Evangelist's Day when it was shortest ; and the moon represented the night; this old "custom" very probably was the origin of the two Masonic symbols of the Sun and the Moon.

Amateur Masonic occultists have attempted to connect Masonry with the zodiac, one of the conspicuous features of astrologies ; but here again there is no one zodiac, but many zodiacs throughout the world. The idea of a zodiac itself is one of the largest hoaxes with which men have ever befuddled themselves, and could never have been true to facts. The discovery of dark stars of great magnitude; that what in ancient times was taken for one star was two or more or even a whole galaxy; and the discovery of the precession of the equinoxes, has made the zodiac meaningless. It is a toy of the mind. There is nothing of the zodiac in the present Masonic Ritual ; there was never a mention of it in the oldest Speculative Lodges ; in Medieval times it was a heresy, and Operative Freemasons would have abhorred the thought of it.

It can safely be laid down as a law of the Fraternity that anything and everything in the Ritual is understandable and knowable by any normal man, and nothing in it calls for erudition ; it could not be otherwise where so many millions are admitted to membership. When the Candidate is told that if he finds anything puzzling he can consult well-informed Brethren it is presupposed that in any Lodge there will be such Brethren. This principle, which also is a practice, disposes at a stroke the notion that there has ever been in the Craft any form of occultism which calls for erudition, or for adepts specially trained, or for a kind of knowledge not available to the rank and file of ordinary Masons. Astrology, in its present-day American form, is self-confessedly not open to common knowledge but is understandable only by experts, who for that reason charge a fee for the use of their supposedly erudite knowledge ; and it shares that practice with the majority of other forms of occultism.

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ATHELSTAN AND THE OLD CHARGES

On Page 110 is given a quotation from the Roberts MS. to the effect that Athelstan (King in England, 924-940) was a great lover of Masonry and gave Masons their Charter. In other versions of the Old Charges it is said that Athelstan made his son Prince Edwin Patron, or head, of the Masons. Scholars have not accepted the historicity of this tradition because of difficulties and self-contradictions in the text itself, because there is no supporting evidence in chronicles of the Tenth Century, and also because they have not believed that Masonry was as widely developed at the time as the Old Charges presuppose, or that Athelstan himself took any interest in the Craft. As regards the first two difficulties they continue in force, and make it hard to take seriously the confused or garbled accounts in the versions of the Old Charges; but as regards the last-named difficulty, that Athelstan himself had no interest in the Craft, there are data to show that the Old Charges have the support of historical evidence.

In his History of the Norman Conquest Prof. Henry A. Freeman (Vol. I ; page 190) writes: "Among the Laws of Athelstan none are more remarkable than those which deal with the intemal affairs of London and with the regulation of her earliest commercial corporations." These laws are given in Thorpe's Laws and Institutes; Vol. I; page 228. They show that London was being built up, with walls, bridges, churches and many new buildings, and that King Athelstan took a large personal interest in the building, and that among his laws were regulations for the builders. Athelstan must also have had an equally active interest in the builders at York, always a great architectural center and a free city from time immemorial ; in Vol. V, page 316, Prof. Freeman says, "The men of York had their Hanse-house." A hansa was a gild (hence "Hanseatic League") and if the crafts in York had a building of their own, it means that they were strong and well organized, the Masons among them. Even more striking is Prof. Freeman's account of Exeter. This had been a Welsh city, or town, at least partly so. Athelstan removed the Welsh and rebuilt it as an English town, "surrounded by a wall of dressed stone." He helped to lay out the city, and supervised its building, which would include the supervision of its builders.

These data prove that Athelstan was both practically and intellectually interested in the arts of building and took an active part in its practice, not only once but in three cities ; and to that extent they give some foundation to the tradition embedded in the Old Charges.

See The History of the Norman Conquest in England, and its Resutts, by Henry A. Freeman; six volumes; Oxford ; 1873 ; revised American Edition.

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ATLANTIS, LOST CONTINENT OF

Rhapsodically
Plato wove a brief story about a Lost Continent of Atlantis into one of his Dialogs, and Homer (or "Homer") has hints of a somewhat similar legend in his Odyssey; from so slender a source was developed a long-lasting tale of a continent in the Atlantic, somewhere west of the Straits of Gibraltar, once covered with civilization, which sank suddenly under the waves. Soundings over the whole bed of the Atlantic Ocean have never encountered a submerged continent ; geographers have dismissed the possibility that there ever was one, and geologists won't admit that a continent could sink. Long before Plato the Hebrews (see Book of Isaiah) talked often, and almost rhapsodically, about Tarshish, a busy, populous place very far away, even farther away than Isaiah's "isles of the sea," but no geographer had ever found it. Also, the ubiquitous Phoenicians, and the Egyptians as well, had a similar tradition; once an Egyptian expedition set out in search of it. These two latter traditions, plus Plato's myth, hung in the air for centuries, tantalizing geographers and inspiring a huge occult and esoteric literature---even Conan Doyle wrote two tales on the theme, in one about a lost continent under the sea, in the other, about one far up on a mountainous plateau.

Lewis Spence, a specialist in occult history and geography, wrote The Problem of Atlantis (William Rider & Sons; London; 1925), and Atlantis in America (Ernest Benn; London; 1925). The latter surprised Americans but did not convert them. The multiplication of Atlantis' continued; James Churchward published his The Lost Continent of Mu; and somebody discovered another, not far from Guadalcanal, in the Southwest Pacific, called by the queer but romantic name of Lemuria, probably suggested by the animal called the Lemur. This multiplication of the Lost Atlantis was welcomed by men who had never believed in even one of them; it confirmed them in their unbelief.

While this multiplication of Lost Continents proceeded, archeologists in Greece, the Near East, and Egypt were uncovering unbelievably large masses of inscriptions and documents, among which (though only a fraction of them have been translated and analyzed) were a number of mentions of Atlantis, or clues to it. By assembling and correlating these data scholars have shown that in all likelihood Atlantis was in reality an island off the coast of southern Spain, east a little way from Gibraltar, which was a trading center for the eastern Mediterranean, to which came ships from Britain and far-off Norway, and caravan routes from western Europe. The bed under the water between this island and the mainland rose, it ceased to be a "continent" (the word was often used to mean a large island) ; Atlantis disappeared not by sinking beneath the sea but by rising above it.

If it is be true---and there is every reason to believe that it is. - how ironical that Atlantis tums out to have been not a mystery of the sea but of the land ! and that instaed of being the center of a web of far-ranging sea toutes, it was the terminus of a system of land routes !

But if a man should bemoan the loss of a legend of a golden and glittering continent which sank into the ocean, along with old stories, and poesies, and symbolisms, he can more than recover those losses if he will turn to the old roads, or trails; they are veridic and historic; their story is known; and that story is far more freighted with the richness of true tales, and marvels, and poesies, and symbolisms than ever was the mythic Atlantis. These old trails, or roads, or ways are the poetry of ancient geography. They also were one of the supreme symbols to ancient man for his religions, so many of which were described as The Way, or The Road, or The Gate. There was the great Amber Road which wandered down from the Baltic through the Black Forests of Germany and across France until it branched, and one branch came on down to Atlantis; over it slow mule caravans brought amber, which for centuries was more desired than gold. There were the two great Silk Trails, or Silk Roads, over which camel and horse caravans brought bales of silk into the west from far-off China.

There was the tremendous Road of the Turcomans, over which one branch of our Sanskrit-speaking ancestors made their slow progress across to Afghanistan, and then down into India, leaving behind them, after the Way had been followed for centuries, hundreds of caves filled with wall paintings, and rich with libraries of old manuscripts.
Here in the United States was one of the most remarkable of the old roads, the Turquoise Trail (the stone originally was called The Turkish Stone, whence its beautiful name) which wound over the western deserts from Los Cerillos, near Santa Fe, in what is now New Mexico, out to the coast to the bay where San Diego now stands. It was trodden by so many Indians for so many centuries that their moccasins wore it deep into the rock, so that sections of it still are easily visible from an airplane.

The Trail itself always was neutral ground, and any traveler on it could pass without danger through strange places or warring tribes; the myths, and legends, and symbolisms of it run like a subterranean river through the ceremonies of the South-western Indians.

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AUSTRIA

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

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

Joseph died in 1790, and Leopold II expressed himself as not unfriendly to the Fraternity, but his successor in 1792, Francis II, yielded to the machinations of the anti-Freemasons, and dissolved the Lodges. In 1801 he issued a decree which forbade the employment of anyone in the public service who was attached to any secret society. Freemasonry has continued in operation in Austria, as it is in most non-Masonic countries. The World War developed the activities of the Grand Lodge of Vienna which received recognition abroad, the Grand Lodge of Kentucky so voting on October 20, 1926.

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AUSTRIA HUNGARY AND CZECHO-SLOVAKIA

Freemasonry in these countries began when Francis Stephen, Duke of Lorraine, husband of the Empress Maria Theresia was made Entered Apprentice and Fellow Craft in 1731 in a Lodge of which Doctor Desaguliers was Worshipful Master. On September 17, 1742, a Lodge was instituted at Vienna but it was closed during the following year by order of the Empires. Various Lodges were established by German authority but in 1764 a Royal Decree was issued against Freemasonry, although the Emperor Francis was at the time Worshipful Master of the first Lodge at Vienna.

By 1784, 45 Lodges under six Provincial Grand Lodges had been instituted in Austria. The Provincial Grand Lodges of Vienna, Bohemia, Hungary and Sieberburgen formed a National Grand Lodge of the Austrian States. Count Dietrichstein was elected Grand Master but when the new body was opposed by the National Grand Lodge at Berlin he accepted the rank of Provincial Grand Master. In 1785 the Emperor ordered the new Grand Lodge to be independent and he was obeyed. During the next few years edicts directed against secret societies were issued by the Emperor and all activity of the Craft ceased. Some Lodges were formed or revived but they soon disappeared again.

In 1867 Austria and Hungary were separated into two Kingdoms and the Brethren took advantage of there being no law in Hungary against Freemasonry to open several Lodges. A Convention of Unity Lodge and others at Temesvar, Oedenburg, Baja, Pressburg, Budapst and Arad met on January 30, 1870 and established the National Grand Lodge of Hungary. For the Austrian Freemasons the only thing left to do was to form social clubs which, when they met as Lodges, were convened in the neighboring country of Hungary. The great World War changed these conditions. A Grand Lodge of Vienna was formed on December 8, 1918. The formation in 1919 of the Republic of Czecho-Slovakia resulted in the establishment of the National Grand Lodge of Jugoslavia for the Serbs, Croats and Slovenes.

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AUTHENTIC

Formerly, in the science of diplomatica, ancient manuscripts were termed authentic when they were originals, and in opposition to copies.

But in modern times the acceptation of the word has been enlarged, and it is now applied to instruments which, although they may be copies, bear the evidence of having been executed by proper authority.

So of the old records of Freemasonry, the originals of many have been lost, or at least have not yet been found. Yet the copies, if they can be traced to unsuspected sources within the body of the Craft and show the internal marks of historical accuracy, are to be reckoned as authentic. But if their origin is altogether unknown, and their statements or style conflict with the known character of the Order at their assumed date, their authenticity is to be doubted or denied.

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AUTHENTICITY OF THE SCRIPTURES

A belief in the authenticity of the Scriptures of the Old and New Testament as a religious qualification of initiation does not constitute one of the laws of Freemasonry, for such a regulation would destroy the universality of the Institution, and under its action none but Christians could become eligible for admission. But in 1856 the Grand Lodge of Ohio declared "that a distinct avowal of a belief in the Divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offence against the Institution, calling for exemplary discipline." It is hardly necessary to say that the enunciation of this principle met with the almost universal condemnation of the Grand Lodges and Masonic jurists of this country. The Grand Lodge of Ohio subsequently repealed the regulation. In1857 the Grand Lodge of Texas adopted a similar resolution; but the general sense of the Fraternity has rejected all religious tests except a belief in God.

*

AUTOPSY

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

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AUXILIARY DEGREES

According to Oliver, in his Historical Landmarks, ii, page 345, the Supreme Council of France, in addition to the thirty-three regular degrees of the Rite, confers six others, which he calls Auxiliary Degrees. They are,
1. Elu de Perignan.
2. Petit Architecte.
3. Grand Architecte, or Compagnon Ecossais.
4. Maitre Ecossais.
5. Knight of the East.
6. Knight Rose Croix.

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AVENUE

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

*

AVIGNON

Town on the River Rhone in the south of France about 75 miles north-west of the seaport of Marseilles which was the headquarters of the Hermetic Grades from 1740 to the French Revolution. A drastic persecution was set in motion in 1757 by the Archbishop J. de Guyon de Crochans and the Inquisitor P. Mabille, at which time the Mother Lodge was dissolved as the result of a direct attack by these two.

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AVIGNON, ILLUMINATI OF

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

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AVOUCHMENT

See Vouching

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AWARD

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

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AYES AND NOES

It is not according to Masonic usage to call for the ayes and nosses on any question pending before a Lodge. By a show of hands is the old and usual custom of determining the will of the Brethren.

*

AYNON

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

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AYTOUN, WILLIAM EDMONSTOUNE

Poet and humorist. Studied law but said "though he followed the law, he could never overtake it." Professor of rhetoric and literature, University of Edinburgh.

Active member of the Scottish Grand Lodge and representative there of the Grand Lodge Royal York of Germany. Born June 21, 1813, his poetry brought him world-wide fame, the most popular being Lays of the Scottish Cavaliers.

Brother Aytoun died on August 4, 1865.

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AZARIAH

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

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AZAZEL

Scapegoat, the demon of dry places.

Understood by others to be the fallen angel mentioned in the Book of Enoch, and identical with Sammael, the Angel of Death. Symmachus says, the goat that departs; Josephus, the averter of ills, caper emissarius.

Two he-goats, in all respects alike and equal, were brought forward for the day of atonement. The urn was shaken and two lots cast; one was For the Name, and the other For Azazel. A scarlet tongue-shaped piece of wood was twisted on the head of the goat to be sent away, and he was placed before the gate and delivered to his conductor. The High Priest, placing his two bands on the goat, made confession for the people, and pronounced THE NAME clearly, which the people hearing, they knelt and worshiped, and fell on their faces and mid, Blessed be the Name.

The Honor of His kingdom forever and ever.

The goat was then led forth to the mountainside and rolled down to death.

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AZRAEL

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

Azrael is also known as Raphael, and with Gabriel, Michael, and Uriel, identified as the four archangels. As the angel of death to the Moslems, he is regarded as similar to Fate, and Jewish. tradition almost makes him an evil genius.

*

AZTECS

Native name of one of the tribes in Mexico at the arrival of the Spaniards in America, and frequently used as meaning Mexicans. Early records and other remains of the Aztecs studied by Nuttall, Peabody Museum Papers (volume ii, pages 522, 525, 532, 535, 538, and elsewhere), show a striking similarity of civilization to that from Phoenician sources and may be due to the migrations of the Men of Tyre.

*

AZURE

The clear blue color of the sky. Cerulean is also used to mean sky-blue but is really from a Latin word, Caeruleus, meaning dark blue. The appropriate color of the symbolic degrees; sometimes termed Blue Degrees. Azure means blue in heraldry and in the engraving to show coats of arms it is represented by horizontal lines of shading.

B

In Hebrew, Beth. A labial or lip-made consonant standing second in most alphabets, and in the Hebrew or Phoenician signifies house, probably from its form of a tent or shelter, as in the illustration, and finally the Hebrew z, having the numerical value two. When united with the leading letter of the alphabet, it signifies Ab, meaning Father, Master, or the one in authority, as applied to Hiram the Architect. This is the word root of Baal. The Hebrew name of the Deity connected with this letter is ..., Bakhur.

*

BAAL

Hebrew, He was the chief divinity among the Phoenicians, the Canaanites, and the Babylonians. The word signifies in Hebrew Lord or Master. It was among the Orientalists a comprehensive term, denoting divinity of any kind without reference to class or to sex. The Sabaists understood Baal as the sun, and Baalim, in the plural, were the sun, moon, and stars, "the host of heaven." Whenever the Israelites made one of their almost. periodical deflections to idolatry, Baal seems to have been the favorite idol to whose worship they addicted themselves. Hence he became the especial object of denunciation with the prophets.

Thus, in First Kings (xviii), we see Elijah showing, by practical demonstration, the difference between Baal and Jehovah. The idolaters, at his initiation, called on Baal, as their sun-god, to light the sacrificial fire, from morning until noon, because at noon he had acquired his greatest intensity. After noon, no fire having been kindled on the altar, they began to cry aloud, and to cut themselves in token of mortification, because as the sun descended there was no hope of his help. But Elijah, depending on Jehovah, made his sacrifice toward sunset, to show the greatest contrast between Baal and the true God. When the people saw the fire come down and consume the offering, they acknowledged the weakness of their idol, and falling on their faces cried out, Jehovah hu hahelohim, meaning Jehovah, He is the God. And Hosea afterward promises the people that they shall abandon their idolatry, and that he would take away from them the Shemoth hahbaalim, the names of the Baalim, so that they should be no more remembered by their names, and the people should in that day "know Jehovah."

Hence we see that there was an evident antagonism in the orthodox Hebrew mind between Jehmah and Baal. The latter was, however, worshiped by the Jews, whenever they became heterodox, and by all the Oriental or Shemitic nations as a supreme divinity, representing the sun in some of his modifications as the ruler of the day. In Tyre, Baal was the sun, and Ashtaroth, the moon. Baal-peor, the lord of priapism, was the sun represented as the generative principle of nature, and identical with the phallus of other religions. Baal-gad was the lord of the multitude (of stars) that is, the sun as the chief of the heavenly host. In brief, Baal seems to have been wherever his cultus was active, a development of the old sun worship.

*

BABEL

In Hebrew, which the writer of Genesis connects with, balal, meaning to confound, in reference to the confusion of tongues; but the true derivation is probably from Bab-El, meaning the gate of Et or the gate of God, because perhaps a Temple was the first building raised by the primitive nomads. It is the name of that celebrated tower attempted to be built on the plains of Shimar, 1775 A.M., about one hundred and forty years after the Deluge, which tower, Scripture informs us, was destroyed by a special interposition of the Almighty.

The Noachite Freemasons date the commencement of their Order from this destruction, and much traditionary information on this subject is preserved in the degree of Patriarch Noachite. At Babel, Oliver says that what has been called Spurious Freemasonry took its origin. That is to say, the people there abandoned the worship of the true God, and by their dispersion lost all knowledge of His existence, and of the principles of truth upon which Freemasonry is founded. Hence it is that the old instructions speak of the lofty tower of Babel as the, place where language was confounded and Freemasonry lost.

This is the theory first advanced by Anderson in his Constitution, and subsequently developed more extensively by Doctor Oliver in all his works, but especially in his Landmarks. As history, the doctrine is of no value, for it wants the element of authenticity.

But in a symbolic point of view it is highly suggestive.

If the tower of Babel represents the profane world of ignorance and darkness, and the threshing-floor of Oman the Jebusite is the symbol of Freemasonry, because the Solomonic Temple, of which it was the site, is the prototype of the spiritual temple which Freemasons are erecting, then we can readily understand how Freemasonry and the true use of language is lost in one and recovered in the other, and how the progress of the candidate in his initiation may properly be compared to the progress of truth from the confusion and ignorance of the Babel builders to the perfection and illumination of the temple builders, which Temple builders all Freemasons are. So, when, the neophyte, being asked "whence he comes and whither is he traveling," replies, "from the lofty tower of Babel, where language was confounded and Masonry lost, to the threshing-floor of Ornan the Jebusite, where language was restored and Freemasonry found," the questions and answers become intelligible from this symbolic point of view (see Ornan).

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BABYLON

The ancient capital of Chaldea, situated of both sides of the Euphrates, and once the most magnificent city of the ancient world. It was here that upon the destruction of Solomon's Temple by Nebuchadnezzar in the year of the world 3394 the Jews of the tribes of Judah and Benjamin who were the inhabitants of Jerusalem, were conveyed and detained in captivity for seventy-two years, until Cyrus, King of Persia issued a decree for restoring them, and permitting them to rebuild their temple, under the superintendence of Zerubbabel, the Prince of the Captivity, and with the assistance of Joshua the High Priest and Haggai the Seribe.

Babylon the Great, as the Prophet Daniel calls it was situated four hundred and seventy-five miles in a nearly due east direction from Jerusalem. It stood in the midst of a large and fertile plain on each side of the river Euphrates, which ran through it from north to south. It was surrounded with walls which were eighty-seven feet thick, three hundred and fifty in height, and sixty miles in compass. These were all built of large bricks cemented together with bitumen. Exterior to the walls was a wide and deep trench lined with the same material. Twenty-five gates on each side, made of solid brass, gave admission to the city. From each of these gates proceeded a wide street fifteen miles in length, and the whole was separated by means of other smaller divisions, and contained six hundred and seventy-six squares, each of which was two miles and a quarter in circumference. Two hundred and fifty towers placed upon the walls afforded the means of additional strength and protection. Within this immense circuit were to be found palaces and temples and other edifices of the utmost magnificence,

which have caused the wealth, the luxury, and splendor of Babylon to become the favorite theme of the historians of antiquity, and which compelled the prophet Isaiah, even while denouncing its downfall, to speak of it as "the glory of kingdoms, the beauty of the Chaldees' excellency."

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

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BABYLON, RED CROSS OF

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

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BABYLONIAN RITE OF INITIATION

See Initiation, Babylonian Rite of

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BABYLONISH CAPTIVITY

See Captivity

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BABYLONISH PASS

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

*

BACK

Freemasonry, borrowing its symbols from every source, has not neglected to make a selection of certain parts of the human body. From the back an important lesson is derived, which is fittingly developed in the Third Degree. Hence, in reference to this symbolism, 01iver says: "It is a duty incumbent on every Mason to support a brother's character in his absence equally as though he were present; not to revile him behind his back, nor suffer it to be done by others, without using every necessary attempt to prevent it."

Hutchinson, Spirit of Masonry (page 205), referring to the same symbolic ceremony, says: "The most material part of that brotherly love which should subsist among us Masons is that of speaking well of each other to the world; more especially it is expected of every member of this Fraternity that he should not traduce his brother. Calumny and slander are detestable crimes against society. Nothing can be viler than to traduce a man behind his back; it is like the villainy of an assassin who has not virtue enough to give his adversary the means of self-defense, but, lurking in darkness, stabs him whilst he is unarmed and unsuspicious of an enemy'' (see also Points of Fellowship).

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BACKHOUSE, WILLIAM

Kenning's Cyclopaedia states that Backhouse reported to be an alchemist and astrologer and that Ashmole called him father. He published a Rosicrucian work, The Wise Man's Croton, or Rosicrucian Physic, by Eugenius Theodidactus, in 1651at London. John Heydon published a book entitled William Backhouse's Way to Bliss, but Ashmole claims it in his diary to be his own.

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BACON, FRANCIS

Francis Bacon and the Society of the Rose Baron of Verulam, commonly called Lord Bacon. Nicolai thinks that a great impulse was exercised upon the early history of Freemasonry by the New Atlantis of Lord Bacon. In this learned romance Bacon supposes that a vessel lands on an unknown island, called Bensalem, over which a certain King Solomon reigned in days of yore.

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

This romance became at once very popular, and everybody's attention was attracted by the allegory of the House of Solomon. But it also contributed to spread Bacon's views on experimental knowledge, and led afterward to the institution of the Royal Society, to which Nicolai attributes a common object with that of the Society of Freemasons, established, he says, about the same time, the difference being only that one was esoteric and the other exoteric in its instructions.

But the more immediate effect of the romance of Bacon was the institution of the Society of Astrologers, of which Elias Ashmole was a leading member.

Of this society Nicolai, in his work on the Origin and History of Rosicrucianism and Freemasonry, says :

"Its object was to build the House of Solomon, of the New Atlantis, in the literal sense, but the establishment was to remain as secret as the island of Bensalem-that is to say, they were to be engaged in the study of nature---but the instruction of its principles was to remain in the society in an esoteric form. These philosophers presented their idea in a strictly allegorical method. First, there were the ancient columns of Hermes, by which Iamblichus pretended that he had enlightened all the doubts of Porphyry. You then mounted, by several steps, to a checkered floor, divided into four regions, to denote the four superior sciences; after which came the types of the six days' work, which expressed the object of the society, and which were the same as those found on an engraved stone in my possession. The sense of all which was this: God created the world, and preserves it by fixed principles, full of wisdom; he who seeks to know these principles---that is to say, the interior of nature---approximates to God, and he who thus approximates to God obtains from his grace the power of commanding nature." This society, he adds, met at Masons Hall in Basinghall Street, because many of its members were also members of the Masons Company, into which they all afterward entered and assumed the name of Free and Accepted Masons, and thus he traces the origin of the Order to the New Atlantis and the House of Solomon of Lord Bacon. That is only a theory, but

it seems to throw some light on that long process of incubation which terminated at last, in 1717, in the production of the Grand Lodge of England. The connection of Ashmole with the Freemasons is a singular one, and has led to some controversy.

The views of Nicolai, if not altogether correct, may suggest the possibility of an explanation. Certain it is that the eminent astrologers of England, as we learn from Ashmole's Diary, were on terms of intimacy with the Freemasons in the seventeenth century, and that many Fellows of the Royal Society were also prominent members of the early Grand Lodge of England which was established in 1717.

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BACON, ROGER

An English monk who made wonderful discoveries in many sciences. He was born in Ilchester in 1214, educated at Oxford and Paris, and entered the Franciscan Order in his twenty-fifth year. He explored the secrets of nature, and made many discoveries, the application of which was looked upon as magic. He denounced the ignorance and immorality of the clergy, resulting in accusations through revenge, and finally in his imprisonment. He was noted as a Rosicrucian. Died in 1292.

*

BACULUS

The staff of office borne by the Grand Master of the Templars. In ecclesiology, baculus is the name given to the pastoral staff carried by a bishop or an abbot as the ensign of his dignity and authority. In pure Latinity, baculus means a long stick or staff, which was commonly carried by travelers, by shepherds, or by infirm and aged persons, and afterward, from affectation, by the Greek philosophers. In early times, this staff, made a little longer, was carried by kings and persons in authority, as a mark of distinction, and was thus the origin of the royal scepter.

The Christian church, borrowing many of its usages from antiquity, and alluding also, it is said, to the sacerdotal power which Christ conferred when he sent the apostles to preach, commanding them to take with them staves, adopted the pastoral staff, to be borne by a bishop, as symbolical of his power to inflict pastoral correction; and Durandus says, "By the pastoral staff is likewise understood the authority of doctrine. For by it the infirm are supported, the wavering are confirmed, those going astray are drawn to repentance." Catalin also says that "the baculus, or episcopal staff, is an ensign not only of honor, but also of dignity, power, and pastoral jurisdiction."

Honorius, a writer of the twelfth century, in his treatise De Gemma Animoe, gives to this pastoral staff the names both of bacutus and virga. Thus he says, "Bishops bear the staff (baculum), that by their teaching they may strengthen the weak in their faith ; and they carry the rod (virgam), that by their power they may correct the unruly.'' And this is strikingly similar to the language used by St. Bernard in the Rule which he drew up for the government of the Templars.

In Artiele I xviii, he says, "The Master ought to hold the staff and the rod (bacutum et cirgam) in his hand, that is to say, the staff (baculum), that he may support the infirmities of the weak, and the rod (cirgam), that he may with the zeal of rectitude strike down the vices of delinquents."

The transmission of episcopal ensigns from bishops to the heads of ecclesiastical associations was not difficult in the Middle Ages; and hence it afterwards became one of the insignia of abbots, and the heads of confraternities connected with the Church, as a token of the possession of powers of ecclesiastical jurisdiction.

Now, as the Papal bull, Omne datum Optimum, so named from its first three words, invested the Grand Master of the Templars with almost episcopal jurisdiction over the priests of his Order, he bore the baculus, or pastoral staff, as a mark of that jurisdiction, and thus it became a part of the Grand Master's insignia of office.

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

The baculus of the abbot does not differ in form from that of a bishop, but as the bishop carries the curved part of his staff pointing forward, to show the extent of his episcopal jurisdiction, so the abbot carries his pointing backward, to signify that his authority is limited to his monastery. The baculi, or staves of the confraternities, were surmounted by small tabernacles, with images or emblems, on a sort of carved cap, having reference to the particular gild or confraternity by which they were borne.

The baculus of the Knights Templar, which was borne by the Grand Master as the ensign of his office, in allusion to his quasi-episcopal jurisdiction, is described and delineated in Munter, Burnes, Addison, and all the other authorities, as a staff, on the top of which is an octagonal figure, surmounted with a cross patee, this French word being applied to the arms having enlarged ends. The cross, of course, refers to the Christian character of the Order, and the octagon alludes, it is said, to the eight beatitudes of our Savior in His Sermon on the Mount. The pastoral staff is variously designated, by ecclesiastical writers, as virga, ferula, cambutta, crocia, and pedum.

From crocia, whose root is the Latin crux, and the Italian croce, meaning a cross, we get the English word crozier. Pedum, another name of the baculus, signifies, in pure Latinity, a shepherd's crook, and thus strictly carries out the symbolic idea of a pastoral charge.

Hence, looking to the pastoral jurisdiction of the Grand Master of the Templars, his staff of office is described under the title of pedum magistrate seu patriarchale, that is, a magisterial or patriarchal staff, in the Statuta Commilitonum Ordinis Tempti, or the Statutes of the Fellow-soldiers of the Order of the Temple, as a part of the investiture of the Grand Master, in the following words:

Pedum magistrale seu patriarchale, aureum, in cacumine cujus crux Ordinis super orbem exaltur; that is, A Magisterial or patriarchal staffl of gold, on the top of which is a cross of the Order, surmounting an orb or globe. This is from Statute xxviii, article 358. But of all these names, baculus is the one more commonly used by writers to designate the Templar pastoral staff.

In the year 1859 this staff of office was first adopted at Chicago by the Templars of the United States, during the Grand Mastership of Sir William B. Hubbard. But, unfortunately, at that time it received the name of abacus, a misnomer which was continued on the authority of a literary blunder of Sir Walter Scott, so that it has fallen to the lot of American Freemasons to perpetuate, in the use of this word, an error of the great novelist, resulting from his too careless writing, at which he would himself have been the first to smile, had his attention been called to it. Abacus, in mathematics, denotes an instrument or table used for calculation, and in architecture an ornamental part of a column; but it nowhere, in English or Latin, or any known language, signifies any kind of a staff.

Sir Walter Scott, who undoubtedly was thinking of baculus, in the hurry of the moment and a not improbable confusion of words and thoughts, wrote abacus, when, in his novel of Ivanhoe, he describes the Grand Master, Lucas Beaumanoir, as bearing in his hand "that singular abacus, or staff of office," committed a gross, but not uncommon, literary blunder, of a kind

that is quite familiar to those who are conversant with the results of rapid composition, where the writer often thinks of one word and writes another.

*

BADEN

In 1778 the Lodge Karl of Unity was established in Mannheim, which at that time belonged to Bavaria. In 1785 an electoral decree was issued prohibiting all secret meetings in the Bavarian Palatinate and the Lodge was closed. In 1803 Mannheim was transferred to the Grand Duchy of Baden, and in 1805 the Lodge was reopened, and in the following year accepted a warrant from the Grand Orient of France and took the name of Karl of Concord. Then it converted itself into the Grand Orient of Baden and was acknowledged as such by the Grand Orient of France in 1807.
Lodges were established at Bruchsal, Heidelberg, and Mannheim, and the Grand Orient of Baden ruled over them until 1813, when all secret societies were again prohibited, and it was not until 1846 that Masonic activity recommenced in Baden, when the Lodge Karl of Concord was awakened.

The Grand Orient of Baden went out of existence, but the Lodges in the Duchy, of which several have been established, came under the Grand National Mother-Lodge Zu den drei Weldkugeln, meaning Of the three Globes, in Berlin.

*

BADGE

A mark, sign, token, or thing, says Webster, by which a person is distinguished in a particular place or employment, and designating his relation to a person or to a particular occupation. It is in heraldry the same thing as a cognizance, a distinctive mark or badge. Thus, the followers and retainers of the house of Percy wore a silver crescent as a badge of their connection with that family; a representation of the white lion borne on the left arm was the badge of the house of Howard, Earl of Surrey ; the red rose that of the House of Lancaster, and the white rose, of York.

So the apron, formed of white lambskin, is worn by the Freemason as a badge of his profession and a token of his connection with the Fraternity (see A pron).

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BADGE OF A FREEMASON

The lambskin apron is so called (see Apron)

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BADGE, ROYAL ARCH

The Royal Arch badge is the triple tau, which see.

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BAFOMET

See Baphomet

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BAG

In the early days of the Grand Lodge of England the secretary used to carry a bag in processions, thus in the procession round the tables at the Grand Feast of 1724 we find "Secretary Cowper with the Bag" (see the Constitutions, edition of 1738, page 117).

In 1729 Lord Kingston, the Grand Master, provided at his own cost "a fine Velvet Bag for the Secretary,," besides his badge of "Two golden Pens a-cross on his Breast" (see the above Constitutions, page 124). In the Procession of March from St. James' Square to Merchant Taylor's Hall on January 29, 1730, there came "The Secretary alone with his Badge and Bag, clothed, in a Chariot" (see the above Constitutions, page 125).

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

American Union Lodge, operating during the War of the American Revolution in Massachusetts, New York, and New Jersey, and first erected at Roxbury, has in its records the accounts of processions of the Brethren. One of these is typical of the others and refers to the Festival of St. John the Baptist held on June 24, 1779, at Nelson's Point, New York.

Here they met at eight in the morning and elected their officers for the half year ensuing. Then they proceeded to West Point and, being joined by other Brethren, a procession was formed in the following order: "Brother Whitney' to clear the way; the band of music with drums and fifes; the Wardens; the youngest brother with the bag ; brethren by juniority ; the Reverend Doctors Smith, Avery, and Hitchcock ; the Master of the Lodge, with the Treasurer on his right supporting the sword of justice, and the Secretary on his left, supporting the Bible, square and compasses ; Brother Binns to close, with Brothers Lorrain and Disborough on the flanks opposite the center."

From this description we note the care with which the old customs were preserved in all their details.

*

BAGULKAL

A significant word in the high degrees. Lenning says it is a corruption of the Hebrew Begoa1-kol, meaning all is revealed, to which Mackenzie demurs. Pike says, Bagulkol, with a similar reference to a revelation. Rockwell gives in his manuscript, Bekalkel, without any meaning. The old rituals interpret it as signifying the faithful guardian of the sacred ark, a derivation clearly fanciful.

*

BAHAMA ISLANDS

A group of islands forming a division of the British West Indies. Governor John Tinkler was appointed Provincial Grand Master in 1752 and Brother James Bradford in 1759. Brother Tinkler had been made a Freemason in 1730. These few facts are all that can be found with

reference to the introduction by the "Moderns" of Freemasonry to the Bahamas. Possibly uo further steps were taken.

A warrant was granted by the Ancient in 1785 for Lodge No. 228 but it was found to have ceased work when the registers were revised at the Union of 1814.

Another Lodge, No. 242, chartered at Nasau, New Providence existed longer but had disappeared when the lists were again revised in 1832.

The Masonic Province of the Bahamas originally comprised three Lodges chartered by the United Grand Lodge of England, Royal Victoria No. 649, Forth No. 930, and Britannia No. 1277. Brother J. F. Cooke was appointed the first Provincial Grand Master on November 7,1842, Of the Provincial Grand Lodge then formed.

*

BAHRDT, KARL FRIEDERICH

A German Doctor of Theology, who was born, in 1741, at Bischofswerda, and died in 1792. He is described by one of his biographers as being "notorious alike for his bold infidelity and for his evil life." We know no¨ why Thory and Lenning have given his name a place in their vocabularies, as his literary labors bore no relation to Freemasonry, except inasmuch as that he was a Freemason, and that in 1787, with several other Freemasons, he founded at Halle a secret society called the German Union, or the Two and Twenty, in reference to the original number of its members.

The object of this society was mid to be the enlightenment of mankind. It was dissolved in 1790, by the imprisonment of its founder for having written a libel against the Prussian Minister Woellner.
It is incorrect to call this system of degrees a Masonic Rite (see German Union).

*

BAIRD

Baird of Newbyth, the Substitute Grand Master of Scotland in 1841.

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BAKER, FOTHERLY

Deputy' Grand Master of England in 1744 under Lord Cranstoun and also under Lord Byron until 1752.

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BALANCE

See Seales, Pair of

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BALDACHIN
In architecture, a canopy supported by pillars over an insulated altar. In Freemasonry, it has been applied by Some writers to the canopy over the Master's chair. The German

Freemasons give this name to the covering of the Lodge, and reckon it therefore among the symbols.

*

BALDER or BALDUR

The ancient Scandinavian or older German divinity. The hero of one of the most beautiful aud interesting of the myths of the Edda; the second son of Odin and Frigga, and the husband of the maiden Nanna. In brief, the myth recites that Balder dreamed that his life was threatened, which being told to the gods, a council was held by them to secure his safety.

The mother proceeded to demand and receive assurances from everything, iron and all metals, fire and water, stones, earth, plants, beasts, birds, reptiles, poisons, and diseases, that they would not injure Balder. Balder then became the subject of sport with the gods, who wrestled, cast darts, and in innumerable ways playfully tested his invulnerability. This finally displeased the mischievous, cunning Loki, the Spirit of Evil, who, in the form of an old woman, sought out the mother, Frigga, and ascertained from her that there had been excepted or omitted from the oath the little shrub Mistletoe. in haste Loki carried some of this shrub to the assembly of the gods, and gave to the blind Hoder, the god of war, selected slips, and directing his aim, Balder fell pierced to the heart. Sorrow among the gods was unutterable, and Frigga inquired who, to win her favor, would journey to Hades and obtain from the goddess Hel the release of Balder. The heroic Helmod or Hermoder, son of Odin, offered to undertake the journey. Hel consented to permit the return if all things animate and inanimate should weep for Balder.

All living beings and all things wept, save the witch or giantess Thock, the stepdaughter of Loki, who refused to sympathize in the general mourning.

Balder was therefore obliged to linger in the kingdom of Hel until the end of the world.

*

BALDRICK

A portion of military dress, being a scarf passing from the shoulder over the breast to the hip. In the dress regulations of the Grand Encampment of Knights Templar of the United States, adopted in 1862, it is called a scarf, and is thus described: "Five inches wide in the whole, of white bordered with black, one inch on either side, a strip of navy lace one-fourth of an inch wide at the inner edge of the black. On the front center of the scarf, a metal star of nine points, in allusion to the nine founders of the Temple Order, inclosing the Passion Cross, surrounded by the Latin motto, In hoc signo vinces; the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection."

*

BALDWYN II

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

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BALDWYN ENCAMPMENT

There is at Bristol in England a famous Preceptory of Knights Templar, called the Baldwyn, which claims to have existed from time immemorial. This, together with the Chapter of Knights Rosae Crucis, is the continuation of the old Baldwyn Encampment, the name being derived from the Crusader, King of Jerusalem.

The earliest record preserved by this Preceptory is an authentic and important document dated December 20, 1780, and reads as follows:

"In the name of the Grand Architect of the Universe.

"The Supreme Grand and Royal Encampment of the Order of Knights Templars of St. John of Jerusalem, Knights Hospitallers and Knights of Malta, etc, etc.

"Whereas by Charter of Compact our Encampment is constituted the Supreme Grand and Royal Encampment of this Noble Order with full Power when Assembled to issue, publish and make known to all our loving Knights Companions whatever may contribute to their knowledge not inconsistent with its general Laws. Also to constitute and appoint any Officer. or Officers to make and ordain such laws as from time to time may appear necessary to promote the Honor of our Noble 0rder in general and the more perfect government of our Supreme degree in particular.

We therefore the M0ST EMINENT GRAND MASTER The Grand Master of the 0rder, the Grand Master Assistant General, and two Grand Standard Bearers and Knights Companions for that purpose in full Encampment Assembled do make known."

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

It is not clear who were the parties to this "Compact," but it is thought probable that it was the result of an agreement between the Bristol Encampment and another ancient body at Bath, the Camp of Antiquity, to establish a supreme direction of the Order. However that may be, it is clear that the Bristol Encampment was erected into a Supreme Grand Encampment in 1780, An early reference to the Knights Templar occurs in a Bristol newspaper of January 25, 1772, so it may fairly be assumed that the Baldwyn Preceptory had been in existence before the date of the Charter of Compact.

In 1791 the well-known Brother Thomas Dunckerley, who was Provincial Grand Master and Grand Superintendent of the Royal Arch Masons at Bristol, was requested by the Knights Templar of that city to be their Grand Master. He at once introduced great activity into the Order throughout England, and established the Grand Conclave in London-the forerunner of the Great Priory.

The seven Degrees of the Camp of Baldwyn at that time probably consisted of the three of the Craft and that of the Royal Arch, which were necessary qualifications of all candidates as set forth in the Charter of Compact, then that of the Knights Templar of St. John of Jerusalem, Palestine, Rhodes and Malta, that of the Knights Rose Croix of Heredom, the seventh being the Grand Elected Knights Kadosh.

About the year 1813 the three Degrees of Nine Elect, Kilwinning, and East, Sword and Eagle were adopted by the Encampment. The Kadosh having afterward discontinued, the five Royal Orders of Masonic Knighthood, of which the Encampment consisted, were: Nine Elect; Kilwinning; East, Sword and Eagle, Knight Templar, and the Rose Croix.

For many years the Grand Conclave in London was in abeyance, but when H.R.H, the Duke of Sussex, who had been Grand Master since 1813, died in 1843, it was revived, and attempts were made to induce the Camp of Baldwyn to submit to its authority. These efforts

were without avail, and in 1857 Baldwyn reasserted its position as a Supreme Grand and Royal Encampment, and shortly afterward issued Charters to six subordinate Encampments. The chief cause of difference with the London Grand Conclave was the question of giving up the old custom of working the Rose Croix Degree within the Camp.

At last, in 1862, the Baldwyn was enrolled by virtue of a Charter of Compact "under the Banner of the Grand Conclave of Masonic Knights Templar of England and Wales." It was arranged that the Baldwyn Preceptory, as it was then called, should take precedence, with five others "of time immemorial," of the other Preceptories; that it should be constituted a Provincial Grand Commandery or Priory of itself; and should be entitled to confer the degree of Knights of Malta.

In 1881 a Treaty of Union was made with the Supreme Council of the Thirty-third Degree, whereby the Baldwyn Rose Croix Chapter retained its time immemorial position and was placed at the head of the list of Chapters. It also became a District under the Supreme Council of the Thirty-third Degree and is therefore placed under an Inspector General of its own.

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BALKIS

The name given by the Orientalists to the Queen of Sheba, who visited King Solomon, and of whom they relate a number of fables (see Sheba, Queen of).

*

BALLOT

In the election of candidates, Lodges have recourse to a ballot of white and black balls. Some Grand Lodges permit the use of white balls with black cubes. However, the Proceedings of the Grand Lodge of Pennsylvania for 1890 (page 144) show that body decided for itself that "Black balls and not black cubes must be used in balloting in a Lodge," a decision emphasizing the old practice.

Unanimity of choice, in this case, was originally required; one black ball only being enough to reject a candidate, because as the Old Regulations say:

"The members of a particular Lodge are the best judges of it; and because, if a turbulent member should be imposed on them, it might spoil their harmony or hinder the, freedom of their communication, or even break up and disperse the Lodge, which ought to be avoided by all true and faithful" (see the Constitutions, 1738 edition, page 155).

"But it was found inconvenient to insist upon unanimity in several cases, and therefore the Grand Masters have allowed the Lodges to admit a member, if not above three Ballots are against him; though some Lodges desire no such allowance" (see above Constitutions). This is still the rule under the English Constitution (see Rule 190).

In balloting for a candidate for initiation, every member is expected to vote. No one can be excused from sharing the responsibility of admission or rejection, except by the unanimous consent of the Lodge.

Where a member has himself no personal or acquired knowledge of the qualifications of the candidate, he is bound to give faith to the recommendation of his Brethren of the investigating committee, who, he is to presume, would not make a favorable report on the petition of an unworthy applicant.

Brother Mackey was of opinion that the most correct method in balloting for candidates is as follows :

The committee of investigation having reported, the Master of the Lodge directs the Senior Deacon to prepare the ballot-box. The mode in which this is accomplished is as follows: The Senior Deacon takes the ballot-box, and, opening it, places all the white and black balls indiscriminately in one compartment, leaving the other entirely empty. He then proceeds with the box to the Junior and Senior Wardens, who satisfy themselves by an inspection that no ball has been left in the compartment in which the votes are to be deposited.

The box in this and in the other instance to be referred to hereafter, is presented to the inferior officer first, and then to his superior, that the examination and decision of the former may be substantiated and confirmed by the higher authority of the latter. Let it, indeed, be remembered, that in all such cases the usage of Masonic circumambulation is to be observed, and that, therefore, we must first pass the Junior's station before we can get to that of the Senior Warden. These officers having thus satisfied themselves that the box is in a proper condition for the reception of the ballots, it is then placed upon the altar by the Senior Deacon, who retires to his seat. The Master then directs the Secretary to call the roll, which is done by commencing with the Worshipful Master, and proceeding through all the officers down to the youngest member.

As a matter of convenience, the Secretary generally votes the last of those in the room, and then, if the Tiler is a member of the Lodge, he is called in, while the Junior Deacon tiles for him, and the name of the applicant having been told him, he is directed to deposit his ballot, which he does and then retires.

As the name of each officer and member is called, that brother approaches the altar, and having made the proper Masonic salutation to the Chair, he deposits his ballot and retires to his seat. The roll should be called slowly, so that at no time should there be more than one person present at the box, for the great object of the ballot being secrecy, no brother should be permitted so near the member voting as to distinguish the color of the ball he deposits.

The box is placed on the altar, and the ballot is deposited with the solemnity of a Masonic salutation that the voters may be duly impressed with the sacred and responsible nature of the duty they are called on to discharge.

The system of voting thus described is advocated by Brother Mackey as far better on this account than that sometimes adopted in Lodges, of handing round the box for the members to deposit their ballots from their seats.

There is also the practice of omitting the reading of the names of the officers and members, the Brethren in such cases forming a line and the one at the head advancing separately from the rest to deposit his ballot when the preceding brother leaves the box.

The Master having inquired of the Wardens if all have voted, then orders the Senior Deacon to "take charge of the ballot-box." That officer accordingly repairs to the altar, and takes possession of the box Should the Senior Deacon be already in possession of the box, as in other methods of balloting we have mentioned, then the announcement by the Master may be "I therefore declare the ballot closed." In either case the Senior Deacon carries it, as before, to the Junior Warden, who examines the ballot, and reports, if all the balls are white, that "the box is clear in the South," or, if there is one or more black balls, that "the box is foul in the South." The Deacon then carries it to the Senior Warden, and afterwards to the Master, who, of course, make the same report, according to the circumstance, with the necessary verbal variations of "West" and "East." If the box is clear, that is, if all the ballots are white, the Master then announces that the applicant has been duly elected, and the secretary makes a record of the fact. But if the box is font, the Master inspects the number of black balls; if he finds only one, he so states the fact to the Lodge, and orders the Senior Deacon again to prepare the ballot-box. Here the same ceremonies are passed through that have already

been described. The balls are removed into one compartment, the box is submitted to the inspection of the Wardens, it is placed upon the altar, the roll is called, the members advance and deposit their votes, the box is scrutinized, and the result declared by the Wardens and Master. If again one black ball be found, or if two or more appeared on the first ballot, the Master announces that the petition of the applicant has been rejected, and directs the usual record to be made by the Secretary and the notification to be given to the Grand Lodge.

The Grand Lodge of Massachusetts, 1877 (see also the Constitution of 1918, page 88), provides that the "Master may allow three ballotings, at his discretion, but when the balloting has been commenced it must be concluded, and the candidate declared accepted or rejected, without the intervention of any business whatever."

Balloting for membership or affiliation is subject to the same rules. in both cases "previous notice, one month before," must be given to the Lodge, "due inquiry into the reputation and capacity of the candidate" must be made, and "the unanimous consent of all the members then present" must be obtained.

Nor can this unanimity be dispensed with in one case any more than it can in the other. It is the inherent privilege of every Lodge to judge of the qualifications of its own members, "nor is this inherent privilege subject to a dispensation."

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BALLOT- BOX

The box in which the ballots or little balls or cubes used in voting for a candidate are deposited. It should be divided into two compartments, one of which is to contain both black and white balls, from which each member selects one, and the other, which is shielded by a partition provided with an aperture, to receive the ball that is to be deposited.

Various methods have been devised by which secrecy may be secured, so that a voter may select and deposit the ball he desires without the possibility of its being seen whether it is black or white. That which has been most in use in the United States is to have the aperture so covered by a part of the box as to prevent the hand from being seen when the ball is deposited.

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BALLOT, RECONSIDERATION OF THE

See Reconsideration of the Ballot

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BALLOT, SECRECY OF THE

The secrecy of the ballot is as essential to its perfection as its unanimity or its independence. If the vote were to be given viva voce, or by word of mouth, it is impossible that the improper influences of fear or interest should not sometimes be exerted, and timid members be thus induced to vote contrary to the dictates of their reason and conscience.

Hence, to secure this secrecy and protect the purity of choice, it has been wisely established as a usage, not only that the vote shall in these eases be taken by a ballot, but that there shall be no subsequent discussion of the subject. Not only has no member a right to inquire how his fellows have voted, but it is wholly out of order for him to explain his own vote.

The reason of this is evident. If one member has a right to rise in his place and announce that he deposited a white ball, then every other member has the same right in a Lodge of, say, twenty members, where an application has been rejected by one black ball, if nineteen members state that they did not deposit it, the inference is clear that the twentieth Brother has done so, and thus the secrecy of the ballot is at once destroyed.

The rejection having been announced from the Chair, the Lodge should at once proceed to other business, and it is the sacred duty of the presiding officer peremptorily and at once to check any rising discussion of the subject. Nothing must be done to impair the inviolable secrecy of the ballot.

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BALLOT, UNANIMITY OF THE

Unanimity in the choice of candidates is considered so essential to the welfare of the Fraternity, that the Old Regulations have expressly provided for its preservation in the following words: "But no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge, which ought to be avoided by all good and true brethren" (see the Constitutions, 1723 edition, page 59).

However, the rule of unanimity here referred to is applicable only to the United States of America, in all of whose Grand Lodges it has been strictly enforced.

Anderson tells us, in the second edition of the Constitutions, under the head of New Regulations (page 155), that." It was found inconvenient to insist upon unanimity in several cases; and, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance." Accordingly, the Constitution (Rule 190) of the Grand Lodge of England, says:

"No person can be made a Mason in or admitted a member of a Lodge, if, on the ballot, three black balls appear against him ; but the by-laws of a Lodge may enact that one or two black balls shall exclude a candidate; and by-laws may also enact that a prescribed period shall elapse before any rejected candidate can be again proposed in that Lodge."

The Grand Lodge of Ireland (By-law 127) prescribes unanimity, unless there is a by-law of the subordinate Lodge to the contrary.

The Constitution of Scotland provides (by Rule 181) that "Three black balls shall exclude a candidate.

Lodges in the Colonies and in foreign parts may enact that two black balls shall exclude." In the continental Lodges, the modern English regulation prevails. It is only in the Lodges of the United States that the ancient rule of unanimity is strictly enforced.

Unanimity in the ballot is necessary to secure the harmony of the Lodge, which may be as seriously impaired by the admission of a candidate contrary to the wishes of one member as of three or more ; for every man has his friends and his influence. Besides, it is unjust to any member, however humble he may be, to introduce among his associates one whose presence might be unpleasant to him, and whose admission would probably compel him to withdraw from the meetings, or even altogether from the Lodge.

Neither would any advantage really accrue to a Lodge by such a forced admission ; for while receiving a new and untried member into its fold, it would be losing an old one. For these reasons, in the United States, in every one of its jurisdictions, the unanimity of the ballot is expressly insisted on; and it is evident, from what has been here said, that any less stringent regulation is a violation of the ancient law and usage.

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BALSAMO, JOSEPH

See Cagliostro
Organization
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BALTIMORE CONVENTION

A Masonic Congress which met in Baltimore, Maryland, on the 8th of May, 1843, in consequence of a recommendation made by a preceding convention which had met in Washington, District of Columbia, in March, 1842.

The Convention consisted of delegates from the States of New Hampshire, Rhode Island, New York, Maryland, District of Columbia, North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, Ohio, Missouri, and Louisiana.

Its professed objects were to produce uniformity of Masonic work and to recommend such measures as should tend to the elevation of the Order.

The Congress continued in session for nine days, during which time it was principally occupied in an attempt to perfect the ritual, and in drawing up articles for the permanent organization of a Triennial Masonic Convention of the United States, to consist of delegates from all the Grand Lodges. In both of these efforts it failed, although several distinguished Freemasons took part in its proceedings.

The body was too small, consisting, as it did, of only twenty-three members, to exercise any decided popular influence on the Fraternity. Its plan of a Triennial Convention met with very general opposition, and its proposed ritual, familiarly known as the Baltimore work, has almost become a myth. Its only practical result was the preparation and publication of Moore's Trestle Board, a Monitor which has, however, been adopted only by a limited number of American Lodges. The Baltimore work did not materially differ from that originally established by Webb. Moore's Trestle Board professes to be an exposition of its monitorial part; a statement which, however, was denied by Doctor Dove, who was the President of the Convention, and the controversy on this point at the time between these two eminent Freemasons was conducted with too much bitterness.

The above Convention adopted a report endorsing "the establishment of a Grand National Convention possessing limited powers, to meet triennially to decide upon discrepancies in the work, provide for uniform Certificates or Diplomas, and to act as referee between Grand Lodges at variance. Whenever thirteen or more Grand Lodges should agree to the proposition, the Convention should be permanently formed. "

Following the recommendation of the Convention, representatives from the Grand Lodges of North Carolina, Virginia, Iowa, Michigan, District of Columbia and Missouri met at Winchester, Virginia, on May 11, 1846. Only eight delegates appearing, the Convention adjourned without doing any business.

Another Masonic Convention was held at Baltimore on September 23, 1847, to consider the propriety of forming a General Grand Lodge. The following Grand Lodges had accredited delegates : North Carolina, Florida, Georgia, Mississippi, Arkansas, Maryland and the District

of Columbia. Brother William P. Mellen, of Mississippi, presided, and Brother Joseph Robinson, of Maryland, was the Secretary. A Constitution was adopted and this was forwarded to the several Grand Lodges with the understanding that if sixteen of them approved the measure before January 1, 1849, it would go into effect and the first meeting thereunder would be held at Baltimore on the second Tuesday in July, 1849. But the Constitution failed to receive the approval of the required number of Grand Lodges and the project for a Supreme Grand Lodge came to a halt.

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BALUSTER

A small column or pilaster, corruptly called a banister; in French, balustre. Borrowing the architectural idea, the Freemasons of the Scottish Rite apply the word baluster to any official circular or other document issuing from a Supreme Council.

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BALZAC, LOUIS CHARLES

A French architect of some celebrity, and member of the Institute of Egypt. He founded the Lodge of the Great Sphinx at Paris. He was also a poet of no inconsiderable merit, and was the author of many Masonic canticles in the French language, among them the well-known hymn entitled Taisons nous, plus de bruit, the music of which was composed by M. Riguel. He died March 31, 1820, at which time he was inspector of the public works in the prefecture of the Seine.

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BAND

The neck ribbon bearing the jewel of the office Lodge, Chapter, or Grand Lodge of various countries, and of the symbolic color pertaining to the body in which it is worn.

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BANNER-BEARER

The name of an officer known in the higher Degrees of the French Rite. One who has in trust the. banner; similar in station to the Standard-Bearer of a Grand Lodge, or of a Supreme Body of the Scottish Rite.

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BANNERET

A small banner or pennant. An officer known in the Order of the Knights Templar, who, with the Marshal, had charge of warlike under takings. A title of an order known as Knight Banneret, instituted by Edward I. The banneret of the most ancient order of knighthood called Knight Bachelor was shaped like Figure 1. The Knights Banneret, next in age, had a pennant like Figure 2. That of the Barons was similar to the one shown in Figure 3.

The pennon or pointed or forked flag was easily shorn off at the ends to make the other style of banneret and thus it came about that to show due appreciation of service the pointed end could be clipped on the field of battle when the owner was promoted in rank.

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BANNERS, ROYAL ARCH

Much difficulty has been experienced by ritualists in reference to the true colors and proper arrangements of the banners used in an American Chapter of Royal Arch Masons.

It is admitted that. they are four in number, and that their colors are blue, purple, scarlet, and white; and it is known, too, that the devices on these banners are a lion, an oz, a man, and an eagle. But the doubt is constantly arising as to the relation between these devices and these colors, and as to which of the former is to be appropriated to each of the latter.

The question, it is true, is one of mere ritualism, but it is important that the ritual should be always uniform, and hence the object of the present article is to attempt the solution of this question. The banners used in a Royal Arch Chapter are derived from those which are supposed to have been borne by the twelve Tribes of Israel during their encampment in the wilderness, to which reference is made in the second chapter of the Book of Numbers, and the second verse: "Every man of the children of Israel shall pitch by his own standard." But as to what were the devices on the banners, or what were their respective colors, the Bible is absolutely silent.

To the inventive genius of the Talmudists are we indebted for all that we know or profess to know on this subject. These mystical philosophers have given to us with wonderful precision the various devices which they have borrowed from the death-bed prophecy of Jacob, and have sought, probably in their own fertile imaginations, for the appropriate colors.

The English Royal Arch Masons, whose system differs very much from that of their American Companions, display in their Chapters the twelve banners of the tribes in accordance with the Talmudic devices and colors. These have been very elaborately described by Doctor Oliver in his Historical Landmarks (11,583-97), and beautifully exemplified by Companion Harris in his Royal Arch Tracing Boards.

But our American Royal Arch Masons, as we have seen, use only four banners, being those attributed by the Talmudists to the four principal Tribes Judah, Ephraim, Reubenu, and Dan. The devices on these banners are respectively a lion, an ox, a man, and an eagle. As to this there is no question, all authorities, such as they are, agreeing on this point.

But, as has been before said there is some diversity of opinion as to the colors of each, and necessarily as to the officers by whom they should be borne.

Some of the Targumists, or Jewish biblical commentators, say that the color of the banner of each Tribe was analogous to that of the stone which represented that Tribe in the breastplate of the High Priest. If this were correct, then the colors of the banners of the four leading Tribes would be red and green, namely, red for Judah, Ephraim, and Reuben, and green for Dan; these being the colors of the precious stones sardonyx, figure, carbuncle, and chrysolite, by which these Tribes were represented in the High Priest's Breastplate. Such an arrangement would not, of course, at all suit the symbolism of the American Royal Arch banners.

Equally unsatisfactory is the disposition of the colors derived from the arms of Speculative Freemasonry, as first displayed by Dermott in his Ahiman Rezon, which is familiar to all American Freemasons from the copy published by Cross in his Hieroglyphic Chart. In this piece of blazonry, the two fields occupied by Judah and Dan are azure, or blue, and those of Ephraim and Reuben are or, or golden yellow; an appropriation of colors altogether uncongenial with Royal Arch symbolism.

We must, then, depend on the Talmudic writers solely for the disposition and arrangement of the colors and devices of these banners. From their works we learn that the color of the banner of Judah was white; that of Ephraim, scarlet; that of Reuben, purple; and that of Dan,

blue; and that the devices of the same Tribes were respectively the lion, the ox, the man, and the eagle. Hence, under this arrangement---and it is the only one upon which we can depend-the four banners in a Chapter of Royal Arch Masons, working in the American Rite, should be distributed as follows among the banner-bearing officers:

1. An eagle, on a blue banner. This represents the Tribe of Dan, and is borne by the Grand Master of the First Veil.
2. A man, on a purple banner. This represents the Tribe of Reuben, and is borne by the Grand Master of the Second Veil.
3. An ox, on a scarlet banner. This represents the Tribe of Ephraim, and is borne by the Grand Master of the Third Veil.
4. A lion, on a white banner. This represents the Tribe of Judah, and is borne by the Royal Arch Captain.

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BANQUET

See Table-Lodge

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BAPHOMET

The imaginary idol, or rather the symbol, which the Knights Templar under Grand Master DeMolay were accused of employing in their mystic rites. The forty-second of the charges preferred against them by Pope Clement is in the' words:

Item quod ipsi per singulas provincias habeant idola: videlicet capita qourum aliqua habebant tres facies, et alia unum: et aliqua cranium humanum habebant; meaning, also, that in all of the provinces they have idols, namely, heads, of which some had three faces, some me, and some had a human skull.

Von Hammer-Purgstall, a bitter enemy of the Templars, in his book entitled The Mystery of Baphomet Revealed this old accusation, and attached to the Baphomet an impious signification. He derived the name from the Greek words, baptim, and supreme wisdom, the baptism of Metis, and thence supposed that it represented the admission of the initiated into the secret mysteries of the Order.

From this gratuitous assumption he deduces his theory, set forth even in the very title of his work, that the Templars were convicted, by their own monuments, of being guilty as Gnostics and Ophites, of apostasy, idolatry, and impurity. Of this statement he offers no other historical testimony than the Articles of Accusation, themselves devoid of proof, but through which the Templars were made the victims of the jealousy of the Pope and the avarice of the King of France.
Others again have thought that they could find in Baphomet a corruption of Mahomet, and hence they have asserted that the Templars had been perverted from their religious faith by the Saracens, with whom they had so much intercourse, sometimes as foes and sometimes as friends. Baphomet was indeed a common medieval form of the word Mahomet and that not only meant a false prophet but a demon. Hence any unholy or fantastic ceremonies were termed baffumerie, mahomerie, or mummery.

Nicolai, who wrote an Essay on the Accusations brought against the Templars, published at Berlin, in 1782, supposes, but doubtingly, that the figure of the Baphomet, figura Baffometi, which was depicted on a bust representing the Creator, was nothing else but the Pythagorean pentagon, the symbol of health and prosperity, borrowed by the Templars from the Gnostics, who in turn had obtained it from the School of Pythagoras.

King, in his learned work on the Gnostics, thinks that the Baphomet. may have been a symbol of the Manicheans, with whose wide spreading heresy in the Middle Ages he does not doubt that a large portion of the inquiring spirits of the Temple had been intoxicated.

Another suggestion is by Brother Frank C. Higgins, Ancient Freemasonry (page 108), that Baphomet is but the secret name of the Order of the Temple in an abbreviated form thus: Tem. Ohp. Ab. from the Latin Templi Omnium Hominum Pacis Abbas, intended to mean The Temple of the Father of Peace among Men.

Amid these conflicting views, all merely speculative, it will not be uncharitable or unreasonable to suggest that the Baphomet, or skull of the ancient Templars, was, like the relic of their modern Masonic representatives, simply an impressive symbol teaching the lesson of mortality, and that the latter has really been derived from the former.

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BALLOU, HOSEA

Hosea Ballou was the founder of the Universalist Denomination which with the Unitarian Denomination introduced religious liberalism into New England.

He was born in Richmond, New Hampshire, April 30, 1771, then in the wilderness. Until sixteen he could barely read or write, and had no schooling until twenty, when he entered a Quaker private school, after which he attended an academy. Before he died he had preached some 10,000 sermons and written enough to fill one hundred books. He was made a Mason (the particulars not known), and when he moved to Barnard in New Hampshire he joined the Woodstock Lodge, no 31. He was Worshipful Master in 1808. He delivered Masonic orations before a large number of Lodges. The minutes of Woodstock Lodge and of its predecessor, Warren, No. 23, should be published in facsimile because they are one of the few detailed records of a back country, New England Masonic community in the Revolutionary Period. The drinking of hard liquor, so prevalent in Colonial times even among churchmen, appears to have lingered longest in Lodges, and evidently was one of the small factors which led to the Anti-Masonic Crusade; it was one of the " Lodge problems" to which Bro. Ballou often addressed himself.

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BARBARY PIRATES, WARS ON

The regiments which fought across North Africa in World War II were not the first Americans to fight in Tunis, Algeria, Morocco, for in 1801 we sent our then infant navy there to make war on the pirates of the Barbary Coast who had been destroying shipping for many years, American included, and France and Britain together had not been able to stop them. If we succeeded where the latter had failed it was largely owing to the ingenuity of one man, William Eaton, Consul at Tunis, who from out of Egypt and with a small group of natives infiltrated from behind the coast. It was Eaton who sent home the famous message, "Send some cash and a few marines." The Marine Corps was born in that war.

The majority of heroes and leaders in the war, which was neither short nor easy, were Masons, Stephen Decatur, William Bainbridge (probably), Commodore Edward Preble, Commodore Isaac Chauncey, Commodore Thomas MacDonough, etc. Decatur's utterance, quoted countless times, did not say that his country was never wrong or that he would support it in wrongdoing ; he said, "My country-may it ever be right, but, right or wrong, my country ," the utterance plainly saying that his country might be in the wrong. Like his father before him, who had belonged to Veritas Lodge No. 16, Maryland, Decatur became a Mason early, in St. John's Lodge, Newport, R. I., in 1799. William Eaton was raised in North Star Lodge, Manchester, Vermont, in 1792.

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BASKETT BIBLE, THE

What Bible did the Masons use before 1717? Prior to 1611 it is almost certain that the majority of them used the famous Geneva Bible, published in 1560. It was the first issue of the Book to cut the text into chapters and numbered verses ; its cost was low ; it was the Bible of the Reformation. Because in the Book of Genesis it printed the line "made themselves breeches" instead of "made themselves aprons" it was everywhere popularly called The Breeches Bible. The Authorized, or King James, Version was first printed in 1611, in Black Letter, large folio, with 1400 pages. Because of a typographical error Ruth, III, verse 15, was printed with a "he " instead of a "she," and for that reason it was everywhere called The "He" Bible. The title page was a copper plate, sumptuously designed, semi-architectural in conception, with a symbolic scene representing the Scheme of Redemption across the top; Moses and the High Priest in panels at either side of the mid-page ; and in the lower corner two figures representing the writers of the Old and the New Testament, with a symbolic picture of the phoenix between them. At the extreme top were the Hebrew Letters JHWH; immediately beneath it a dove.

Copies of the now very rare first edition, if in good condition, sell for 53,000 to 55,000. In the Second Issue this Version contained another famous misprint, Matthew XXVI, 36, where "Jesus" is printed aa "Judas."

(Printers sometimes made these typographical errors out of malice. The "Wicked Bible" is the most notorious example ; in it the "not" was purposely omitted from certain of the Ten Commandments, for which Robert Barker and Martin Lucas, the King's Printers, were haled into Star Chamber, were fined L300 by Archbishop Laud, and the edition of 1000 copies confiscated.) For a century the Authorized Bible was no doubt used by Masons as it was by everybody else, almost to the exclusion of any other version.

In 1717, the year in which the first Grand Lodge was constituted, John Baskett, an Oxford printer, published an edition of his own, which came to be named after him, although it was dubbed The Vinegar Bible because in Luke XX the word "vineyard" was misprinted "vinegar." The title page, and for the first time in any Bible, consisted of a prospect of buildings. For this reason, and also perhaps because it had been published in 1717, or for both, it became popular among Masons, in America and Australia as well aa in England; more often than any other it is mentioned in the Inventories which were incorporated in old Lodge Minutes.

NOTE. The Baskett should not be confused with the Baskerville Bible. In 1750 John Baskerville became a designer of type, a rival to the famous Caslon whose type faces are standard today. In 1758 Baskerville was elected printer to Cambridge University. In 1763 he produced his edition of the Bible, called after his name, and at a cost of some 510,000. It was not appreciated at the time, and did not sell well, but has since become one of the classics of type design. Baskerville died in 1775. Any Lodge possessing a copy of his Edition of 1763 may treasure it as highly as a Baskett first edition even though the latter is older by 46 years.

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BAYLEY, HAROLD

American Masons have a fondness for Harold Bayley's two books which English Masons might find it difficult to explain; at least so it would be guessed from comparing the circulation of them here with their circulation there. Perhaps it is because he has let a fresh, new light into Masonic symbols, and done so with no pseudo-occultistic obscurantism (a thing for which American Masons have no stomach, even if it is published in A. Q. C.) perhaps it is because with short, bold brush strokes he makes intelligible to us Americans what doubtless already is familiar to Europeans.

He writes about the Albigensians and the Huguenots, who carried on a sort of Protestant underground movement for many years, in regions where any deviation from strict Roman

Catholic orthodoxy was examined by the Inquisition and punishable by burning. These men were, many of them, makers of paper, which they produced in little water-driven mills, in far-off places among the hills. They had modes of recognition, passwords, tokens, secret words, etc., by which they sent messages here and there. After they discovered how to lay in watermarks in the sheets of paper they sent out to the cities they turned the marks into symbols, which would "be understanded" by their friends and sympathizers and would thus help to keep certain ideas alive. I t is about these fraternities, or half-fraternities, their secrets and their symbols, that Mr. Bayley writes in A New Light on the Renaissance; J. M. Dent & Co., London; and The Lost Language of symbolism; J. B. Lippincott; New York; 1913. The latter has many references to Freemasonry in chapters on Searching for the Lost, Theological Ladder, King Solomon and Pillars, All-Seeing Eye, Tree of Life, Clasped Hands, etc. (It can be remembered in connection with these books that Dr. J. T. Desaguliers, architect of the first Grand Lodge, was a Huguenot refugee.) Brother Frederick Foster's essay on "The Due Guard" which he contributed to The Treasury of Masonic Thought (compiled by George M. Martin and John W. Callaghan; David Winter & Son; Dundee; 1924), was based on Bayley's works.

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BEEHIVE, THE

In our Twentieth Century America, the word "industry" denotes manufacturing and factories, classified as heavy industry and light industry ; and connotes machines and factory workers. When the Beehive is said to be an emblem of industry the word is not used in that sense, indeed, is used with an almost opposite meaning-for it is used in the sense of centuries ago, which was the true sense.

Industry was the employment of a very large number of men, tens of thousands in many instances, on one undertaking at one place and at the same time, and they might or might not use machinery. It was the method by which in the ages before heavy machinery vast building enterprises were accomplished, some of which have so long mystified modern men, the building of the pyramids, of the ancient Egyptian canals, of the hanging gardens of Babylon, of the Ziggurats, of vast Hindu temples, of the Chinese Great Wall and Grand canal of the Mayas' City of Chichen-Itza, etc. the same method by which in World War II the Burma and Ledo roads were constructed as well as great airfields in the remote hills of China; and the method by which from Caesar's time until modern times the Dutch have built their hundreds of miles of dykes. The Beehive is the perfect emblem, or typical instance of the power of industry, because what no one bee'or succession of separate bees could accomplish is easy where hundreds of them work together at one task at one time.

The Medieval Freemasons did not study and think about ¨he same subjects that architects and builders now except in fundamentals, did not secure the elements of a building ready-made from factories, had no steam or electric or magnetic tools to use; chemistry and physics were forbidden sciences, and could be studied by the initiate only in secret or under a heavy camouflage of symbolism. They had two great subjects: materials and men. A modern architect knows far more about materials than the Medieval builder because he has universities, literature, laboratories, and factories to draw on ; but he knows far less about men, indeed, he knows almost nothing about men.

Where a modern builder looks to machines as the means to accomplish his results, the Medieval builder who had no power-driven machines had to look to men. For this reason the Medieval builder knew far more about work than his modern counterpart because work is nothing other than a man making use of himself as a means to get something made or produced or accomplished. Where a modern foreman thinks of himself as a supervisor of a building full of machines the Medieval foreman thought of himself as a Master of workmen. By the same token a workman had to know himself, instead of a machine, because he was his own machine. Skill is the expert use of one's self.

It was for such reasons that Medieval Freemasons thought much about and had a wide knowledge of the forms of work. There are some fifty-two of these.

Industry itself is one of them, the most massive and most dramatic, but not the most important. Where a man makes everything by himself from the raw materials to the finished product, is another. Where a number of men work in a line at the same bench and where the first does one thing to the "job, " the second does another, and so on until the "job" is completed by the last man, so that it is the job and not the men who move, is another form of work. Where one man completes one thing, another, perhaps in another place, completes another, and so on, and where finally a man combines a number of completed things to make one thing, is another form of work; etc., etc.

The general organization of a Lodge is based on the principle of forms of work; so are the stations and places of officers. Though as an emblem of the form of work called industry the Beehive symbolizes only one in Particular it at the same time represents the system of forms of work, is, as it were, an ensemble of them; and from it a sufficiently well-informed thinker could think out the system of Masonic Philosophy. In our Craft the whole of fraternalism is nothing other than the fellowship required by the forms of work, because the majority of them require men to work together in association, in stations and places, and therefore in co-operation.

It is strange that in its present-day stage of development the so-called science of economics should concern itself solely with such subjects as wages, machines, money, transportation because these are but incidentals and accidentals. Work is the topic proper to economics ; and the forms of work are its proper subject-matter. Any scholar or thinker who chances to be a Mason could find in his own Fraternity a starting point for a new economics, as fresh and revolutionary and revealing as was the work of Copernieus in astronomy, of Newton in physics, of Darwin in biology. A beehive itself is a trifle, and scarcely worth ten minutes of thought; what it stands for is one of the largest and most important subjects in the world, and up until now one of the least understood.

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BEGEMANN, GEORG E. W.

Georg Emil Wilhelm Begemann was born in 1843; died in 1914 in Berlin, where he had lived since 1895. After having been made a Mason in Rostock, Mecklenburg, he was instantly attracted to the study of the Old Charges.

From 1888 until his removal to Berlin he was Provincial Grand Master, the Grand National Lodge of Berlin. From 1887 until his death he was a member of the Correspondence Circle of Quatuor Coronati Lodge of Research, No. 2076, contributed much to Ars Quatuor Coroiatoruni, and was among the most learned of specialists in Masonic archeology and the study of the text of the Old Charges.

He published Vorgeschichte und Aufänge der Freimaurerei in Ireland, in 1911; a book of similar title on Scotland, in 1914; his principal work was Aufänge der Freimaurerei in England; Vol. I, in 1909 ; Vol. II, in 1910. This latter work was to have been translated and published by Quatuor Coronati Lodge, with Bro. Lionel Vibert, Secretary, as translator-in-chief, but was stopped by the latter's death; it is on the market in the United States in German.

German Freemasonry was begun under the patronage of the nobility and members of the upper brackets of the aristocracy, and had its source in French Masonry ; and therefore departed in the main from many Ancient Landmarks, so that oftentimes the Craft Degrees were under jurisdiction of High Grades; High Grades and Rites proliferated; Rites not Masonic in any sense were suffered to attach themselves to Freemasonry; and racial and religious discriminations were allowed. Begemann was one of the greatest in a line of German Masonic scholars whose work was aimed at restoring the German Craft to the original design. (See

articles by and about Begemann in A,Q,C., especially the paper by Douglas Knoop and G. P. Jones in 1941.)

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BENT, GOVERNOR CHARLES

Charles Bent was born at Charlestown, Va., in 1797, studied medicine, graduated from West Point. After resigning from the army he entered business in St. Louis. In 1828 he and his brother William went west, erected a fort (or stockaded headquarters) near what is now Las Animas which in time was to become famous from one end of the Santa Fe trail to the other as Bent's Fort. After he had formed a partnership with Col. Ceran St. Vrain (also a Mason) the firm of Bent & St. Vrain became nationally known as second in size and influence only to Bro. John Jacob Astor and the American Fur Co. at a time when beaver skins were used as money in the whole of the West. He married Maria of the famous Spanish family of Jaramillo, whose sister Josefa afterwards married General Kit Carson.

After New Mexico was formed into a Territory of the United States, Bent was appointed the first Governor, but in 1847 was assassinated in his home at Taos by a mob of Indians and Mexicans. This was part of a plot to drive Americans out of the Territory which had been schemed in Mexico City and was locally instigated by a corrupt and criminal priest at Taos named Fra Martinez. Bent was (along with the famous Senator Benton) a founding member of Missouri Lodge, No. 1, St. Louis, in 1821. A Lodge formed at Taos by the Grand Lodge of Missouri in 1860 and named Bent Lodge, No. 204, is now No. 42 on the rolls of the Grand Lodge of New Mexico. (See House Executive Document, No. 60, Thirtieth Congress, entitled "Occupation of Mexican Territory," and article by Bro. F. T. Cheetham in The Builder; 1923, p. 358. Gould's History of Freemasonry; VI; Seribner's; New York; page 36.)

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BLACK MONKS AND BUILDERS

In the center of the little Italian mountainous country where Virgil once lived and Horace had his farm, and near where in other times Aquino was built, home of Juvenile and of Thomas (St. Thomas Aquinas), there stood in early Roman times a temple of Apollo and Venus. St. Benedict (480 - 543) founded on the site of it the first monastery in Europe, a small house which he called San Germano, and later Mt. Cassino, which, after having been more than once rebuilt, was in World War II bombed into rubble by Allied planes after the Germans had turned it into a fortress. This early monastery, which Benedict, a man of hard sense, founded in 529, he turned into a Monastic Order, called the Benedictines or Black Monks (from color of their habit), the first Monastic Order founded on the Continent; other Orders, some of them its daughters, were to follow it, the Carthusians, the Clusiacs, the Franciscans (half monastic), but none was ever to rival it in strength and stability.

After they had become established in centers as far away as England, and had become possessed of property, the Benedictines had many Abbeys built, and other Monastic structures. A number of these are famous buildings; a few were masterpieces of Gothic.

A legend grew up long afterwards that the Benedictines had themselves been Europe's first architects, and a few Masons even began to believe that it was they who had fathered Medieval Masonry, among the latter being Bro. Ossian Lang, who gave the theory as much support as he could find (in his treatises on Eleventh Century School for Builders, and his Black Monks).

Benedict's rule was founded on work. Each member was assigned a form of work, and was expected to give his daily time to itm, and each one was required to read at least one book a year. But there is no evidence anywhere to prove that they were ever architects or even plain builders; even the work rule fell in abeyance after the early honeymoon period. In his massive

Art and. the Reformation, G. G. Coulton sweeps together every scrap of written records into a chapter, and shows that the monks were not architects, and that they hired laymen to come in from the outside to cultivate their fields and gardens, and even to work in the kitchens ; and not many of them ever managed to read his one book a year, or learned to read. If they ever had any connection with Freemasonry it has escaped detection; one set of Fabric Rolls, probably belonging to York, shows that the Freemasons there expressly stipulated that no monks from the nearby Benedictine houses were to work with them. (There are abundant bibliographics in the Cambridge Medieval History. See also Medieval Italy, by H. B. Cotterill, London, George C. Harrap, 1915, and Renaissance of the Twelfth. Century, by F. L. Haskins.)

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BLAVATSKY, H. P.

Subsequently to the publication of the brief article on page 138 Bro. Joseph H. Fussell, secretary of the Theosophieal Society at Point Loma, Calif., contributed to The New Age of January, 1915, page 29, an article which clears up once and for all any questions as to claims made for the founder of the Theosophical Society of having been a Mason. She received from John Yarker, unsolicited, a certificate making her a member of the so-called Ancient and Primitive Rite of Masonry (not connected with Free and Accepted Masonry) but, as she clearly stated, made no claim to any membership in any regular Lodge. The "Masonry of the Orient," to which she referred in a published letter, and which appears to refer to some form of self-styled Freemasonry indigenous to India, is one of many questions for Craft historians to clear up. The wide-ranging and indefatigable Yarker is another subject in the same category ; for while he was a regular and loyal Mason, a contributor to Ars Quatuor Coronatorum, and guilty of no clandestinism, his writings have left a trail of confusion behind them because of his penchant for identifying Freemasonry with any form of occultism, symbolism, or esotericism which resembled it. The Theosophical movement has never in any of its sects or branches been recognized by or identified with any regular Masonic Body.

*

BLIND MASONS

Chaplain Couden of the House of Representatives of the United States for a long period of years was blind, and yet was a Mason.

W. W. Drake, Kileen, Texas, became blind during his Mastership; he was reelected for a seeond term.

Charles F. Forshaw, Doncaster, England, who died in 1800, was for a number of years widely known as a Masonic musician. In his Notes on the Ceremony of Installation, page 52, Henry Sadler gives a sketch of the most famous of blind Masons, George Aarons, Master of Joppa Lodge, No. 1827, and of Lodge of Israel. He was a ritualist taught by Peter Gilkes, and for nearly twenty years was Lecture Master in the leading Lodges of Instruction. More remarkable still is Lux in Tenebris Lodge, on Shaftsbury Avenue, London, which is a Lodge for blind Masons. The Craft in England has always acted on the principle that when the Craft was transformed from Operative to Speculative the Physical Qualifications were transformed with it.

*

BAPTISM, MASONIC

The term Masonic Baptism has been applied in the United States by some authorities to that ceremony which is used in certain of the advanced Degrees, and which, more properly, should be called Lustration. It has been objected that the use of the term is calculated to give

needless offence to scrupulous persons who might suppose it to be an imitation of a Christian sacrament. But, in fact, the Masonic baptism has no allusion whatsoever, either in form or design, to the sacrament of the Church. It is simply a lustration or purification by water, a ceremony which was common to all the ancient initiations (see Lustration).

*

BARBATI FRATRES

Bearded Brothers---at an earlier date known as the Conversi---craftsmen known among the Conventual Builders, admitted to the Abbey Corbey in the year 851, whose social grade was more elevated than the ordinary workmen, and were freeborn. The Conversi were Filicales or associates in the Abbeys, used a monastic kind of dress, could leave their profession whenever they chose and could return to civil life. Converts who abstained from secular pursuits as sinful and professed conversion to the higher life of the Abbeys, could stay without becoming monks. Scholae or gilds of such Operatives lodged within the convents.

We are told by Brother George F. Fort in his Criticat Inquiry Concerning the Mediaeval Conventual Builders, 1884, that the scholae of dextrous Barbati Fratres incurred the anger of their coreligionists, by their haughty deportment, sumptuous garb, liberty of movement, and refusal to have their long, flowing beards shaven-hence their name---thus tending to the more fascinating attractions of civil life as time carried them forward through the centuries to the middle of the thirteenth, when William Abbott, of Premontré, attempted to enforce the rule of shaving the beard. "These worthy ancestors of our modern Craft deliberately refused," and they said, "if the execution of this order were pressed against them, 'they would fire every cloister and cathedral in the country." The decretal or edict was withdrawn.

*

BARD

A title of great dignity and importance among the ancient Britons, which was conferred only upon men of distinguished rank in society, and who filled a sacred office. It was the third or lowest of the three Degrees into which Druidism was divided (see Druidical Mysteries). There is an officer of the Grand Lodge of Scotland called the Grand Bard.

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BAREFEET

See Discalceation

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BARNEY, COMMODORE JOSHUA

Distinguished American naval officer. Prominent for services rendered his country in the Wars of 1776 and 1812; wounded in land attack at Bladensberg.

Said to have attended, about 1779, the Lodge of Nine Sisters at Paris, but his name does not appear in records of that Lodge published by Louis Amiable.

His name appears on the roster of Lodge No. 3, Philadelphia, May 1, 1777 (see New Age, May, 1925). Born 1759, at Baltimore, Maryland, Brother Barney died 1818, at Pittsburgh, Pennsylvania.

*

BARNEY, JOHN

Masonic ritualist, born at Canaan, Connecticut, October, 1780. Made a Freemason in Friendship Lodge No. 20, at Charlotte, Vermont, in 1810. He was deeply interested in all that pertained to the work and purposes of the Institution, and in August, 1817, he went to Boston for the express purpose of receiving instruction directly from Thomas Smith Webb, which he succeeded in doing, with the assistance of Benjamin Gleason, then Grand Lecturer of Massachusetts.

He attended the Grand Lodge of Vermont on October 6, 1817, and was registered as a visiting Brother. At this meeting a request was presented on behalf of Brother Barney for the approbation of this Grand Lodge, as a Lecturing Master. A committee was appointed to investigate the certificates and documents respecting Barney's qualifications and the report was as follows:
That they had examined Brother Barney on the first Degrees of Masonry, and find him to be well acquainted with the Lectures, according to the most approved method of work in the United States, and believe that he may be advantageously employed by the Lodges and Brethren who may wish for his services; but as many of the Lodges in this State are already well acquainted with the several Masonic Lectures, we do not believe it would be consistent to appoint a Grand Lecturer to go through the State, as the several Lodges have to pay the District Deputy Grand Masters for their attendance. We therefore propose to the Grand Lodge that they give Brother Barney letters of recommendation to all Lodges and Brethren wherever he may wish to travel, as an unfortunate brother deprived of his health, and unable to procure a living by the common avocations of life, but who is well qualified to give useful Masonic information to any who wish for his services.
A. Robbins, For committee.

His first work after being authorized by his Grand Lodge was in Dorchester Lodge, at Vergennes, Vermont. He was employed by twelve members to , instruct them in the work and lectures. He continued lecturing in that State for several years. Brother Barney moved West in 1826, settling at Harpersfield, Ashtabula County, Ohio. In 1832 he assisted in establishing a Royal Arch Chapter in Cleveland, Ohio. He moved to Worthington, Ohio, in 1834, and became a member of New England Lodge No. 4 in that city.

Elected Grand Lecturer of the Grand Lodge of Ohio in January, 1836, Which office he held until 1843. In 1841 the Grand Master said of him: "The duties of Grand Lecturer of the Grand Lodge of Ohio, for the last two years especially, have been laborious and almost incessant. It were unnecessary for me to state to you a fact, which you are all so well apprised of, that his untiring and able exertions have essentially conduced to the prosperity which is now so apparent among our Lodges.

The labors of that officer are, however, now becoming burdensome, and the calls for his services will be more frequent as the wants of the fraternity increase." Brother Barney was a delegate to the Baltimore Convention in 1843. At the meeting of his Grand Lodge in that year the question of recognition of the Grand Lodge of Michigan was considered and he was appointed one of the committee to whom the matter was referred, but at his request was excused from such service, and this is the last record we have of him in connection with the Grand Lodge of Ohio. About this time he settled in Chicago, Illinois, becoming a member of Apollo Lodge No. 32 in that city.

He was appointed Grand Lecturer of the Grand Lodge of Illinois in October, 1845, holding the office for one year. Part of the years 1844 and 1845 were spent lecturing in Michigan, and his labors during these two years gave to that State the system which has been the authorized work for many years. Undoubtedly several states owe much to this worthy Brother for their close connection with the ceremonial work of Thomas Smith Webb. Brother Barney died on June 22, 1847, at Peoria, Illinois (see Freemasonry in Michigan, J. S. Conover, 1896, page 249; the Barney work is discussed in American Tyler, volume iii, No. 6, page 5, and No. 17, page 2, and vo1ume v, No 18, page 4, and No. 28, page10)

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BARRUEL, ABBE

Augustin Barruel, generally known as the Abbé Barruel, who was born, October 2, 1741, at Villeneuve de Berg in France, and who died October 5, 1820, was an implacable enemy of Freemasonry. He was a prolific writer, but owes his reputation principally to the work entitled Mémoires pour servir à l'Histoire du Jacobinisme, or Recollections to serve for a History of Jacobinism, in four volumes, octavo, published in London in 1797. In this work he charges the Freemasons with revolutionary principles in politics and with infidelity in religion. He seeks to trace the origin of the Institution first to those ancient heretics, the Manicheans, and through them to the Templars, against whom he revives the old accusations of Philip the Fair and Clement V. His theory of the Templar origin of Freemasonry is thus expressed (11, 382):

"Your whole school and all your Lodges are derived from the Templars. After the extinction of their Order, a certain number of guilty knights, having escaped the prosecution, united for the preservation of their horrid mysteries. To their impious code they added the vow of vengeance against the kings and priests who destroyed their Order, and against all religion which anathematized their dogmas.

They made adepts, who should transmit from generation to generation the same mysteries of iniquity, the same oaths, and the same hatred of the God of the Christians, and of kings, and of priests. These mysteries have descended to you, and you continue to perpetuate their impiety, their vows, and their oaths. Such is your origin. The lapse of time and the change of manners have varied a part of your symbols and your frightful systems; but the essence of them remains, the vows, the oaths, the hatred, and the conspiracies are the same."

It is not astonishing that Lawrie (History of Freemasonry, page 50) should have said of the writer of such statements, that:

"That charity and forbearance which distinguish the Christian character are never exemplified in the work of Barruel, and the hypocrisy of his pretensions is often betrayed by the fury of his zeal. The tattered veil behind which he attempts to cloak his inclinations often discloses to the reader the motives of the man and the wishes of his party."

Although the attractions of his style and the boldness of his declamation gave Barruel at one time a prominent place among anti-masonic writers, his work is now seldom read and never cited in Masonic controversies, for the progress of truth has assigned their just value to its extravagant assertions.

*

BARTOLOZZI, FRANCESCO

A famous engraver who lived for some time in London and engraved the frontispiece of the 1784 edition of the Book of Constitutions. He was initiated in the Lodge of the Nine Muses in London on February 13, 1777.

Born at Florence in Italy, he studied in Venice, and then at Rome and Mi1an, practiced his art most successfully, settling at London in 1764.After forty years in Eng1and he went to Portugal and died in Lisbon. Brother Hawkins gives the year of his birth as 1728, and that of his death as 1813. Others give the dates as from 1725 to 1830, and 1813 to 1815.

But all authorities agree in their high estimate of his ability.

*

BARTON, CLARA

American philanthropist. Born at Oxford, Massachusetts, December 25, 1821; died at Glen Echo, Maryland, April 12, 1912. During Civil War distributed large quantities of supplies for the relief of wounded soldiers and later organized at Washington a Bureau of Records to aid in the search of missing men. She identified and marked the graves of more than twelve thousand soldiers at Andersonville, Georgia. She took part in the International Committee of the Red Cross in Franco-Prussian War, and was first president of the American Red Cross until 1904. She was the author of the American Amendment providing that the Red Cross shall distribute relief not only in war but in times of other calamities.

She later incorporated and became president of the National First Aid of America for rendering first aid to the injured. There is a reference to her in Masonic Tidings, Milwaukee, December 1927, page 19, entitled Son of founder of Eastern Star tells of beginnings of Order, in the course of which he says: "Yes, it is true that my father gave the beloved Clara Barton the degree.
He was making a tour of Massachusetts, lecturing. When he reached Oxford he found a message from Clara Barton, expressing a desire to receive the degree. In the parlor of her home, father communicated to her the Order of the Eastern Star. From this Clara Barton created the great American Red Cross, and cheerfully gave her services to the heroes of the Civil War."

There is also another reference in the New Age (March, 1924, page 178), where Clara Barton is said to have observed when becoming a member of the Order of the Eastern Star, "My father was a Mason; to him it was a religion, and for the love and honor I bear him, I am glad to be connected with anything like this," However, Mrs. Minnie E. Keyes, Grand secretary, Order of the Eastern Star, letter of May 2g, 1928, informs us that "The Chapter in Oxford, Massachusetts, was named for her and With her permission in 1898, but she herself did not join until June, 1906.

The Secretary tells me the Minutes of the meeting of June 29, 1906, show. After a short intermission this Chapter received the great honor of being allowed to confer the degrees of this Order upon our illustrious namesake, Miss Clara Barton. It was an occasion long to be remembered as with feelings of pride and pleasure we witnessed the work so impressively and gracefully rendered and received.

It was with quite reverential feeling that at its close we were privileged to take her by the hand as our sister.

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BASILICA

Literally and originally a royal palace. A Roman pagan basilica was a rectangular hall whose length was two or three times its breadth, divided by two or more lines of columns, bearing entablatures, into a broad central nave and side aisles.

It was generally roofed with wood, sometimes vaulted. At one end was the entrance. From the center of the opposite end opened a semicircular recess as broad as the nave, called in Latin the Tribuna and in Greek the Apsis. The uses of the basilica were variotts and of a public character, courts of justice being held in them. Only a few ruins remain.

The significance of the basilica to Freemasons is that it was the form adopted for early Christian churches, and for its influence on the building gilds.

For the beginning of Christian architecture, which is practically the beginning of Operative Freemasonry, we must seek very near the beginning of the Christian religion. For three centuries the only places in pagan Rome where Christians could meet with safety were in the

catacombs, long underground galleries. When Constantine adopted Christianity in 324, the Christians were no longer forced to worship in the catacombs. They were permitted to worship in the basilica and chose days for special worship of the Saints on or near days of pagan celebrations or feast days, so as not to attract the attention or draw the contempt of the Romans not Christians.

Examples of this have come down to us, as, Christmas, St. John the Baptist's Day, St. John the Evangelist's Day, etc.

The Christian basilicas spread over the Roman Empire, but in Rome applied specially to the seven principal churches founded' by Constantine, and it was their plan that gave Christian churches this name. The first builders were the Roman Artificers, and after the fall of the Western Empire, we find a decadent branch at Como that developed into the Comacine Masters, who evolved, aided by Byzantine workmen and influence Lombardian architecture (see Como).

*

BASKET

The basket or fan was among the Egyptians a symbol of the purification of souls. The idea seems to have been adopted by other nations, and hence, "initiations in the Ancient Mysteries," says Rolle (Culte de Bacchus,1, 30), "being the commencement of a better life and the perfection of it, could not take place till the soul was purified.

The fan had been accepted as the symbol of that purification because the mysteries purged the soul of sin, as the fan cleanses the grain." John the Baptist conveys the same idea of purification when he says of the Messiah, "His fan is in his hand, and he will thoroughly purge his floor" (Matthew iii, 12; Luke iii, 17).

The sacred basket in the Ancient Mysteries was called the xikvov, and the one who carried it was termed the xwv or basket-bearer. Indeed, the sacred basket, containing the first fruits and offerings, was as essential in all solemn processions of the mysteries of Bacchus and other divinities as the Bible is in the Masonic procession. As lustration was the symbol of purification by water, so the mystical fan or winnowing-basket was, according to Sainte Croix (Mystéres du Paganisme, tome ii, page 81), the symbol in the Bacchic rites of a purification by air.

*

BASLE, CONGRESS OF

A Masonic Congress was held September 24, 1848, at Basle, in Switzerland, consisting of one hundred and six members, representing eleven Lodges under the patronage of the Swiss Grand Lodge Alpina. The Congress was principally engaged upon the discussion of the question,
"What can and what ought Freemasonry to contribute towards the welfare of mankind locally, nationally, and internationally?" The conclusion to which the Congress appeared to arrive upon this question was briefly this:

"Locally, Freemasonry ought to strive to make every Brother a good citizen, a good father, and a good neighbor; whilst it ought to teach him to perform every duty of life faithfully. Nationally, a Freemason ought to strive to promote and to maintain the welfare and the honor of his native land, to love and to honor it himself, and, if necessary, to place his life and fortune at its disposal; Internationally, a Freemason is bound to go still further:

he must consider himself as a member of that one great family,-the whole human race,-who are all children of one and the same Father, and that it is in this sense, and with this spirit,

that the Freemason ought to work if he would appear worthily before the throne of Eternal Truth and Justice."

The Congress of Basle appears to have accomplished no practical result.

*

BASTARD

The question of the ineligibility of bastards to be made Freemasons was first brought to the attention of the Craft by Brother Chalmers I.

Paton, who, in several articles in The London Freemason, in 1869, contended that they were excluded from initiation by the Ancient Regulations.

Subsequently, in his compilation entitled Freemasonry and its Jurisprudence, published in 1872, he cites several of the 0ld Constitutions as explicitly declaring that the men made Freemasons shall be "no bastards." This is a most unwarrantable interpolation not to be justified in any writer on jurisprudence; for on a careful examination of all the old manuscript copies which have been published, no such words are to be found in any one of them.

As an instance of this literary disingenuousness, to use no harsher term, we quote the following from his work (page 60). 'The charge in this second edition [of Anderson's Constitutions is in the following unmistakable words: 'The men made Masons must be freeborn, no bastard (or no bondmen), of mature age and of good report, hale and wund, not deformed or dismembered at the time of their making.'

Now, with a copy of this second edition lying open before him, Brother Mackey found the passage thus printed: "The men made Masons must be freeborn (or no bondmen), of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making." The words "no bastard" are Patos's interpolation.

Again, Patos quotes from Preston the Ancient . Charges at makings, in these words: "That he that be made be able in all degrees; that is, freeborn, of a good kindred, true, and no bondsman or bastard, and that he have his right limbs as a man ought to have."

But on referring to Preston (edition of 1775, and all subsequent editions) we find the passage to be correctly thus: "That he that be made be able in all degrees; that is, freeborn, of a good kindred, true, and no bondsman, and that he have his limbs as a man ought to have." Positive law authorities should not be thus cited, not merely carelessly, but with designed inaccuracy to support a theory.

But although there is no regulation in the Old Constitutions which explicitly prohibits the initiation of bastards, it may be implied from their language that such prohibition did exist. Thus, in all the old manuscripts, we find such expressions as these : he that shall be made a Freemason "must be freeborn and of good kindred" Sloane Manuscript (No. 3323), or "come of good kindred" Edinburgh Kilwinning Manuscript, or, as the Roberts Print more definitely has it"of honest parentage."

It is not, we therefore think, to be doubted that formerly bastards were considered as ineligible for initiation, on the same principle that they were, as a degraded class, excluded from the priesthood in the Jewish and the primitive Christian church. But the more liberal spirit of modem times has long since made the law obsolete, because it is contrary to the principles of justice to punish a misfortune as if it was a crime.

The reader should note in addition to what Brother Mackey has said in the above article that the Illustrations of freemasonry, by William Preston, edition of 1812 (page 82), reprints a

series of charges said to be contained in a manuscript in the possession of the Lodge of Antiquity at London, and to have been written in the reign of James the Second- The third charge says in part:

"And no master nor fellow shall take no apprentice for less than seven years. And that the apprentice be free-born, and of limbs whole as a man ought to be, and no bastard. And that no master nor fellow take no allowance to be made Mason without the assent of his fellows, at the least six or seven."

The fourth charge now goes on to say:

"That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that he have his right —limbs as a man ought to have." These charges may well be studied in connection with what Brothers Paton and Mackey have discussed in the foregoing.

*

BATCHELOR, JAMES CUNNINGHAM

Born of English parents in Quebec, Canada, July 10, 1818. His parents removed during his infancy to New York. Then he received a high school education in Saint Louis, studied medicine in New Orleans, and especially distinguished himself during the yellow fever epidemic there. He received his First Degree in Freemasonry at Montgomery, Alabama, on April 11, 1846, the Honorary Thirty-third in 1857, Ancient and Accepted Scottish Rite, and became an Active in 1859. For twenty-four years he was Secretary of the Grand Lodge of Louisiana. He succeeded General Albert Pike, who died April 2, 1891, as Grand Commander, the Southern Jurisdiction, Ancient and Accepted Scottish Rite. Brother Batchelor died on July 28, 1893.

*

BATON

The truncheon or staff of a Grand Marshal, and always carried by him in processions as the ensign of his office. It is a wooden rod about eighteen inches long. In the military usage of England, the baton of the Earl Marshal was originally of wood, but in the reign of Richard II it was made of gold, and delivered to him at his creation, a custom which has been continued. In the patent or commission granted by that monarch to the Duke of Surrey the baton is minutely described as baculum aureum circa utramque finem de nigro annulatum, meaning a golden wand, having black rings around each end- a description that wil1 very well serve for a Masonic baton.

*

BATS, PARLIAMENT OF

The Parliament which assembled in England in the year 1426, during the minority of Henry VI, to settle the disputes between the Duke of Gloucester, the Regent, and the Bishop of Winchester, tbe guardian of the young king's person, and which was so called because the members, being forbidden by the Duke of Gloucester to wear swords, armed themselves with clubs or bats.

It has been stated by Preston (Illustrations of Masonry, edition of 1812, page 165), that it was in this Parliament that the Act forbidding Freemasons to meet in Chapters or Congregations was passed; but this is erroneous, for that act was passed in 1425 by the Parliament at

Westminster, while the Parliament of Bats met at Leicester in 1426 (see Laborers, Statutes of).

*

BATTERY

A given number of blows by the gavels of the officers, or by the hands of the Brethren, as a mark of approbation, admiration, or reverence, and at times accompanied by the acclamation.
*

BAVARIA

Freemasonry was introduced into Bavaria, from France, in 1737. However, the Handbuch of Schletter and Zille declares that 1777 was the beginning of Freemasonry in Bavaria proper. The meetings of the Lodges were suspended in 1784 by the reigning duke Charles Theodore, and the act of suspension was renewed in 1799 and 1804 by Maximilian Joseph, the King of Bavaria.

The Order was subsequently revived in 1812 and in 1817. The Grand Lodge of Bayreuth was constituted in 1811 under the appellation of the Grossloge zur Sonne. In 1868 a Masonic conference took place of the Lodges under its jurisdiction, and a constitution was adopted, which guarantees to every confederated Lodge perfect freedom of ritual and government, provided the Grand Lodge finds these to be Masonic.

*

BAY-TREE

An evergreen plant, and a symbol in Freemasonry of the immortal nature of Truth. By the bay-tree thus referred to in the old instructions of the Knight of the Red Cross, is meant the laurel, which, as an evergreen, was among the ancients a symbol of immortality. It is, therefore, properly compared with Truth, which Josephus makes Zerubbabel say is "immortal and eternal. "

*

BAZOT, ETIENNE FRANÇOIS

A French Masonic writer, born at Nievre, March 31, 1782. He published at Paris a Vocabulaire des Francs-Maçons in 1810. This Freemasons' Dictionary was translated into Italian. In 1811 he published a Manuel du Franc-maçon, or Freemason's Manual, one of the most judicious works of the kind published in France.

He was also the author of Morale de la Franc-maçonnerie, or Masonic Ethics, and the Tuileur Expert des 33 degrés, or Tiling for Thirty-three Degrees, which is a complement to his Manuel. Bazot was distinguished for other literary writings on subjects of general literature, such as two volumes of Tales and Poems, A Eulogy on the Abbé de l'Epée, and as the editor of the Biographic Nouvelle des Contemporaries, in twenty volumes.

*

B. D. S. P. H. G. F.

In the French instructions of the Knights of the East and West, these letters are the initials of Beauté, Divinité, Sagesse, Puissance, Honneur, Gloire, Force, which correspond to the letters

of the English monitors B. D. W.P.H.G.S., which are the initials of equivalent words, Beauty, Divinity, Wisdom, Power, Honor, Glory, Strength.

*

BEADLE

An officer in a Council of Knights of the Holy Sepulcher, corresponding to the Junior Deacon of a Symbolic Lodge. The Beadle is one, say, Junius, who proclaims and executes the will of superior powers. The word is similar to the old French bedel, the Latin bedellus, and is perhaps a corrupted form of the Anglo-Saxon bydel, all of which have the meaning of messenger.

*

BEATON, MRS

One of those fortunate female, who are said to have obtained possession of the Freemasons' secrets. The following account of her is given in A General History of the County of Norfolk, published in 1829 (see volume ii, page 1304):

"Died in St. John's, Maddermarket, Norwich, July, 1802, aged 85, Mrs. Beaton, a native of Wales. She was commonly called the Freemason, from the circumstance of her having contrived to conceal herself one evening, in the wainscoting of a Lodge-room where she learned the secret-at the knowledge of which thousands of her sex have in vain attempted to arrive. She was, in many respects, a very singular character, of which one proof adduced is that the secret of the Freemasons died with her."

There is no official confirmation of this story.

*

BEAUCENIFER

From Beauseant, and fero meaning to carry. The officer among the old Knight Templar whose duty it was to carry the Beausean in battle. The office is still retained in some of the high Degrees which are founded on Templarism.

*

BEAUCHAINE

The Chevalier Beauchaine was one of the most fanatical of the irremovable Masters of the Ancient Grand Lodge of France. He has established his Lodge at the Golden Sun, an inn in the Rue St. Victor, Paris, where he slept, and for six francs conferred all the Degrees of Freemasonry. On August 17, 1747, he organized the Order of Fendeurs or Woodcutters, at Paris.

*

BEAUSEANT

The vexillum belli, or war-banner of the ancient Templars, which is also used by the modem Masonic Order. The upper half of the banner was black, and the lower half white: black, to typify terror to foes, and white, fairness to friends. It bore the pious inscription, Non nobis,

Domine, non nobis sed nomini tuo da gloriam. This is the beginning of the first verse of Psalm cxv, "Not unto us, O Lord, not unto us, but unto Thy name give glory."

The Beauseant is frequently, says Barrington in his Introduction to Heraldry (page 121), introduced among the decorations in the Temple Church, and on one of the paintings on the wall, Henry I is represented with this banner in his hand.

As to the derivation of the word, there is some doubt among writers. Bauseant or bausant was, in old French, a piebald or party-colored horse; and the word bawseant is used in the Scottish dialect with similar reference to two colors. Thus, Burns says:

His honest, sonsie, baws'nt face,

where Doctor Currie, in his Glossary of Burns, explans bawsent as meaning "having a white stripe down the face." It is also supposed by some that the word bauseant may be only a form, in the older language, of the modern French word bienséant, which signifies something decorous or becoming; but the former derivation is preferable, in which bealmeant would signify simply a party-colored banner.

With regard to the double signification of the white and black banner, the Orientalists have a legend of Alexander the Great, which may be appropriately quoted on the present occasion, as given by Weil in his Biblical Legends (page 70).

"Alexander was the lord of light and darkness, when he went out with his army the light was before him, and behind him was the darkness, so that he was secure against all ambuscades; and by means of a miraculous white and black standard he had also the power to transform the clearest day into midnight and darkness, or black night into noonday, just as he unfurled the one or the other. Thus he was unconquerable, since he rendered his troops invisible at his pleasure, and came down suddenly upon his foes. Might there not have been some connection between the mythical white and black standard of Alexander and the Beauseant of the Templars? We know that the latter were familiar with Oriental symbolism."

Beauseant was also the war-cry of the ancient Templars and is pronounced bo-say-ong.

*

BEAUTY

Said to be symbolically one of the three supports of a Lodge. It is represented by the Corinthian column, because the Corinthian is the most beautiful of the ancient orders of architecture; and by the Junior Warden, because he symbolizes the meridian sun-the most beautiful object in the heavens. Hiram Abif is also said to be represented by the Column of Beauty, because the Temple was indebted to his skill for its splendid decorations. The idea of Beauty as one of the supports of the Lodge is found in the earliest rituals of the eighteenth century, as well as the symbolism which refers it to the Corinthian column and the Junior Warden. Preston first introduced the reference to the Corinthian column and to Hiram Abif.

Beauty, in the Hebrew, n~x~n, pronounced tif-eh-reth, was the sixth of the Cabalistic Sephiroth, and, with Justice and Mercy, formed the second Sephirotic triad; and from the Cabalists the Freemasons most probably derived the symbol (see Supports of the Lodge).

*

BEAUTY AND BANDS

The names of the two rods spoken of by the prophet Zechariah (xi, 7, 10, 14), as symbolic of his pastoral office. This expression was in use in portions of the old Masonic ritual in England;

but in the system of Doctor Hemming, which was adopted at the union of the two Grand Lodges in 1813, this symbol, with all reference to it, was ex-punged. As Doctor Oliver says in his Dictionary of symbolic Masonry, "it is nearly forgotten, except by a few old Masons, who may perhaps recollect the illustration as an incidental subject of remark among the Fraternity of that period."

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BECKER

See Johnson

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BECKER, RUDOLPH ZACHARIAS

A very zealous Freemason of Gotha, who published, in 1786, a historical essay on the Bavarian Illuminati, under the title of Grundsatze Verfassung und Schicksale in Illulninatens Order in Baiern. He was a very popular writer on educational subjects; his Instructive Tales of Joy and Sorrow was so highly esteemed, that a half million copies were printed in German and other languages. He died in 1802.

*

BEDARRIDE, THE BROTHERS

Mackey was convinced that the Brothers Marc, Michel, and Joseph Bédarride were Masonic charlatans, notorious for their propagation of the Rite of Mizraim, having established in 1813, at Paris, under the partly real and partly pretended authority of Lechangeur, the inventor of the Rite, a Supreme Puissance for France, and organized a large number of Lodges.

In this opinion Brother Mackey is supported by Clavel who says the founders, including Marc Bédarride, were not of high character. This is repeated by Brother Woodford in the Cyclopedia of Freemasonry. But Brother Mackenzie, Royal Masonic Cyclopedia, says the evidence is insufficient to prove them charlatans. He further asserts:

"There is nothing to distinguish in point of verity between the founder or introducer of one rite above another. It must depend upon the coherence and intellectual value of the rite, which becomes quite superfluous where there is no substantial advantage gained for the true archeological and scientific value of Freemasonry, under whatever name the rite may be formulated. It is in this sense that the authorities of the Grand Lodge of England--ever the honorable custodians of Freemasonry-have most properly resisted innovations. But there are several quasi-Masonic bodies in this country, England, let in as it were by a side door. Hence the brethren Bédarride had as much right to carry their false ware to market as these."

Of these three brothers, Bédarride, who were Jews, Michel, who assailed the most prominent position in the numerous controversies which arose in French Freemasonry on account of their Rite, died February 16, 1856. Marc died ten years before, in April, 1846.

Of Joseph, who was never very prominent, we have no record as to the time of his death (see Mizraim Rite of).

*

BEEHIVE

The bee was among the Egyptians the symbol of an obedient people, because, says Horapollo, "of all insects, the bee alone had a king. " Hence looking at the regulated labor of these insects when congregated in their hive, it is not surprising that a beehive should have been deemed an appropriate emblem of systematized industry. Freemasonry has therefore adopted the beehive as a symbol of industry, a virtue taught in the instructions, which says that a Master Mason "works that he may receive wages, the better to support himself and family, and contribute to the relief of a worthy, distressed brother, his widow and orphans" ; and in the Old Charges, which tell us that "all Masons shall work honestly on working days, that they may live creditably on holidays."

There seems, however, to be a more recondite meaning connected with this symbol. The ark has already been shown to have been an emblem common to Freemasonry and the Ancient Mysteries, as a symbol of regeneration--of the second birth from death to life. Now, in the Mysteries, a hive was the type of the ark. "Hence," says Faber (Origin of Pagan Idolatry, volume ii, page 133), "both the diluvian priestesses and the regenerated souls were called bees; hence, bees were feigned to be produced from the carcass of a cow, which also symbolized the ark; and hence, as the great father was esteemed an infernal god, honey was much used both in funeral rites and in the Mysteries." This extract is from the article on the bee in Evans' Animl Symbolism in Ecclesiastical Architecture.

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BEGTASCHI

See Turkey

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BEHAVIOR

The' subject of a Freemason's behavior is one that occupies much attention in both the ritualistic and the monitorial instructions of the Order. In the Charges of a Freemason, extracted from the ancient records, and first published in the Constitutions of 1723, the sixth article is exclusively appropriated to the subject of Behavior. It is divided into six sections, as follows:

Behavior in the Lodge while constituted.
Behavior after the Lodge is over and the Brethren not gone.
Behavior when Brethren meet without strangers, but not in a Lodge formed.
Behavior in presence of strangers not Freemasons.
Behavior at home and in your neighborhood.
Behavior toward a strange brother.

The whole article constitutes a code of moral ethics remarkable for the purity of the principles it inculcates, and is well worthy of the close attention of every Freemason.

It is a complete refutation of the slanders of anti-Masonic revilers. As these charges are to be found in all the editions of the Book of Constitutions, and in many Masonic works, they are readily accessible to everyone who desires to read them.

*

BEHOLD YOUR MASTER

When, in the instal1ation services, the formula is used, "Brethren, behold your Master," the expression is not simply exclamatory, but is intends as the original use of the word behold implies, to invite the members of the Lodge to fix their attention upon the new relations which

have sprung up between them and him who has just been elevated to the Oriental Chair, and to impress upon their minds the duties which they owe to him and which he owes to them. In like manner, when the formula is continued, "Master, behold your brethren, " the Master's attention is impressively directed to the same change of re1ations and duties.

These are not mere idle words, but convey an important lesson, and should never be omitted in the ceremony of installation.

*

BEL

spelled Bel, is usually pronounced bell but both Strong in his Hebrew Dictionary, and Feyerabend in his, prefer to say bale. The word is probably the contracted form of v, commonly pronounced bay-ahl and spelled Baal, and he was worshiped by the Babylonians as their chief deity. The Greeks and Romans so considered the meaning and translated the word by Zeus and Jupiter.

Bel was one of the chief gods of the Babylonians perhaps their supreme deity, and the word has been deemed a Chaldaic form of Baal. Note Isaiah, xlvi, 1, "Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle. " Baal signifies Lord or Master and occurs several times in the Bible as a part of the names of various gods. Alone, the word applies to the sun-god, the supreme male deity of the Syro-Phoenician nations.

For an account of his worship read First Kings xviii.

With Jah and On, it has been introduced into the Royal Arch system as a representative of the Tetragrammaton, which it and the accompanying words have sometimes ignorantly been made to displace. At the session of the General Grand Chapter of the United States, in 1871, this error was corrected; and while the Tetragrammaton was declared to be the true omnific word, the other three were permitted to be retained as merely explanatory.

*

BELCHER, JONATHAN

American Colonist, born January 8, 1681; graduated from Harvard University, 1699; died August 31, 1757. He was made a Freemason at London in 1704, according to a letter he wrote to the First Lodge in Boston on September 25, 1741, and therefore Brother M. M. Johnson names him the Senior Freemason of America.

Brother Belcher served as Colonial Governor of Massachusetts, New Hampshire and New Jersey (see New Age, August,1925; Beginnings of Freemasonry in America, Melvin M. Johnson, 1924, page 49 ; History of Freemasonry in the State of New York, Ossian Lang, page 6 ; Builder, volume x, page 312).

*

BELENUS

Belenus, the Baal of the Scripture, was identified with Mithras and with Apollo, the god of the sun. A forest in the neighborhood of Lausanne is still known as Sauvebelin, or the retreat or abiding place of Belenus, and traces of this name are to be found in many parts of England. The custom of kindling fires about midnight on the eve of the festival of St. John the Baptist, at the moment of the summer solstice, which was considered by the ancients a season of rejoicing and of divination, is a vestige of Druidism in honor of this deity.

It is a curious coincidence that the numerical value of the letters of the word Belenus, like those of Abrazas and Mithras, all representatives of the sun, amounts to 365, the exact number of the days in a solar year. But before ascribing great importance to this coincidence, it may be well to read what the mathematician Augustus De Morgan has said upon the subject of such comparisons in his Budget of Paraclozes (see Abrazas).

*

BELGIAN CONGO

The Grand Orient of Belgium has constituted three Lodges in this Colony-Ere Nouvelle, Daennen and Labor et Libertas, the first two at Stanleyville and the third at Elizabethville. L'Aurore de Congo Lodge at Brazzaville is controlled by the Grand Lodge of France.

*

BELGIUM

Tradition states that the Craft flourished in Belgium at Mons as early as 1721 but the first authentic Lodge, Unity, existed at Brussels in 1757 and continued work until 1794. A Provincial Grand Master Francis B.J. Dumont, the Marquis de Sages, was appointed by the Moderns Grand Lodge in 1769. For some years, however, opposition from the Emperor hiudered the expansion of the Craft.

0n January 1, 1814, there were only 27 Lodges in existence in the country.

A Grand Lodge was established by Dutch and Belgian Brethren on June 24, 1817, but it was not successful. Belgium became independent in 1830 and a Grand Orient was formed on May 23, 1833, out of the old Grand Lodge. In 1914 it controlled 24 Lodges in Belgium and one in the Belgian Congo.

King Leopold was himself initiated in 1813 and, although he never took a very active part in the work he always maintained a friendly attitude towards the Craft.

On March 1, 1817, a Supreme Council of the Ancient and Accepted Scottish Rite was established.

*

BELIEF, RELIGIOUS

The fundamental law of Freemasonry contained in the first of the Old Charges collected in 1723, and inserted in the Book of Constitutions published in that year, sets forth the true doctrine as to what the Institution demands of a Freemason in reference to his religious belief:

"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine.

But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

Anderson, in his second edition, altered this article, calling a Freemason a true Noachida, and saying that Freemasons "all agree in the three great articles of Noah," which is incorrect, since the Precepts of Noah were seven (see Religion of Freemasonry).

*

BELIZE

See British Honduras

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BELLS

The use of a bell in the ceremonies of the Third Degree, to denote the hour, is, manifestly, an anachronism, an error in date, for bells were not invented until the fifth century. But Freemasons are not the only people who have imagined the existence of bells at the building of the Temple. Henry Stephen tells us in the Apologie pour Herodote (chapter 39), of a monk who boasted that when he was at Jerusalem he obtained a vial which contained some of the sounds of King Solomon's bells. The blunders of a ritualist and the pious fraud of a relic-monger have equal claims to authenticity.

The Masonic anachronism, however, is not worth consideration, because it is simply intended for a notation of time--a method of expressing intelligibly the hour at which a supposed event occurred.

Brother Mackey, in writing the foregoing paragraph, had no doubt in mind the kind of bells used in churches of which an early, if indeed not the earliest, application is usually credited to Bishop Paulinus about 400 A.D.

However, in the Quarterly Statement of the Palestine Exploration Fund, 1904, there is a report of the discovery at Gezer of a number of small bronze bells, both of the ordinary shape with clapper and also of the ball-and-slit form. If these bells are of the same date as the city on whose site they were found, then they may have like antiquity of say up to 3000 B.C. Bells are mentioned in the Bible (as in Exodus xxviii 34, and xxxix, 26, and in Zechariah xiv, 20), but the presumption is that these were mainly symbolical or decorative in purpose.

*

BENAC

A significant word in Symbolic Freemasonry, obsolete in many of the modem systems, whose derivation is uncertain (see Macbenac).

*

BENAI

See Bonaim

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BENAKAIT

The name of a cavern to which certain assassins fled for concealment. The expression may be fanciful but in wund has a curious resemblance to a couple of Hebrew words meaning builder and tarry.

*

BENDEKAR

A significant word in the advanced degrees. One of the Princes or Intendants of Solomon, in whose quarry some of the traitors spoken of in the Third Degree were found. He is mentioned in the catalogue of Solomon's princes, given in First Kings (iv, 9). The Hebrew word is, pronounced ben-day-ker, the son of him who divides or pierces. In some old instructions we find a corrupt form, Bendaa.

*

BENEDICT XIV

A Roman pontiff whose family name was Prosper Lambertini. He was born at Bologna in 1675, succeeded Clement XII as Pope in 1740, and died in 1758. He was distinguished for his learning and was a great encourager of the arts and sciences.

He was, however, an implacable enemy of secret societies, and issued, on the 18th of May, 1751, his celebrated Bull, renewing and perpetuating that of his predecessor which excommunicated the Freemasons (see Bull).

*

BENEDICTION

The solemn invocation of a blessing in the ceremony of closing a Lodge is called the benediction. The usual formula is as follows:

"May the blessing of Heaven rest upon us, and all regular Masons ; may brotherly love prevail, and every moral and social virtue cement us. "

The response is, "So mote it be. Amen," which should always be audibly pronounced by all the Brethren.

*

BENEFICIARY

One who receives the support or charitable donations of a Lodge. Those who are entitled to these benefits are affiliated Freemasons, their wives or widows, their widowed mothers, and their minor sons and unmarried daughters. Unaffiliated Freemasons cannot become the beneficiaries of a Lodge, but affiliated Freemasons cannot be deprived of its benefits on account of non-payment of dues.

Indeed, as this non-payment often arises from poverty, it thus furnes a stronger claim for fraternal charity.

*

BENEFIT SOCIETY, MASONIC

In 1798, a society was established in London, under the patronage of the Prince of Wales, the Earl of Moira, and all the other acting officers of the Grand Lodge, whose object was "the relief of sick, aged, and imprisoned Brethren, and for the protection of their widows, children, and orphans."

The payment of one guinea per annula entitled every member, when sick or destitute, or his widow and orphans in case of his death, to a fixed contribution- After a few years, however, the Society came to an end as it was considered improper to turn Freemasonry into a Benefit Club. Benefit funds of this kind have been generally unknown to the Freemasons of America, although some Lodges have established a fund for the purpose.

The Lodge of Strict Observance in the City of New York, and others in Troy, Ballston, Schenectady, etc., years ago, adopted a system of benefit funds.

In 1844, several members of the Lodges in Louisville, Kentucky, organized a society under the title of the Friendly Sons of St. John. It was constructed after the model of the English society already mentioned. No member was received after forty-five years of age, or who was not a contributing member of a Lodge ; the per diem allowance to sick members was seventy-five cents; fifty dollars were appropriated to pay the funeral expenses of a deceased member, and twenty-five for those of a member's wife ; on the death of a member a gratuity was given to his family ; ten per cent of all fees and dues was appropriated to an orphan fund; and it was contemplated, if the funds would justify, to pension the widows of deceased members, if their circumstances required it.

Similar organizations are Low Twelve Clubs which have been formed in Lodges and other Masonic bodies and these are usually voluntary, a group of the brethren paying a stipulated sum into a common fund by regular subscriptions or by assessment whenever a member dies; a contribution from this fund being paid to the surviving relatives on the death of any brother affiliated in the undertaking.

But the establishment in Lodges of such benefit funds is by some Brethren held to be in opposition to the pure system of Masonic charity, and they have, therefore, been discouraged by several Grand Lodges, though several have existed in Scotland and elsewhere.

*

BENEVOLENCE

Cogan, in his work On the Passions, thus defines Benevolence : "When our love or desire of good goes forth to others, it is termed goodwill or benevolence.

Benevolence embraces all beings capable of enjoying any portion of good; and thus it becomes universal benevolence, which manifests itself by being pleased with the share of good every creature enjoys in a disposition to increase it, in feeling an uneasiness at their sufferings, and in the abhorrence of cruelty under every disguise or pretext."

This spirit should pervade the hearts of all Freemasons, who are taught to look upon mankind as formed by the Great Architect of the Universe for the mutual assistance, instruction, and support of each other.

*

BENEVOLENCE, FUND OF

This Fund was established in 1727 by the Grand Lodge of England under the management of a Committee of seven members, to whom twelve more were added in 1730.

It was originally supported by voluntary contributions from the various Lodges, and intended for the relief of distressed Brethren recommended by the contributing Lodges. The Committee was called the Committee of Charity.

The Fund is now derived partly from the fees of honor payable by Grand Officers, and the fees for dispensations, and partly from an annual payment of four shillings from each London Freemason and of two shillings from each country Freemason; it is administered by the Board of Benevolence, which consists of all the present and past Grand Officers, all actual Masters of Lodges and twelve Past Masters.

The Fund is solely devoted to charity,, and large sums of money are every year voted and paid to petitioners. In the United States of America there are several similar organizations known as Boards of Relief (see Relief, Board of).

*

BENEVOLENT INSTITUTIONS, UNITED STATES

There have been several institutions in the United States of an educational and benevolent character, deriving their existence in whole or in part from Masonic beneficence, and among these may be mentioned the following:

Girard College, Philadelphia, Pennsylvania.
Masonic Widows and Orphans Home, Louisville, Kentucky.
Oxford Orphan Asylum, Oxford, North Carolina.
Saint John's Masonic College, Little Rock, Arkansas.
Masonic Female College, Covington, Georgia.

Besides the Stephen Girard Charity Fund, founded in Philadelphia, the capital investment of which is 562,000, the annual interest being devoted "to relieve all Master Masons in good standing," there is a Charity Fund for the relief of the widows and orphans of deceased Master Masons, and an incorporated Masonic Home. The District of Columbia has an organized Masonic charity, entitled Saint John's Mite Association. Idaho has an Orphan Fund, to which every Master Mason pays annually one dollar.

Indiana has organized the Masonic Widows' and Orphans' Home Society. Maine has done likewise; and Nebraska has an Orphans' School Fund (see Charity).

*

BENGABEE
Found in some old rituals of the high degrees for Bendekar, as the name of an Intendant of Solomon. It is Bengeber in the catalogue of Solomon's officers (First Kings iv, 13), meaning the son of Geber, or the son of the strong man.

*

BENGAL

In 1728 a Deputation was granted by Lord Kingston, Grand Master of England, to Brother George Pomfret to constitute a Lodge at Bengal in East India, that had been requested by some Brethren residing there ; and in the following year a Deputation was granted to Captain Ralph Far Winter, to be Provincial Grand Master of East India at Bengal (see Constitutions, 1738, page 194) ; and in 1730 a Lodge was established at the "East India Arms, Fort William, Calcutta, Bengal," and numbered 72. There is a District Grand Lodge of Bengal with 74 subordinate Lodges, and also a District Grand Chapter with 21 subordinate Chapters.

*

BIBLE

The Bible is properly called a greater light of Freemasonry, for from the center of the Lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Freemasons as a symbol of the will of God, however it may be expressed.

Therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Freemasons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea-that of the symbolism of the Divine Will revealed to man.

The history of the Masonic symbolism of the Bible is interesting. It is referred to in the manuscripts before the revival as the book upon which the covenant was taken, but it was never referred to as a great light. In the old ritual, of which a copy from the Royal Library of Berlin is given by Krause (Die drei ältersten Kunsturkunden der Freimaurerbrüderschaft, or The Three Oldest Art Documents of the Masonic Fraternity, 1, 32), there is no mention of the Bible as one of the lights. Preston made it a part of the furniture of the Lodge; but in monitors of about 1760 it is described as one of the three great lights. In the American system, the Bible is both a piece of furniture and a great light.

The above paragraphs by Doctor Mackey may well be extended on account of the peculiar position occupied by the Bible in our Fraternity. No one goes through the ceremonies and participates in Masonic activities uninfluenced by the Bible.

Studies of the Ritual necessarily rest upon the Scriptures and of those inspired by Bible teachings and language. One good Brother earnestly and faithfully labored to have certain ceremonies freely edited but when he, devout Churchman as he was, understood that sundry peculiarities of language followed the example of the Bible, he gladly gave up his purpose to alter that which abides equally typical of age as the Scriptures.

What had seemed to him mere repetition was meant for weighty emphasis, as in James (x, 27) "Pure religion and undefiled;" Hebrews (xii, 28) "with reverence and godly fear;" Colossians (iv, 12) "stand perfect and complete," and also in the Book of Common Prayer, the word-pairs "dissemble nor cloak," "perils and dangers," "acknowledge and confess," and so on.
These may well be mentioned here as the tendency to change ceremonies is seldom curbed by any consideration of the peculiar merit, other than their quaintness, of the old expressions.

The Scriptures, the Holy Writings, the Volume of the Sacred Law, the Old and New Testaments, the Holy Bible, this word Bible from the Greek, the (sacred) books; the two parts, Old and New Testaments, the former recording the Covenants, attested by the prophets, between the God of Israel and His people, Christ the central figure of the latter work speaks of the new Dispensation, a new Covenant, and the word Covenant in the Latin became Testamentum from which we obtain the word commonly used for the two divisions of the Bible, the Old and New Testaments. These divisions are further separated into the books of the Bible, sixty-six in all, thirty-nine in the Old Testament, twenty-seven in the New.

We must remember that Old and New refer to Covenants, not to age of manuscripts.

Earliest Hebrew writings of, the Old Testament only date back to the ninth century after Christ, several centuries later than the earliest New Testament Scriptures.

There is also another method of division in which the books of the Old Testament are counted but as twenty-four, First and Second Kings, First and Second Samuel, First and Second Chronicles, Ezra, Nehemiah, and then the minor prophets, as they are called, being grouped as one for several hundred years by the Jews and then divided into two in the sixteenth century. Roughly we may divide the books into the law according to Moses; the historical

books of Joshua, Samuel, and the anonymous historians; the poetry and philosophy; and the prophecies, of the Old Testament.

These standards the books contain are known as the canon, originally a measuring rod or rule. The canon to some authorities admits none of the books of the Apocrypha, which are of value for the insight they afford of Jewish religious life. There are the Greek Old Testament, the Septuagint, and the Latin Old Testament, the Vulgate (Septuagint, a translation traditionally made by seventy persons, from the Latin septuaginta; and the Vulgate, another Latin expression, applied to the Saint Jerome version and meaning what is common) which in these works include the Apocrypha, usually held uncanonical by Protestants, and then there are certain other books that both Roman Catholics and Protestants consider as having even less authority. Apocrypha comes from two Greek works krypton, to hide, and apo, meaning away. There is also an Apocrypha of the New Testament. Many Christian writings are of this class. Some add much light upon the early Church.

The New Testament was written at various times, Saint Matthew being followed about 64-70 A.D, by the work of Saint Mark at Rome. Saint Luke treats the subject historically, and claim is made that this writer was also responsible for recording the Acts of the Apostles. Saint John probably wrote his gospel near the close of the first century. His style is distinctive, and his material favored in formulating the Christian Creed.

The early Hebrew text of the Bible was wholly of consonants. Not until the sixth or eighth centuries did the pointed and accented lettering, a vowel system, appear, but before the tenth century much devoted labor was applied upon critical commentaries by Jewish writers to preserve the text from corruption. The Targum is practically a purely Jewish version of the Old Testament dating from soon before the Christian Era. The Septuagint is a Greek version used by the Jews of Alexandria and a Latin translation of the sixth century by' Jerome is the Vulgate. These three are leading versions.

The history of the several translations is most interesting but deserves more detail than is possible in our limited space. A few comments on various noteworthy editions, arranged alphabetically, are as follows:

Coverdale's Version. Known as the "Great Bible," translated by Miles Coverdale, 1488-1568, a York- shireman, educated with the Augustine friars at Cambridge, ordained at Norwich, 1514, becoming a monk.

By 1526 his opinions changed, he left his monastery, preached against confession, and against images in churches as idolatry. He was on the Continent in 1532 and probably assisted Tyndale in his task. His own work, the first complete Bible in English, appeared in 1535, the Psalms are those still used in the Book of Common Prayer. He was at Paris in 1538 printing an edition, when many copies were seized by the Inquisition, but a few got to England where the Great Bible was published in 1539.

Coverdale was Bishop of Exeter in 1551. An exile later, he had part in the Geneva edition, 1557-60.

Douai Version. Sometimes it is spelled Douay. A town in northern France, formerly an important center for exiled Roman Catholics from England.

Here the Douai Bible in English was published anonymously, translated from the Vulgate and doubtless by refugees at the Seminary at Douai and the English College at Rheims, the New Testament first appearing in 1582, the Old Testament in 1609--10.

Sanctioned by the Roman Catholic Church the text has undergone several revisions, notably in 1749--50.

Genevan Bible. Called also the Breeches Bible from its translation of Genesis iii, 7 "They sewed fig leaves together and made themselves breeches."

Printed in a plainly readable type, this 1560 edition improved the former black-letter printing and was a complete revision of Coverdale's "Great Bible" in a bandy form.

Following the plan of a New Testament issued at Geneva in 1557, a Greek-Latin one in 1551, and the Hebrew Old Testament, this Bible had the text separated into verses and there were also marginal notes that proved popular.

King James Version. Known also as the Authorized Version, a task begun in 1604, the work was published in 1611, the actual revision requiring two years and nine months with another nine months preparing for the printing. Doctor Miles Smith, Bishop of Gloucester, 1612, tells in the old preface of the style and spirit of his associates.

They went to originals rather than commentaries, they were diligent but not hasty, they labored to improve and (modernizing the good Bishop's spelling) "lid not disdain to revise that which we had done, and to bring back to the anvil that which we had hammered, but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see."

Mazarin Bible. Notable as the first book printed from movable metal types, about 1450, probably by Gutenberg in Germany, but this is also credited to other printers, as Peter Schoffer. The name of this Latin reprint of the Vulgate is from that of Cardinal Mazarin, 1602-61, a Frenchman in whose library the first described copy was discovered.

Printers Bible. An early edition having a curious misprint (Psalm cxix, 161), the "Princes have persecuted me without a cause," reading the word Printers for Princes.

Revised Version. A committee appointed in February, 1870, presented a report to the Convocation of Canterbury, England, in May of that year, that it "should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong."

Groups of scholars were formed shortly afterwards and similar co-operating companies organized in the United States, the Roman Catholic Church declining to take part. Ten years were spent revising the New Testament, submitted to the Convocation in 1881, the Old Testament revision in 1884, the revised Apocrypha in 1895. After this conscientious labor had calm, not to say cool, reception, changes were made in favorite texts, alterations upset theories, for some, the revision was too radical and for others too timid, even the familiar swing and sound of the old substantial sentences had less strength in their appeal to the ear and to many the whole effect was weakened. Yet this would naturally be the result of any painstaking revision, especially so with a work of such intimacy and importance.

Later revisions have appeared. One from the University of Chicago is a skillful edition of the New Testament by Professor E. J. Goodspeed, whose attempt to reproduce the spirit today of the conversational style of the old originals is praiseworthy as a purpose, though we shall probably all continue to prefer that best known.

Tyndale's Version.. William Tyndale, 1490-1536, was born in Gloucestershire, England, on the Welsh border, went to the Continent, first to Hamburg, then to Cologne, to translate and print the Bible. This publication forbidden, he and his secretary escaped to Worms where an edition of the New Testament was completed in 1526. His pamphlets indicting the Roman Church and the divorce of the English king, Henry VIII, were attacks without gloves and powerful influence was exerted in return. His surrender was demanded.

But not until 535 was he seized, imprisoned near Brussels, tried for heresy and on October 6, 1536, strangled to death and his body burnt. His translations are powerful and scholarly, his literary touch certain and apt, experts crediting him with laying the sure foundation of the King James Version of the Bible.

Vinegar Bible. A slip of some one in an edition of 1717 gave the heading to the Gospel of Saint Luke xx, as the "Parable of the Vinegar," instead of Vineyard.

Wicked Bible. An old edition,1632, which omits by some accident the word not from the seventh commandment (Exodus 14).

Wyclifle's Version. Spelled in many ways, John of that name, 1320--84, an English reformer, condemned to imprisonment through the Bulls of Pope Gregory XI, the death of the king and other interferences gave him some relief, but his attacks did not cease and his career was stormy. Dying in church from a paralytic stroke, his remains, thirty years later were, by a Decree of the Council of Constance and at the order of Pope Martin V, dug from the grave and destroyed by fire. Wycliffe's personal work on the translation of the. Bible is in doubt, be it much or little, though there is no question that his main contribution was his earnest claims for its supreme spiritual authority and his success in making it popular, his devotion and ability paving the way and setting the pace for the pioneer English editions known by his name, the earliest finished about 1382, a revision of it appearing some six years later.

The reader desirous of studying the Bible will get great help in locating passages by any Concordance, listing the words with their text references, Cruden's of 1737 being the basis of English editions. A Bible Dictionary and the Encyclopedias assist in unearthing many details of consequence. Several special treatises on various important persons and places are available, the scientific publications of the Palestine Exploration Fund, established in 1865, very useful. The study of the life of Christ is readily pursued through the New Testament with what is called a Harmony of the Gospels, an arrangement to bring corresponding passages together from the several documents, a convenient exhibition in unity of the isolated but closely related facts. Books on the Book of all Books are many.

Reason and Belief, a work by a well known scientist, Sir Oliver Lodge, is not only itself worthy but it lists others of importance for study. Appeal of the Bible Today, Thistleton Mark, shows how the Bible interprets itself and how it bears interpretation, a book listing freely many other authorities and itself also of great individual value.

These are typical of many excellent treatises.

Of the literary values, two books in particular show clearly the influence of the Scriptures upon pre-eminent writers, George Allen's Bible References of John Ruskin, and The Bible in Shakespeare by William Burgess, the latter treating a field which many authors, Eaton, Walter, Ellis, Moulton, and others, have tilled. Listen to John Ruskin (Our Fathers have told us, chapter iii, section 37) on the Bible. It contains plain teaching for men of every rank of soul and state in life, which so far as they honestly and implicitly obey, they Will be happy and innocent to the utmost powers of their nature, and capable of victory over all adversities, whether of temptation or pain.

Indeed, the Psalter alone, which practically was the service book of the Church for many ages, contains merely in the first half of it the sum of personal and social Wisdom.

The 1st, 8th, 14th, 15th, 19th, 23rd, and 24th psalms, well learned and believed, are enough for all personal guidance; the 48th, 72nd, and 75th, have in them the law and the prophecy of all righteous government ; and every real triumph of natural science is anticipated in the 104th.

For the contents of the entire volume, consider what other group of history and didactic literature has a range comparable with it. There are:

I. The stories of the Fall and of the Flood, the grandest human traditions founded on a true horror of sin.
II. The story of the Patriarchs, of which the effective truth is visible to this day in the polity of the Jewish and Arab races.
III. The story of Moses, with the results of that tradition in the moral law of all the civilized world.
IV. The story of the Kings-virtually that of all Kinghood, in David, and of all Philosophy, in Solomon: culminating in the Psalms and Proverbs, with the still more close and practical Wisdom of Ecclesiastics and the Son of Sirach.
V. The story of the Prophets-virtually that of the deepest mystery, tragedy, and permanent fate, of national existence.
VI. The story of Christ.
VII. The moral law of Saint John, and his closing Apocalypse of its fulfilment.

Think, if you can match that table of contents in any other-I do not say 'book' but 'literature.'

Think, no far as it is possible for any of us---either adversary or defender of the faith-to extricate his intelligence from the habit and the association of moral sentiment based upon the Bible, what literature could have taken its place, or fulfilled its function, though every library in the world had remained, unravaged, and every teacher's truest words had been written down.

As to Shakespeare we are reminded by the mention of his name of the monitorial item on the wasting of man (from Henry viii, iii, 2), "Today he puts forth the tender leaves, tomorrow blossoms, and bears his blushing honors thick upon him," and so on, a selection seldom adhering closely to the original words.

This is the Shakespeare in whose works we have so much biblical connection that Sprague, in his Notes on the Merchant of Venice, says "Shakespeare is so familiar with the Bible that we who know less of the Sacred Book are sometimes slow. to catch his allusions." Green's History of the English People tells graphically and convincingly of the power of the Bible at the Reformation when the translation and reading of it in the common tongue was no longer heresy and a crime punishable by fire, no more forbidden but almost the only, book in common reach.

Had Shakespeare any' book at all, that book was the Bible.

Brother Robert Burns (The Cotter's Saturday Night) poetically describes the evening worship, and the reading of the Bible,
The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or, Moses bade autumnal warfare wage
With Malek's ungracious progeny ;
Or, how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire ;
Or Jacob's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild, seraphic fire ;
Or other sacred seers that tune the sacred lyre.

Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed;
How He, who bore in Heaven the second name,
Had not on earth whereon to lay His head:
How His first followers and servants sped ;
The precepts sage they wrote to many a land :
How he, who lone in Pathos banished,
Saw in the sun a mighty angel stand, ,
And heard great Bab'lon's doom pronounced by
Heaven's command.

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BIBLE ADDRESSES

The Standard Masonic Monitor of Brother George E. Simons, New York (page 21), offers an admirable address upon the Bible that for many years has been used by Brethren in various parts of the United States and elsewhere.

The Standard Monitor prepared by Brother Henry Pirtle, Louisville, Kentucky, 1921 (page 15), submits another address equally, to be used with pleasure and profit. The growing custom of presenting a suitably inscribed Bible from the Lodge to the initiate offers further opportunity to the Brethren to enlarge upon this important theme.

A brief address is here given upon the Bible as a Book peculiarly the cherished chart of the Freemason in struggling through the storms of life to the harbor of peace:

The Rule and Guide of Masonic Faith is the Holy Bible. From cradle unto grave we cling to books, the permanent of friends, the sources of knowledge and inspiration.

Books are the lasting memories of mankind. Youth relief upon the printed page for records of science, reports of philosophy, foundations of history, words of inspiring wisdom. Knowledge of the best books and a wise use of them is superior scholarship, highest education. in age as in youth we turn the leaves of literature for renewed acquaintance with the gracious pact and better hold upon the living present. Of all the books is the one of leadership, the Book Supreme blazing the way with Light of noblest excellence to man, the Bible.

Within these covers are laid down the moral principles for the up building of a righteous life. Freemasonry lays upon the Altar of Faith this Book. Around that Altar we stand a united Brotherhood. There we neither indulge sectarian discussion nor the choice of any Church. We say the Freemason shall have Faith but our God is everywhere and we teach that it is the prayer that counts, not the place of praying. For centuries the Bible has shone the beacon light of promised immortality, the hope serene of union eternal with the beloved who go before.
Here is the message for Masonic comfort when all else fails, the rays of truth glorifying God, enlightening Man.

Dr. George W. Gilmore, Editor of the Homiletic Review, and Chaplain of Anglo-Saxon Lodge, No. 137, New York City, prepared for us the following address for use in presenting a Bible to the newly raised Freemason: My Brother: Already this evening your earnest attention has been called to the three Great Lights in Masonry, especially to the Holy Bible. its importance to the whole Masonic structure has been emphasized. As you observe it now on the sacred Altar of the Brotherhood, its position is emblematic of the significance already taught you. Just as it is the basis on which the other two Great Lights rest, so its highest teachings are the foundation on which Freemasonry is erected, and they have been commended to you as the basis of your own faith and practice.

There is, however, a condition in this recommendation implicit, in part, in the circumstances under which you entered this lodge. Among the qualifications claimed for you as warranting your admission to this place one was that you are " of lawful age."

This was not insignificant. it meant that the Lodge was receiving you as one possessing mature judgment and the ability of a man to follow his judgment with the appropriate will to action. Freemasonry, my Brother, looks for no blind obedience to its commands. It expects that its adherents will focus upon its mandates their God-given powers of intellect, and is confident that its precepts and its works will be justified by a mature and considered estimate of their worth. Hence, in so important a matter as that which concerns your own "faith and practice," you are commanded to study this sacred book and "learn the way to everlasting life," to read it intelligently and with as full appreciation of its origin and growth as you may

command.
You should realize, first, that this Book is not, speaking humanly, the product of a single mind, the reflection of one generation. It is a double collection of many tracts or treatises.

How many hands contributed to the composition we do not now know and probably never shall.

Some of its parts are highly complex, the product of whole schools of thought, ritual, and learning.

Its outstanding unity, however, rests upon the sublime fact that the mind of the Great Architect of the Universe has, in all ages and places, been in contact with the mind of His sons, imparting to them as their capacities permitted, inspiring their sublimest thoughts and guiding to their noblest action, and was in contact with those who penned these books.

Second, this sacred volume covers in the period when it was actually written possibly nearly or quite thirteen hundred years-at least from the time of Moses to ths day, when 2 Peter was written.
And much earlier traditions, handed down by word of mouth (just as the teachings of Freemasonry are transmitted), are embodied within its pages.

The Old Testament records the history of a people from that people's unification out of clans and tribes to its formation as a monarchy, its division, its subsequent decline and fall as a kingdom, and its rebirth as a church state or theocracy. External history, not recorded within the Bible, tells of the extinction of this church-state by the Romans.

The history recorded in the Old Testament relates not only to external events, but to the more important matters of religion and ethics. It embraces not only the perfected thought of 1000 years of development, but also the crude morality of nomad tribes when "an eye tor an eye" registered the current conception of justice.

It is a far cry from that crude and cruel morality to the teaching of Micah: "What doth Jehovah require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" And the advance proceeds as we reach the New Testament. There we find such a consummate climax of religion and morality as is reached in the summary of the commandments:" Thou shalt love the Lord thy God With all thy heart and With all thy soul and With all thy mind and With all thy strength; and thy neighbor as thyself," conjoined with such peaks of self-control as in the command: " Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you."

The Bible is not, then, one dead level of ethics, religion, or culture. It is the register of a progress from a primitive stage of morals to the highest yet known. Not the inferior starting points of this morality are commended to you, but that level of action which best befits a man who would act on the square in this age of enlightenment.

If, therefore, you find in the record the sharp-practice of a Jacob or the polygamy of a Jacob or a Solomon, it is not there as a pattern. for your own life and practice. It is, just a record, faithful to fact and the witness to fidelity in recording.

You are not to reproduce in this age the life and morals of 1200 B. C., or of an earlier age. You are to exercise the judgment of one living in the light of the prophets, of Jesus Christ, and of the great teachers and moralists who have followed them.

The highest pattern is yours to follow, that, as the Supreme Teacher expressed it, "Ye may be sons of your Father in heaven." This is the spirit and this the method in and by which you are encouraged to approach this masterpiece of literature, ethics, and religion, to draw from it the principles of the conduct you as a Macon shall exhibit in the lodge and in the world.

My brother, it is the beautiful practice of this lodge to present to each of the initiates a copy of the Great Light. It is my present pleasing duty to make this presentation in the name of the Worshipful Master and in behalf of the Lodge.

Receive, it, read it with painstaking care, study it sympathetically, appropriate its most exalted teachings, exemplify them in your life.

Therein is found " the way to life eternal."

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BIBLE-BEARER

In Masonic processions the oldest Master Mason present is generally selected to carry the open Bible, Square, and Compasses on a cushion before the Chaplain.

This brother is called the Bible-Bearer. The Grand Bible-Bearer is an officer of the Grand Lodge of Scotland.

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BLAZING STAR

The Blazing Star, which is not, however, to be confounded with the Five-Pointed Star, is one of the most important symbols of Freemasonry, and makes its appearance in several of the Degrees. Hutchinson says "It is the first and most exalted object that demands our attention in the Lodge." It undoubtedly derives this importance, first, from the repeated use that is made of it as a Masonic emblem; and secondly, from its great antiquity as a symbol derived from older systems.

Extensive as has been the application of this symbol in the Masonic ceremonies, it is not surprising that there has been a great difference of opinion in relation to its true signification.

But this difference of opinion has been almost entirely confined to its use in the First Degree. In the higher Degrees, where there has been less opportunity of innovation, the uniformity of meaning attached to the Star has been carefully preserved.

In the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, the explanation given of the Blazing Star, is, that it is symbolic of a the Freemason, who, by perfecting himself in the way of truth, that is to say, by advancing in knowledge, becomes like a blazing star, shining with brilliancy in the midst of darkness. The star is, therefore, in this degree, a symbol of truth.

In the Fourth Degree of the same Rite, the star is again said to be a symbol of the light of Divine Providence pointing out the way of truth.

In the Ninth Degree this symbol is called the star of direction; and while it primitively alludes to an especia1 guidance given for a particular purpose expressed in the degree, it still retains, in a remoter sense, its usual signification as an emblem of Divine Providence guiding and directing the pilgrim in his journey through life.

When, however, we refer to Ancient Craft Freemasonry, we shall find a considerable diversity in the application of this symbol.

In the earliest monitors, immediately after the revival of 1717, the Blazing Star is not mentioned, but it was not long before it was introduced. In the instructions of 1735 it is detailed as a part of the furniture of a Lodge, with the explanation that the "Mosaic Pavement

is the Ground Floor of the Lodge, the Blazing Star, the Center, and the Indented Tarsal, the Border round about it!"

In a primitive Tracing Board of the Entered Apprentice, copied by Oliver, in his Historical Landmark (I, 133), without other date than that it was published early in the last century," the Blazing Star occupies a prominent position in the center of the Tracing Board. Oliver says that it represented BEAUTY, and was called the glory in the center.

In the lectures credited to Dunckerley, and adopted by the Grand Lodge, the Blazing Star was mid to represent "the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritua1 progress to the Author of our redemption. "

In the Prestonian lecture, the Blazing Star, with the Mosaic Pavement and the Tesselated Border, are called the Ornaments of the Lodge, and the Blazing Star is thus explained:

"The Blazing Star, or glory in the center, reminds us of that awful period when the Almighty delivered the two tables of stone, containing the ten commandments, to His faithful servant Moses on Mount Sinai, when the rays of His divine glory shone so bright that none could behold it without fear and trembling. It also reminds us of the omnipresence of the Almighty, overshadowing us with His divine love, and dispensing His blessings amongst us; and by its being placed in the center, it further reminds us, that wherever we may be assembled together, God is in the midst of us, seeing our actions, and observing the secret intents and movements of our hearts."

In the lectures taught by Webb, and very generally adopted in the United States, the Blazing Star is said to be "commemorative of the star which appeared to guide the wise men of the East to the place of our Savior's nativity," and it is subsequently explained as hieroglyphically representing Divine Providence.

But the commemorative allusion to the Star of Bethlehem seeming to some to be objectionable, from its peculiar application to the Christian religion, at the revision of the lectures made in 1843 by the Baltimore Convention, this explanation was omitted, and the allusion to Divine Providence alone retained.

In Hutchinson's system, the Blazing Star is considered a symbol of Prudence. "It is placed," says he, "in the center, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates and steadfast in her laws;-for Prudence is the rule of all Virtues; Prudence is the path which leads to every degree of propriety; Prudence is the channel where self-approbation flows for ever; she leads us forth to worthy actions, and, as a Blazing Star, enlighteneth us through the dreary and darksome paths of this life" (Spirit of Masonry, edition of 1775, Lecture v, page 111).

Hutchinson also adopted Dunckerley's allusion to the Star of Bethlehem, but only as a secondary symbolism.

In another series of lectures formerly in use in America, but which we believe is now abandoned, the Blazing Star is said to be "emblematical of that Prudence which ought to appear conspicuous in the conduct of every Mason; and is more especially commemorative of the star which appeared in the east to guide the wise men to Bethlehem, and proclaim the birth and the presence of the Son of God. "

The Freemasons on the Continent of Europe, speaking of the symbol, say: "It is no matter whether the figure of which the Blazing Star forms the center be a square, triangle, or circle, it still represents the sacred name of God, as an universal spirit who enlivens our hearts, who purifies our reason, who increases our knowledge, and who makes us wiser and better men. "

And lastly, in the lectures revised by Doctor Hemming and adopted by the Grand Lodge of England at the Union in 1813, and now constituting the approved lectures of that jurisdiction, we find the following definition:

"The Blazing Star, or glory in the center, refers us to the sun, which enlightens the earth with its refulgent rays, dispensing its blessings to mankind at large, and giving light and life to all things here below."

Hence we find that at various times the Blazing Star has been declared to be a symbol of Divine Providence, of the Star of Bethlehem, of Prudence, of Beauty, and of the Sun.

Before we can attempt to decide upon these various opinions, and adopt the true signification, it is necessary to extend our investigations into the antiquity of the emblem, and inquire what was the meaning given to it by the nations who first made it a symbol.

Sabaism, or the worship of the stars, was one of the earliest deviations from the true system of religion.

One of its causes was the universally established doctrine among the idolatrous nations of antiquity, that each star Was animated- by the soul of a hero god, who had once dwelt incarnate upon earth. Hence, in the hieroglyphical system, the star denoted a god.

To this signification, allusion is made by the prophet Amos (v, 26), when he says to the Israelites, while reproaching them for their idolatrous habits: "But ye have borne the tabernacle of your Moloch and Chian your images, the star of your god, which ye made to yourselves."

This idolatry was early learned by the Israelites from their Egyptian taskmasters; and so unwilling were they to abandon it, that Moses found it necessary strictly to forbid the worship of anything "that is in heaven above," notwithstanding which we find the Jews repeatedly committing the sin which had been so expressly forbidden. Saturn was the star to whose worship they were more particularly addicted under the names of Moloch and Chian, already mentioned in the passage quoted from Amos.

The planet Saturn was worshiped under the names of Moloch, Malcolm or Milcom by the Ammonites, the Canaanites, the Phoenicians, and the Carthaginians, and under that of Chian by the Israelites in the desert.

Saturn was worshiped among the Egyptians under the name of Raiphan, or, as it is called in the Septuagint, Remphan. St. Stephen, quoting the passage of Amos, says, "ye took up the tabernacle of Moloch and the star of your god Remphan" (see Acts vii, 43).

Hale, in his analysis of Chronology, says in alluding to this passage : "There is no direct evidence that the Israelites worshiped the dog-star in the wilderness, except this passage; but the indirect is very strong, drawn from the general prohibition of the worship of the sun, moon, and stars, to which they must have been prone.

And this was peculiarly an Egyptian idolatry, where the dog-star was worshiped, as notifying by his heliacal rising, or emersion from the sun's rays, the regular commencement of the periodical inundation of the Nile. And the Israelite sculptures at the cemetery of Kibroth-Hattaavah, or graves of lust, in the neighborhood of Sinai, remarkably abound in hieroglyphics of the dog-star, represented as a human figure with a dog's head.

That they afterwards sacrificed to the dog-star, there is express evidence in Josiah's description of idolatry, where the Syriac Mazaloth (improperly, termed planets) denotes the dog-star; in Arabic, Mazaroth."

Fellows (in his Exposition of the Mysteries, page 7) says that this dog-star, the Anubis of the Egyptians, is the Blazing Star of Freemasonry, and supposing that the 1atter is a symbol of Prudence, which indeed it was in some of the ancient lectures, he goes on to remark ; "What connection can possibly exist between a star and prudence, except allegorically in reference to the caution that was indicated to the Egyptians by the first appearance of this star, which warned them of approaching danger."

But it will hereafter be seen that he has totally misapprehended the true signification of the Masonic symbol. The work of Fellows, it may be remarked, is an unsystematic compilation of undigested learning; but the student who is searching for truth must carefully eschew all his deductions as to the genius and spirit of Freemasonry.

Notwithstanding a few discrepancies that may have occurred in the Masonic lectures, as arranged at various periods and by different authorities, the concurrent testimony of the ancient religions, and the hieroglyphic 1anguage, prove that the star was a symbol of God. It was so used by the prophets of old in their metaphorica1 style, and it has so been generally adopted by Masonic instructors.

The application of the Blazing Star as an emblem of the Savior has been made by those writers who give a Christian explanation of our emblems, and to the Christian Freemason such an application will not be objectionable.

But those who desire to refrain from anything that may tend to impair the tolerance of our system, will be disposed to embrace a more universal explanation, which may be received alike by all the disciples of the Order, whatever may be their peculiar religious views. Such persons will rather accept the expression of Doctor Oliver, who, though much disposed to give a Christian character to our Institution, says in his Symbol of Glory (page 292), "The Great Architect of the Universe is therefore symbolized in Freemasonry by the Blazing Star, as the Herald of our salvation." Before concluding, a few words may be said as to the form of the Masonic symbol. It is not a heraldic star or estella, for that always consists of six points, while the Masonic star is made with five points.

This, perhaps, was with some involuntary allusion to the five Points of Fellowship. But the error has been committed in all our modern Tracing Boards of making the star with straight points, which form, of course, does not represent a blazing star. John Guillim, the editor in 1610 of the book A Display of Heraldirie, says:

"All stars should be made with waved points, because our eyes tremble at beholding them." In the early Tracing Board already referred to, the star with five straight points is superimposed upon another of five waving points. But the latter are now abandoned, and we have in the representations of the present day the incongruous symbol of a blazing star with five straight points. In the center of the star there was always placed the letter G, which like the Hebrew yod, was a recognized symbol of God, and thus the symbolic reference of the Blazing Star to Divine Providence is greatly strengthened.

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BLAZING STAR, ORDER OF THE

The Baron Tschoudy was the author of a work entitled The Blazing Star (see Tschoudy). On the principles inculcated in this work, he established, says Thory Acta Latomorum I, 94), at Paris, in 1766, an Order called "The Order of the Blazing Star," which consisted of Degrees of chivalry ascending to the Crusades, after the Templar system usually credited to Ramsay. It never, however, assumed the prominent position of an active rite.

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BLUE

This is emphatically the color of Freemasonry. It is the appropriate tincture of the Ancient Craft Degrees. It is to the Freemason a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive. It is therefore the only color, except white, which should be used in a Master's Lodge for decorations. Among the religious institutions of the Jews, blue was an important color. The robe of the high priest's ephod, the ribbon for his breastplate, and for the plate of the miter, were to be blue. The people were directed to wear a ribbon of this color above the fringe of their garments; and it was the color of one of the veils of the tabernacle, where, Josephus says, it represented the element of air. The Hebrew word used on these occasions to designate the color blue or rather purple blue, is tekelet; and this word seems to have a singular reference to the symbolic character of the color, for it is derived from a root signifying perfection; now it is well known that, among the ancients, initiation into the mysteries and perfection were synonymous terms; and hence the appropriate color of the greatest of all the systems of initiation may well be designated by a word which also signifies perfection.

This color also held a prominent position in the symbolism of the Gentile nations of antiquity. Among the Druids, blue was the symbol of truth, and the candidate, in the initiation into the sacred rites of Druidism, was invested with a robe composed of the three colors, white, blue, and green.

The Egyptians esteemed blue as a sacred color, and the body of Amun, the principal god of their theogony, was painted light blue, to imitate, as Wilkinson remarks, "his peculiarly exalted and heavenly nature."

The ancient Babylonians clothed their idols in blue, as we learn from the prophet Jeremiah (x, 9). The Chinese, in their mystical philosophy, represented blue as the symbol of the Deity, because, being, as they say, compounded of black and red, this color is a fit representation of the obscure and brilliant, the male and female, or active and passive principles.

The Hindus assert that their god, Vishnu, was represented of a celestial or sky blue, thus indicating that wisdom emanating from God was m be symbolized by this color. Among the medieval Christians, blue was sometimes considered as an emblem of immortality, as red was of the Divine love. Portal says that blue was the symbol of perfection, hope, and constancy. "The color of the celebrated dome, azure," says Weale, in his treatise on Symbolic Colors, "was in divine language the symbol of eternal truth; in consecrated language, of immortality, and in profane language, of fidelity."

Besides the three degrees of Ancient Craft Freemasonry, of which blue is the appropriate color, this tincture is also to be found in several other degrees, especially of the Scottish Rite, where it bears various symbolic significations; all, however, more or less related to its original character as representing universal friendship and benevolence.

In the Degree of Grand Pontiff, the Nineteenth of the Scottish Rite, it is the predominating color, and is there said to be symbolic of the mildness, fidelity, and gentleness which ought to be the characteristics of every true and faithful brother.

In the Degree of Grand Master of all Symbolic Lodges, the blue and yellow, which are its appropriate colors, are said to refer to the appearance of Jehovah to Moses on Mount Sinai in clouds of azure and gold, and hence in this degree the color is rather a historical than a moral symbol.

The blue color of the tunic and apron, which constitutes a part of the investiture of a Prince of the Tabernacle, or Twenty-fourth Degree in the Scottish Rite, alludes to the whole symbolic character of the degree, whose teachings refer to our removal from this tabernacle of clay to "that house not made with hands, eternal in the heavens." The blue in this degree is, therefore, a symbol of heaven, the seat of our celestial tabernacle.

Brothers John Heron Lepper and Philip Crossle contributed to Ars Quatuor Coronalorum (volume xxxvi, part 3, page 284), a discussion of Masonic Blue from which the following abstract has been made. Reference being first directed to other contributions to the subject in Ars Quatuor Coronatorum (xxii, 3; xxiii); and to the Transactions, Lodge of Research (1909-In, page 109), the authors state their belief that the Gold and Blue worn by the officers of the Grand Lodge of Ireland and the members of the Grand Master's Lodge, Dublin, are symbolical of the Compasses from the very inception of a Grand Lodge in Ireland, the symbolism being introduced there from England in or before 1725. After the first dozen years some variations were made in the established forms and the opinion is hazarded that one of these changes was from sky-blue to the dark Garter Blue for the ribbons and lining of the aprons then worn by the officers of the Grand Lodge of England, afterwards the Moderns.

On Saint John's Day in June, 1725, when the Earl of Rosse was installed Grand Master of Ireland, he was escorted to the King's Inns by "Six Lodges of Gentlemen Freemasons," the members of one "wore fine Badges full of Crosses and Squares, with this Motto, Spes mea in Deo est (My hope is in God), which was no doubt very significant, for the Master of it wore a Yellow Jacket, and Blue Britches." Brethren of the Grand Lodge still wear working aprons with yellow braid and yellow fringe with sky blue border on a plain white ground with no other ornament. These are probably syrnbolical of the compasses as in the following quotation from a spurious ritual published in the Dublin Intelligence, August 29, 1730:

After which I was clothed.

N.B. The clothing is putting on the Apron and Gloves.

Q. How was the Master clothed?

A. in a Yellow Jacket and Blue Pair of Breeches.

N B The Master is not otherwise Clothed than common. the Question and Answer are only emblematical, the, Yellow Jacket, the Compass, and the Blue Breeches, the Steel Points.

At a Masonic Fête in the Theater Royal, Dublin, December 6, 1731, we find "The Ladies all wore yellow and Blue Ribbons on their Breasts, being the proper Colors of that Ancient and Right Worshipful Society."

From the first the Grand Lodge of Ireland issued Lodge Warrants bearing Yellow and Blue ribbons supporting the seal showing a hand and trowel, a custom continued until about 1775.

The Grand Lode of Ireland preserves a cancelled Warrant issued June 6, 1750, to erect a Lodge No. 209 in Dublin. On the margin is a colored drawing of the Master on his throne and he wears a yellow jacket and blue breeches-with a red cloak and cocked hat-all of the Georgian period. An old picture-said to be after Hogarth-in the Library of Grand Lodge of England shows a Freemason with a yellow waistcoat. Our late Brother W, Wonnacott, the Librarian, thought the color of this garment was no accident and is symbolical of the brass body of the Compasses.

Up to recent years the members of Nelson Lodge, No, 18, Newry, County Down, Ireland, wore blue coats and yellow waistcoats, both having brass buttons with the Lodge number thereon. The color of the breeches has not been preserved but no doubt it was intended to be the same as the coat.

Union Lodge, No. 23, in the same town, must have worn the same uniform, for there is still preserved a complete set of brass buttons for such a costume.

These two Lodges, 18 and 23, were formed in 1809 from an older Lodge, No. 933, Newry, warranted in 1803. But from the fact that in Newry there still works the oldest Masonic Lodge in Ulster, warranted in 1737 and also from the fact that. Warrant No. 16, originally, granted in

l732 or 1733, was moved to and revived at Newry in 1766, there can be no question but that Masonic customs had a very strong foothold in that town.

That this custom was an old custom in Newry is also shown by the coat and vest which the late Brother Dr, F, C. Crossle had made for himself, he being intensely interested in Masonic lore, and having learned from the lips of many veteran Freemasons in Newry. that. this was the old and correct Masonic dress for festival occasions. It is true we cannot assume a general practice from a particular custom, as in the case of the Newry usage, nevertheless the latter is another link in the chain.

*

BENJAMIN

A significant word in several of the degrees which refer to the second Temple, because it was only the tribes of Judah and Benjamin that returned from the captivity to rebuild it. Hence, in the Freemasonry of the second Temple, Judah and Benjamin have superseded the columns of Jachin and Boaz ; a change the more easily made because of the identity of the initials.

*

BENKHURIM

Corruptly spelled benchorim in some old monitors. This is a significant word in the high degrees, probably signifying one that is freeborn, from son of the freeborn. The word has also a close resemblance in sound to the Hebrew for son of Hiram.

*

BENYAH

or Beniah. Lenning gives this form, Benayah. The son of Jah, a significant word in the advanced degrees. The Hebrew is n-iz.

*

BERITH

The Hebrew Word meaning a covenant. A significant word in several of the advanced degrees.

*

BERLIN

Capital of the old kingdom of Prussia, and the seat of three Grand Lodges, namely: the Grand National Mother Lodge, founded in 1744; the Grand Lodge of Germany, founded in 1770, and the Grand Lodge of Royal York of Friendship, founded in 1798 (see German y).

*

BERMUDAS

A small group of islands in the West Atlantic Ocean. The first Provincial Grand Master of the Bermudas was Brother Alured Popple, appointed by Lord Strathmore in 1744. A Lodge was

chartered in 1761 by the Grand Lodge, "Moderns," of England as Union Lodge, No. 266. The first to be warranted by the Athol Grand Lodge was Saint George, No. 307.

The English Provincial Grand Lodge did not long survive but in 1803 a Province under the Grand Lodge of Scotland was established in the Bermudas. Two Lodges, Saint George's and Civil and Military, are still active under the Grand Lodge of Scotland.

It was discovered in 1813 that the Lodges instituted by the "Ancient" were still working but those chartered by the "Moderns" had ceased all activity. There is a Lodge, Atlantic Phoenix, at Hamilton, at work , since 1797.

*

BERNARD, DAVID

An expelled member under whose name was published, in the year 1829, a pretended exposition entitled Light on Masonry. The book was one of the fruits of the anti-Masonic excitement of the day. It is a worthless production, intended as a libel on the Institution.

*

BERNARD, SAINT

A famous preacher and Theologian, born in France in 1090, was the founder of the Order of Cistercian Monks. He took great interest in the success of the Knights Templar, whose Order he cherished throughout his whole life. His works contain numerous letters recommending them to the favor and protection of the great. In 1128, he himself is said to have drawn up the Rule of the Order, and among his writings is to be found a Sermo exhortatorius ad Milites Templi, or an Exhortation to the Soldiers of the Temple, a production full of sound advice. To the influence of Bemard and his untiring offices of kindness, the Templars were greatly indebted for their rapid increase in wealth and consequence. He died in the year 1153.

*

BERYL

The Hebrew name is pronounced tar-sheesh. A precious stone, the first in the fourth row of the high priest's breastplate. Color, bluish-green. It has been ascribed to the tribe of Benjamin.

*

BEYERLE, FRANÇOIS LOUIS DE

A French Masonic writer of some prominence toward the close of the eighteenth century. He was a leading member of the Rite of Strict Observance, in which his adopted name was Eques à Flore. He wrote a criticism on the Masonic Congress of Wilhelmsbad, which was published under the title of Oratio de Conventu generali Latomorum apud aquas Wilhelminas, prope Hanauviam. He also wrote an Essai sur la Franc-Maçonnerie, ou du but essential et fondamenal de la Franc-Maçonnerie, Essay on Freemasonry, or the essential and fundamental purpose of Freemasonry; translated the second volume of Frederic Nicolai's essay on the crimes imputed to the Templars, and was the author of several other Masonic works of less importance. He was a member of the French Constitutional Convention of 1792. He wrote also some political essays on finances, and was a contributor on the same subject to the Encyclopédie Méthodique.

*

BEZALEEL

One of the builders of the Ark of the Covenant (see Aholiab).

*

BIBLIOGRAPHY

In French, we have a Bibliographie des Ouvrages, Opuscules, Encycliques ou écrits les p1us remarquables, publiés sur l'histoire de la Franc-Maçonnerie depuis 1723 jusqu'en 1814, Bibliography of the Works, Booklets, Circulars, or more remarkable writings, published on the History of Freemasonry since 1725, as far as 1814. It is by Thory, and is contained in the first volume of his Acta Latotnorum. Though not full, it is useful, especially in respect to French works, and it is to be regretted that it stops at a period anterior to the Augustan age of Masonic literature. In German we have the work of Dr. Georg B. F. Kloss, entitled Bibliographie der Freimaurerei, published at Frankfort in 1844. At the time of its publication it was an almost exhaustive work, and contains the titles of about 5,400 items classified according to the subject matter of the works listed. Reinhold Taute published his Maurerische Buecherkunde at Leipzig in 1886. In 1911 begun the publication of the three volumes of August Wolfstieg's Bibliographie der Freimauerischen Literatur listing 43,347 titles of works treating of Freemasonry. The three volumes of Wolfstieg's elaborate compilation, appearing respectively in 1911, 1912, and 1914, listing and briefly describing over forty-three thousand items, was continued by Brother Bernhard Beyer of the Grand Lodge Zur Sonne in Beyreuth, Germany, whose 1926 volume adds over eleven thousand references.

Brother Silas H. Shepherd, Wisconsin Grand Lodge Committee on Masonic Research, has prepared a list of Masonic Bibliographies and Catalogues in the English Language, 1920, and the Committee has also published a selected List of Masonic Literature, 1923, and these have been made all the more useful by An Essay on Masonic History and Reference Works by Brother Shepherd. Brother William L. Boyden, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, has described the method used in the great Library under his charge at Washington, District of Columbia, in a pamphlet, Classification of the Literature of Freemasonry, 1915, a plan peculiarly applicable to Masonic libraries. In this connection we are reminded of the late Brother Frank J. Thompson, Grand Secretary, Grand Lodge of North Dakota, and a greatly esteemed correspondent of ours. He published about 1903 a System of Card Membership Record for Masonic Bodies and a Scheme of Classification for Masonic Books, the latter being an extension of the Dewey decima1 system.

*

BIELFELD, JACOB FREDERICK

Baron Bielfeld was born March 31, 1717, and died April 5, 1770. He was envoy from the court of Prussia to The Hague, and a familiar associate of Frederick the Great in the youthful days of that Prince before he ascended the throne. He was one of the founders of the Lodge of the Three Globes in Berlin, which afterward became a Grand Lodge. Through his influence Frederick was induced to become a Freemason. In Bielfeld's Freundschaftlicher Briefe, or Familiar Letters, are to be found an account of the initiation of the Prince, and other curious details concerning Freemasonry.

*

BINNING, LORD

Deputy Grand Master, Scot1and, 1789.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

B-2

BIRKHEAD, MATTHEW

A Freemason who owes his reputation to the fact that he was the author of the universally known Entered Apprentice's song, beginning:

Come let us prepare
We Brothers that are.
Met together on merry Occasion;
Let's drink, laugh, and sing;
Our wine has a spring.
'Tis a Health to an Accepted Mason.

This song first appeared in Read's Weekly Journal for December 1, 1722, and then was published in the Book of Constitutions in 1723, after the death of its author, which occurred on December 30, 1722.

Birkhead was a singer and actor at Drury Lane Theater in London, and was Master of Lodge V when Doctor Anderson was preparing his Constitutions, His funeral is thus described in Read's Weekly Journal for .January 12, 1723. "Mr. Birkhead was last Saturday night carried from his Lodgings in Which-street to be interred at St Clements Danes; the Pall was supported by six Free-Masons belonging to Drury-Lane Play-house; the other Members of that particular Lodge of which he was a Warden, with a vast number of other Accepted-Masons, followed two and two; both the Pall-bearers and others were in their white-aprons"

(see also Entered Apprentices's Song and Tune, Freemasons').

*

BLACK

Black, in the Masonic ritua1, is constantly the symbol of grief. This is perfectly consistent with its use in the world, where black has from remote antiquity been adopted as the garment of mourning.

In Freemasonry this color is confined to but a few degrees, but everywhere has the single meaning of sorrow. Thus in the French Rite, during the ceremony of raising a candidate to the Master's Degree, the Lodge is clothed in black strewed with the representations of tears, as a token of grief for the loss of a distinguished member of the fraternity, whose tragic history is commemorated in that degree.

This usage is not, however, observed in the York Rite. The black of the Elected Knights of Nine, the Illustrious Elect of Fifteen, and the Sublime Knights Elected, in the Scottish Rite, has a similar import.

Black appears to have been adopted in the degree of Noachite, as a symbol of grief, tempered with humility, which is the virtue principally dilated on in the ceremony.

The garments of the Knights Templar were originally white, but after the death of their martyred Grand Master, James DeMolay, the modern Knights assumed a black dress as a token of grief for his loss.

The same reason led to the adoption of black as the appropriate color in the Scottish Rite of the Knights of Kadosh and the Sublime Princes of the Roya1 Secret.

The modern American modification of the Templar costume abandons all reference to this historical fact.

One exception to this symbolism of black is to be found in the degree of Select Master, where the vestments are of black bordered with red, the combination of the two colors showing that the degree is properly placed between the Royal Arch and Templar degrees, while the black is a symbol of silence and secrecy, the distinguishing virtues of a Select Master.

*

BLACKBALL

The ball used in a Masonic ballot by those who do not wish the candidate to be admitted. Hence, when an applicant is rejected, he is said to be "blackballed."

The use of black balls may be traced as far back as the ancient Romans. Thus, Ovid says in the Metamorphoses (xv, 41), that in trials it was the custom of the ancients to condemn the prisoner by black pebbles or to acquit him by white ones: Mos erat antiquus, niveis atrisque lapillis, His dammare reos, illis absolvere culpae.

*

BLACKBOARD

In German Lodges the Schwarze Tafel, or Blackboard, is that on which the names of applicants for admission are inscribed, so that every visitor may make the necessary inquiries whether they are or are not worthy of acceptance.

*

BLACK BROTHERS, ORDER OF THE

Lenning says that the Schwarze Brüder was one of the College Societies of the German Universities. The members of the Order, however, denied this, and claimed an origin as early as 1675. Thory, in the Acta Latomorum (1, 313), says that it was largely spread through Germany, having its seat for a long time at Giessen and at Marburg, and in 1783 being removed to Frankfort on the Oder.

The same writer asserts that at first the members observed the dogmas and ritual of the Kadosh, but that afterward the Order, becoming a political society, gave rise to the Black Legion, which in 1813 was commanded by M. Lutzow.

*

BLAÉRFINDY, BARON GRANT DE

Scottish officer in French army; prominent in the French high grades and Scottish Philosophic Rite and credited by some (see Histoire de la Franc-Maçonnerie Française, Albert Lantoine, 1925, Paris, page 221) as the founder of the grades of the Sublime Master of the Luminous Ring (Académie des Sublimes Maitres de l'Anneau Lumineux), a system in which Pythagoras is deemed the creator of Freemasonry.

*

BLAVATSKY, HELENA PETROVNA

Russian theosophist, born July 31, 1831; died May 8, 1891, established at New York in 1875 the Theosophica1 Society. A sketch of the history of the Ancient and Primitive Rite of Masonry, published by- John Hogg at London, 1880, says on page 58 that "The 24th of November, 1877, the Order conferred upon Madam H. P. Blavatsky the Degrees of the Rite of Adoption. "

*

BLAYNEY, LORD

Grand Master of the English Grand Lodge of the Moderns, 1764-6.

*

BLESINTON, EARL OF

Grand Master of Ire1and, 1738-9; also of the English Grand Lodge of the Ancient, 1756-9. The name Blesinton has been variously spelled by members of the family but the spelling here given is taken from the signature of the Brother in the records of his Grand Lodge.

*

BLESSING

See Benediction

*

BLIND

A blind man cannot be initiated into Freemasonry under the operation of the old regulation, which requires physical perfection in a candidate. This rule has nevertheless been considerably modified in some Jurisdictions.

*

BLINDNESS

Physical blindness in Freemasonry, as in the language of the Scriptures, is symbolic of the deprivation of moral and intellectual light. It is equivalent to the darkness of the Ancient Mysteries in which the neophytes were enshrouded for periods varying from a few hours to many days. The Masonic candidate, therefore, represents one immersed in intellectual

darkness, groping in the search for that Divine light and truth which are the objects of a Freemason's1abor (see Darkness).
*

BLOW

The three blows given to the Builder, according to the legend of the Third Degree, have been differently interpreted as symbols in the different systems of Freemasonry, but always with some reference to adverse or malignant influences exercised on humanity, of whom Hiram is considered as the type. Thus, in the symbolic Degrees of Ancient Craft Freemasonry, the three blows are said to be typical of the trials and temptations to which man is subjected in youth and manhood, and to death, whose victim he becomes in old age. Hence the three Assassins are the three stages of human life. In the advanced Degrees, such as the Kadoshes, which are founded on the Templar system commonly credited to Ramsay, the reference is naturally made to the destruction of the Order, which was effected by the combined influences of Tyranny, Superstition, and Ignorance, which are therefore symbolized by the three blows; while the three Assassins are also said sometimes to be represented by Squin de Florean, Naffodei, and the Prior of Montfaucon, the three perjurers who swore away the lives of DeMolay and his Knights. In the astronomical theory of Freemasonry, which makes it a modern modification of the ancient sun-worship, a theory advanced by Ragon, the three blows are symbolic of the destructive influences of the three winter months, by which Hiram, or the Sun, is shorn of his vivifying power. Des Etangs has generalized the Templar theory, and, supposing Hiram to be the symbol of eternal reason, interprets the blows as the attacks of those vices which deprave and finally destroy humanity. However interpreted for a special theory, Hiram the Builder always represents, in the science of Masonic symbolism, the principle of good; and then the three blows are the contending principles of evil.

*

"BLUE BANNER, THE" LODGE

Gould, Hughan, Lane, and others who in the 1875-1890 period began the writing of Masonic history according to the canons of scholarly work which elsewhere governed professional historians, always hoped to find evidence of a great antiquity for pre-1717 Lodges but insisted on documentary proof, and refused to accept traditions, as they were right in doing, though it is now believed that they were somewhat more skeptical than they needed to have been. Also, present-day scholars know , they sometimes overlooked data which belonged neither to the class of traditions nor to the class of documents ; these data are present Lodge facts, customs, or possessions which in themselves, and necessarily, imply a long period of time.

A datum of this kind, an exceptionally interesting one, is the Blue Banner which was possessed by an Edinburgh Lodge, the history of which is given in Annals of Journeyman Masons, No. 8, by Seggie and Tumbull; Thomas Allan and Sons; Edinburg; l930. This Lodge began as a sort of offshoot, or Side Order, of an old Operative Lodge, and is therefore reminiscent of the "Acception" in the Mason Company of London. The history of the Blue Banner goes back for about eight centuries ; it was given to the Scottish Trade Gilds when they joined the Crusade under Pope Urban A, and for centuries entitled its possessors not only to special honors but to special privileges, and is more than once mentioned in the early records of the burgh.

This history contains one entry of a special interest to American Masons. In September, 1918, the Lodge was visited by Bro. Sam Gompers, President of the American Federation of Labor; he received the distinction for that Lodge a rare one, of being elected an Honorary Member. His home Lodge was Dawson's No 16 Washington D. C.

See also An Historical Account of the Blue Blanket; or Crafts-Men's Banner. Containing the Fundamental Principles of the Good-Town, u¤th the Powers and Prerogatives of the Crafts of

Edinburgh, Etc., by Alexander Pennecuik; Edinburgh; 1722. There were 14 incorporated Crafts in Edinburgh in 1722.

*

BOOK OF CONSTITUTIONS

In England of the Eighteenth Century a permanent association or society was required to have a sponsor, the more exalted in the rank the better, who was named as its Patron - as the King himself was Patron of the Royal (scientific) Society; it was also expected to have authorization in the form of a charter, or deputation, or some similar instrument ; and the older one of these written instruments might be, other things being equal , the more weight it possessed. The old Masonic Lodges in London at the beginning of the Century had Sir Christopher Wren as their patron (so tradition affirms) and for written charter each one had a copy of the Old Charges ; these documents attested that their original authority had been a Royal Charter granted by a Prince Edwin seven centuries before ; and though historians , for sound reasons, question this particular claim, it is important to remember that neither the Lodges nor the public between 1700 and 1725 ever questioned it.

In 1716 representatives of some four or five old Lodges, and Probably after discussions with other Lodges not represented, decided to set up a Body in which each Lodge could be a member, and which would be a central meeting place and at the same time could bring the Lodges into a unity of work and practice. This they called a Grand (or chief) Lodge; and in 1717 they erected it by official action, and put Anthony Sayer in the Chair as Grand Master.

This new Grand Lodge was itself a Lodge and therefore needed both a Patron and a Charter, or Old Charges, of its own, and suitable for needs not identical with those of a member Lodge. It found a Patron in the person of the Duke of Montague, elected Grand Master in 1721, after a time, and especially after the sons of George A had become Masons, it was under the patronage of the Royal Family and has been so ever since (Queen Victoria officially declared herself its Patroness).

To prepare a Grand Lodge equivalent of the Old Charges was a more difficult matter. Veteran Masons were consulted ; old manuscripts were borrowed from Lodges (and sometimes not returned, as when Desaguliers forgot to return documents to the Lodge of Antiquity). Some of the Lodges which were opposed to the whole Grand Lodge plan destroyed their documents. An unknown group of Masons forestalled the Grand Lodge by having J. Roberts print a version, now called the Roberts Constitutions, dated 1722 (of the two existing copies one is in the Iowa Masonic Library). From the Lodges in favor of the Grand Lodge plan fourteen veteran Masons acted as an advisory committee. By 1722 George Payne, a Grand Master, had prepared an acceptable version of that part of the Old Charges, the important half, which was called the Old Regulations. By the following year, Grand Lodge, reporting through a Committee headed by James Anderson, adopted a completed manuscript, entitled it The Constitution of Freemasons, and had James Anderson print it. Why this book has been accredited to the authorship of James Anderson is a mystery; he is called "author" at one or two places but as then used the word could mean "editor" or "scribe"; and his name does not appear on the title page. Payne wrote about one-half of it. J. T. Desaguliers wrote the dedication; the rest of it was the joint work of many hands and at least two Committees. The so-called historical part was collected-the record says "collated"-from Lodge copies of the Old Charges which differed much among themselves in detail. The title is a complete description of the book :

"The Constitution, History, Laws, Charges, Orders, Regulations, and Usages of the Right Worshipful FRATERNITY of Accepted Free MASONS; collected From their general RECORDS and their faithful TRADITIONS of many Ages.

To be Read At the Admission of a NEW BROTHER, when the Master or Warden shall begin, or order some other Brother to read as follows."

then follows the text, in the first sentence of which reference is made to "God, the great Architect of the Universe," and Geometry is named as the Masonic art par excellence, because it was the art used in architecture.

The publisher's signature on the title page :

"London, Printed by William Hunter, for John Senex at the Globe, and John Hooke at the Flower-de-luce over against St. Dunstan's Church, in Fleet-Street. In the Year of Masonry 5723. Anno Domini 1723."

This dating is a fact of prime importance, for it proves that the Freemasons identified their Fraternity with architecture which they rightly assumed to be as old as man. Theorists who have argued for another origin' of Freemasonry, among the Ancient Mysteries, or in occult circles, or in political circles, etc., will first have to explain why the founders of the Speculative Craft had not even heard of such origins ; and one may safely assume that they knew more about the founding of Speculative Masonry than theorism two hundred years afterwards. As time passed, and Lodges increased, amendments and revisions were called for; this was satisfied by the issuance of new editions.

NOTE. The Fifth, or 1784, Edition is there accredited to John Northouck, in reality it should have been named after William Preston because he did the work on it. As each new Grand Lodge was erected in one Country after another, and in America in one State after another, it wrote or adopted a Book of its own. Such a Book dated as of today bears on the face of it little resemblance to the Edition of 1723 ; but the change from decade to decade has been a gradual one, always made in response to new needs, and in their principles and every other fundamental any regular Constitution of today is a direct descendant of the Constitution of 1723. The Ancient Grand Lodge, erected in London in 1751, which was to become a rival of the 1717 Grand Body until 1813, published in 1756 a Book of its own, which it called Ahiman Rezon ; this also was in substance a repetition of the Book of 1723. Considered as a work of literature the most masterly version is the original Constitution of Ireland, a re-writing of the 1723 Edition by John Pennell, published in 1730.

A half century ago a number of writers proposed the theory that "Operative" Masonry had become defunct; that Desaguliers, Anderson, Payne, Montague, and a number of other "gentlemen," "captured" the machinery of organization, and turned it into a Speculative Fraternity. This theory went to pieces against such facts as:

first, that the Grand Lodge began in 1716-not 1717- and that those gentlemen were not Masons for some time afterwards, at least not London Masons, and were not among the founding fathers, second, the old Lodges were not "Operative" but only partly so, and one of them was wholly composed of Speculatives. Desaguliers and his colleagues were architects of the Grand Lodge system; they did not create anything new, they only found a new way for carrying on what was already very old. This is made clear by the Book of 1723 itself, and by the circumstances under which it was prepared.

*

BOOKPLATES, MASONIC

Masonic Bookplates, by J. Hugo Tatsch and Winwood Prescott (The Masonic Bibliophiles; Cedar Rapids, Ia. ; 1928), lays down the accepted rules for a correct and (by connoisseurs) acceptable Masonic Ex Libris, or bookplate. Taking it for granted that a skilled artist will draw or paint it, and that it will be well engraved, the two authors advise: first, that the Mason who is to use it shall include in it only such emblems and symbols as represent the Rite (or Rites) to which he belongs ; second, that it be "personalized" by including in the design something to represent his own vocation, avocation, hobby, special interest, etc.

Shute, who wrote and published the first book on architecture ever to be printed in England, is said to have been also the first engraver in England. After the Grand Lodge was formed in 1717 a long line of famous engravers were active members of the Craft; John Pine, William Hogarth, Francesco Bartolozzi, John Baptist Cipriani, Benjamin and John Cole, and our American Grand Master, inventor of a new process of engraving, Paul Revere. Their work, and especially their Masonic designs, should be studied by Masonic bookplate engravers. A Grand Lodge usually employs its own coat-of-arms in its bookplate. Pine was the first to make an engraved list of Lodges. (See also Book Plates and Their Value, J. H. Slater, Henry Grant; 1898. In addition to collectors' prices it contains a history of the development of Ex Libris art. Some publishers spell "bookplate" as one word, others as two. The Tatsch and Prescott volume contains a full bibliography. Ex Libris Lodge, No. 3765, was founded . in London, 1915, by bookplate enthusiasts.)

*

BOONE, DANIEL

Ray V. Denslow, specialist in early Middle Western Masonry, reported to The Builder, January, 1925, that "in his opinion" Boone had not been a Mason. He added however that "a very good friend" had in earlier days heard Boone spoken of as a Mason. Both the Grand Lodges of Kentucky and of Tennessee have searched the old membership rolls but have not found his name. When appropriating a sum toward the Boone monument at Frankfort the resolution passed by the Grand Lodge of Kentucky made no mention of Boone's possible membership. At least one pall-bearer at Boone's funeral wore a Masonic collar. (It is interesting to note that "Boone" is a corruption of "Bohun," a family name of King Henry VAI.)

*

BOYDEN LIBRARY CLASSIFICATION

Brother William L. Boyden, librarian for the Supreme Council, A.&A.S.R.,S.J., at Washington, D.C., after years of experience and experiment, perfected a library classification system for Masonic books. He divided titles under ten general heads, in 400 classes and subclasses. He made the system available to Masonic librarians in a brochure of twenty-two pages, a working manual: Classification of the Literature of Freemasonry and Related Societies, by W. L. Boyden; Washington, D.C., 1915; e/o The Supreme Council A.&.A.S.R.,S.J.

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BOYDEN MS., THE

A manuscript of the Old Charges, nine feet long and about eight and one-half inches wide, belonging to the Supreme Council, A.& A.S.R.,S.J., and in the vaults of the House of the Temple, Washington, D.C.; it was discovered (presumably in 1925) by the late W. L. Boyden, Librarian of the Supreme Council Library at the time, in North Riding of Yorkshire near Yorkshire, Eng. Boyden published the text in The New Age, February, 1926; page 77. The text accompanied by critical notes is given in The Old 'Yorkshire' Old Charges of Masons, by H. Poole and F. R. Worts; published by Installed Masters' Association, Leeds, England ; 1935 ; page 171.

Some English Brothers have expressed regret (and not always un-spiced with resentment) that a Yorkshire MS. should "have been sold off to America."

American Masons can understand that feeling, and the more so in the case of Yorkshire which was the favorite field of Hughan and of Thorp, who are both as well remembered and as much revered by Masons on this side of the Atlantic as on that ; but at the same time they feel that the strictures often expressed, and especially the harshness in some instances, by Whymper, Gould, and Lane, are based on a misunderstanding of facts. The strictures have

arisen from the assumption that a sizable number of precious, old, and oftentimes unique Masonic books and MSS. have been drained off out of England into America; but there has never been such a drain. The Boyden is the only MS. of which there is not at least one copy left in England. The printed Roberts MS. owned by the Grand Lodge of Iowa is one of two copies. The Carmick MS. owned by the Grand Lodge of Pennsylvania was written in Pennsylvania. The American craft, and considering that save for a very few years it is as old as the English Craft, and is in the same Masonic family, is peculiarly poverty-stricken in MSS. and rare books. Nor have the great and wealthy American collectors Huntington, Morgan, etc., collected Freemasoniana; Rosenbach, famous for so many years as their agent, told the writer that he had never included Masonic items in his search lists. If harsh complaints were in order American Masons themselves have a large ground for them ; during the French and Indian wars, the Revolutionary War, and the War of 1812 America was "drained" of the larger part of its early Masonic records, a fact which helps to account for the emptiness of the history of pre-Revolutionary Masonry in America.

The same holds for the old charge of "piracy." A small number of Eighteenth Century books (Oliver, presston, etc.) were published here without permission and without payment to their British authors ; to do so was both piratical and inexcusable. But there was as quite as much piracy from the British end. Books by Harris Town, Mackey, Morris, etc., were extensively pirated in England right down to the middle of the Nineteenth Century : this Encyclopedia was pirated a in half dozen languages.

*

BRIDGE BUILDERS

In the article which begins on page 151 it is stated that the Gild of Bridge Builders was a religious fraternity. Since that article written (it was based on the then most reliable authorities) what may be called the archeology of bridge building has put that ancient craft in a new light. Just as some bishop or abbot was given credit for almost every cathedral, large church, or abbey, and even though the prelate might not have been born when the construction was begun, so did the same chroniclers make out that almost every other concerted public activity, association, etc., had been either an action by the Church or else one directed by it.

Even a local gild of six or seven blacksmiths in a French town of the year1200 A.D. may appear in the monkish chronicles as having been a Holy Brotherhood of the Church of St. Paul Dedicated to St. Dominic, etc., the whole of it sounding as if black smithing had been a holy rite. Everything in the Twelfth Thirteenth, and Fourteenth Centuries was, as it were, asserted with the appearance of religion-it was then as it is now with the Mexican language in which "good-bye" becomes "God go with you," and a man asks for a match "in the name of God," and a mother names a son Jesus and a Daughter Holy Annunciation.
There were fraternities of Bridge Builders in the Middle Ages ; they had their Patron Saints; they went by religious names; but bridge building per se was no more religious than it is now. A bridge was build at need, and often at the expense of the taxpayers in a town; its construction might be entrusted to a special gild formed for the purpose; it might be paid for by gifts or by tolls; but the Masons who built it usually were ordinary Masons. Its was only when great bridges were built, like London Bridge (which was a row of buildings erected across the Thames) or when one was ornamented with carving or with Sculpture, or involved difficult problems of engineering, that Freemasons were called in; but it is doubtful if in many instances they formed fraternities qua bridge builders, after the fashion of the separate associations of castle builders, military architects, tilers, etc.

It is of interest that the first great Modern bridge (at least it is so claimed by historians of it) was to a peculiar extent almost an event in the history of Speculative Freemasonry. The engineer and constructor of the famous Wearmouth Bridge in England (pages are given to it in a number of histories of engineering) was Bro. Rowland Burdon. He was made a Mason in Phoenix Lodge, no. 94, Sunderland ; he joined Palatine Lodge in 1791; in 1793 was elected Master, and served several years. The foundation of the Bridge was laid with Masonic

ceremonies by the Provincial Grand Lodge, September 24, 1793; its completion was also celebrated by ceremonies by the Provincial Grand Lodge on August 9, 1796 (during Washington's second term, it may be said to help Americans to place the date).

(It happens that the builders of the Brooklyn Bridge were Masons, as may be found in an article in the New York Masonic Outlook. See History of Phoenix Lodge; see also other bridge items in History of Britannia Lodge, page 104.)

NOTE. Apropos of the typical Medieval custom of clothing everything with a religious guise it is interesting to observe that ordinary business documents such as deeds, bills of sales, contracts, or legal documents, or a physician's prescription, or a parchment roll of kitchen recipes might be decorated with religious emblems and begin-like the Old Charges-with a religious invocation.

Bishops often were educated and trained in cathedral schools at a prince's or king's expense expressly to hold positions in what is now the civil service. Even the since-canonized Thomas à Beeket served for years in that capacity, and was made a bishop for political reasons! Thousands of tonsured clerics were trained to work in offices, government bureaus, etc., as clerks, bookkeepers, etc., and never performed religious services in their lives. It is not out of any desire to disparage religion, or to discredit the church, but solely in obedience to the facts as found, that historians are agreed that the Ages of Faith were not more faithful than other ages, and that the men were in their spirit, thought, and conduct no more religious, or pious, in the Thirteenth Century than they are now. The fact is important for Masonic history, because a reader of it may gain the impression that because so many Medieval Freemasons worked on churches, cathedrals, abbeys, priories, monasteries, chapels, etc., they were in some peculiar sense a religious fraternity. They were men in religion, but no more so than other men; ran their own affairs ; excluded priests from control over their Lodges ; and had no religious rites, practices, or doctrines peculiar to themselves.

*

BLUE BLANKET

The Lodge of Journeymen, in the city of Edinburgh, is in possession of a blue blanket which is used as a banner in Masonic processions. The history of it is thus given in the London Magazine: "A number of Scotch mechanics followed Allan, Lord Steward of Scotland, to the holy wars in Palestine, and took with them a banner, on which were inscribed the following words from the 5lst Psalm, the eighteenth vers, 'In bona voluntate tua edificentur muri Hierosolymae,' meaning'In Thy good pleasure build Thou the walls of Jerusalem.' Fighting under the banner, these valiant Scotchman were present at the capture of Jerusalem, and other towns in the Holy Land; and, on their return to their own country, they deposited the banner, which they styled The Banner of the Holy Ghost, at the altar of St. Eloi, the patron saint of the Edinburgh Tradesmen, in the church of Saint Giles. It was occasionally unfurled, or worn as a mantle by the representatives of the trades in the courtly and religious pageants that in former times were of frequent occurrence in the Scottish capital. "In 1482, James III, in consequence of the assistance which he had received from the Craftsmen of Edinburgh, in delivering him from the castle in which he was kept a prisoner, and paying a debt of 6,000 Marks which he had contracted in making preparations for the marriage of his son, the Duke of Rothsay, to Cecil, daughter of Edward IV, of England, conferred on the good town several valuable privileges, and renewed to the Craftsmen their favorite banner of The Blue Blanket. "James's queen, Margaret of Denmark, to show her gratitude and respect to the Crafts, painted on the banner, with her own hands, a Saint Andrew's cross, a crown, a thistle, and a hammer, with the following inscription : 'Fear God and honor the king ; grant him a long life and a prosperous reign, and we shall ever pray to be faithful for the defense of his sacred majesty's royal person till death.' The king decreed that in all time coming, this flag should be the standard of the Crafts within burgh, and that it should be unfurled in defense of their own rights, and in protection of their sovereign. The privilege of displaying it at the Masonic procession was granted to the journeymen, in consequence of their original connection with the Freemasons of Mary's Chapel, one of the four men incorporated trades of the city. "The

Blue Blanket was long in a very tattered condition ; but some years ago it was repaired by lining it with blue silk, so that it can be exposed without subjecting it to much injury. " An interesting little book was written by Alexander pennecuik, Burgess and Guild-Brother of Edinburgh, and published with this title in 1722 and in later editions describing the Operative Companies of Edinburgh. The above particulars in the London Magazine are found in Pennecuik's work with other details.

*

BLUE DEGREES

The first three degrees of Freemasonry are so called from the blue color which is peculiar to them.

*

BLUE LODGE

A Symbolic Lodge, in which the first three degrees of Freemasonry are conferred, is so called from the color of its decorations.

*

BLUE MASONRY

The degrees of Entered Apprentice, Fellow Craft, and Master Mason an sometimes called Blue Masonry.

*

BLUE MASTER

In some of the advanced degrees, these words are used to designate a Master Mason.

*

BOARD OF GENERAL PURPOSES

An organization attached to the Grand Lodge of England, consisting of the Grand Master, Pro Grand Master, Deputy Grand Master, the Grand Wardens of the year, the Grand Treasurer, the Grand Registrar, the Deputy Grand Registrar, a President, Past Presidents, the President of the Board of Benevolence, the Grand Director of Ceremonies, and twenty-four other members. The President and six of the twenty-four members are annually nominated by the Grand Master, and the remaining eighteen are elected by the Grand Lodge from the Masters and Past Masters of the Lodges. This board has authority to hear and determine all subjects of Masonic complaints, or irregularity respecting Lodges or individual Freemasons, when regularly brought before it, and generally to take cognizance of all matters relating to the Craft.

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BOARD OF RELIEF

See Relief, Board of

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BOAZ
BOAS

The name of the left hand (or north) pillar that stood at the porch of King Solomon's Temple. It is derived from the Hebrew pronounced bo'-az, and signifies in strength. Though Strong in his Hebrew and Chaldee Dictionary says the root is unused and of uncertain meaning (see Pillars of the Porch).

*

BOCHIM

a Hebrew word pronounced bokeem and meaning the weepers. A password in the Order of Ishmael. An angel spoke to Hagar as she wept at the well when in the wilderness with her son Ishmael.

The angel is looked upon as a spiritual being, possibly the Great Angel of the Covenant, the Michael who appeared to Moses in the burning bush, or the Joshua, the captain of the hosts of Jehovah.

*

BODE, JOHANN JOACHIM CHRISTOPH

Born in Brunswick, 16th of January, 1730. One of the most distinguished Freemasons of his time. In his youth he was a professional musician, but in 1757 he established himself at Hamburg as a bookseller, and was initiated into the Masonic Order. He obtained much reputation by the translation of Sterne's Sentimental Journey and Tristram Shandy, of Goldsmith's Vicar of Wakefield; Smollett's Humphrey Clinker; and of Fielding's Tom Jones, from the English; and of Montaigne's works from the French. To Masonic literature he made many valuable contributions; among others, he translated from the French Bonneville's celebrated work entitled Les Jésuites chassés de la Maçonnerie et leur poignard bris par les Maçons, meaning The Jesuits driven from Freemasonry and their weapon broken by the Freemasons, which contains a comparison of Scottish Freemasonry with the Templarism of the fourteenth century, and with sundry peculiar practices of the Jesuits themselves.

Bode was at one time a zealous promoter of the Rite of Strict Observance, but afterward became one of its most active opponents. In 1790 he joined the Order of the Illuminati, obtaining the highest Degree in its second class, and at the Congress of Wilhelmsbad he advocated the opinions of Weishaupt,. No man of his day was better versed than he in the history of Freemasonry, or possessed a more valuable and extensive library; no one was more diligent in increasing his stock of Masonic knowledge, or more anxious to avail himself of the rarest sources of learning. Hence, he has always held an exalted position among the Masonic scholars of Germany. The theory which he had conceived on the origin of Freemasonry--a theory, however, which the investigations of subsequent historians have proved to be untenable--was, that the Order was invented by the Jesuits, in the seventeenth century, as an instrument for the re-establishment of the Roman Church in England, covering it for their own purposes under the mantle of Templarism. Bode died at Weimar on the 13th of December, 1793.

*

BOEBER, JOHANN

A Royal Councilor of State and Director of the School of Cadets at St. Petersburg, during the reign of Alexander I. In 1805 he induced the emperor to revoke the edicts made by Paul I and himself against the Freemasons. His representations of the true character of the Institution induced the emperor to seek and obtain initiation.

Boeber may be considered as the reviver of Freemasonry in the Russian dominions, and was Grand Master of the Grand Lodge from 1811 to 1814.

*

BOEHMEN, JACOB

The most celebrated of the Mystics of the sixteenth and seventeenth centuries, born near Gorlitz, in 1575, and died in 1624. His system attracted, and continued to attract long after his death, many disciples in Germany. Among these, in time, were several Freemasons, who sought to incorporate the mystical dogmas of their founder with the teachings of Freemasonry, so as to make the Lodges merely schools of theosophy. Indeed, the Theosophic Rites of Freemasonry, which prevailed to a great extent about the middle of the last century in Germany and France, were indebted for most of their ideas to the mysticism of Jacob Boehmen.

*

BOHEMANN, KARL ADOLF ANDERSON

Born in 1770, at Jönköping in the south of Sweden. He was a very zealous member of the Order of Asiatic Brethren, and was an active promulgator of the advanced Degrees. Invited to Sweden, in 1802, by the Duke of Sudermania, who was an ardent inquirer into Masonic science, he was appointed Court Secretary.

He attempted to introduce his system of advanced Degrees into the kingdom, but having been detected in the effort to intermingle revolutionary schemes with his high Degrees, he was first imprisoned and then banished from the country, his society being interdicted. He returned to Germany, but is not heard of after 1815, when he published at Plymouth a justification of himself. Findel in his History of Freemasonry (page 560), calls him an impostor, but he seems rather to have been a Masonic fanatic, who was ignorant of or had forgotten the wide difference between Freemasonry and political intrigue.

*

BOHEMIA

A Lodge named The Three Stars is said to have been established at Prague in 1726, and other Lodges were subsequently constituted in Bohemia, but in consequence of the French Revolution they were closed in 1793 by the Austrian Government.

*

BOHMANN, F. OTTO

A merchant in Stockholrn, 1695-1767, who left a legacy of 100,000 thalers to the Asylum for the Orphans of Freemasons that was founded in Stockholm in 1753. A medal was struck in his honor in 1768 (see Marvin's Masonic Medals, page 172).

*

BOLIVIA

The third largest political division of the continent of South America. A Lodge was chartered in Bolivia in 1875. Three others have since been established and all four pay allegiance to the Grand Lodge of Peru.

Brother Oliver Day Street says in his 1922 Report on Correspondence to the Grand Lodge of Alabama: "So far as we have been able to ascertain this State has never been able to boast a Grand Lodge, Grand Orient or Supreme Council of its own. Its only Masonic organizations have been Lodges chartered by some of the Grand Lodges of the neighboring states. Indeed, Peru and Chile are the only ones we can ascertain which have even done this. Bolivia can scarcely be said to have a Masonic history."

*

BOMBAY

A seaport on the west coast of India. The first Lodge to be established in Bombay was opened in 1758 but it disappeared from the register in 1813. In 1763 James Todd was appointed Provincial Grand Master.

A Provincial Grand Master of Western India and its Dependencies, Brother James Burnes was appointed in 1836 by the Grand Lodge of Scotland. None had been appointed by England since the time of Brother Todd. Brother Burnes was a very active Freemason and it is a curious fact that Brethren even left the English Lodges to support the new Scotch Bodies.

English Freemasonry became less and less popular and finally ceased to be practiced until 1848 when Saint George Lodge No. 807, was revived.

In 1886 Scotland had issued nineteen Charters to Lodges in Bombay and twelve years previously Captain Morland, successor to Brother Burnes, was raised to the position of Grand Master of all Scottish Freemasonry in India.

The Craft took no firm hold on the natives of India.

Several of the princes were initiated but the Parsees made the first real advance in the Order when Brother Cama, one of their number, was elected Treasurer of the Grand Lodge of England. The first Hindu to hold important office was Brother Dutt who became head of a Lodge in 1874 (see India and Madras).

*

BONAIM

Brother Hawkins was of the opinion that the word is really an incorrect transliteration of the Hebrew word for builders, which should be Bonim; the construct form of which Bonai is used in 1 Kings (v, 18), to designate a portion of the workmen on the Temple: "And Solomon's builders and Hiram's builders did hew them." Brother Hawkins continues to the effect that Oliver, in his Dictionary and in his Landmarks (1, 402), gives a mythical account of them as Fellow Crafts, divided into Lodges by King Solomon, but, by a slip in his grammar he calls them Benai, substituting the Hebrew construct for the absolute case, and changing the participial o into e. The Bonaim seem to be distinguished, by the author of the Book of Kings, from the Gibalim, and the translators of the authorized version have called the former builders and the latter stone-squarers. It is probable that the Bonaim were an order of workmen inferior to the Gibalim. Anderson, in both of his editions of the Book of Constitutions, errs like Oliver, and calls them Bonai, saying that they were "setters, layers, or .builders, or light Fellow Crafts, in number 80,000."

This idea seems to have been perpetuated in the modern rituals. From this construct plural form Bonai some one has formed the slightly incorrect form Bonaim.

*

BONAPARTE, JEROME

Brother of Napoleon I. Born November 15, 1784, and died June 24, 1860. King of Westphalia from 1807 to 1813 and afterwards known as the Duc de Montfort. Grand Master of the Grand Orient of Westphalia. After 1847 he became successively Governor of the Invalides, Marshal of France and President of the Senate (see also Histoire de la Franc-Maçonnerie, Albert Lantoine, 1925, Paris). Jerome, son of the above, also given as a Freemason.

*

BONAPARTE, JOSEPH

Elder brother of Napoleon I. Born January 7, 1768. Sent to Naples as King in 1806 and made King of Spain in 1808. After 1815 known as Comte de Survilliers. He was a Freemason. Appointed by Napoleon I to the office of Grand Master of the Grand Orient of France in 1804. He died July 28, 1844.

*

BONAPARTE, LOUIS

Born September 2, 1778; died July 25, 1846. Brother of Napoleon I. King of Holland in 1806. Grand Master Adjoined of the Grand Orient of France in 1804. In 1805 became Governor of Paris.

*

BONAPARTE, LUCIEN

Brother of Napoleon I. Born May 21, 1775, and died at Rome, June 29, 1840. November 10, 1799, when Napoleon I overthrew the National Councils of France at the Palace of Saint Cloud, Lucien was President of the Council of Five Hundred and able to turn the scale in favor of his brother. In 1800 was Ambassador at Madrid, Spain. A member of the Grand Orient of France,

*

BONDMAN

In the fourth article of the Halliwell or Regius Manuscript, which is the earliest Masonic document known, it is said that the Master shall take good care that he make no bondman an apprentice, or, as it is in the original language :

The fourth artycul thys moste be,
That the Mayster hymn wel be-se,
That he no bondemon prentys make.

The regulation is repeated in all the subsequent regulations, and is still in force (see Freebom).

*

BONE

This word, which is now pronounced in one syllable, is the Hebrew word bo-neh, , builder, from the verb banah, to build. It was peculiarly applied, as an epithet, to Hiram Abif, who superintended the construction of the Temple as its chief builder. Master Masons will recognize it as part of a significant word. Its true pronunciation would be, in English letters, bo-nay; but the corruption into one syllable as bone has become too universal ever to be corrected.

*

BONE BOX

In the early lectures of the eighteenth century, now obsolete, we find the following catechism:

Q. Have you any key to the secrets of a Mason?
A. Yes.

Q. Where do you keep it?
A. In a bone box, that neither opens nor shuts but with ivory keys.

The bone box is the mouth, the ivory keys the teeth.
And the key to the secrets is afterward said to be the tongue.
These questions were simply used as tests, and were subsequently varied. In a later lecture it is called the Bone-bone Box.

*

BONNEVILLE, CHEVALIER DE
BONNEVILLE, NICOLAS DE

On the 24th of November, 1754, he founded the Chapter of the Advanced Degrees known as the Chapter of Clermont.

A1l the authorities assert this except Rebold, Histoire des Trois Grandes Loges, meaning the History of the Three Grand Lodges, page 46, who says that he was not its founder but only the propagator of its Degrees.

*

BONNEVILLE, NICOLAS DE

A bookseller and man of letters, born at Evreux, in France, March 13, 1760. He was the author of a work, published in 1788, entitled Les Jésuites chassés de la Maçonnerie et leur poignard brisé par les Maçons, meaning The Jesuits driven from Freemasonry and their weapon broken by the Freemasons, a book divided into two parts, of the first of which the subtitle was La Maçonnerie écossaise comparée avec les trois professions et le Secret des Templiers du 14e Siécle, meaning Scottish Freemasonry compared with the three professions and the Secret of the Templars of the Fourteenth Century, and of the second, Mémeté des quatre voeux de la Compagnie de S. Ignace, et des quatre grades de la Maçonnerie de S. Jean, meaning the Identity of the four pledges of the Society of Saint Ignace, and of the four steps of the Freemasonry of Saint John. He also translated into French, Thomas Paine's Essay on the Origin of Freemasonry; a work, by the way, which was hardly worth the trouble of translation.

De Bonneville had an exalted idea of the difficulties attendant upon writing a history of Freemasonry, for he says that, to compose such a work, supported by dates and authentic facts, it would require a period equal to ten times the age of man; a statement which, although exaggerated, undoubtedly contains an element of truth.

His Masonic theory was that the Jesuits had introduced into the symbolic Degrees the history of the life and death of the Templars, and the doctrine of vengeance for the political and religious crime of their destruction; and that they had imposed upon four of the higher Degrees the four vows of their congregation. De Bonneville was imprisoned as a Girondist in 1793. The Girondists or Girondins were members of a political party during the French Revolution of 1791 to 1793, getting their name from twelve Deputies from the Gironde, a Department of Southwestern France. He was the author of a History of Modern Europe, in three volumes, published in 1792. He died in 1828.

*

BOOK OF CHARGES

There seems, if we may judge from the references in the old records of Freemasonry, to have formerly existed a book under this title, containing the Charges of the Craft; equivalent, probably, to the Book of Constitutions. Thus, the Matthew Cooke Manuscript of the first half of the fifteenth century (line 534) speaks of "othere chargys mo that ben wryten in the Boke of Chargys."

*

BOOK OF CONSTITUTIONS

The Book of Constitutions is that work in which is contained the rules and regulations adopted for the government of the Fraternity of Freemasons. Undoubtedly, a society so orderly and systematic must always have been governed by a prescribed code of laws; but, in the lapse of ages, the precise regulations which were adopted for the direction of the Craft in ancient times have been lost. The earliest record that we have of any such Constitutions is in a manuscript, first quoted, in 1723, by Anderson(Constitutions, 1723, pages 32-3), which he said was written in the reign of Edward IV.

Preston (page 182, edition of1788) quotes the same record, and adds, that "it is said to have been in the possession of the famous Elias Ashmole, and unfortunately destroyed," a statement which had not been previously made by Anderson. To Anderson, therefore, we must look in our estimation of the authenticity of this document ; and that we cannot too much rely upon his accuracy as a transcriber is apparent, not only from the internal evidence of style, but also from the fact that he made important alterations in his copy of it in his edition of 1738. Such as it is, however, it contains the following particulars: "Though the ancient records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstan (the grandson of King Alfrede the Great, a mighty Architect), the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, 930 A. D., when he had brought the land into Rest and Peace, built many great works, and encouraged many Masons from France, who were appointed Overseers thereof, and brought with them the Charges and Regulations of the Lodges preserved since the Roman times, who also prevailed with the King to improve the Constitution of the English Lodges according to the foreign Model, and to increase the Wages of Working Masons.

"The said king's youngest son, Prince Edwin, being taught Masonry, and taking upon him the Charges of a Master Mason, for the love he had to the said Craft and the honorable Principles whereon it is grounded, purchased a free charter of King Athelatan his Father, for the Masons having a Correction among themselves (as it was anciently expressed), or a Freedom and Power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly.

"Accordingly, Prince Edwin summoned all the Masons in the Realm to meet him in a Congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the Writings and Records extant, some in Greek, some in Latin, some in French, and other languages, from the Contents thereof that Assembly

did frame the Constitution and Charges of an English Lodge, and made a law to preserve and observe the same in all time coming, and ordained good Pay for Working Masons, ac."

Other records have from time to time been discovered, most of them recently, which prove beyond a1l doubt that the Fraternity of Freemasons was, at least in the fourteenth, fifteenth, sixteenth, and seventeenth centuries, in possession of manuscript Constitutions containing the rules and regulations of the Craft.

In the year 1717, Freemasonry, which had somewhat fallen into decay in the south of England, was revived by the organization of the Grand Lodge at London; and, in the next year, the Grand Master having desired, says Anderson, "any brethren to bring to the Grand Lodge any old writings and records concerning Freemasons and Freemasonry, in order to show the usages of ancient times, several old copies of the Gothic Constitutions were produced and collated" (see Constitutions, 1738, page l10).

But these Constitutions having been found to be very erroneous and defective, probably from carelessness or ignorance in their frequent transcription, in September, 1721, the Duke of Montagu, who was then Grand Master, ordered Brother James Anderson to digest them "in a new and better method" (see Constitutions, 1738, page 113).

Anderson having accordingly accomplished the important task that had been assigned him, in December of the same year a committee, consisting of fourteen learned Brethren, was appointed to examine the book ; and, in the March Communication of the subsequent year, having reported their approbation of it, it was, after some amendments, adopted by the Grand Lodge, and published, in 1723, under the title of The Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges. A second edition was published in 1738, under the superintendence of' a committee of Grand Officers (see the Constitutions of that year, page 133). But this edition contained so many alterations, interpolations, and omissions of the Charges and Regulations as they appeared in the first, as to show the most reprehensible inaccuracy in its composition, and to render it utterly worthless except as a literary curiosity. It does not seem to have been very popular, for the printers, to complete their sales, were compelled to commit a fraud, and to present what they pretended to be a new edition in 1746, but which was really only the edition of 1738, with a new title page neatly pasted in, the old one being canceled.

In 1754, Brother Jonathan Scott presented a memorial to the Grand Lodge, "showing the necessity of a new edition of the Book of Constitutions." It was then ordered that the book "should be revised, and necessary alterations and additions made consistent with the laws and rules of Masonry" ; all of which would seem to show the dissatisfaction of the Fraternity with the errors of the second edition. Accordingly, a third edition was published in 1756, under the editorship of the Rev. John Entick. The fourth edition, prepared by a Committee, was published in 1767.

In 1769, G. Kearsly, of London, published an unauthorized edition of the 1767 issue, with an appendix to 1769 ; this was also published by Thomas Wilkinson in Dublin in the same year, with several curious plates ; both issues are now very scarce. And an authorized supplement appeared in 1776.

John Noorthouck published by authority the fifth edition in 1784. This was well printed in quarto, with numerous notes, and is considered the most valuable edition ; it is the last to contain the historical introduction.

After the Union of the two rival Grand Lodges of England (see Ancient Masons) in 1813, the sixth edition was issued in 1815, edited by Brother William Williams, Provincial Grand Master for Dorsetshire; the seventh appeared in 1819, being the last in quarto ; and the eighth in 1827; these were called the Second Part, and contained only the Ancient Charges and the General Regulations. The ninth edition of 1841 contained no reference to the First or

Historical Part, and may be regarded as the first of the present issue in octavo with the plates of jewels at the end.

Numerous editions have since been issued. In the early days of the Grand Lodge of England in all processions the Book of Constitution was carried on a cushion by the Master of the Senior Lodge (Constitution, 1738, pages 117-26), but this was altered at the time of the union and it is provided in the Constitutions of 1815 and in the subsequent issues that the Book of Constitutions on a cushion shall be carried by the Grand Secretary.

*

BOOK OF CONSTITUTIONS GUARDED BY THE TILER'S SWORD

An emblem painted on the Master's carpet, and intended to admonish the Freemason that he should be guarded in all his words and actions, preserving unsullied the Masonic virtues of silence and circumspection. Such is Webb's definition of the emblem in the Freemasons monitor (edition of 1818, page 69), which is a very modern one, and Brother Mackey was inclined to think it was introduced by that lecturer. The interpretation of Webb is a very unsatisfactory one in the opinion of Brother Mackey. He held that the Book of Constitutions is rather the symbol of constituted law than of silence and circumspection, and when guarded by the Tiler's sword it would seem properly to symbolize regard for and obedience to law, a prominent Masonic duty.

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BOOK OF GOLD

In the Ancient and Accepted Scottish Rite, the volume in which the transactions, statutes, decrees, balusters, and protocols of the Supreme Council or a Grand Consistory are contained is called the Book of Gold.

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BOOK OF MORMON

This sacred book of the Mormons was first published in 1830 by Joseph Smith, who claimed to have translated it from gold plates which he had found under Divine guidance secreted in a stone box. The seat of their organization is at Salt Lake City, Utah. In this connection, Mormonism and Masonry, by Brother S. H. Goodwin, Grand Secretary of Utah, is a detailed and excellent work of reference.

*

BOOK OF THE DEAD

By some translated the Book of the Master, containing the ancient Egyptian philosophy as to death and the resurrection. A portion of these sacred writings was invariably buried with the dead. The book in facsimile has been published by Doctor Lepsius, and translated by Doctor Birch. The story of the judgment of Amenti forms a part of the Book of the Dead, and shadows forth the verities and judgments of the unseen world.

The Amenti was the Place of Judgment of the Dead, situated in the West, where Osiris was presumed to be buried. There were forty-two assessors of the amount of sin committed, who sat in judgment, and before whom the adjudged passed in succession.

There seems to be a tie which binds Freemasonry to the noblest of the cults and mysteries of antiquity.

The most striking exponent of the doctrines and language of the Egyptian Mysteries of Osiris is this Book of the Dead, or Ritual of the Underworld, or Egyptian Bible of 165 chapters, the Egyptian title of which was The Manifestation to Light, or the Book Revealing Light to the Soul. Great dependence was had, as to the immediate attainment of celestial happiness, upon the human knowledge of this wonderful Book, especially of the principal chapters.

On a sarcophagus or tomb of the eleventh dynasty, according to the chronology of Professor Lepsius, say 2420 B.C., is this inscription: "He who knows this book is one who, in the day of the resurrection of the underworld, arises and enters in; but he does not know this chapter, he does not enter in so soon as he arises. " The conclusion of the first chapter says: "If a man knows this book thoroughly, and has it inscribed upon his sarcophagus, he will be manifested in the day in all the forms that he may desire, and entering into his abode will not be turned back" (see Tiele's History of Religions, page 25).

The Egyptian belief was that portions of the Book of the Dead were written by the finger of Thoth, that being the name of the Egyptian god of letters, invention and wisdom, the mouthpiece and recorder of the gods, and umpire of their disputes, back in the mist of time, 3000 B.C. The one hundred and twenty-fifth chapter describes the last judgment. The oldest preserved papyrus is of the eighteenth dynasty. Professor Lepsius fixes the date at 1591 BC.

The most perfect copy of this Book of the Dead is in the Turin Museum, where it covers one side of the walls, in four pieces, 300 feet in length.

The following extract is from the first chapter: "Says That to Osiris, King of Eternity, I am the great God in the divine boat; I fight for thee; I am one of the divine chiefs who are the TRUE LIVING WORD of Osiris. I am That, who makes to be real the word of Horus against his enemies. The word of Osiris against his enemies made truth in That, and the order is executed by That. I am with Horus on the day of celebrating the festival of Osiris, the good Being, whose Word is truth; I make offerings to Ra (the Sun) ; I am a simple priest in the underworld, anointing in Abydos, elevating to higher degrees of initiation; I am prophet in Abydos on the day of opening or up heaving the earth. I behold the mysteries of the door of the underworld; I direct the ceremonies of Mendes; I am the assistant in the exercise of their functions; I AM GRAND MASTER OF THE CRAFTSMEN WHO SET UP THE SACRED ARCH FOR A SUPPORT" (see Truth).

*

BOOK OF THE FRATERNITY OF STONE MASONS

Years ago, a manuscript was discovered in the archives of the City of Cologne bearing the title of Brüderschaftsbuch der Steinmetzen, meaning the Brotherhood Book of the Stonecutters, with records going back to the year 1396. Steinbrenner (Origin and Early History of Masonry, page104), says: "It fully confirms the conclusions to be derived from the German Constitutions, and those of the English and Scotch Masons, and conclusively proves the in authenticity of the celebrated Charter of Cologne."

*

BOOK OF THE LAW

The Holy Bible, which is always open in a Lodge as a symbol that its fight should be discussed among the Brethren. The passages at which it is opened differ in the various Degrees (see Scriptures, Reading of the).

Masonically, the Book of the Law is that sacred book which is believed by the Freemason of any particular religion to contain the revealed will of God; although, technically, among the Jews, the Torah, or Book of the Law, means only the Pentateuch or five books of Moses. Thus, to the Christian Freemason the Book of the Law is the Old and New Testaments; to the

Jew, the Old Testament; to the Mussulman, the Koran ; to the Brahman, the Vedas ; and to the Parsee, the Zendavesta.

The Book of the Law is an important symbol in the Royal Arch Degree, concerning which there was a tradition among the Jews that the Book of the Law was lost during the captivity, and that it was among the treasures discovered during the building of the second Temple. The same opinion was entertained by the early Christian fathers, such, for instance, as Irenaeus, Tertullian, and Clemens Alexandrinus; "for," says Prideaux, "they (the Christian fathers) hold that all the Scriptures were lost and destroyed in the Babylonish captivity, and that Ezra restored them all again by Divine revelation." The truth of the tradition is very generally denied by Biblical scholars, who attribute its origin to the fact that Ezra collected together the copies of the law, expurgated them of the errors which had crept into them during the captivity, and arranged a new and correct edition. But the truth or falsity of the legend does not affect the Masonic symbolism. The Book of the Law is the will of God, which, lost to us in our darkness, must be recovered as precedent to our learning what is Truth. As captives to error, truth is lost to us ; when freedom is restored, the first reward will be its discovery.

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BOOK, ORDER OF THE

See Stukely, Doctor

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BOOKS, ANTI-MASONIC

See Anti-Masonic Books

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BORDER, TESSELATED

See Tesselated Border

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BORNEO

An island in the Malay Archipelago, a great group of islands southeast of Asia. On August 13, 1885, Elopura Lodge, No. 2106, was chartered by the Grand Lodge of England in North Borneo at Elopura. It was, however, never constituted as the petitioners had left before the Lodge could be opened, and it was erased from the register on January 2, 1888.

Borneo Lodge of Harmony was chartered on May 6, 1891, and constituted at Sandakan on June 7, the same year.

*

BOSONIEN, THE

The name is sometimes given as Bossonius. The Fourth Degree of the African Architects, also called the Christian Philosopher. The latter reference is by Thory (Acta Latomorum, 1, 297).

*

BOSTON TEA PARTY

England in 1773 passed a law levying a tax on all tea shipped into the American Colonies by the East India Tea Company.

Three cargoes of tea were in Boston harbor when from a meeting of citizens, December 16, 1773, held at the Old South Church, forty or fifty men disguised as Indians emerged and in two or three hours three hundred and forty-two chests of tea valued at about eighteen hundred pounds sterling were emptied into the sea (see Brother Elroy McKendree Avery's History of the United States and Its People, volume v, page 166). The secrecy and dispatch of the whole affair definitely indicates previous rehearsals under competent leadership. On that very night the records written by the Secretary state that Lodge of Saint Andrew closed until the next night "On account of the few members in attendance" and then the entire page is filled up with the letters T made large (see Centennial Memorial of Saint Andrew's Lodge, page 347, also Green Dragon Tavern).

BOSWELL, JOHN

A Scottish Laird, of Auchinleck, and of the family of the biographer of Doctor Johnson. Laird means the proprietor of a landed estate; occasionally, merely a landlord. His appearance in the Lodge of Edinburgh at a meeting held at Holyrood in June, 1600, affords a very early authentic instance of a person being a member of the Masonic Fraternity who was not an architect or builder by profession. Brother Boswell signed his name and made his mark-as did the Operatives.

*

BREASTPLATE

Called in Hebrew kho'shen, or kho-shen mish-pow, the breastplate of judgment, because through it the High Priest received divine responses, and uttered his decisions on all matters relating to the good of the commonwealth. It was a piece of embroidered cloth of gold, purple, scarlet, and fine white, twined linen. It was a span, or about nine inches square, when doubled, and made thus strong to hold the precious stones that were set in it. It had a gold ring at each corner, to the uppermost of which were attached golden chains, by which it was fastened to the shoulder pieces of the ephod-the vestment worn by the High Priest over his tunic; while from the two lowermost went two ribbons of blue, by which it was attached to the girdle of the ephod, and thus held secure in its place.

In the breastplate were set twelve precious jewels, on each of which was engraved the name of one of the twelve tribes. The stones were arranged in four rows, three stones in each row. As to the order of arrangement and the names of the stones, there has been some difference among the authorities. The authorized version of the Bible gives them in this order:

Sardius, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl, onyx, jasper.

This is the pattern generally followed in the construction of Masonic breastplates, but modem researches into the true meaning of the Hebrew names of the stones have shown its inaccuracy.

Especially must the diamond be rejected, as no engraver could have cut a name on this impenetrable gem, to say nothing of the pecuniary value of a diamond of a size to match the rest of the stones.

EMERALD, TOPAZ, SARDIUS,
JASPER, SAPPHIRE, CARBUNCLE,

AMETHYST AGATE, LIGURE,
BERYL ONYX, CHRYSOLITE,

FIG. 1 VULGATE VERSION OF BREASTPLATE

Josephus, Antiquities of the Jews (III, vii), gives the stones in the following order: Sardonyx, topaz, emerald; carbuncle, jasper, sapphire ; ligure, amethyst, agate; chrysolite, onyx, beryl. Kalisch, in his Colmmentary on Exodus, gives a still different order: Cornelian (or sardius), topaz, smaragdus; carbuncle, sapphire, emerald; ligure, agate, amethyst; chrysolite, onyx, jasper. But perhaps the Vulgate translation is to be preferred as an authority, because it was made in the fifth century, at a time when the old Hebrew names of the precious stones were better understood than now. The order given in that version is shown in the diagram Fig. I. A description of each of these stones, with its symbolic signification, with be found under the appropriate head.
On the stones were engraved the names of the twelve tribes, one on each stone. The order in which they were placed, according to the Jewish Targums--various ancient forms of the Hebrew Scriptures in Aramaic or Chaldee language, was as Fig. 2, having a reference to the respective ages of the twelve sons of Jacob.

LEVI ..... SIMEON ..... REUBEN
ZEBULUN ..... ISSACHAR ..... JUDAH
GAD ..... NAPHTALI ..... DAN
BENJAMIN .. JOSEPH ..... ASHER

FIG. 2. TWELVE TRIBES ACCORDING TO TARGUMS

The differences made by various writers in the order of the names of the stones arise only from their respective translations of the Hebrew words. These original names are detailed in Exodus (xxviii), and admit of no doubt, whatever uncertainty there may be as to the gems which they were intended to represent. Fig. 3 illustrates the Hebrew names of the stones.

A description of the breastplate is given in chapters xxviii and xxxix of Exodus. From the former, authorized version of the Bible, we take the following four verses (17-21) : "And thou shalt set in it settings of stones, even four rows of stones ; the first row shall be a sardius, a topaz, and a carbuncle : this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst.

And the fourth row a beryl, and an onyx, and a jasper : they shall be set in gold in their enclosings. And the stones shall be with the names of the children of Israel, twelve according to their names, like the engravings of a signet ; every one with his name shall they be according to the twelve tribes." In the margin the word ruby is given instead of sardius in the first row of stones. The revised version suggests that ruby be substituted for sardius, emerald for carbuncle, carbuncle for emerald, sardonyx for diamond, amber for ligure or jacinth, chalcedony for beryl, and beryl for onyx, in the list found in Exodus xxviii.

Students of the Scriptures conclude that from the dimensions of the breastplate, given in Exodus (chapter xxviii), a span which would be equivalent to eight or nine inches, the twelve stones even after allowing some reasonable space for their setting must have been of considerable size and therefore of only moderate rarity. Furthermore, as they were engraved with the names of the twelve tribes they could have been of only moderate hardness; and finally, preference may well be given to stones which research has shown to have been actually used for ornamental purposes in early bible times. In regard to this matter the article by Professor Flinders Petrie is of especial importance (see Hasting's Dictionary of the Bible, iv, pages 619-21).

The breastplate which was used in the first Temple does not appear to have been returned after the Captivity, for it is not mentioned in the list of articles sent back by Cyrus. The stones, on account of their great beauty and value, were most probably removed from their original arrangement and reset in various ornaments by their captors. A new one was made for the services of the second Temple, which, according to Josephus, when worn by the High Priest, shot forth brilliant rays of fire that manifested the immediate presence of Jehovah. But Josephus adds that two hundred years before his time this miraculous power had become extinct in consequence of the impiety of the nation. It was subsequently

Baw-rek-ath' ..... Pit-daw' ..... O'-dem
Yah-hal-ome' ..... Sap-peer' .... No,-pek
Akh-law'-maw ... Sheb-oo' ..... Leh'-shem
Yaw-shef-ay' ..... Sho'-ham ... Tar-sheesh

FIG. 3. HEBREW NAMES OF THE STONES IN BREASTPLATE WITH THEIR PRONUNCIATION

carried to Rome together with the other spoils of the Temple.

Of the subsequent fate of these treasures, and among them the breastplate, there are two accounts: one, that they were convoyed to Carthage by Genseric after his sack of Rome, and that the ship containing them was lost on the voyage; the other, and, as King thinks, in Antique Gems (page137), the more probable one, that they had been transferred long before that time to Byzantium, and deposited by Justinian in the treasury of Saint Sophia.

The breastplate is worn in American Chapters of the Royal Arch by the High Priest as an essential Part of his official vestments. The symbolic reference of it, as given by Webb, is that it is to teach him always to bear in mind his responsibility to the laws and ordinances of the Institution, and that the honor and interests of his Chapter should be always near his heart.

This does not materially differ from the ancient symbolism, for one of the names given to the Jewish breastplate was the memorial, because it was designed to remind the High Priest how dear the tribes whose names it bore should be to his heart.

The breastplate does not appear to have been original with or peculiar to the Jewish ritual. The idea was, most probably, derived from the Egyptians.

Diodorus Siculus says (in his book 1, chapter 75), that among them the chief judge bore about his neck a chain of gold, from which hung a figure or image , composed of precious stones, which was called Truth, and the legal proceedings only commenced when the chief judge had assumed this image.

Aelian (book xxxiv), confirms this account by saying that the image was engraved on sapphire, and hung about the neck of the chief judge with a golden chain.

Peter du Val says that he saw a mummy at Cairo, round the neck of which was a chain, to which a golden plate was suspended, on which the image of a bird was engraved (see Urim and Thummim).

*

BREAST, THE FAITHFUL

One of the three precious jewels of a Fellow Craft. It symbolically teaches the initiate that the lessons which he has received from the instructive tongue of the Master are not to be listened to and lost, but carefully treasured in his heart, and that the precepts of the Order constitute a covenant which he is faithfully to observe.

*

BREAST TO BREAST

See Points of Fellowship

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BRETHREN

This word, being the plural of Brother in the solemn style, is more generally used in Masonic language, instead of the common plural, Brothers. Thus Freemasons always speak of The Brethren of the Lodge, and not of The Brothers of the Lodge.

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BRETHREN OF HARMONY

Identical with the Fréres Noirs, or Black Brethren.

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BRETHREN OF THE BRIDGE

See Bridge Builders of the Middle Ages.

*

BRETHREN OF THE MYSTIC TIE

The term by which Freemasons distinguish themselves as the members of a confraternity or brotherhood united by a mystical bond (see Mystic Tie).

*

BRETHREN ROSE CROIX OF THE EAST

See Marconis, also Memphis, Rite of

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BREWSTER, SIR DAVID

See Lawrie, Alexander

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BRIDGE

A most significant symbol in the Fifteenth and Sixteenth Degrees of the Scottish Rite, at which an important event transpires. The characteristic letters which appear on the Bridge, L. O. P., refer to that liberty of thought which is ever thereafter to be the inheritance of those who have been symbolically captive for seven weeks of years.

It is the new era of the freedom of expression, the liberation of the former captive thought. Liberty, but not License. It is also a symbol in the Royal Order (see Lakak Deror Pessah; also Liber; also Liberty of Passage).

*

BRIDGE BUILDERS OF THE MIDDLE AGES

Before speaking of the Pontifices, or the Fraternity of Bridge Builders, whose history is closely connected with that of the Freemasons of the Middle Ages, it will be as well to say something of the word which they assumed as the title of their brotherhood.

The Latin word pontifex, with its equivalent English pontiff, literally signifies the builder of a bridge, from pons, meaning a bridge, and facere, to make. But this sense, which it must have originally possessed, it seems very speedily to have lost, and we, as well as the Romans, only recognize pontifex or pontiff as significant of a sacerdotal priestly character.

Of all the Colleges of Priests in ancient Rome, the most illustrious was that of the Pontiffs. The College of Pontiffs was established by Numa, and originally consisted of five, but was afterward increased to sixteen. The whole religious system of the Romans, the management of all the sacred rites, and the government of the priesthood, was under the control and direction of the College of Pontiffs, of which the Pontifex Maximus, or High Priest, was the presiding officer and the organ through which its decrees were communicated to the people. Hence, when the Papal Church established its seat at the City of Rome, its Bishop assumed the designation of Pontifex Maximus as one of his titles, and Pontiff and Pope are now considered equivalent terms.

The question naturally arises as to what connection there was between religious rites and the building of bridges, and why a Roman priest bore the name which literally denoted a bridge builder. Etymologists have in vain sought to solve the problem, and, after all their speculation, fail to satisfy us.

One of the most tenable theories is that of Schmitz, who thinks the Pontifices were so called because they superintended the sacrifices on a bridge, alluding to the Argean sacrifices on the Sublician Bridge.

But Varro gives a more probable explanation when he tells us that the Sublician Bridge was built by the pontifices; and that it was deemed, from its historic association, of so sacred a character, that no repairs could be made on it without a previous sacrifice, which was to be conducted by the Chief Pontiff in person.

The true etymology is, however, undoubtedly lost; yet it may be interesting, as well as suggestive, to know that in old Rome there was, even in a mere title, supposing that it was nothing more, some sort of connection between the art or practice of bridge building and the mysterious sacerdotal rites established by Numa, a connection which was subsequently again developed in the Masonic association which is the subject of the present article.

Whatever may have been this connection in Pagan Rome, we find, after the establishment of Christianity and in the Middle Ages, a secret Fraternity organized, as a branch of the Traveling Freemasons of that period, whose members were exclusively devoted to the building of bridges, and who were known as Pontifices, or Bridge Builders, and styled by the French les Fréres Pontifes, or Pontifical Brethren, and by the Germans Brückenbrüder, or Brethren of the Bridge. It is of this Fraternity that, because of their association in history with the early corporations of Freemasons, it is proposed to give a brief sketch.

In the eleventh and twelfth centuries, the methods of intercommunication between different countries were neither safe nor convenient. Travelers could not avail themselves of the comforts of either macadamized roads or railways. Stage-coaches were unknown. He who

was compelled by the calls of business to leave his home, trudged as a pedestrian wearily on foot, or on horseback, if his means permitted that mode of journeying; made his solitary ride through badly constructed roads, where he frequently became the victim of robbers, who took his life as well as his purse, or submitted to the scarcely less heavy exactions of some lawless Baron, who claimed it as his high prerogative to levy a tax on every wayfarer who passed through his domains. Inns were infrequent, incommodious, and expensive, and the weary traveler could hardly have appreciated Shenstone's declaration, that:

Whoever has traveled life's dull round,
Wherever his stages may have been,May sigh to think he still has found
His warmest welcome at an inn.

But one of the greatest embarrassments to which the traveler in this olden time was exposed occurred when there was a necessity to cross a stream of water.

The noble bridges of the ancient Greeks and Romans had been destroyed by time or war, and the intellectual debasement of the dark ages had prevented their renewal. Hence, when refinement and learning began to awaken from that long sleep which followed the invasion of the Goths and Vandals and the decline and fall of the Roman Empire, the bridge less rivers could only be crossed by swimming through the rapid current, or by fording the shallow places.

The earliest improvement toward a removal of these difficulties consisted in the adoption of rafts or boats, and gilds or corporations of raftsmen and boatmen, under the names of Linuncularii, Lintrarii, and Utricularii, were formed to transport travelers and merchandise across rivers. But the times were lawless, and these watermen oftener plundered than assisted their patrons. Benevolent persons, therefore, saw the necessity of erecting hostelries on the banks of the rivers at frequented places, and of constructing bridges for the transportation of travelers and their goods.

All the architectural labors of the period were, as is well known, entrusted to the gilds or corporations of builders who, under the designation of Traveling Freemasons, passed from country to country, and, patronized by the Church, erected those magnificent cathedrals, monasteries, and other public edifices, many of which have long since crumbled to dust, but a few of which still remain to attest the wondrous ability of these Operative Brethren. Alone skilled in the science of architecture, from them only could be derived workmen capable of constructing safe and enduring bridges.

Accordingly, a portion of these Freemasons, withdrawing from the general body, united, under the patronage of the Church, into a distinct corporation of Fréres Pontifes, or Bridge Builders. The name which they received in Germany was that of Brückenbrüder, or Brethren of the Bridge. A legend of the Church attributes their foundation to Saint Benezet, who accordingly became the patron of the Order, as Saint John was of the Freemasons proper. Saint Benezet was a shepherd of Avilar, in France, who was born in the year 1165.

"He kept his mother's sheep in the country," says Butler, the historian of the saints, "being devoted to the practices of piety beyond his age; when moved by charity to save the lives of many poor persons, who were frequently drowned in crossing the Rhone, and, being inspired by God, he undertook to build a bridge over that rapid river at Avignon. He obtained the approbation of the Bishop, proved his mission by' miracles, and began the work in 1177, which he directed during seven years. He died when the difficulty of the undertaking was over, in 1184.

His body was buried upon the bridge itself, which was not completely finished till four years after his decease, the structure whereof was attended with miracles from the first laying of the foundations till it was completed, in 1188."

Divesting this account, which Butler has drawn from the Acta Sanctorum of the Bollandists, of the miraculous, the improbable, and the legendary, the naked fact remains that Benezet was engaged, as the principa1 conductor of the work, in the construction of the magnificent bridge at Avignon, with its eighteen arches. As this is the most ancient of the bridges of Europe built after the commencement of the restoration of learning, it is most probable that he was, as he claimed to have been, the founder of that Masonic corporation of builders who, under the name of Brethren of the Bridge, assisted him in the undertaking, and who, on the completion of their task, were engaged in other parts of France, of Italy, and of Germany, in similar labors.

After the death of Saint Benezet, he was succeeded by Johannes Benedictus, to whom, as Prior of the Bridge, and to his Brethren, a charter was granted in 1187, by which they obtained a chapel and cemetery, with a chaplain.

In 1185, one year after the death of Saint Benezet, the Brethren of the Bridge commenced the construction of the Bridge of Saint Esprit, over the Rhone at Lyons. The completion of this work greatly extended the reputation of the Bridge Builders, and in l189 they received a charter from Pope Clement III. The City of Avignon continued to be their headquarters, but they gradually entered into Italy, Spain, Germany, Sweden, and Denmark.

The Swedish chronicles mention one Benedict, between the years l178 and l191, who was a bishop and bridge builder at Skara, in that kingdom. Could he have been the successor, already mentioned, of Benezet, who had removed from Avignon to Sweden?

As late as 1590 we find the Order existing at Lucca, in Italy, where, in 1562, John de Medicis exercised the functions of its chief under the title of Magister, or Master. How the Order became finally extinct is not known; but after its dissolution much of the property which it had accumulated passed into the hands of the Knights Hospitalers or Knights of Maita.

The gild or corporation of Bridge Builders, like the corporation of Traveling Freemasons, from which it was an offshoot, was a religious institution, but admitted 1aymen into the society. In other words, the workmen, or the great body of the gild, were of course secular, but the patrons were dignitaries of the Church.

When by the multiplication of bridges the necessity of their employment became less urgent, and when the numbers of the workmen were greatly increased, the patronage of the Church was withdrawn, and the association was dissolved, or soon after fell into decay; its members, probably, for the most part, reuniting with the corporations of Freemasons from whom they had originally been derived.

Nothing has remained in modern Freemasonry to preserve the memory of the former connection of the Order with the bridge builders of the Middle Ages, except the ceremony of opening a bridge, which is to be found in the rituals of the last century; but even this has now become almost obsolete. Lenning, who has appropriated a brief article in his Encydopädie der Freimaurerei to the Brückenbrüder, or Brethren of the Bridge, incorrectly calls them an Order of Knights. They took, he says, vows of celibacy and poverty, and also to protect travelers, to attend upon the sick, and to build bridges, roads, and hospitals.

Several of the inventors of advanced degrees have, he thinks, sought to revive the Order in some of the degrees which they have established, and especially in the Knights of the Sword, which appears in the Ancient and Accepted Rite as the Fifteenth Degree, or Knights of the East; but Brother Mackey could find no resemblance except that in the Knights of the Sword there is in the ritual a reference to a river and a bridge.

He was more inclined to believe that the Nineteenth Degree of the same Rite, or Grand Pontiff, was once connected with the Order we have been considering; and that, while the primitive ritual has been lost or changed so as to leave no vestige of a relationship between the two, the name which is still retained may have been derived from the Fréres Pontifes of

the twelfth century. This, however, is mere conjecture, without any means of proof. Accordingly Brother Mackey was of the opinion that all that we do positively know is, that the bridge builders of the Middle Ages were a Masonic association, and as such are entitled to a place in all Masonic histories.

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BOURBON, PRINCE LOUIS DE, COMTE DE CLERMONT

Said to have been elected December 2, 1743, the fourth Grand Master in France. At first he was energetic and in 1756 the name of the Grand Lodge was changed from that of the English Grand Lodge of France to the Grand Lodge of France.

He died in 1771, leaving Freemasonry in a much less flourishing condition as he neglected it during the latter part of his life, delegating his work to others (see Histoire de la Franc-Maçonnerie Française, Albert Lantoine, 1925, Paris, pages 64-9, etc.).

*

BOURN

A limit or boundary; a word familiar to the Freemason in the Monitorial Instructions of the Fellow Craft's Degree, where he is directed to remember that we are traveling upon the level of time to that undiscovered country from whose bourn no traveler returns; and to the reader of Shakespeare, from whom the expression is borrowed, in the beautiful soliloquy of Hamlet:

Who would fardels bear;
To grunt and sweat under a wearly life ;
But that the dread of something after death
The undiscovered country, from whose bourn
No traveller returns-puzzles the will.Act III, Scene 1. Fardels here means burdens.

*

BOX-MASTER

Sometimes in the Lodges of Scotland the Treasurer was formerly so called. Thus, in the Minutes of the Lodge of Journeymen Freemasons of Edinburgh, it was resolved, on December, 27, 1726, that the Warden be instructed "to uplift and receive for the use of the society a1l such sum or sums of money which are due and indebted to them or their former Box-masters or his predecessors in office."

*

BOX OF FRATERNAL ASSISTANCE

A box of convenient shape and size under the charge of the Hospitaler or Almoner, in the Modern French and Scottish Rites, wherein is collected the obligatory contributions of the duly assembled Brethren at every convocation, which collections can only be used for secret charitable purposes, first among the members, but if not there required, among worthy profane; the Master and the Hospitaler being the only ones cognizant of the name of the beneficiary, together with the Brother who suggests an individual in need of the assistance.

*

BOYLE, JOHN

Grand Chaplain of Scotland.
May 8, 1843, delivered the oration on the death of the Duke of Sussex.

*

BOYS' SCHOOL

The Royal Masonic Institution for Boys is a charity of the Freemasons of England.

It was founded in the year 1798 by a number of Brethren belonging to the Ancient Constitution who were members of the Lodge of United Mariners, No. 23, now No. 30. This benevolence was for clothing and educating the sons of indigent and deceased Brethren, according to the situation in life they are most probably destined to occupy, and inculcating such religious instruction as may be conformable to the tenets of their parents, and ultimately apprenticing them to suitable trades.

Brother Francis Columbine Daniel, of the Royal Naval Lodge of the Moderns, started a somewhat similar Institution, but the two were happily united in 1817 to the lasting benefit of the Craft at large.

Similar schools have been established by the Freemasons of France, Germany, and other countries.

Ossian Lang's History of Freemasonry in the State of New York says: "It will be of interest to many to learn that the common school system of New York is directly indebted to the Masonic Fraternity of that state for its founding. In 1810 the Grand Lodge determined to provide for the free education of children of Freemasons in non-sectarian schools, facilities which had theretofore been lacking. Free schools financed by the Lodges were established, which rapidly grew in popularity, and these attracted so much attention that in 1817 the legislature enacted laws providing for the assumption by the State Government for the growing system, and its extension to meet the requirements of the entire public."

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BRAHMANISM

Brahmanisme
The religious system practiced by the Hindus. It presents a profound and spiritual philosophy, strangely blended with the basest superstitions. The Veda is the Brahmanical Book of the Law, although the older hymns springing out of the primitive Aryan religion have a date far anterior to that of comparatively modern Brahmanism. The Laws of Menu is really the text-book of Brahmanism; yet in the Vedic hymns we find the expression of that religious thought that has been adopted by the Brahmans and the rest of the modern Hindus.

The learned Brahmans have a bidden or esoteric faith, in which they recognize and adore one God, without form or quality, eternal, unchangeable, and occupying all space; but confining this concealed doctrine to their interior schools, they teach, for the multitude, an open or exoteric worship, in which the incomprehensible attributes of the supreme and purely spiritual God are invested with sensible and even human forms. In the Vedic hymns all the powers of nature are personified, and become the objects of worship, thus leading to an apparent polytheism.

But, as J. F. Clarke in his Ten Great Religions (page 90) remarks, "behind this incipient polytheism lurks the original monotheism ; for each of these gods, in turn, becomes the Supreme Being." And Max Müller says (Chips, 1, 2) that "it would be easy to find in the numerous hymns of the Veda passages in which almost every important deity is represented as supreme and absolute."

This most ancient religion-believed in by one seventh of the world's population, that fountain from which has flowed so much of the stream of modem religious thought, abounding in mystical ceremonies and ritual prescriptions, worshiping, as the Lord of all, "the source of golden fight," having its ineffable name, its solemn methods of initiation, and its symbolic rites-is well worth the serious study of the Masonic scholar, because in it he will find much that will be suggestive to him in the investigations of the dogmas of his Order.

In speaking of the Brahmins, or Brahmans (Kenning's Cyclopaedia of Freemasonry), Brother A. F. A. Woodford tells us, " It has been said, and apparently on good authority, that they have a form of Masonic initiation and recognition amongst them"

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BRANT, JOSEPH

A Mohawk Indian Chief, made a Freemason "and admitted to the Third Degree" at London, England, on April 26, 1776. This was in a Lodge of the Moderns, the Falcon, in Princess Street, Leicester Fields.

Brother Hawkins records that during the War of American Independence Brant was in command of some Indian troops on the British side, by whom Captain McKinsty, of the United States Army, had been captured. The Indians had tied their prisoner to a tree and were preparing to torture him, when he made the mystic appeal of a Freemason in the hour of danger. Brant interposed and rescued his American brother from his impending fate, took him to Quebec, and placed him in the hands of some English Freemasons, who returned him, uninjured, to the American outposts. Clavel has illustrated the occurrence on page 283 of his Histoire Pittoresque de la Franc-Maçonnerie. Joseph Brant, or Thayendanegea, to use his native name, was bom on the banks of the Ohio River in 1742 and was educated at Lebanon, Connecticut.

He was a member of Lodge No. 11 at the Mohawk village, about a mile and a half from Brantford, and was also affiliated with Barton Lodge No. 10 at Hamilton, Canada. Brother Robertson, History of Freemasonry in Canada, records (on page 687) that Brother Brant translated the Gospel of St. Mark into the Mohawk language and this was published in 1787.

*

BRAY, REGINALD

Brother A. F. A. Woodford, Kenning's Cyclopoedia, says that he has been reported as Grand Master in England in 1502 and was probably connected with the Operative Lodges.

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BRAZEN LAVER

See Laver

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BRAZEN PILLARS

See Pillars of the Porch

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BRAZEN SERPENT

See Serpent and Cross

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BRAZEN SERPENT, KNIGHT OF THE

See Knight of the Brazen Serpent

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BRAZIL

The largest state and republic in South America. The first Lodge in Brazil is said to have been established by French authority as early as 1815. At any rate it was at work in 1820 and was divided into three parts which in 1821 met and formed the Grand Orient of Brazil according to the French Rite. In October, however, it was closed by order of the Emperor of Brazil, then Grand Master, and lay dormant for ten years.

Eight years later a Grand Orient of Brazil was formed with José Bonefacio de Andrada e Silva as Grand Master. In November, 1832, the Supreme Council of Belgium instituted a Supreme Council, Thirty-third Degree, which in1832 was divided into three parts, each of which deemed to be a Supreme Grand Council. In 1835 there existed two Grand Orients and four Supreme Councils.

Out of these several Bodies there finally emerged the original Grand Orient which in 1863 divided into two, the Grand Orient of Lavrado Valley and the Grand Orient of Benedictino Valley, the former inclined to Roman Catholicism, the latter opposed to it.

In 1872 the two parties united ; the following year they divided again. An attack by the Bishop of Pemambuco was the indirect cause of a movement towards Masonic union in 1877, and on January 18, 1883, the union was achieved in a Body which recognized the Ancient and Accepted Scottish Rite, the Modem French Rite and the Adonhiramite Rite.

In 1914 the Grand Orient exercised authority over 390 constituent Lodges, while England, Germany, and Italy were also represented in this territory. A further 50 Lodges paid allegiance to the Grand Orients of Parana and Rio Grande do Sul, the former of which has since united with the Grand Orient at Rio de Janeiro.

There are two German Lodges at Porto Alegre, and one each at Sertas S. Anna, Sapyranga, Santa Cruz, Candelaria, and Joinville. The Grand Orient of Italy has a Lodge at Botucatu, and one at San Paolo.

Eugene Seeger, formerly Consul-General of the United States at Rio de Janeiro, in an article on Brazil (see Current History, July, 1923), referred to the popularity of Freemasonry there and asserted that it was largely due to the great number of free public schools established and supported by the Freemasons for educating future citizens of that republic.

*

BREAD, CONSECRATED

Consecrated bread and wine, that is to say, bread and wine used not simply for food, but made sacred by the purpose of symbolizing a bond of brotherhood, and the eating and drinking of which are sometimes called the Communion of the Brethren, is found in some of

the advanced Degrees, such as the Order of High Priesthood in the American Rite, and the Rose Croix of the French and Scottish Rites.

It was in ancient times a custom religiously observed, that those who sacrificed to the gods should unite in partaking of a part of the food that had been offered. And in the Jewish Church it was strictly commanded that the sacrificers should "eat before the Lord," and unite in a feast of joy on the occasion of their offerings. By this common partaking of that which had been consecrated to a sacred purpose, those who partook of the feast seemed to give an evidence and attestation of the sincerity with which they made the offering ; while the feast itself was, as it were, the renewal of the covenant of friendship between the parties.

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BREADTH OF THE LODGE

See Form of the Lodge

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BREAST

In one of the Old Lectures, quoted by Doctor Oliver, it is said : "A Mason's breast should be a safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own; as to betray that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassin who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy."

It is true, that the secrets of a Freemason, confided as such, should be as inviolate in the breast of him who has received them as they were in his own before they were confided. But it would be wrong to conclude that in this a Freemason is placed in a position different from that which is occupied by every honorable man. No man of honor is permitted to reveal a secret which he has received under the pledge of secrecy.

Nevertheless, it is as false as it is absurd, to assert that either the man of honor or the Freemason is bound by any such obligation to protect the criminal from the vindication of the law. It must be left to every man to determine by his own conscience whether he is at liberty to betray a knowledge of facts with which he could not have become acquainted except under some such pledge. No court of law would attempt to extort a communication of facts made known by a penitent to his confessor or a client to his lawyer for such a communication would make the person communicating it infamous. In this case, Freemasonry supplies no other rule than that which is found in the acknowledged codes of Moral Ethics.

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BRIEF

The dipioma or certificate in some of the advanced degrees is so called.

*

BRIGHT

A Freemason is said to be bright who is well acquainted with the ceremonies, the forms of opening and closing, and the ceremonies of initiation. This expression does not, however, in its technical sense, appear to include the superior knowledge of the history and science of the Institution, and many bright Freemasons are, therefore, not necessarily learned; and, on the contrary, some learned Freemasons are not well versed in the exact phraseology of the

ceremonies. The one knowledge depends on a retentive memory, the other is derived from deep research. It is scarcely necessary to say which of the two kinds of knowledge is the more valuable. The Freemason whose acquaintance with the Institution is confined to what he learns from its esoteric ceremonies will have but a limited idea of its science and philosophy. And yet a knowledge of the ceremonies as the foundation of higher knowledge is essential.

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BRITHERING

The Scotch term for Masonic initiation.

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BRITISH COLUMBIA
A province in the western Dominion of Canada. The first Lodge established in this province was Victoria, No. 783, by the Grand Lodge of England, March 19, 1859. In 1871 the Grand Lodge of England had four Lodges and the Grand Lodge of Scotland five Lodges. A Convention was held on October 21, 1871; eight out of the nine Lodges were represented, and the Grand Lodge of British Columbia was duly organized. Brother Israel Wood Powell, M. D., Provincial Grand Master of Scotland, was elected the first Grand Master.

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BRITISH EAST AFRICA

or KENYA COLONY. The Grand Lodges of England and Scotland have each chartered a Lodge in this district at Nairobi.

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BRITISH GUIANA

A country in South America. The Grand Lodge of Holland warranted Lodge Saint Juan de la Ré-Union in 1771 at Georgetown. It did not however survive very long. Lodges were also chartered by the Grand Lodges of New York, England, Scotland, etc. The Grand Lodge of Scotland has two Lodges at Georgetown.

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BRITISH HONDURAS

Known also as Belize, a British colony in Central America. Amity Lodge, No. 309, was chartered at St. George's Quay by the Grand Lodge of England, but as it did not succeed it was dropped from the Register in 1813. In 1820 British Constitution Lodge was warranted by the United Grand Lodge of England at Honduras Bay but, with that of another Lodge chartered in 1831, its name was omitted from the Register on June 4, 1862.

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BRITISH LODGE

English Red Apron Lodge, now No. 8, founded 1722, having Centenary Warrant but no special jewel. Officers permitted golden or gilt jewels, same as Lodge of Antiquity. This honor conferred when Lord Cranstoun became Grand Master, 1745. He was a member of the British Lodge and the jewels used by its Master and Wardens were those worn by the Grand

Master and the Grand Wardens and these jewels were gilded before they were returned to the owners, who were permitted to continue their use of them in gold or gilded metal.

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BROACHED THURNEL

In the lectures of the early part of the eighteenth century the Immovable Jewels of the Lodge are said to be "the Tarsel Board, Rough Asmar, and Broached Thurnel"; and in describing their uses it is taught that "the Rough Ashlar is for the Fellow Crafts to try their jewels on, and the Broached Thurnel for the Entered Apprentices to learn to work upon."

Much difficulty has been met with in discovering what the Broached Thurnel really was. Doctor Oliver, most probably deceived by the use to which it was assigned, says in his Dictionary of Symbolic Masonry that it was subsequently called the ' Rough Asmar. This is evidently incorrect, because a distinction is made in the original lecture between it and the Rough Asmar, the former being for the Apprentices and the latter for the Fellow Crafts. Krause (Kunsturkenden,1, 73), has translated it by Drehbank, which means a turning-lathe, an implement not used by Operative Freemasons. Now what is the real meaning of the word? If we inspect an old tracing board of the Apprentice's Degree of the date when the Broached Thurnel was in use, we shall find depicted on it three symbols, two of which will at once be recognized as the Tarsel, or Trestle Board, and the Rough Ashlar, just as we have them at the present day; while the third symbol will be that depicted in the margin, namely, a cubical stone with a pyramidal apex.

This is the Broached Thurnel. It is the symbol which is still to be found, with precisely the same form, in all French tracing boards, under the name of the pierre cubique, or cubical stone, and which has been replaced in English and American tracing boards and rituals by the Perfect Ashlar.

For the derivation of the words, we must go to old and now almost obsolete terms of architecture. On inspection, it will at once be seen that the Broached Thurnel has the form of a little square turret with a spire springing from it. Now, broach, or broche, says Parker in the Glossary of Terms in Architecture (page 97), is "an old English term for a spire, still in use in some parts of the country, as in Leicestershire, where it is said to denote a spire springing from the tower without any intervening parapet. Thurnel is from the old French tournelle, a turret or little tower.

The Broached Thurnel, then, was the Spired Turret. It was a model on which apprentices might learn the principles of their art, because it presented to them, in its various outlines, the forms of the square and the triangle, the cube and the pyramid."

Brother Hawkins had somewhat different conclusions about the matter and added the following comments:

In Ars Quatuor Coronatorum (xii, 205), Brother G. W. Speth quotes from the Imperial Dictionary: "Broach, in Scotland, a term among masons, signifying to rough hew. Broached Work, in Scotland, a term among masons, signifying work or stones that are rough-hewn, and thus distinguished from Ashlar or polished work. Broaching-Thurmal, Thurmer, Turner, names given to the chisels by which broached work is executed."

And therefore Brother Speth suggests that the Broached Thurnel was really a chisel for the Entered Apprentices to learn to work with. We find that the new English Dictionary explains Broached as a term used "of stone; chiselled with a broach," or narrow-pointed chisel used by Freemasons; but Brother Hawkins points out that this still leaves it uncertain what a "Thurnel" is.

Brother Clegg has had the advantage of actually working with broaching tools and therefore ought to know something about broached work. The word broach in the industries is usually applied to the operation of shaping or forming some part by special tools made to produce some particular shape or design. A triangular hole in a piece of metal or any other material can for example be furnished to a considerable degree of accuracy by simply forcing the cutting tool through it as a final operation. This is called broaching and the tools for the purpose are known as broaches. A tool that is used to smooth out, a small opening by being rotated within it is often called a broach and, as will be seen, the idea is that the broach is used to form a special shape. These special shapes therefore are known as work which is broached and this agrees very closely with the understanding that underlies each of the comments made above.

The exact meaning of Thurnel or Thurmal is not any too clear but has evidently been applied to the instrument as well as the product of its work. Brother Charles E. Funk of the Editorial Department of the Funk & Wagnalls New Standard Dictionary of the English Language has very kindly read the above article and favors us with the following comments:

I have gone through fifteen or more dictionaries from 1643 up to Murray's New English Dictionary, including several dialectical dictionaries and one on archaisms. None of them record any such spelling as thurnel, thurmal, nor thurmer.

Broach or broche, broch, broache, broych, brooch, brotch - are not so obscure. Five centuries and more of usage still find the early senses preserved. But even so, ambiguity is not avoided in attempting to determine the expression broached thurnel, for broach may refer either (1) to the mason's tool, a narrow pointed chisel by which he furrowed the surface of stone, as in the quotation of 1703, "to broych or broach, as Masons an Atchler or ashlar when with the small point of their ax (?) they make it full of little pits or small holes;" also that of 1544, " In hewinge, brochinge, and scaplyn of stone for the chapell ;" or

(2) to the name of the spire itself, a current form in England today which dates from 1501, " For trassying & makyn moldes to the brooch."

With this second and still current usage of broach, then, and assuming that thumel is a variant spelling of tournelle, as it might well have been, we can derive a thoroughly satisfactory explanation of the expression and one which also agrees with the old illustrations, a spired turret. This view may be further supported while we recall the old German form Thurm or tower.

Murray lends further support to this view in his record of the variants of tournelle, which appeared variously from 1400 to the middle of the seventeenth century as tornel, turnelle, tornelle, toumel, tornil, and tournell.

A1l of this may lend weight to the theory as given by Mackey. But if this theory is accepted, the mystery is still unsolved, for by which logic would the symbol of Fellow Craft be the Rough Ashlar and that of the Apprentice be such a highly finished work as the Spired Turrett One would expect a reversal of such symbolism at the least.

It seems, therefore, that the explanation as a spired turret is inappropriate---one would not expect an apprentice " to learn to work upon" such a structure. We are forced, then, to consider the first definition of broach and to do some more or less etymological guesswork with thurnel, which I am offering as a possible clue-I can not locate the missing link to make it conclusive, for we have no reference books covering the subject of stone-dressing tools on our shelves. Dialectically th was occasionally substituted for f.

We have such instances as thane for fane, thetch for fetch, and thurrow for furraw, and others. I would expect, therefore, to find some dressing tool, no longer employed, perhaps, or now under another name, which was called a furnel, fournel, fornel, or even firnel, perhaps with an m in place of the n. It may be that the firming-chisel is the present type. This tool

would be a tapered handtool, set in a flat head to receive blows from a hammer, and would be used for rough dressing. Possibly it might be the former which was thus described in 1688:

" The second is termed a Former, it is a Chissel used before the Paring Chissel in all works. The Clenser, or Former, is a broad ended Iron Plate, or Old-Cold? Chessel with a broad bottom, set in an Handle; with which Tool they smooth and make even the Stone after it is cut into that form and Order, as the Work-man will have it."

Again it may have been a development from the formal referred to by Bossewell in 1572:
" A Sledge or a Hammer, of some called a formal," (fore-mall, later called a forehammer). A broached formal would then have been a tool, perhaps a hammer head, shaped something like the blacksmith's set hammer, with one broad flat face, the other tapering to a point. The pointed end would be used for broaching, and the flat end for hammer finishing. Note that both these descriptions might well refer to the ax in the quotation of 1703.

And further, although the members of the family give Fourneaux or Fournivalle as the original form of the name. I offer the conjecture that the name Furnald, Fernald may have had its original from the occupational term furnel (thurnel).

In the latter part of Brother Funk's consideration of this matter he had in mind the name of James C.Femald, who was editorially connected with his company and a distinguished author.

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BROKEN COLUMN
Among the Hebrews, columns, or pillars, were used metaphorically to signify princes or nobles, as if they were the pillars of a state. Thus (in Psalm xi, 3), the passage, reading in our translation, "If the foundations be destroyed what can the righteous do?" is, in the original, "when the columns are overthrown," that is, when the firm supporters of what is right and good have perished.
So the passage in Isaiah (xix, 10), should read: "her (Egypt's) columns are broken down," that is, the nobles of her state.

In Freemasonry, the broken column is, as Master Freemasons well know, the emblem of the fall of one of the chief supporters of the Craft. The use of the column or pillars as a monument erected over a tomb was a very ancient custom, and was a very significant symbol of the character and spirit of the person interred. It is accredited to Jeremy L. Cross that he first introduced the Broken Column into the ceremonies, but this may not be true (see Monument).

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BROMWELL, HENRY P. H.

Born at Baltimore, Maryland, August, 1823, died at Denver, Colorado, January 9, 1903. Admitted to the bar in Vandalia, Illinois, 1853. Representative to Congress from 1865 to 1869 from that State-went to Colorado in 1870 and in 1879 elected a member of the Legislature and in 1881 appointed Commissioner to revise the 1aws of the State.

Made a Freemason at Vandalia in 1854 and chosen Grand Master in 1864. Served as Grand Orator of the Grand Lodge of Colorado in 1874, and was elected Honorary Grand Master of that Body in 1889 in consideration of his distinguished services to the Craft. He was the originator of what has been styled a new branch of Freemasonry, known as the Free and Accepted Architects, the object of which was to restore and preserve the lost work of the ancient Craft. At one time there were five Lodges of Architects in the United States, and also a Grand Lodge.

The instruction embodied in the Degrees was in no sense an innovation, but designed to impart to students of the Craft a knowledge of Masonic symbolism not otherwise obtainable. His famous book entitled Restorations of Masonic Geometry and Symbol, being a dissertation on the lost knowledge of the Lodge, was begun in 1884 and on it he worked for sixteen hours a day for six years and two months.

One Chapter, devoted to the floors of the three Lodges, occupied two years and two months in its preparation, while the book was read and re-read fourteen times for correction and revision.

*

BROTHER

The term which Freemasons apply to each other. Freemasons are Brethren, not only by common participation of the human nature, but as professing the same faith; as being jointly engaged in the same labors, and as being united by a mutual covenant or tie, whence they are also emphatically called Brethren of the Mystic Tie (see Companion and Mystic Tie).

*

BROTHERHOOD

When our Savior designated his disciples as his Brethren, he implied that there was a close bond of union existing between them, which idea was subsequently carried out by Saint Peter in his direction to "Love the Brotherhood."

Hence the early Christians designated themselves as a brotherhood, a relationship unknown to the Gentile religions; and the ecclesiastica1 and other confraternities of the Middle Ages assumed the same title to designate any association of men engaged in the same common object, governed by the same rules, and united by an identical interest. The association or Fraternity of Freemasons is in this sense called a brotherhood.

*

BROTHERING

Admission to the Craft. Cunningham's Diary, the diary and general expenditure book of William Cunningham of Craigends, edited by the Reverend James Dodd, D.D., 1887, and published by the Scottish Historical Society., has the following entries:

June 17, 1676.
To my mai1 to pay his trave1ing. 01 2 0
June 26, 1677.
To Andrew Greg his servant in part of
his fee. 02 0 0
To him to pay his Brothering with. 01 4 0

Glossary at end of book explains that Brothering means admission to the Craft Fellowship.

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BROTHERLY KISS

See Kiss, Fraternal

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BROTHERLY LOVE

At a very early period in the course of his initiation, a candidate for the mysteries of Freemasonry is informed that the great principles of the Order are Brotherly Love, Relief, and Truth. These virtues are illustrated, and their practice recommended to the aspirant, at every step of his progress; and the instruction, though continually varied in its mode, is so constantly repeated, as infallibly to impress upon his mind their absolute necessity in the constitution of a good Freemason. Brotherly Love might very well be supposed to be an ingredient in the organization of a society so peculiarly constituted as that of Freemasonry. But the Brotherly Love which we inculcate is not a mere abstraction, nor is its character left to any general and careless understanding of the candidate, who might be disposed to give much or little of it to his Brethren, according to the peculiar constitution of his own mind, or the extent of his own generous or selfish feelings. It is, on the contrary, closely defined; its object plainly denoted; and the very mode and manner of its practice detailed in words, and illustrated by symbols, so as to give neither cause for error nor apology for indifference.

Every Freemason is acquainted with the Five Points of Fellowship-he knows their symbolic meaning-he can never forget the interesting incidents that accompanied their explanation; and while he has this knowledge, and retains this remembrance, he can be at no loss to understand what are his duties, and what must be his conduct, in relation to the principle of Brotherly Love (see Points of Fellowship).

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BROTHERS OF THE BRIDGE

See Bridge Builders of the Middle Ages

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BROTHERS OF THE ROSY CROSS

See Rosicrucianism

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BROWN, DR. JOHN

See Latin Lodge

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BROWNE, JOHN

In 1798, John Browne published, in London, a work entitled The Master Key through all the Degrees of a Freemason's Lodge, to which is added, Eullogiums and Illustrations upon Freemasonry. In 1802, he published a second edition under the title of Browne's Masonic Master Key through the three degrees, by way of polyglot. Under the sanction of the Craft in general, containing the exact mode of working, initiation, passing and raising to the sublime Degree of a Master. Also, the several duties of the Master, officers, and Brethren while in the Lodge, with every requisite to render the accomplished Mason an explanation of all the hieroglyphics.

The whole interspersed with illustrations on Theology, Astronomy, Architecture, Arts, Sciences, many of which are by the editor. Browne had been, he says, the Past Master of six

Lodges, and wrote his work not as an offensive exposition, but as a means of giving Freemasons a knowledge of the ritual. It is considered to be a very complete representation of the monitorial Prestonian lectures, and as such was incorporated by Krause in his Drei altesten Kunsturkuenden.

The work by Browne is printed in a very complicated cipher, the key to which, and without which the book is wholly unintelligible, was, by way of caution, delivered only personally and to none but those who had reached the Third Degree. The explanation of this "mystical key," as Browne calls it, is as follows:

The word Browne supplies the vowels, thus:
br o w n e.
a e i o u y

These six vowels in turn represent six letters, thus:
a e i o u y.
k c o l n u

Initial capitals are of no value, and supernumerary letters are often inserted. The words are kept separate, but the letters of one word are often divided between two or three. Much therefore is left to the shrewdness of the decipherer. The initial sentence of the work may be adduced as a specimen: Ubs Rplrbsrt wbss ostm ronwprn Pongth Mrlwdgr, which is thus deciphered: Please to assist me in opening the Lodge. The work is now exceedingly rare.

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BRU

See Vielle Bru, Rite of

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BRUCE

See Robert I, also Royal Order of Scotland.

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BRUCE, ROBERT

The introduction of Freemasonry into Scotland has been attributed by some writers to Robert, King of Scotland, commonly called Robert Bruce, who is said to have established in 1314 the Order of Herodom, for the reception of those Knights Templar who had taken refuge in his dominions from the persecutions of the Pope and the King of France. Thory (Acta Latomorum,1, 6), copies the following from a manuscript in the library of the Mother Lodge of the Philosophical Rite:

"Robert Bruce, King of Scotland, under the name of Robert the First, created, on the 24th June, 1314, after the battle of Bannockburn, the Order of Saint Andrew of the Thistle, to which has been since united that of Herodom (H-D-M) for the sake of the Scotch Masons, who composed a part of the thirty thousand men with whom he had conquered an army of a hundred thousand Englishmen. He reserved, in perpetuity, to himself and his successors, the title of Grand Master. He founded the Royal Grand Lodge of the Order of H-D-M at Kilwinning, and died, full of glory and honors, the 9th of July, 1329."

Doctor Oliver (Landmarks,11, 13), referring to the abolition of the Templar Order in England, when the Knights were compelled to enter the Preceptories of the Knights of Saint John, as dependents, says:

"In Scotland, Edward, who had overrun the country at the time, endeavored to pursue the same course; but, on summoning the Knights to appear, only two, Wa1ter de Clifton, the Grand Preceptor, and another, came forward. On their examination, they confessed that all the rest had fled; and as Bruce was advancing with his army to meet Edward, nothing further was done.

The Templars, being debarred from taking refuge either in England or Ireland, had no alterative but to join Bruce, and give their active support to his cause. Thus, after the battle of Bannockburn, in 1314, Bruce granted a charter of lands to Walter de Clifton, as Grand Master of the Templars, for the assistance which they rendered on that occasion. Hence the Royal Order of H-R-D-M was frequently practiced under the name of Templary."

Lawrie, or the author of Lawrie's History of Freemasonry, who is excellent authority for Scottish Freemasonry, does not appear, however, to give any credit to the narrative. Whatever Bruce may have done for the advanced Degrees, there is no doubt that Ancient Craft Freemasonry was introduced into Scotland at an earlier period. But it cannot be denied that Bruce was one of the patrons and encouragers of Scottish Freemasonry.

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BUILDERS' RITES AND CEREMONIES

These have been summarized in two lectures published at Margate, England, 1894, by Brother George IV. Speth on October 30, and November 13, 1893, in discussing the Folklore of Freemasonry. Brother Speth says that for those of his Brethren who would take the trouble to read between the lines, a matter by no means difficult, he ventures to hope that the facts may not prove dumb guides, but direct their thoughts to the true significance of our ceremonial customs, and confirm in their minds the certainty of the marvelous antiquity, in its essence, although perhaps not in its exact outward form, of the solemn climax of our beloved ritual. Many of us have seen a foundation-stone laid, and more have read of the proceedings. When conducted by Freemasons the ceremony includes much beautiful symbolism, such as trying and pronouncing the stone well laid, pouring wine and on and corn over it, and other similar rites: but in almost all cases, whether the ancient Craft be concerned in the operation or not, there are placed in a cavity beneath the stone several objects, such as a list of contributors to the funds, a copy of the newspaper of the day, and above all, one or more coins of the realm. Should you ask the reason for this deposit, you will probably hear that these objects were placed there for a future witness and reference.

Although this alleged motive is apparently reasonable, yet it is obviously absurd for surely the hope of all concerned is that the foundation-stone never would be removed and that the witness would for ever remain dumb.

Grimm puts it in this way. " It was often though necessary to immure live animals and even men in the foundation on which the structure was to be raised, as if they were a sacrifice offered to the earth, who had to bear the load upon her: by this inhuman rite they hoped to secure immovable stability or other advantages." (See Teutonic Mythology, 1884, translated, Stalleybrass, 1883 page l141.) Baring-Gould says, "When the primeval savage began to build he considered himself engaged on a serious undertaking. He was disturbing the face of Mother Earth, he was securing to himself in permanency of portion of that surface which had been given by her to all her children in common. Partly with the notion of offering a propitiatory sacrifice to the Earth, and partly also with the idea of securing to himself for ever a portion of son by some sacramental act, the old pagan laid the foundation of his house and fortress in blood." (See On Foundations, Murray's Magazine, l887)

In Bomeo, among the Mnanau Dyaks, at the erection of a house, a deep hole was dug to receive the first post, which was then suspended over it ; a slave girl was placed in the excavation; at a signal the lashings were cut, and the enormous timber descended, crushing the girl to death (see E. B. Tylor, Primitive Culture, 1871, page 96).

The following accounts would show how widespread was this sacrificial rite. It was, in fact, universal: a rite practiced apparently by all men at all times in all places. King Dako bunt his palace on the body of Danh. The name of his chief town, Dahomey, means on the body of Danh (see F. Liebrecht, Zur Folkskunde, 1879, page 287).

In Polynesia, the central pillar of one of the temples at Maeva was planted on the body of a human victim (see G. L. Gomme, Folklore Relics of Early Vnlage Life, 1883, page 27).

A seventeenth century account of Japan mentions the belief there that a wall laid upon the body of a willing human victim would be secure from accident: accordingly when a great wall was to be bunt, some wretched slave would offer himself as a foundation, lying down in the trench to be crushed by the heavy stones lowered upon him (see Tyler, Primitive Culture, 1871, page 87).

Formerly in Siam, when a new city gate was being erected, it was customary for a number of officers to lie in wait and seize the first four or eight persons who happened to pass by, and who were then buried alive under the gate posts to serve as guardian angels (see Folk-lore Relics, page 28).

In the year 1876, the old church at Brownsover, about two miles from Rugby, England, was restored: The earlier parts of the building were of Norman, the later of early 13th century architecture. It was found necessary to lower the foundations of the north and south walls of the church, and in doing so, two skeletons were discovered, one under each wall, about one foot below the original foundations, exactly opposite each other and about six feet from the chancel wall which crosses the north and south walls at right angles. Each skeleton was covered with an oak slab about six feet in length by ten inches wide and two inches thick of the color of bog-oak. These pieces of plank had evidently been used as carpenters' benches, from the fact that each of them had four mortice holes cut in such a form as to throw the legs outwards, and from the cuts made in them by edged tools. The skeletons were found in a space cut out of the solid clay which had not been moved on either side, just large enough to take the bodies placed in them. The skeletons were seen in situ: they could not have been placed there after the original walls were bunt (see Antiquary iii, page 93).

Some substitutions are curious. Animals are to be met with of many kinds. In Denmark a lamb used to be bunt in under the altar, that the church might stand.

Even under other houses swine and fowls are buried alive. (See Grimm page 1142.) The lamb was of course very appropriate in a Christian Church, as an allusion to " the Lamb slain from the foundation of the world."

In the Book of Revelation this epithet is only a metaphor, yet Brother Speth says it would scarcely have been understood unless the rite we are treating of had been known to the Jews. That it was known, the curse pronounced by Joshua upon the man who should adventure to rebuild Jericho, proves to demonstration. "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city of Jericho ; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates thereof," (See Joshua vi, 26, also First Kings xvi, 34.)

The population of India believe at the present day that to give stability to new construction, a human being should be sacrificed and buried in the foundations (see Folk-lore Journal, 1, page 23). All the great engineering works are believed by the common people to be protected against the angry gods of winds and rivers by animal and human sacrifices being performed under the direction of English officers at the beginning or conclusion of the undertaking (see

Folk-lore Journal 1, page 92). A correspondent of the Times, dating from Calcutta, August 1, 1880, writes: "A murmur has got abroad and is firmly believed by the lower classes of the natives, that the government is about to sacrifice a number of human beings in order to ensure the safety of the new harbor works, and has ordered the police to seize victims in the streets. So thoroughly is the idea implanted, that people are afraid to venture out after nightfall.

There was a similar scare in Calcutta some seven or eight years ago, when the Hooghly bridge was being constructed. The natives then got hold of the idea that Mother Ganges, indignant at being bridged, had at last consented to submit to the insult on the condition that each pier of the structure was founded on a layer of children's heads"
(see Folk-lore Record iii, page 283).

But we need not go to India for such accusations. In Nature, under date June 15, 1871, we find: " It is not many years since the present Lord Leigh was accused of having built an obnoxious person-one account, if we remember right, said eight obnoxious persons-into the foundation of a bridge at Stoneleigh."

In Scotland there is a current belief that the Picts, to whom local legend attributes building of prehistoric antiquity, bathed their foundation stones with blood (see Folk-lore Relics, page 29). Brother Speth heard people in Kent, of certainly not the least educated classes, assert that both the strength and the peculiar pink tinge which may sometimes be detected in Roman cement, is owing to the alleged practice of the Romans mixing their cement with blood. Did Shakespeare speak only metaphorically, or was he aware of the custom when he makes Clarence say,
I will not ruinate my father's house,
Who gave his blood to lime the stones together,
And set up Lancaster.
Henry vi, part iii, act v, scene 1.

Note the words of King John as given by Shakespeare,
There is no sure foundation set in blood,
No certain life achieved by others' death.
King John iv, 2.

Brother Speth gives an experience of the Rev. Baring-Gould. " It is said in Yorkshire," he writes, " that the first child baptized in a new font is sure to die---a reminiscence of the sacrifice which was used at the consecration of every dwelling and temple in heathen times, and of the pig or sheep killed and laid at the foundation of churches. When I was incumbent at Dalton a new church was built. A blacksmith in the village had seven daughters, after which a son was born, and he came to me a few days before the consecration of the new church to ask me to baptize his boy in the old temporary church and font. 'Why, Joseph,' said I, 'if you will only wait till Thursday the boy can be baptized in the new font on the opening of the new church.' 'Thank you, Sir,' said the blacksmith, with a wriggle,'but you see it's a lad, and we should be sorry if he were to deem, if he'd been a lass instead, why then you were welcome, for 'twouldn't ha' mattered a ha'penny. Lasses are ower mony and lads ower few wi' us'."

Now, it is surely unnecessary, continues Brother Speth, to explain why we bury coins of the real under orum foundation stones. "Our forefathers, ages ago, buried a living human sacrifice in the same place to ensure the stability of the structure: their sons substituted an animal: their sons again a mere effigy or other symbol: and we, their children, still immure a substitute, coins bearing the effigy, impressed upon the noblest of metals, the pure red gold, of the one person to whom we all are most loyal, and whom we all most love, our gracious Queen. I do not assert that one in a hundred is conscious of what he is doing: if you ask him, he will give some different reason: but the fact remains that unconsciously, we are following the customs of our fathers, and symbolically providing a soul for the structure. 'Men continue to do what their fathers did before them, though the reasons on which their fathers acted have been long forgotten.'

A ship could not be launched in the olden times without .a human sacrifice: the neck of the victim was broken across the prow, and his blood besprinkled the sides, while his soul entered the new home provided for it to ensure its safety amid storm and tempest: to-day we symbolize unconsciously the same ceremony, but we content ourselves with a bottle of the good red wine, slung from the dainty fingers of English womanhood."

Brother Speth gives numerous facts from various parts of the world and of widely separated times.

Perhaps as significant as any and certainly as interesting are the particulars brought to his attention by Brother William Simpson and dealing with Old Testament days. Referring to Assyrian foundation stones in the reign of Sennacherib who was on the throne 705-681 B.C., we have the roya1 message from Records of the Past (new series, volume vi, page 101), the words "my inscription" relating in Brother Simpson's note to the foundation stone, the 1atter probably being a brick or clay cylinder:

I bunt that palace from foundation to roof
and finished it. My inscription
I brought into it. For future days,
whoever-among the kings, my successors, whom
. ASSUR and ISTAR
Shall call to the rule over the land and the people--
the prince may he, if this palace
becomes old and mined, who builds it anew
May he preserve my inscription,
anoint it with oil, offer sacrifices, return it to its place ;
then will Assur and Istar hear his prayer.

The same work (Records of the Past, new series, volume v, page 171) contains an inscription of Cyrus the Persian King mentioning his discovery of the foundation stone of the Assyrian Assurbanipal, 668-626 B.C., usually identified with the Asnapper of Ezra iv, 10. Here we find a foundation stone instead of the "inscription" and a significant ceremony is described that agrees with that of Sennacherib's and is truly very like the modern Masonic Rite when dedicating hall or temple or laying a corner-stone:

. . . . the foundation-stone of Assur-bani-pal King of Assyria,
who had discovered the foundation stone of Shalmaneser son of Assur-natsir-pal,
I laid its foundation and made firm its bricks. With beer, wine, on (and) honey.

A simnar announcement by Cyrus is also given on page 173 of the above work :
. . . . the inscription containing the name of Assan-bani-pal I discovered anddid not change ;
with oil I annointed (it) ; sheep I sacrificed ;
with my own inscription I placed (it) and restored (it) to its place.

Foundation sacrifices and the substitution of various kinds used for them are considered freely by several authorities and there is a bibliography. of them to be found in Burdick's Foundation Rites, 1901. We may note that in folklore customs persist and explanations change or as Sir J. G. Frazer (Golden Bough, 1890, ii, page 62) says "Myth changes while custom remains constant; men continue to do what their fathers did before them, though the reasons on which their fathers acted have long been forgotten." That so many legends contain allusions to foundation sacrifices is ample proof that such existed. Brother Speth says further "Had we never found one single instance of the rite actually in practice, we might still have inferred it with absolute certainty from the legends, although these do not always give us the true motive."

When it may have become unlawful or otherwise impracticable to bury a body, then an image, a symbol of the living or the dead, was laid in the walls or under them. The figure of Christ crucified has been found built into an old church wall. Representations of children, candles-

the flame being a symbol of life even as a reversed torch is a type of death, empty coffins, bones of men and animals, and so on, have been discovered in or under the masonry when taking down important structures. Freemasons will understand the significance of these old customs. Every laying of a corner-stone with Masonic ceremonies is a reminder of them, and every completed initiation a confirmation.

The subject may be studied further in Jew and Human Sacrifice, Herman L. Strack, English translation of eighth edition, page 138, with bibliographical notes on page 31; Blood Covenant, H. Clay Trumbull, and particularly pages 45-57 of his other book the Threshold Covenant, the first of these works discussing the origin of sacrifice and the significance of transferred or proffered blood or life, and the second treating of the beginning of religious rites and their gradual development ; Foundation Rites, Louis Dayton Burdick ; Bible Sidelights, Dr. R. A. Stewart Macalister, Director of Excavations for the Palestine Exploration Fund; James Hastings' Dictionary of the Bible, page 368, and in Doctor Mackey's revised History of Freemasonry, page 1072.

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BUL

The primitive designation of the month Marchesvan (see Zif). Doctor Oliver says in his Landmarks (11, 551), that this is one of the names of God among the ancients. It is also said to be an Assyrian word signifying Lord or Powerful.

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BULL, OLE BORNEMANN

Famous Norwegian violinist. Born at Bergen, February 5, 1810, and died near there on August 17, 1880. After brilliant concert tours in Europe, was in the United States, 1843-5, and again, 1852-7. James Herring, formerly Grand Secretary of the Grand Lodge of New York, gave an address at the celebration of the centennial anniversary of Saint John's Lodge No. 1, New York, December 7, 1857, showing that Ole Bull was a Freemason. He gave his farewell concert in New York, October 30, 1845, for Masonic charitable purposes, the Grand Lodge Widows' and Orphans' Fund, which netted the Craft $1,427.55.

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BULL, PAPAL

An edict or proclamation issued from the Apostolic Chancery, with the seal and signature of the Pope, written in Gothic letters and upon coarse parchment. This derives its name from the leaden seal which is attached to it by a cord of hemp or silk, and which in medieval Latin is called bulla. Several of these Bu1ls have from time to time been aimed against Freemasonry and other secret societies, subjecting them to the heaviest ecclesiastical punishments, even to the greater excommunication. According to these Bulls, a Freemason is by reason of that fact excommunicated by continuing his membership in the Society, and is thus deprived of all spiritual privileges while living, and the rites of burial when dead.

The several important Bulls which have been issued by the Popes of Rome intended to affect the Fraternity of Freemasons are as follows: the Bull In Eminenti of Clement XII, dated 24th of April, 1738. This Bull was confirmed and renewed by that beginning Providas, of Benedict XIV, 18th of May, 1751; then followed the edict of Pius VII, 13th of September, 1821; the apostolic edict Quo Graviora of Leo XII, 13th of March, 1825 ; that of Pius VIII, 21st of May, 1829 ; that of Gregory XVI, 15th of August, 1832; Pius IX in 1846 and 1865; and finally that of Leo XIII, who ascended to the papacy in 1878, and issued his Bull, or encyclical letter, Humanum Genus, on April 20, 1884. Whatever may have been the severity of the Bulls issued by the predecessors of Leo XIII, he with great clearness ratifies and confirms them all

in the following language: "Therefore, whatsoever the popes our predecessors have decreed to hinder the designs and attempts of the sect of Freemasons ; whatsoever they have ordained to deter or recall persons from societies of this kind, each and all do we ratify and conform by our Apostolic authority," at the same time acknowledging that this "society of men are most widely spread and firmly established."

This letter of the Romlan hierarchy thus commences : "The human race, after its most miserable defection, through the wiles of the devil, from its Creator, God, the giver of celestial gifts, has divided into two different and opposite factions, of which one fights ever for truth and virtue, the other for their opposites.

One is the kingdom of God on earth . . , the other is the kingdom of Satan."

That, "by accepting any that present themselves, no matter of what religion, they (the Freemasons) gain their purpose of urging that great error of the present day, viz., that questions of religion ought to be left undetermined, and that there should be no distinction made between varieties. And this policy aims at the destruction of all religions, especially at that of the Catholic religion, which, since it is the only true one, cannot be reduced to equality with the rest without the greatest injury."

"But, in truth, the sect grants great license to its initiates, allowing them to defend either position, that there is a God, or that there is no God."

Thus might we quote continuous passages, which need only to be stated to proclaim their falsity, and yet there are those who hold to the doctrine of the infallibility of the Pope.

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BRÜN, ABRAHAM VAN

A wealthy Freemason of Hamburg, who died at an advanced age in 1748. For many years he had been the soul of the Société des ancients Rose-Croix in Germany, which soon after his death was dissolved. This is on the authority of Thory (Ada Latomorum ii, 295).

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BRUNSWICK, CONGRESS OF

Convoked in 1775, by Ferdinand, Duke of Brunswick. Its object was to effect a fusion of the various Rites; but it terminated its labors, after a session of six weeks, without success.

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BRUNSWICK, FREDERICK AUGUSTUS, PRINCE OF

Born 1740, second son of Duke Charles I. In 1769 he affiliated with a Chapter of the Strict Observance; declared National Grand Master of Prussia, 1772, serving until 1799. Rendered distinguished service in the Seven Years' War, and said to have written much on Rosicrucianism, alchemy and magic.

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BRUNSWICK, FERDINAND, DUKE OF BRUNSWICK-WOLFENBUETTEL

Born 1721 and died July 3, 1792. Served in several wars with Frederick the Great, resigning his military command in 1766 and devoting himself to Freemasonry.

Initiated in 1740 in the Lodge Three Globes at Berlin ; in 1743 received his Master's Degree at Breslau; became Protector of the Lodge Saint Charles, Brunswick, in 1764; and English Past Grand Master of Brunswick in 1770; Protector of Von Hund's Strict Observance in 177; declared Grand Master of the Scottish Lodges in 1772. In 1782 the Duke of Brunswick was present at the Convent at Wnhelmsbad when the Templar system is supposed to have been given up and when there he was declared General Grand Master of the assembled Lodges. Patronized the Nluminati and said to have been General Obermeister (Overseer) of the Asiatic Brethren. An eminent German Craftsman, presiding at the Saint John's Festival at Brunswick in 1792, when he declared that he had been a Freemason fifty years

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BRUNSWICK, MAXIMNIAN J. L., PRINCE OF

Admitted in the Saint Charles Lodge, Brunswick, Germany, in 1770, becoming its Protector. Youngest son of Duke Charles I, educated at the Collegium Carolinum and went to Italy, 1775, with the German literary Freemason, Lessing. Served Frederick the Great with military honors and lost his life trying to save a drowning man in the River Oder.

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BRUNSWICK, WNLIAM A, PRINCE OF

Third son of Duke Charles I of Brunswick, Germany, known to have joined the Lodge Saint Charles in 1769. Died in 1770.

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BRYAN, WILLIAM JENNINGS

American statesman and orator, born March 19, 1860; died July 26, 1925. Three times nominated for presidency of the United States, 1896, 1900, and 1908, and twice defeated by Brother McKinley, and lastly by Brother Taft. In Spanish-American War, 1898, he became Colonel of the Third Regiment, Nebraska Volunteer Infantry. Secretary of State, 1913. He was a member of Lincoln Lodge No. 19, Lincoln, Nebraska (see New Age, March, 1925).

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BUCHANAN MANUSCRIPT

This parchment roll---one of the "Old Charges"-is so named because it was presented to the Grand Lodge of England in 1880 by Mr. George Buchanan, of Whitby, by whom it was found amongst the papers of a partner of his father's. It is considered to be of the latter part of the seventeenth century-say from 1660 to 1680. This manuscript was first published at length in Gould's History of Freemasonry (volume 1, page 93), being adopted as an example of the ordinary class of text, and since then has been reproduced in facsimne by the Quatuor Coronati Lodge of London in volume iv of the Masonic reprints published by this scholarly body.

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BUCKINGHAM, GEORGE VALIERS, DUKE OF

Poet, playwright, statesman, described by Dryden as the "epitome of mankind," but really a spendthrift of time. Doctor Anderson says he was Grand Master of England in 1674. Born January 30, 1628, and died April16, 1687.

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BUDDHISM

The religion of the disciples of Buddha. It prevails over a great extent of Asia, and is estimated to be equally popular with any other form of faith among mankind. Its founder, Buddha-a word which seems to be an appellative, as it signifies the enlightened-lived about five hundred years before the Christian era, and established his religion as a reformation of Brahmanism.

The moral code of Buddhism is excellent, surpassing that of any other heathen religion. But its theology is not so free from objection. Max Müller admits that there is not a. single passage in the Buddhiat canon of scripture which presupposes the belief in a personal God or a Creator, and hence he concludes that the teaching of Buddha was pure atheism.

Yet Upham (Histom and Doctrine of Buddhimn, page 2), thinks that, even if this be capable of proof, it also recognizes "the operation of Faith called Damam, whereby much of the necessary process of conservation or government is infussed into the system."

The doctrine of Nirvana, according to Burnouf, taught that absolute nothing or annihilation was the highest aim of virtue, and hence the belief in immortality was repudiated. Such, too, has been the general opinion of Oriental scholars; but Müller (science of Religion, page 141), adduces evidence, from the teachings of Buddha, to show that Nirvana may mean the extinction of many things---of selfishness, desire, and sin-without going so far as the extinction of subjective consciousness.

The sacred scripture of Buddhisin is the Tripitaka, literally, the Three Baskets. The first, or the Vinaya, comprises all that relates to moralityy ; the second, or the Sitras, contains the discourses of Buddha; and the third, or Abhidharma, includes all works on metaphysics and dogmatic phnosophy. The first and second Baskets also receive the general name of Dharma, or the Law. The principal seat of Buddhism is the island of Ceylon, but it has extended into China, Japan, and many: other countries of Asia (see Aranyaka, Aryan, Atthakatha, Mahabharata, Mahadeva, Mahak asyapa, Pitaka, Puranas, Ramayana, Sakti, Sastra, Sat B'hai, Shaster, Shesha, Sruti, Upanishad, Upadevas, Vedas, Vedanga, Zenana and Zennaar).

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BUENOS AYRES
A Lodge was chartered in this city, and named the Southern Star, by the Grand Lodge of Pennsylvania in 1825. Others followed, but in 1846 in consequence of the unsettled state of affairs their labors were suspended. A revival occurred in 1852, when a Lodge named L'Ami des Naufragés was established in Buenos Ayres by the Grand Orient of France; and in 1853 the Grand Lodge of England erected a Lodge named Excelsior (followed in 1859 by the Teutonia, which worked in German and was erased in 1872), and in 1864 by the Star of the South. In 1856 there was an irregular Body working in the Ancient and the Accepted Scottish Rite, which claimed the prerogatives of a Grand Lodge, but it was never recognized, and soon ceased to exist. On September 13, 1858, a Supreme Council and Grand Orient was established by the Supreme Council of Uruguay.

In 1861 a treaty was concluded between the Grand Lodge of England and the Grand Orient of the Argentine Republic, which empowered the former to establish Lodges in La Plata and to constitute a District Grand Lodge therein, which had some Lodges under its rule, when many more acknowledged the authority of the "Supreme Council and Grand Orient of the Argentine Republic in Buenos Ayres," which was formed in 1895 by combination of the Grand Orient and Supreme Council.

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BUFFALO BILL

See Cody, Colonel William Frederick

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BUH

A corruption, in the American Royal Arch, of the word Bel. Up to a comparatively recent period says Doctor Mackey, it was combined with another corruption, Lun, in the mutated form of Buh-Lun, under which disguise the words Bel and On were presented to the initiate.

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BUHLE, JOHANN GOTTLIEB

Professor of Phnosophy in the University, of Güttingen, who, not being himself a Freemason, published, in 1804, a work entitled Ueber den Ursprung und die vornehmsten Schieksale des Ordens der Rosenkreuzer und Freimaurer, that is, On the Origin and the Principal Events of the Orders of Rosicrucianism and Freemasonry. This work, logical in its arguments, false in many of its statements, and confused in its arrangement, was attacked by Frederick Nicolai in a critical review of it in 1806, and is spoken of very slightingly even by De Quincey, himself no very warm admirer of the Masonic Institution, who published, in 1824, in the London Magazine (volume ix), a loose translation of it, "abstracted, re-arrenged, and improved," under the title of Historicocritical Inquiry into the Origin of the Rosicrucians and the Freemasons. Buhle's theory was that Freemasonry was invented in the year 1629, by John Valentine Andreä. Buhlu was born at Brunswick in 1753, became Professor of Phnosophy at Güttingen in 1787, and, having afterward taught in his native city, died there in 1821.

*

BUILDER

The chief architect of the Temple of Solomon is often called the Builder. But the word is also applied generallyy to the Craft; for every speculative Freemason is as much a builder as was his operative predecessor. An American writer, F. S. Wood, thus alludes to this symbolic idea: "Freemasons are called moral builders.

In their rituals, they declare that a more noble and glorious purpose than squaring stones and hewing timbers is theirs,- fitting immortal nature for that spiritual building not made with hands, eternal in the heavens." And he adds, "The builder builds for a century; Freemasons for eternity." In this sense, the Builder is the noblest title that can be bestowed upon a Freemason.

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BUILDER, SMITTEN

See Smitten Builder

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BUILDERS, CORPORATIONS OF

See Stone Masons o f the Middle Ages

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BULLETIN

The name given by the Grand Orient of France to the monthly publication which contains the official record of its proceedings. A similar work has been issued by the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the United States of America, and by several other Supreme Councils and Grand Orients.

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BUNYAN, JOHN

The well-known author of the Pilgrim's Progress. He lived in the seventeenth century, and was the most celebrated allegorical writer of England. His work entitled Solomon's Temple Spiritualized will supply the student of Masonic symbolism with many valuable suggestions.

*

BURBANK, LUTHER

Famous horticulturist, born March 7, 1849; died April 11, 1926. Became a Freemason in Santa Rosa Lodge No. 57, in California, on August 13, 1921. His successful experiments with fruits and flowers gave him an international reputation (see New Age, March, 1925).

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BURDENS, BEARERS OF

A class of workmen at the Temple mentioned in Second Chronicles (11. 18), and referred to by Doctor Anderson (Constitutions 1738, page i i), as the Ish Sabbal, which see.

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BUREAU INTERNATIONAL DE RELATIONS MAÇONNIQUE

See International Bureau for Masonic affairs

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BURI or BURE

The first god of Norse mythology. In accordance with the quaint cosmogony of the ancient religion of Germany or that of Scandinavia, it was believed that before the world came into existence there was a great void, on the north side of which was a cold and dark region, and on the south side one warm and luminous. In Niflheim was a well, or the "seething caldron," out of which flowed twelve streams into the great void and formed a huge giant.

In Iceland the first great giant was called Ymir, by the Germans Tuisto (Tacitus, Germania, chapter 2), whose three grandchildren were regarded as the founders of three of the German races. Contemporary with Ymir, and from the great frost blocks of primeval chaos, was produced a man called Buri, who was wise, strong, and beautiful. His son married the daughter of another giant, and their issue were the three sons Odin, Wili, and We, who ruled

as gods in heaven and earth. By some it has been earnestly believed that upon these myths and legends many symbols of Freemasonry were founded.

*

BURIAL

The right to be buried with the set ceremonies of the Order is one that, under certain restrictions, belongs to every Master Mason.

None of the ancient Constitutions contain any law upon this subject, nor can the exact time be now determined when funeral processions and a burial service were first admitted as regulations of the Order.

The first official notice, however, that we have of funeral processions is in November, 1754. A regu1ation was then adopted which prohibited any Freemason from attending a funeral or other procession clothed in any of the jewels or clothing of the Craft, except by dispensation of the Grand Master or his Deputy (see Constitutions, 1756, page 303).

There are no further regulations on this subject in any of the editions of the Book of Constitutions previous to the modern code which is now in force in the Grand Lodge of England. But Preston gives us the rules on this subject, which have now been adopted by general consent as the law of the Order, in the following words:

"No Mason can be interred with the formalities of the Order unless it be by his own special request communicated by the Master of the Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exception.

Fellow Crafts or Apprentices are not entitled to the funeral obsequies" (see Illustrations, 1792, page 118).

The only restrictions prescribed by Preston are, it will be perceived, that the deceased must have been a Master Mason, that he had himself made the request and that he was affiliated, which is implied by the expression that he must have made the request for burial to the Master of the Lodge of which he was a member.

The regulation of 1754, which requires a Dispensation from the Grand Master for a funeral procession, is not considered of force in the United States of America, where, accordingly, Freemasons have generally been permitted to bury their dead without the necessity of such Dispensation.

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BURKE, EDMUND

Born January 12, 1729, new style, at Dublin, Ireland, and died July 8, 1797, in England. Famous statesman, writer and orator who championed the cause of the American Colonists on the floor of the English Parliament, April 19, 1774.

His father, a Protestant attorney, his mother a Roman Catholic Published in 1756 the satire A Vindication of Natural Society, then his Philosophical Inquiry into the Origin of our Ideas on the Sublime and Beautiful, translated into German and annotated by another Freemason, Lessing; a series of Hints on the Drama and an Abridgment of the History of England; and became interested in America and wrote an Account of the European Settlements. Brother George W. Baird (Builder, October, 1923) says that Burke was a member of Jerusalem Lodge No. 44, Clerkenwell, London. In Builder (July, 1923), Brother Arthur Heiron mentions Samuel

Johnson, James Boswell, Sir William Forbes, Richard Savage, Alexander Pope, Richard Garriek, Jonathan Swift, close friends or contemporaries of Burke, as active and proven Freemasons. There is an impressive statue of Edmund Burke at Washington, District of Columbia (see also New Age, January, 1924).

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BURNES, SIR JAMES

A distinguished Freemason, and formerly Provincial Grand Master of Western India under the Grand Lodge of Scotland from 1836 to 1846. In 1846 he was appointed Grand Master of Scottish Freemasons in India. He returned home in 1849, and died in 1862, after serving for thirty years in the Indian Medical Service. He was the author of an interesting work entitled a Sketch of the History of the Knights Templars. By James Burnes, LLD., F.R.S., Knight of the Royal Hanoverian Guelphic Order; published at London, in 1840, in 74 + 60 pages in small quarto.

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BURNING BUSH

In the third chapter of Exodus it is recorded that, when Moses was keeping the flock of Jethro on Mount Horeb, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush," and there communicated to him for the first time his ineffable Name. This occurrence is commemorated in the Burning Bush of the Royal Arch Degree. In all the systems of antiquity, fire is adopted as a symbol of Deity ; and the Burning Bush, or the bush filled with fire which did not consume, whence came forth the Tetragrammaton, the symbol of Divine Light and Truth, is considered in the advanced degrees of Freemasonry, like the Orient in the lower, as the great source of true Masonic light ; wherefore Supreme Councils of the Thirty-Third Degree date their balustres, or official documents, "near the B.'. B.'.," or Buming Bush, to intimate that they are, in their own rite, the exclusive source of all Masonic instruction.

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BUILDER GILDS, ANCIENT

Some thirty miles southwest of Cairo, west of the Nile, and on the Libyan desert, is an oasis in a sunken depression of many hundreds of square miles, in which from 300 B.C. to 300 A.D. circa existed a number of cities and a rich civilization.
This region was sustained by an irrigation system comparable in size and as an engineering achievement with our TVA; when that irrigation system was destroyed the Fayum, as its name was, reverted to desert, and its towns were covered by sand. In 1888 Dr. W. M. Flinders Petrie exeavated a tomb at Hawara and made the astounding discovery that mummy cases there were built up of and stuffed with written papyri. Later on he had among his assistants B. P. Grenfell and Arthur S. Hunt. These two young men began in 1896 to excavate the whole Fayum, and with such success that in 1897 in the ruins of the town of Oxyrhynchus they came upon the greatest find of written manuscripts ever made in the whole history of archeology, and sent back to England tons of documents.

These had been written, most of them, in the Koine, a form of Greek in use throughout the Eastern Mediterranean during the general period of the first three centuries of our era.

These documents were not of scholarly writings but were such as could be recovered from the wastebaskets of any modern city: letters, business ledgers, wills, recipes, poems, and songs, daily papers, sermons, pamphlets, financial reports, tax receipts, etc., etc.

For the first time they gave historians a detailed, day by-day picture of men and their affairs in Egypt, Palestine, Greece, and Rome as things were in the first centuries of the Christian era.

The students and historians of Freemasonry will henceforth have to examine the Fayum papyri in their studies of ancient builder gilds and of that once favorite subject of Masonic writers, the Ancient Mysteries, because among these tens of thousands of documents are many which for the first time furnish written records of gilds of that period and of the Ancient Mystery cults. In the volumes of the papyri published in 1907 and in 1910 by the British Museum are a number of documents relating to the mason crafts. Legal forms used by the ironworkers, the carpenters, and the gild of masons show that such gilds (or collegia) of the years 100 A.D. to 200 A.D. were very like the gilds of masons in the Middle Ages.

It is only now beginning to be realized that the Mason gilds of the Middle Ages from which our Fraternity is descended were of dual nature, a fact made especially evident in the body of Medieval law ; on the one side a Mason gild was a trade association for the purpose of controlling hours, wages, the rules of daily work, etc. ; on the other side it was a fraternity, with a Patron Saint, a chapel to attend, with feasts at set times, with relief for widows, orphans, etc., and for Masons in distress. The Oxyrynchus manuscripts make it clear that the builder gilds of 2000 years ago also were dual organizations of the same kind ; they met in their own rooms, had the equivalent of masters and wardens, gave relief, had feasts, also acted as burial clubs, and also were trade, or craft, organizations.

The Egypt Exploration Fund (Graeeo-Roman Branch) published Part I of the documents found by Hunt and Grenfell as The Oxyrhynchus Papyri,' by Grenfell and Hunt; London; 1898; 37 Great Russell St., W.C., and 59 Temple Street, Boston, Mass. The latest volume at hand is Greek Shorthand Manuals, edited by H. J. M. Milne (from a family famous in Freemasonry for three centuries) ; London ; 1934. For non-archeologists one of the best introductions is the fascinatingly-written The New Archaeological Discoveries, and Their Bearing Upon the New Testalnent, etc., by Camden M. Cobem; Fttnk & Wagnalls Co. ; New York; 1917. The Twentieth Century New Testament was based on the Fayum discoveries ; some authorities believe that the books of the New Testament were written in the Koine, others that it was written first in Aramaic and then translated into the Koine,' in either event New Testarnent Greek was the Koine instead of the Greek of Plato and Euripides.

(The shiploads of documents unearthed since 1885 in Egypt, Palestine, and Greece have swept away once and forever mountains of nonsense about the pyramid builders and the Egyptian Mysteries. Scores of Masonic writers, exercising their rights to guess, wrote pseudo-learned volumes to prove that Freemasonry began with the pyramids [a very common type of structure] or the Book of the Dead, etc. ; their theories are now rendered forever impossible. It is not an exaggeration to say that when the last of the tons of mss. are translated, edited, and published scholars can write a day-by-day history of the eastern Mediterranean countries from 300 B.C. to 300 A.D. It is an astonishing fact that less is known about the Twelfth Century in England and Europe than about that much more ancient period.)

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BULLETINS, LODGE

During the first two or three decades after the forming of the first Grand Lodge of Speculative Masons in London, in 1717, the daily papers of London, and to a lesser extent in Edinburgh, Dublin, and other cities, published news about Freemasonry on the same footing as other news . In its earliest years the new Grand Lodge published no Proceedings, and did not even keep Minutes; after the Lodges had multiplied not only in London, but elsewhere they began to demand reports from the Quarterly Grand Communications. The earliest Grand Lodge Minutes (reproduced in facsimile in Quatuor Coronati Antigrapha) were in reality not Minutes but reports, and in them the list of Lodges were deemed the most important portion. It was to save the Grand Secretary the drudgery of making many copies by hand that the "Minutes" were for some years engraved by Pine with his successors hence the origin of the famous "Engraved Lists"upon which Bro. John Lane was the first and most eminent authority. (See Lane's Lists of Lodges.)

The earliest Lodges demanded that their members should attend, and in many instances fined them for non-attendance; to make this rule "all-square" the Lodge in turn had its Tiler (who was paid) go in person to notify each member of the next Lodge meeting.

This method gradually gave way to the issuing of printed summons, for which an engraved plate was made, leaving a blank for the date ; a number of these plates were masterpieces of the engraver's art---an art which had a large vogue in the Eighteenth Century.

The same methods were used in general by American Lodges until after the Revolution, when for about a quarter of a century they made a large use of newspapers. With the sudden explosion of the Anti-Masonic Crusade after the so-called "Morgan Affair"this publicity was stopped, and for many years was not encouraged even after the crusade had died away because it had been abused.

From the Civil War to the first decade of the Twentieth Century a Lodge either sent out no notices, or spread them by word of mouth, or published very brief and formal notices in papers.

In the beginning of this Century Lodges began the issuing of Bulletins, a method being used, or being adopted, by an ever-increasing number. In majority of instances a Bulletin is printed by the Lodge and prepared and mailed by the Secretary; in a minority of instances, especially in cities, either Bulletins or small periodicals are privately prepared and published by local printers who cover their costs and a very small margin of profits with an income from local advertising.

The typical Lodge Bulletin is a printed two or four pages leaflet, of envelope size; in it are names, addressed, and telephone numbers of Lodge officers, and oftentimes of Committee chairmen, or Committee members; notices of regular or special Communications, and of special occasions; and in some instances a small number of news items.

Lodge Bulletins have been discussed in Masonic jurisprudence; and both Grand Lodges and Grand Masters have made rules or decisions to regulate them.

It is generally accepted and established that a Lodge, or the Worshipful Master, or both, have the authority to exercise complete control of any information or news which emanates from or about a Lodge, whether published by the Lodge itself or by a private printer or publishing company.

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BURNS AS MASONIC LAUREATE

On page 164 of this Encyclopedia Bro. Dudley Wright is quoted in a passage which tries to show that the long tradition that Robert Burns had been named Poet-Laureate of Canongate Kilwinning Lodge was "a happy delusion" ; and Bro. Robert I. Clegg, when quoting him, makes use of a pamphlet which that Lodge had published in 1925. It is possible that both of these cautious editors overlooked the detailed and exhaustive History of the Lodge Canongate Kilwinning No. 2, by Allan MacKenzie; Edinburgh; 1888 Bro. MacKenzie devotes the whole of one chapter to the Laureateship. Out of Lodge records, personal correspondence, the recollections of old members, newspapers, reports, and by use of internal evidence he constructs an argument solid enough and cogent enough to convince a Supreme Court.

Bro. Wright uses as an argument the fact that no record was made in the Lodge Minutes. It was never suggested that the naming of Burns as Poet Laureate had ever been made by the Lodge in an official action, and hence it naturally would not go into the Minutes ; it is more likely that it was made at a banquet, informally, by the body of the members acting spontaneously. Even so, Burns accepted it in all seriousness; as did also the Lodge, which

went to great expense to have the painting made which is reproduced on the sheet following page 156.

As will be seen in the key on the sheet opposite that reproduction one of the notables whose portrait stands out conspicuously from a circle of notables is James Boswell, biographer of Dr. Samuel Johnson. Boswell was made a Mason in the Lodge in 1759 ; was Junior Warden in 1761; was Depute Master in 1767-l768 ; and Right Worshipful Master from 1773 to 1775.

Bro. MacKenzie's book is a wonderfully moving picture of Lodge life in Eighteenth Century Scotland.

Through it move James Hogg, the "Atrox Shepherd, " successor to Bums as Scotland's poet, celebrated in a stanza by Wordsworth, who when asked to be Masonic Poet Laureate first refused, then relented and wrote a Masonic "shepherd's song" for his Lodge; Sir Wm. Forbes; the tremendous Lord Mondobbo; Henry Erskine ; some princes from Russia, etc. ; the Lockharts, father and son, the latter Sir Walter Scott's son-in-law and biographer ; and Professor Wilson, better known as Christopher North, author of the Noctes A Ambrosianae, which American booklovers still read ; and in the background, Sir Walter Scott and his father, both enthusiastic Craftsmen in their own Lodge.

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BURNS, ROBERT

One of the most celebrated and best loved of Scottish poets. William Pitt has said of his poetry, "that he could think of none since Shakespeare's that had so much the appearance of sweetly coming from nature." Robert Burns, or Robert Burness, as the name was originally spelled, was born at Kirk Alloway, near the town of Ayr, January 25, 1759. His father was a religious peasant-farmer living in a humble cottage on the banks of the Doon, the river destined to be eulogized so touchingly in many of Burns' verses in after life. Burns died in the thirty-seventh year of his life on July 21, 1796, broken in health. For years he had been feted, lionized and honored by the entire Scottish nation.

At the age of twenty-three he became closely associated with the local Freemasonry, being initiated July 4, 1781, in Saint David's Lodge, Tarbolton, shortly after the two Lodges of Saint David, No. 174, and Saint James, No. 178, in the town were united.

He took his Second and Third Degrees in the month of October following his initiation. In December Saint David's Lodge was divided and the old Lodge of Saint James was reconstituted, Burns becoming a member. Saint James' Lodge has still in its keeping, and we have personally inspected the Minute Books containing items written in Burns' own handwriting, which Lodge he served as Depute Master in 1784.

From this time on Freemasonry became to the poet a great and propelling power. At the time of his initiation into Saint David's Lodge Burns was unnoticed and unknown and, it must be admitted, somewhat unpolished in manner, although he had managed to secure before his sixteenth year what was then considered to be an "elegant" education.

With almost no exceptions his boon companions were all Freemasons and this close association with Brethren, many of whom were high in the social scale, but who recognized his talents and ability, did much to refine and stimulate him intellectually, influence his thought, inspire his muse, and develop that keen love of independence and brotherhood which later became the predominant factors of his life. The poet held the position of Depute Master of Saint James' Lodge until about 1788, at which time he read his famous Farewell to the Brethren of Saint James' Lodge, Tarbolton, given below:

Adieu! a heart-warm, fond adieu !
Dear Brothers of the Mystic tie!
Ye favoured, ye enlighten'd few,
Companions of my social joy!
Tho' I to foreign lands must hie,
Pursuing Fortune's slidd'ry ba',
With melting heart, and brimful eye,
I'll mind you still, tho' far awa'.

Oft have I met your social band
And spent the cheerful, festive night ;
Oft honoured with supreme command,
Presided o'er the Sons of Light;
And by that Hierog1yphic Bright,
Which none but craftsmen ever saw!
Strong Mem'ry on my heart shall write
Those happy scenes, when far awa'!

May Freedom, Harmony, and Love,
Unite you in the Grand Design,
Beneath th' Omniscient Eye above--
The glorious Architect Divine--
That you may keep th' Unerring Line,
Still rising by the Plummet's Law,
Till ORDER bright completely shine,
Shall be my pray'r when far awa'.

And you, FAREWELL! whose merits claim
Juatly the Highest Badge to wear !
Heav'n bless your honour'd, noble NAME,
To Masonry and Scotia dear.
A last request permit me here,
When yeany ye assemble a',
One round, I ask it with a tear,
To him, the Bard that's far awa'.

About this same time the poet presided as Master over a Lodge at Mauchline, which practice was, as a matter of fact, irregular, as the Charter of the Lodge covered only meetings held in Tarbolton, but, it is stated, Burns' zeal in the furthering of Freemasonry was so great that he even held Lodges in his own house for the purpose of admitting new members.

Mention is also made, however, that Lodes' were not then tied to a single meeting place as now. Regarding this, Professor Dugald Stewart, the eminent philosophic writer and thinker, and himself an Honorary Member of the Saint James Lodge, says, "In the course of the same season I was led by curiosity to attend for an hour or two a Masonic Lodge in Mauchline, where Bums presided.

He had occasion to make some short, unpremeditated compliments to different individuals from whom he had no reason to expect a visit, and everything he said was happily conceived and forcibly as well as fluently expressed."

Burns found himself in need of funds about this time and it was due to the suggestions and assistance of Gavin Hamilton, a prominent member of the Order and a keen admirer of Bums, that the poet collected his first edition of poems and was able to have them published through the able assistance of such eminent Fellow Craftsmen as Aiken, Goudie, John Ballantine, and Gavin Hamilton. A Burns Monument has since been erected, in August, 1879, in Kay Park, which overlooks the little printing office where the first Kilmarnoek edition of his poems was published.

Dr. John Mackenzie, a man of fine literary taste and of good social position, whom Bums mentions in several of his Masonic poems, lid much at this period by. way of kindly and discerning appreciation to develop the poet's genius and make it known to the world. It was due to a generous loan made by. John Ballantine, before mentioned, that Burns was able to make the trip to Edinburgh and have a second edition of his poems published. At Edinburgh, due to the good offices of the Masonic Brethren there, Burns was made acquainted with and was joyously accepted by the literary leaders of the Scottish capital. Reverend Thomas Blacklock, a member of the Lodge of Saint David, Edinburgh, No. 36, and afterwards Worshipful Master of Ayr Kilwinning Lodge, received Burns on his arrival, lavished upon him all the kindness of a generous heart, introduced him into a circle of friends worthy and admiring, and did all possible to further the interest of the young poet. Brother Sir Walter Scott, the novelist, addressed a letter to this Lodge of Saint David, Edinburgh, which is now in their possession in which he pays rare tribute to Robert Burns.

On October 26, 1786, Burns was made an Honorary Member of the Saint John Lodge, No. 22, Kilmarnock, the first of the Masonic Orders to designate him as their Poet and honor him with honorary membership. Just previous to this he joined the Saint Jolln's Knwinning Lodge, Kilmarnock, warranted in 1747 but not coming under Grand Lodge until 1808, on which occasion in the Lodge was presided over by his friend, Gavin Hamilton. On February 1, 1787, Burns became a member of the Lodge of Canongate Kilwinning, No. 2, Edinburgh, which possesses the most ancient Lodge-room in the world, and this Lodge is said to have invested Burns with the title of the Poet-Laureate of Lodge Canongate Kilwinning on March 1, 1787, from which time on Burns affixed the word Bard to his signature. This Lodge issued a booklet on Saint John's Day 1925, from which we quote the following: '

The fact of the inauguration of Burns as Poet.-Laureate was, some time ago, finally and judicially established after an elaborate and exhaustive inquiry by the Grand Lodge of Scotland, which possesses the well-known historic Painting representing the scene, painted by Brother Stewart Watson, and presented to Grand Lodge by Dr. James Burness, the distinguished Indian traveler and administrator, and a distant relative of Burns through his ancestry in Kincardineshire, from which Burns' father migrated to Ayrshire.

On the other hand, Brother Dudley Wright, in the Freemason, London, February 7, 1925, says:

The principal fallacy, which has lately found frequent repetition even in some Scottish Lodges, is the statement that Robert Burns was on a certain night installed or invested as the Poet Laureale of canongate Kilwinning Lodge, No. 2.

Bums became a member of this Lodge on February 1, 17S7, as testified by the following Minute: " The Right Worshipful Master, having observed that Brother Burns was present in the Lodge, who is well known as a great poetic writer and for a late publication of his works which have been universally commended, Submitted that he should be assumed a member of this Lodge, which was unanimously agreed to and he was assumed accordingly."

The story runs that exactly a month afterwards, on March 1, 1787, Burns paid a second visit to Lodge canongate Kilwinning, when he was invested as Poet Laureate of this famous Lodge, and there is in existence a well-known painting of the supposed scene, which has been many times reproduced. The picture, however, is only an imaginary one, for one of the characters depicted as being present-Grose, the Antiquarian-did not become a Freemason until 1791. James Marshall, a member of the craft, published, in 1846, a small volume entitled A Winter with Robert Burns, in which he gave a full account of the supposed investiture, with biographical data of the Brethren stated to have been present on that occasion.

Robert Wylie, also, in his History of Mother Lodge Kilwinning, of which he was Secretary, published in 1878, has repeated the story, and added that " Burns was very proud of the honor"; while Dr. Rogers, in The Book of Robert Burns, volume I, page 180 has also repeated the story, giving the date of the event as June 25, 1787, and adding the information that Lord Torpichen was then Depute Master, and that in compliment to the occasion, and as a token of

personal regard, on the following day he despatched to the poet at his lodgings in the Lawnmarket a handsome edition of Spenser's works, which the poet acknowledged in a letter.

There was a meeting of Lodge Canongate Kilwinning on March 1, 1787, the Minute of which is in existence, but it contains no reference to the investiture of Burns as Poet Laureate of the Lodge. It reads as follows: " St. Johns chapel, March 1, 1787. The Lodge being duly constituted it was reported that since last meeting R. Dalrymple Esq., F. T. Hammond Esq., R. A. Maitland Esq., were entered apprentices; and the following brethren passed and raised : R. Sinclair Esq., Z. M'Donald Esq., C. B. Cleve Esq., captain Dalrymple, R. A. Maitland Esq., F. T. Hammond Esq., Mr. Clavering, Mr. M'Donald, Mr. Millar, Mr. Hine, and Mr. Gray, who all paid their fees to the Treasurer. No other business being before the meeting, the Lodge adjourned."

It is not a pleasing task to dispel such a happy delusion, but it must be admitted that the investiture certainly did not take place on that occasion, when there is no record that Burns was even present. Had the investiture taken place, it would certainly have been recorded on the Minutes, especially when regard is had to the fact that his very admission to the Lodge a month previously was made the subject of so special a note. There were only three meetings of the Lodge held in 1786-7 session, and at one of these only,-that of the night of his admission as a Joining Member -is there any record of the presence of Robert Burns. But did not Burns call himself Laureated, somebody may ask. Certainly he did, particularly in the following stanza:

To please you and praise you,
Ye ken your Laureate scorns ;
The prayer still you share still
Of grateful Robert Burns.

But those words were written on May 3, 1786, before the date of his admission into Lodge, Canongate Kilwinning. While Brother Burns may not have actually been appointed Poet Laureate of Canongate Kilwinning Lodge, and the account of the meeting of February 1 does not indicate anything more than that he was "assumed" a member, yet later mention of Brother Burns in the Minutes does suggest that the Brethren in some degrees considered our Brother as Poet Laureate.

For instance, on February 9, 1815, the Lodge resolved to open a subscription among its members to aid in the erection of a "Mausoleum to the memory of Robert Burns who was a member and Poet Laureate of this Lodge. " There is the further allusion on January 16, 1835, in connection with the appointment of Brother James Hogg, the "Ettrick Shepherd" to the "honorary office of Poet Laureate of the Lodge, which had been in abeyance since the death of the immortal Brother Robert Burns" (see also Lodge).

Shortly after the publication of the second edition of his verse at Edinburgh, Burns set out on a tour with his friend, Brother Robert Ainslie, an Edinburgh lawyer. Brother A. M. Mackay tells us in a pamphlet issued by Lodge Saint David, Edinburgh, No. 36, on the Festival of Saint John, December 19, 1923, that "Burns visited the old fishing town during the course of a tour through the Border Counties in the early summer of 1787." The records of the Lodge contain no reference to the Poet, or to the Royal Arch Degree of which Burns and his friend became members, but several prominent Brethren in Saint Ebbe were Royal Arch Masons and, although working under no governing authority, appear to have occasionally admitted candidates into that Order. Brothers Burns and Ainslie arrived at Eyemouth on Friday, May 18, and took up their abode in the house of Brother William Grieve, who was, the Poet informs us, "a joyous, warm hearted, jolly, clever fellow." It was, no doubt, at the instigation of their host that the meeting of Royal Arch Masons, held on the following day, was arranged:

Eyemouth 19th May 1787. At a general encampment held this day, the following Brethren were made Royal Arch Masons, namely:

Robert Burns, from Lodge Saint James, Tarbolton, Ayrshire; and Robert Ainslie from the Lodge of Saint Luke, Edinburgh, by James Carmichael, William Grieve, Donald Dow, John Clay, Robert Grieve, etc., etc.

Robert Ainslie paid one guinea admission dues, but, on account of Brother Bum's remarkable poetical genius, the encampment unanimously agreed to admit him gratis and considered themselves honored by having a man of such shining annuities for one of their companions.

It is suggested by Brother A. Arbuthnot Murray, formerly Grand Scribe E. of the Supreme Grand Royal Arch Chapter of Scotland, who is an authority on the old working of the Scottish Royal Arch Chapters, that Burns was probably made a Knight Templar as well, as under the old regime the two ceremonies were always given together (see also Mark).

Dudley Wright in Robert Burns and Freemasonry says, "On December 27, 1788, Burns was unanimously assumed, being a Master Masson' a member of the Saint Andrews Lodge, No. 179, Dumiries. The Secretary wrongly described him as of 'Saint David Strabolton Lodge, No. 178.'" The poet's last attendance at this Lodge was in 1796, a few months after which he contracted the fatal fever which led to his death.

A word should be said here in refutation of the slanderous charge that Burns acquired the habits of dissipation, to which he was unfortunately addicted, at the festive meetings of the Masonic Lodges (see Freemasons Magazine, London, volume v, page 291), and his brother, Gilbert's, testimony is given below, "Towards the end of the period under review, in his, twenty-fourth year, and soon after his father's death, he was furnished with the subject of his epistle to John Rankin. During this period, also, he became a Freemason, which was his first introduction to the life of a boon companion. Yet, notwithstanding these circumstances, and the praise he has bestowed on Scotch drink, which seems to have misled his historians, I do not recollect during these seven years, nor till towards the end of his commencing author, when his growing celebrity occasioned his often being in company, to have ever seen him intoxicated ; nor was he at all given to drinking."

Notwithstanding this, however, the poet undoubtedly enjoyed convivial gatherings and he wrote to a friend, James Smith, "I have yet fixed on nothing with respect to the serious business of life. I am, as usual, a rhyming, Mason-making, rattling, aimless, idle fellow." In spite of this "idleness," Burns was very prolific in verse and especially did he give of his genius liberally in service to the Masonic Order, an example of one of these verses being given below:

A' ye whom social pleasure charms,
Whose heart the tide of kindness warms,
Wha hold your being on the terms,
Each aid the others,
come to my bowl, come to my arms,My friends, my Brothers.

Among the various poetic Masonic effusions of this "heaven-taught plowman" is the following, which was written in memory of his beloved friend, a fellow-poet and Brother, Robert Ferguson:

Curse on ungrateful man that can be pleased,
And yet can starve the author of his pleasure .
Oh, thou, my Elder Brother in misfortune,
By far my elder Brother in the Muses,
With tears I pity thy unhappy fate !
Why is the bard unfitted for the wond,
Yet has so keen a relish of its pleasures?

Part of the proceeds of the Edinburgh edition of Burns' poems was used in the erection of a tombstone over the remains of this same Scottish poet, Robert Ferguson, on which he inscribed the stanza:

No sculptured marble here, nor pompous lay,
No storied um, nor animated bust,
This simple stone directs pale Scotis's way,
To pour her sorrows o'er her poet's dust.

A monument was erected for Robert Burns, himself, by public subscription, at his birthplace, January 25, 1820. The corner-stone was laid with appropriate Masonic honors by the Deputy Grand Master of the Ancient Mother Lodge at Kilwinning, assisted by all 'the Masonic Lodges in Ayrshire.

At a meeting in 1924 of the Scots Lodge of London in honor of Robert Burns, Sir John A. Cockbum, M.D., in the address of the evening explained to us that the poet when young had suffered from a rheumatic fever that frequently resulted in a condition peculiarly liable at any time later to sudden fatal consequences. Sir John also urged that due consideration should be given to the tendency and practice of the era when Burns flourished, when a free use of intoxicants was common.

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BUSINESS

Everything that is done in a Masonic Lodge, relating to the initiation of candidates into the several degrees, is called its work or labor; all transactions such as are common',to other associations and societies come under the head of business, and they are governed with some peculiar differences by rules of order, as in other societies (see 0rder, Rules of).

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BYBLOS

An ancient city of Phenicia, celebrated for the mystical worship of Adonis, who was slain by a wild boar. It was situated on a river of the same name, whose waters, becoming red at a certain season of the year by the admixture of the clay which is at its source, were said by the celebrants of the mysteries of Adonis to be tinged with the blood of that god.

This Phoenician city, so distinguished for the celebration of these mysteries, was the Gebal of the Hebrews, the birthplace of the Giblemites, or stone-squarers, who wrought at the building of King Solomon's Temple; and thus those who have advanced the theory that Freemasonry is the successor of the Ancient Mysteries, think that they find in this identity of Byblos and Gebal another point of connection between these Institutions.

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BY-LAWS

Every subordinate Lodge is permitted to make its own by-laws, provided they do not conflict with the regulations of the Grand Lodge, nor with the ancient usages of the Fraternity. But of this, the Grand Lodge is the only judge, and therefore the original by-laws of every Lodge, as well as all subsequent alterations of them, must be submitted to the Grand Lodge for approval and confirmation before they can become valid, having under the English Constitution previously been approved by the Provincial or District Grand Master.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

C-1

C

The third letter of the English alphabet, which was not known in the Hebrew, Phoenician, or early Aryan languages.

*

CAABA or KAABA

Arabic word Ka'abah for cubic building. The square building or temple in Mecca. More especially the small cubical oratory. within, held in adoration by the Mohammedans, as containing the black stone said to have been given by an angel to Abraham. The inner as well as the outer structure receives its name from Ka'ab, meaning cube (see Allah).

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CABALA

This word is frequently written Kabbala, which see. CABALA. The mystical philosophy or theosophy of the Jews is called the Cabala. The word is derived from the Hebrew Kabal, signifying to receive, because it is the doctrine received from the elders. It has sometimes been used in an enlarged sense, as comprehending all the explanations, maxims, and ceremonies which have been traditionally handed down to the Jews; but in that more limited acceptation, in which it is intimately connected with the symbolic science of Freemasonry, the Cabala may be defined to be a system of philosophy which embraces certain mystical interpretations of Scripture, and metaphysical and spiritual beings. In these interpretations and speculations, according to the Jewish doctors, were enveloped the most profound truths of religion, which, to be comprehended by finite beings, are obliged to be revealed through the medium of symbols and allegories.

Buxtorf (Lexicon of the Talmud) defines the Cabala to be a secret science, which treats in a mystical and enigmatical manner of things divine, angelical, theological, celestial, and metaphysical; the subjects being enveloped in striking symbols and secret modes of teaching. Much use is made of it in the advanced degrees, and entire Rites have been constructed on its principles. Hence it demands a place in any general work on Freemasonry.

In what estimation the Cabala is held by Jewish scholars, we may learn from the traditions which they teach, and which Doctor Ginsburg has given in his exhaustive work (Kabbalah, page 84) in the following words:

The Cabalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall, the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts With the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems.

Moses, who was learned in all the wisdom of Egypt, was first initiated into it in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science, the lawgiver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and the frequent miseries oi the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy.

This constitutes the former the man, and the latter the woman. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were first initiated into the Cabalah. No one, however, dared to write it down till Simon ben Jochai, who lived at the time of the destruction of the second Temple. Having been condemned to death by Titus, Rabbi Simon managed to escape with his son, and concealed himself in a cavern, where he remained for twelve years. Here in this subterranean abode, he occupied himself entirely with the contemplation of the sublime Cabalah, and was constantly visited by the prophet Elias, who disclosed to him some of its secrets, which were still concealed from the theosophical Rabbi. Here, too, his disciples resorted to be indicated by their master into these divine mysteries, and here Simon ben Jochai expired with this heavenly doctrine in his mouth, whilst discoursing on it to his disciples. Scarcely had his spirit departed, when a dazzling light filled the cavern, so that no one could look at. the Rabbi; whilst a burning fire appeared outside, forming as it were a sentinel at the entrance of the cave, and denying admittance to the neighbors. It was not till the light inside, and the fire outside, had disappeared, that the disciples perceived that the lamp of Israel was extinguished.

As they were preparing for his obsequies, a voice was heard from heaven, saying, " Come ye to the marriage of Simon ben Jochai; he is entering into peace, and shall rest in his chamber!" A flame preceded the coffin, which seemed enveloped by and burning like fire. And when the remains were deposited in the tomb, another voice was heard from heaven, saying, "This is he who caused the earth to quake and the kingdoms to shake! " His son, Rabbi Eliezer, and his secretary, Rabbi Abba, as well as his disciples, then collated Rabbi Simon ben Jochai's treatises, and out of these composed the celebrated work called Sohar, that is, Splendor, which is the grand storehouse of Cabalism.

The Cabala is divided into two kinds, the Practical and the Theoretieal. The Practical Cabala is occupied in instructions for the construction of talismans and amulets, and has no connection with Masonic science.

The Theoretical Cabala is again divided into the Dogmatic and the Literal. The Dogmatic Cabala is the summary of the rabbinical theosophy and philosophy.

The Literal Cabala is the science which teaches a mystical mode of explaining sacred things by a peculiar use of the letters of words, and a reference to their value. Each of these divisions demands a separate attention.

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I. THE DOGMATIC CABALA

The origin of the Cabala has been placed by some scholars at a period posterior to the advent of Christianity, but it is evident, from the traces of it which are found in the Book of Daniel, that it arose at a much earlier day. It has been supposed to be derived originally from the system of Zoroaster, but whether its inventors were the contemporaries or the successors of that philosopher and reformer it is impossible to say. The doctrine of emanation is, says King (Gnostics, page10), "the soul, the essential element of the Cabala; it is likewise the essential element of Zoroastrism. " But as we advance in the study of each we will find important differences, showing that, while the idea of the Cabalistic theosophy was borrowed from the Zendavesta, the sacred book of the Persian sage, it was not a copy, but a development of it.

The Cabalistic teaching of emanation is best understood by an examination of the doctrine of the Sephiroth. The Supreme Being, say the Cabalists, is an absolute and inscrutable unity, having nothing without him and everything within him. He is called, En Soph, meaning the Infinite one. In this infinitude he cannot be comprehended by the intellect, nor described in words intelligible by human minds, so as to make his existence perceptible. It was necessary, therefore, that, to render himself comprehensible, the En Soph should make himself active and creative. But he could not become the direct creator ; because, being infinite, he is without will, intention, thought, desire, or action, all of which are qualities of a finite being only. The En Soph, therefore, was compelled to create the world in an indirect manner, by ten emanations from the infinite light which he was and in which he dwelt.

These ten emanations are the ten Sephiroth, or Splendors of the Infinite One, and the way in which they were produced was thus: - At first the En Soph sent forth into space one spiritual emanation. This first Sephirah is called Kether, meaning the Crown, because it occupies the highest position. This first Sephirah contained within it the other nine, which sprang forth in the following order: At first a male, or active potency, proceeded from it, and this, the second Sephirah, is called Chocmah or Wisdom. This sent forth an opposite, female or passive potency, named Binah or Intelligence. These three Sephiroth constitute the first triad, and out of them proceeded the other seven.

From the junction of Wisdom and Intelligence came the fourth Sephirah, called Chesed or Mercy. This was a male potency, and from it emanated the fifth Sephirah, named Giburah or Justice.

The union of Mercy and Justice produced the sixth Sephirah, Tiphereth or Beauty; and these three constitute the second triad. From the sixth Sephirah came forth the seventh Sephirah, Nitzach or Firmness. This was a male potency, and produced the female potency named Hod or Splendor. From these two proceeded Isod or Foundation; and these three constituted the third triad of the Sephiroth. Lastly, from the Foundation came the tenth Sephirah, called Malcuth or Kingdom, which was at the foot of all, as the Crown was at the top.

This division of the ten Sephiroth into three triads was arranged into a form called by the Cabalists the Cabalistic Tree or the Tree of Life, as shown in the diagram.

In this diagram the vertical arrangement of the Sephiroth is called Pillars. Thus the four Sephiroth in the center are called the Middle Pillar; the three on the right, the Pillar of Mercy; and the three on the left, the Pillar of Justice.

They allude to these two qualities of God, of which the benignity of the one modifies the rigor of the other, so that the Divine Justice is always tempered by the Divine Mercy. C. W. King, in his Gnosties (page 12), refers the right-hand pillar to the pillar Jachin, and the left-hand pillar to the Pillar Boaz, which stood at the porch of the Temple; and "these two pillars", he says, "figure largely amongst all the secret societies of modem times, and naturally so for these Illuminati have borrowed, without understanding it, the phraseology of the Cabalists and the Valentinians." But an inspection of the arrangement of the Sephiroth will show, if he is correct in his general reference, that he has transposed the pillars. Firmness would more naturally symbolize Boaz or strength, as Splendor would Jachin or Establishment.

These ten Sephiroth are collectively denominated the archetypal man, the Microcosm, as the Greek philosophers called it, and each of them refers to a particular part of the body.

Thus the Crown is the head; Wisdom, the brain; and Intelligence, the heart, which was deemed the seat of understanding. These three represent the intellectual; and the first triad is therefore called the Intellectual World. Mercy is the right arm, and Justice the left arm, and Beauty is the chest. These three represent moral qualities; and hence the second triad is called the Moral World. Firmness is the right leg, Splendor the left leg, and Foundation the privates. These three represent power and stability; and hence the third triad is called the Material World. Lastly, Kingdom is the feet, the basis on which all stand, and represents the harmony of the whole archetypal man. Again, each of these Sephiroth was represented by a Divine name and by an Angelic name, which may be thus tabulated:

Sephiroth	Divine Names	Angelic Names
Crown	Eheyeh	Chajoth
Wisdom	Jah	Ophanim
Intelligence	Jehova	Arelin
Mercy	El	Cashmalim
Justice	Eloha	Seraphim
Beauty	Elohim	Shinanim
Firmness	Jehovah Sabaoth	Tarshishim
Splendor	Elohim Sabaoth	Beni Elohim
Foundation	El Chai	Ishim
Kingdom	Adonai	Cherubim

These ten Sephiroth constitute in their totality the Atzilatic World or the World of Emanations, and from it proceeded three other worlds, each having also its ten Sephiroth, namely, the Briatic World or the World of Creation; the Jetziratic World or the World of Formation ; and the Ashiatic World or the World of Action: each inhabited by a different order of beings.

But to enter fully upon the nature of these various worlds would carry us too far into the obscure mysticism of the Cabala. The ten Sephiroth, represented in their order of ascent from the lowest to the highest, from the Foundation to the Crown, forcibly remind us of the system of Mystical Ladders which pervaded all the ancient as well as the modern initiations; the Brahmanical Ladder of the Indian mysteries; the Ladder of Mithras, used in the Persian mysteries; the Scandinavian Ladder of the Gothic mysteries, and in the Masonic mysteries the Ladder of Kadosh; and lastly, the Theological Ladder of the Symbolical Degrees

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II. THE LITERAL CABALA

This division of the Cabala, being, as has already been said, occupied in the explanation of sacred words by the value of the letters of which they are composed, has been extensively used by the inventors of the advanced degrees in the symbolism of their significant words. It is divided into three species : Gematria, Notaricon, and Temura.

1. Gematria. The word, which is evidently a rabbinical corruption of the Greek geometric, is defined by Buxtorf to be "a species of the Cabala which collects the same sense of different words from their equal numerical value." The Hebrews, like other ancient nations, having no figures in their language, made use of the letters of their alphabet instead of numbers, each having a numerical value. Gematria, is therefore, a mode of contemplating words according to the numerical value of their letters.

Any two words, the letters of which have the same numerical value, are mutually convertible, and each is supposed to contain the latent signification of the other.

Thus the words in Genesis xlix, 10, "Shiloh shall come," are supposed to contain a prophecy of the Messiah, because the letters of "Shiloh shall come, " and of "Messiah," both have the numerical value of 358, according to the above table.

By Gematria, applied to the Greek language, we find the identity of Abraxas and Mithras, the letters of each word having in the Greek alphabet the equal value of 365. This is by far the most common mode of applying the literal Cabala.

2. Notaricon is derived from the Latin notarius a shorthand writer or writer in cipher. The Roman Notarii were accustomed to use single letters, to signify whole words with other methods of abbreviation, by marks called notae. Hence, among the Cabalists, notaricon is a mode constructing one word out of the initials or finals of many, or a sentence out of the letters of a word, each letter being used as the initial of another word. Thus of the sentence in Deuteronomy xxx, 12, "Who shall go up for us to heaven?" in Hebrew, the initial letters of each word are taken to form the word circumcision, and the finals to form Jehovah; hence it is concluded that Jehovah hath shown circumcision to be the way to heaven. Again : the six letters of the first word in Genesis, "in the beginning, " are made use of to form the initials of six words which constitute a sentence signifying that "In the beginning God saw that Israel would accept the law,"

3. Temura is a rabbinical word which signifies permutation. Hence temura is a Caballstic result produced by a change or permutation of the letters of a word.

Sometimes the letters are transposed to form another word, as in the modern anagram ; and sometimes the letters are changed for others, according to certain fixed rules of alphabetical permutation, the first letter being placed for the twenty-second the second for the twenty-first, the third for the twentieth, and so on. It is in this way that Babel, is made out of Sheshach, and hence the Cabalists say that when Jeremiah used the word Sheshach, xxv, 26, he referred to Babel.

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CABALISTIC COMPANION

A degree found in the archives of the Mother Lodge of the Philosophical Rite of France.

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CABIRI

or CABEIRI. A group of minor Greek, deities (the name signifying great Gods) having the protection of sailors and vessels at sea. Worshipped at Lemnos, Samothrace, Thessalia, Bocotia, etc., as early as the fifth century. Initiation into their mysteries portrayed passage through death to a higher live. Many of the ancient deities believed to have been members of the Cabiri such as Pluto, proserpine, Mercury, the sons of Vulcan, the sons of Jupiter, etc. (see An Encyclopedia of occultism, Lewis Spence, New York, 1920, page 83).

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CABIRIC MYSTERIES

The Cabiri were gods who' worship was first established in the island of Samothrace, where the Cabiric Mysteries were practiced. The gods called the Cabiri were originally two, and afterward four, in number, and are supposed by Bryant (Analysis of Ancient Mythology, iii, 342) to have referred to Noah and his three sons, the Cabiric Mysteries being a modification of the arkite worship.

In these mysteries there was a ceremony called the "Cabiric Death," in which was represented amid the groans and tears and subsequent rejoicing of the initiates, the death and restoration to life of Cadmillus, the youngest of the Cabiri. The legend recorded that he was slain by his three Brethren, who afterward fled with his virile parts in a mystic basket. His body was crowned with flowers, and was buried at the foot of Mount Olympus. Clement of Alexandria speaks of the legend as the sacred mystery of a brother slain by his brethren, or in the original as frater trucidatus à fratribus.

There is much perplexity connected with the subject of these mysteries, but it is generally supposed that they were instituted in honor of Atys, the son of Cybele or Demeter, of whom Cadmillus was but another name. According to Macrobius, Atys was one of the appellations of the sun, and we know that the mysteries were celebrated at the vernal equinox. They lasted three days, during which they represented in the person of Atys, or Cadmillus, the enigmatical death of the sun in winter, and his regeneration in the spring. In all probability, in the initiation, the candidate passed through a drama, the subject of which , was the violent death of Atys. The Cabiric Death was, in fact, a type of the Hiramic, and the legend, so far as it can be understood from the faint allusions of ancient authors, was very analogous in spirit and design to that of the Third Degree of Freemasonry.

Many persons annually resorted to Samothrace to be initiated into the celebrated mysteries, among whom are mentioned Cadmus, Orpheus, Hercules, and Ulysses. Jamblichus says, in his Life of Pythagoras, that from those of Lemnos that sage derived much of his wisdom. The mysteries of the Cabiri were much respected among the common people, and great care was taken in their concealment. The priests made use of a language peculiar to the Rites. The mysteries were in existence at Samothrace as late as the eighteenth year of the Christian era, at which time the Emperor Germanicus embarked for that island, to be initiated, but was prevented from accomplishing his purpose by adverse winds.

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CABLE TOW

The word tow signifies, properly, a line wherewith to draw. Richardson (Dictionary) defines it as " The word is purely Masonic, and in some writings of the early part of the eighteenth century we find the expression cable rope. Prichard so uses it in 1730. The German word for a cable or rope is kabeltauw, and thence our cable tow is probably derived.

In its first inception, the cable tow seems to have been used only as a physical means of controlling the canidate, and such an interpretation is still given in the Entered Apprentice's Degree. But in the Second and Third Degrees a more modern symbolism has been introduced, and the cable tow is in these grades supposed to symbolize the covenant by which all Freemasons are tied, thus reminding us of the passage in Hosea (xi, 4), "1 drew them with cords of a man, with bands of love."

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CABLE TOW'S LENGTH

Gädieke says that, "according to the ancient laws of Freemasonry, every brother must attend his Lodge if he is within the length of his cable tow." The old writers define the length of a cable tow, which they sometimes called a cable's length, to be three miles for an Entered Apprentice. But the expression is really symbolic, and as it was defined by the Baltimore Convention in 1842, means the scope of a man's reasonable ability.

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CABUL

A district containing twenty cities which Solomon gave to Hiram, King of Tyre, for his assistance in the construction of the Temple. Clark (Commentary and Critical Notes) thinks it likely that they were not given to Hiram so that they should be annexed to his Tyrian dominions, but rather to be held as security for the money which he had advanced.

This, however, is merely conjectural. The district containing them is placed by Josephus in the northwest part of Galilee, adjacent to Tyre. Hiram does not appear to have been satisfied with the gift ; why, is uncertain. Kitto thinks because they were not situated on the coast. A Masonic legend says because they were ruined and dilapidated villages, and in token of his dissatisfaction, Hiram called the district Cabul. The meaning of this word is not known. Josephus, probably by conjecture from the context, says it means unpleasing. Hiller and, after him, Bates (Dictionary) suppose that the name is derived from a combination of letters meaning as and nothing. The Talmudic derivation from "tied with fetters", is described by Brother Mackey as Talmudically childish. The dissatisfaction of Hiram and its results constitute the subject of the legend of the Degree of Intimate Secretary in the Scottish Rite.

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CAGLIOSTRO IN ANTIQUITY

Beginning on page 170 is down in more than needed volume the wretched story of Cagliostro, and now that this glossy charlatan, the gold frogs on his clothes and the self-invented title on his visiting card , has become a ghost in which no living interest remains there would be no warrant to add further facts to a surfeit of facts were it not that the article on page 170 does not contain one fact which was not available before Bros. Rylands and Firebrace published their great two-volume history of the Lodge of Antiquity.

This fact is important, and is here emphasized as such, because it sets the records straight as regards what regular Freemasonry felt about Cagliostro When Cagliastro was bodily present.

Because he had been made a Mason in a French speaking Lodge in London (see page170) Cagliostro felt he had the right to visit Antiquity, and did so on the night of Nov. 1, 1786. This year fell in that (for Antiquity) unhappy period when there were two Antiquity Lodges; one under the leadership of William Preston and comprising the larger and most solid portion of the membership and which was acting as head of the Grand Lodge of all England South of the River Trent; the other "the Northouck Lodge," so-called from the leader who had occasioned the division. Cagliostro was accompanied by a train of his friends, some of them, had only the Brethren known it at the time, not regular Masons but members of Cagliostro's Clandestine Egyptian Rite, which he had invented as a scheme for exploiting Masons, and made, up, as were his other claims and titles, out of his own head. A newspaper reported the meeting, in substance, thus: A few at least among "Northouck's members" resented the charlatan's presence, and one of them, Bro. Marsh, found ingenious means of saving his Lodge from a compromising and embarrassing contretemps.

Bro. Marsh, called upon for a song, with a devilishly witty ingenuity substituted an act, which portrayed a "traveling physician" (a quack) and played it out at Cagliostro's elbow. The effect was devastating; the audience (except for the visitors) was in an uproar of laughter. Cagliostro withdrew.

This was a cartoon in prose, and the Lodge passed a formal Resolution to condemn it as a misrepresentation. What actually occurred in the Meeting the Minums do not tell, but whatever it was the "Count's" prestige, gold frogs and all, was ruined Masonically.

(The Trowbridge book referred to on page171 continues to be among the best-read, but to it may be added other titles: Romantic Rascals, by Charles J. Finger; MacBride; New York. Count Cagliostro, by Constantin Photiades; Rider & Co. ; 1932. Le Matre Inconnu Cagliostro, by Dr. Marc Haven; Dorbon-Aire; Paris; a very elaborate bibliography. See Vol. II, by Firebrace, in Reccrds of the Lodge of Anliquily.)

Aside from manufacturing his spurious Egyplian Rite, Cagliostro had no part in regular Freemasonry except to join a French-speaking London Lodge. What the Inquisition found out about him nobody knows, but the trial itself shocked France by exposing the sinister methods still in use by the Roman hierarchy, and in its total effects, and as precipitating a nation-wide social crisis, ranks with the Dreyfus, Rasputin (Russian), and Taxil cases. Dumas wrote a novel about Cagliostro in The Diamond Necklace; and Frank King collects a number of illuminating facts in The Last of the Sorcerers. To a Masonic community as far from Paris as is American Masonry there is not much of either profit or comfort in the case, unless it be that at this distance it lays a red underline beneath the danger confronting any Masonic Jurisdictions which permit degree making and degree mongering, disguised as Masonry, to go unchecked or unchallenged. Bro. Marsh's performance was a commentary not altogether malapropos.

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CALENDARS, MASONIC

The calendars given on page 172 ff. are in use by modern bodies of Speculative Freemasonry, and the datings are self-confessedly of modern origin. They are based on the date of the Creation as 4004 B.C. as written into the margin of the Authorized Version of the Bible by Archbishop Usher in 1611. This date had been nowhere in general use prior to that time, and afterwards was never accepted by many chronologists. A work of encyclopedic informativeness on the calendars in use during the whole of the Operative and the Transition Periods of Freemasonry is Mediaeval Kalendarium, by R. F. Hampton, two volumes; London; 1841. It covers the Tenth to Fifteenth Centuries. In a period before calendars and almanacs came into general use it was widely employed as a handbook on matters of many kinds which have to do with the calendar. It contains much folklore; many pages on the Sts. John, lists of Saints' Days; and, as illustrative of what was said above, gives in one chapter a long list of the estimates of the date of Creation as computed by authorities at different times, among them being: Scaliger, 3950 B.C.; Petavius, 3984 B.C.; Ricciola, 4063 B.C.; Eusebius, 5200 B.C.; Alphonsine Tables, 6934 B.C.

There is no evidence to show that Operative Masons ever adopted a given date, or ever found use for one; moreover they had scarcely any conception of such a thing as a calendar, but fixed dates by reference to Saints' Days, Church festivals, the reign of Kings, and memorable local events-a flood, a fire, a battle, etc.

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CALIPH OF BAGDAD, THE

This most Widely-read of Masonic novels was written by Sylvanus Cobb, Jr. He was born at Waterville, Maine (the native State of a score of eminent Masons), June 5, 1823, the first of nine children. He moved to Malden, Mass., where his father was Universalist pastor, and a friend of Bro. Hosea Ballou, and lived there ten years ; in 1838 he moved to Waltham, Mass., from which, in 1841, he joined the Navy. Returned, he took up journalism, and for forty years was on the staff of the New York Ledger, an old-fashioned newspaper which published stories and essays. He was made a Mason in Oxford Lodge, Norway, Me., in 1854, and was its Worshipful Master five times. He was exalted in 1859; Knighted in Boston in 1872, and in 1874 was made 32 in the same city. He published three Masonic stories in the New York Ledger in 1858-1874. Sea stories, Oriental stories, Masonic stories, and religious stories were his forte. A new edition of the Caliph of Bagdad was published by Geo. H. Doran; New York.

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CANDID DISQUISITION, A

Wellins Calcott (see page 172) saw in Freemasonry something more than a museum of Medieval relics, and more than a set of convivial clubs, and undertook to write a rational, or philosophy, on the Craft, becoming thereby the first of a line of greatly distinguished Craftsmen, in which were to stand Hutchinson, Preston, Oliver, Mackey. He was born at a date not discoverable in available books; in the Minutes of one Lodge he is described as "a native of Shrewsbury, county of Salop," in another as from "Salop in Cheshire." At some date in probably the late 1750's he published A Collection of Thoughts, a volume half of quotations and half of his own meditations, a type of book dear to readers in that period. He had 1600 subscriptions for it before printing; and it went through five editions. In 1769 (and with 1200 subscribers) he published A Candid Disquisition of the Principles and Practices of the Most Honorable society of Free and Accepted Masons, etc. Oliver described this book, so simple, so gentle in spirit, and with few obvious displays of the classical learning behind it, "the gem of the period." Kenning describes Calcott: "Indeed he may fully be called the father of the Masonic philosophical and didactic school." Hughan characteristically valued it because it contained a list of Boston Lodges, as follows : under the Provincial Grand Lodge headed by John Rowe: Master's, First, Second, Rising Sun; and under the Scottish Provincial Grand Lodge under Joseph Warren: St. Andrew's, Lodge No. 2: and under an Ancient Grand Lodge Warrant: Ancient York, No. 169. Calcott was twice in America, both times in the Carolinas, possibly in New York or Boston. He must have been a wandering man, perhaps one of those impracticable, learned men ungifted with the sense of trade or of money, for we can track him in Scotland and England from Lodge to Lodge, going about like a colporteur to distribute his Candid Disquisitions. He was three times in St. David Lodge, No. 30, and became member by affiliation, during 1761 and 1762. Was Worshipful Master of Holywell Lodge, in England. He visited Lodge St. John Kilwinning, Haddington, No. 57, in 1761. He was in Phoenix Lodge, No. 94, in Sunderland, in 1779, when the Minutes describe him as "from Carolina," and gave a Third Degree Lecture. In his Preston Lecture for 1928, John Stokes says: "Many of the words and phrases used in his lectures were adopted by Hemming and made part of the Ritual which we use today." It is a romantic fact (and Freemasonry is fuII of them) that words written down in 1750 or 1760 by this only half-known, gentle, much wandering man, two or three times described in Lodge Minutes as "in unfortunate circumstances," should afterwards be on the tongues of millions of men who have never so much as heard his name !

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CATASTROPHES, MASONIC RELIEF OF

During the period of five years from1923 to1928 inclusive the Fraternity in the United States was called upon to raise funds for relief no fewer than five times: the Japanese earthquake of 1923; the Florida hurricane of 1926; the Mississippi flood of 1927; the Porto Rico hurricane of 1928; the Florida hurricane of 1928. on each of these occasions the Masonic Service Association acted as a unit for the Grand Lodges holding membership in it; other non-member Grand Lodges used it as an agency through which to distribute their funds; the remaining Grand Lodges sent their funds directly to Masonic bodies or other agencies at the scene of the disaster. The total amount of monies raised by Masonic Bodies of each and every Rite has never been computed; the amounts reported as passing through the hands of the Masonic Service Association, or passing through other hands but reported by it were as follows : for the Japanese earthquake, $15,777 the Florida hurricane of 1926, $111,652; the Mississippi flood in 1927, $605,603; the Porto Rico hurricane of 1928, $81,774; the Florida hurricane of 1828 $107,622.

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CATECHISMS, THE OLD

The Early Masonic Calechismus by Douglas Knoop, G. P. Jones, and Douglas Harner (Manchester University Press; 1043) is the first book-length (200 pages) analysis of those unfamiliar but important documents which are called the Old Catechisms. The authors describe them as having been originally "mainly conceded with the form of giving the Mason Word, and the quostion and answers used to test persons claiming to have the Mason Word." There are Masons still living in America who can recall a wide-spread use of "test questions,"

some of which were of archaic form, and which on the surface had no apparent connection with the Ritual. Something of the same sort was in use in the Eighteenth Century (and perhaps a half century or so earlier); a few of them, and possibly the elaborate ones, were written or printed. They are useful for the data they contain, or imply, about the Esoteric Work. The authors of Early Masonic Catechismus have collected everything thus far discovered about nine written catechisms and seven printed ones. Of the former: Edinburgh Register House MS., 1696. Chetwode Crawley MS., circa 1700. Sloane MS. 3529, Circa. 1700. Dumfries No. 4 MS., circa 1700 Trinity College Dublin MS., 1711. Institution of Free Masons circa 1725. Graham MS., 1726. Chesham MS., circa 1740. Essex MS., circa 1750. Of the printed ones: A Mason's Examination, 1723. The grand Mystery of Free-Masons Discovered , 1725. The Whole Institutions of Free-Masons Opened 1725. The Grand Mustery Laid Open, 1726. A Masons Confession, 1725. The Mystery of Freemasonry, 1730 Prichards Masonry Dissected, 1730.

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CATHEDRALS, AMERICAN

The Cathedral of St. John The Devine In New York City was built according to the designs and methods used by Operative Freemasons of the Middle Ages as nearly as modern knowledge, skill and circumstances made it possible. Except that its founder, Bishop Henry C Potter, of the Protestant Episcopal Church, was an active Freemason, this first American cathedral, properly and strictly so called (architecturally), has received little attention from the American Fraternity, though each year an increasing number of Masons visit it to see with their own eyes what kind of work had been done by the founders of their own Craft. The second genuinely Gothic cathedral to be erected on the Continent, the National Cathedral at Washington, has been in a different case, for so many Grand Bodies have taken a share in building it that they must in the future ever feel a small sense of proprietorship in it.

A charter to the Protestant Episcopal Cathedral Foundation was granted by Congress in 1893. A cathedral close of 65 acres was purchased on Mount Saint Alban, 400 feet above the general level of Washington, D.C. Its central tower will stand higher in the sky than the Washington Monument ; it and the Washington Masonic Memorial (Freemasonry's own national cathedral) will be in full view of each other. Washington had expressed a hope for "a church for national purposes," I'Enfant had embodied it in his city plan; the National Cathedral is a realization of their dreams.

The bodies of Admiral Dewey, President Wilson, and Bishop Satterlee already are entombed in it; in the course of time it may become another Westminster Abbey. There will be in it a Masonic Section, as planned for by Bro. and Bishop James E. Freeman; hundreds of Masons or Masonic Bodies have paid for stones to be used in it. A Masonic Committee of the National Cathedral Association was formed, led by Bro. John H. Cowles, head of the Scottish Rite, Southern Jurisdiction; the Rt. Rev. James E. Freeman, Bishop of Washington, Honorary Chairman.

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CENSORSHIP

The Roman Popes set up systems of censorship long before the invention of printing, and when even hand-written manuscripts were very scarce and were too expensive for general use ; it censored also symbols, statues, pictures, music, speeches, ceremonies and pageants-it even tried to censor games and dances, and more than once went so far as to undertake the censorship of women's dress!-one of the favorite subjects of many of the bachelor Popes, and a principal theme of the sermons of the great preacher, Chrysostom. From the early days of the Christian religion down to the present moment the system of censorship of the Roman Church has rested on a single principle : it claims for itself the exclusive right to decide what is true and what is not true. Kings, princes, barons, Lords, the

heads of great commercial companies, and the heads of colleges and universities, these also have employed censorship as a means of control and of preventing unorthodox words or practices. The American Revolution and the French Revolution between them were the first to overthrow this system which is as pernicious and inhuman in its own way as slavery was in another way. Today the bureau of the Roman Censorship publishes thick volumes of its Index, which are little more than titles of condemned books; many Masonic titles are among them, as also are titles by Luther, Melanchthon, Erasmus, Sir Isaac Newton, John Locke, and a long list of names equally celebrated of men who have believed that facts and realities decide what is true and is not true (the many Papal condemnations of the doctrine of the sphericity of the earth had no effect on the shape of the planet)!

When the Mother Grand Lodge of England (1717) set up a censorship of Masonic books, that is, books about Masonry written by Masons, it was acting according to received custom. That censorship continued until late in the century, when it went by default, and is not likely ever to be revised, because a censored Mason and a Freemason are a contradiction in terms; for if a Mason can be trusted to be loyal to the Craft in his behavior, so can he be trusted not to betray or to misrepresent it in what he says and writes. (On Church censorship the standard work is Censorship of the Church of Rome, by George Haven Putnam; S. P. Putnam's Sons; New York; 1906.)

*

CHARLEMAGNE

The paragraph about Charlemagne on page 195 makes note of the tradition that he had a school for Masons in his castle at Aix-la-Chapelle (Aachen). To this may be added two other points at which he enters the circle of Masonic studies:
1. Beginning at line 576 the Cooke MS. refers to a Carolus Secundus, that is, Charles the Second; and in 590 ff. goes on to say that he was a King who loved Masons and cherished them and gave them charges and manners of which some are still in use in France, and ordained for them an annual assembly "and for to be ruled by matters & fellows of alle thyngs a-mysse." It is likely that Charles the Bold (840-77 A.D.) is here referred to ; but some commentators believe rather that it refers to Charlemagne, and if so it explains the origin of the tradition referred to in the above paragraph.

2. In Medieval wall paintings and stained glass windows the conventionalized picture of Charlemagne represents him as a large, bearded, Moses-like figure, carrying the model of a cathedral in the crook of his arm. In a few French Medieval manuscripts this cathedral at Aix is described as "our Solomon's Temple," Charlemagne is "our Solomon," and the knowledge and skill showed in building it is described "as Solomon's art."

*

CHAUCER AND FREEMASONRY

For some centuries the Kings of England had a general overseer to manage and to supervise their own many and often very large building operations, and to act in the King's name when Royal supervision of any other building enterprise might be called for, such officials being called at times Commissioner, Supervisor, Chief Clerk, etc. Elias de Dereham and William of Wykeham were two of the more famous "surveyors"; as also were, at a later time, Inigo Jones, who introduced the Palladian style from Italy into England, and Christopher Wren.

Geoffrey Chaucer, the poet, held the office late in the Fourteenth Century. On page 67, of the Transactions of the Manchester Association for Masonic Research, Vol. 19-21 (for 1928-31) was quoted a document which Chaucer issued and signed:

(3) Bill of Geodffrey Chaucer, Clerk of the King's Works, to be Chancellor, for the issue of a commission under the Great Seal to Hugh Swayn to purvey stone, timber, tiles, shingles, &c.

and to take masons, carpenters, and others for the works at Westminster, Sheen, Kennington, Charing Mews, Byfleet, Coldkennington, Clarendon and Hathebergh Lodge; and of similar commissions to three others for the works of the Tower of London, Berkhampstead, Childeme Langley, and Eltham. (A.D.1389. French. Probably holograph.) Signed :- Par GeoEray Chaucer, clerc des cevereines du roy nostre seignur.

Traces of signet. (Chancery Warrants 1. 1660 a No. 26)

Chaucer's Canterbury Tales also establish a link, though a less obvious one, between the poet and the Craft of Masons. The Masons' Company in London, with which Chaucer had official connections, sustained the St. Thomas Hospital there, left it many bequests, and often visited it in livery. Masons' Companies in two, and possibly three, other cities also helped to support local hospitals of their own named for St. Thomas and it is possible that they looked on St. Thomas as their Patron Saint. This Saint Thomas was the martyred Archbishop of Canterbury, St. Thomas Becket, who was murdered in his own cathedral in 1170. The fact that three knights, described at the time as "the three ruffians," murdered the fifty-three year old prelate by beating him over the head after demanding that he "give them his word," threatened to bury him in the rubbish, and that his body was buried in a spot between a memorial to John the Baptist on one side and John the Evangelist on the other, the two forming parallel lines, must have held a peculiar interest to men in the Masons' Companies, and may account for their support of St. Thomas Hospitals; and it is possible that Chauser, connected with the Mason Company in London as he was, may from that association have had his interest in Canterbury first aroused, and as a result of which he wrote in rhyme the Canterbury (St. Thomas' church) Tales.

It belongs to the in curable romanticism of Medieval England 'that this St. Thomas, England's "favorite saint," her most "glorious martyr," "the most English of the Saints," was by blood only half English, and half Christian. Gilbert Becket was a member of the Mercers Company, or gild, but as a young man went off on one of the Crusades to war on the infidel Saracens, was captured, was released by "a fair Saracen," a Mohammedan lady ; they fell in love, she followed him to London, professed conversion, and Thomas was their son.

Thomas learned reading and writing, went to work in the Sheriff's office, and then was employed by the King, upon whose wish, and against Thomas' own desires, he took Holy Orders expressly in order to be named Archbishop of Canterbury, where the King purposed to have a friend and supporter in that highest of ecclesiastica1offices, but discovered to his chagrin, and too late, that "he had a Tartar there."

The Mercers Company afterwards was given the land which had belonged to the senior Becket; and in the Charter given it by Henry IV in 1406 its members were named "Brothers of St. Thomas à Becket." St. Thomas was for centuries a favorite Patron Saint among the gilds and companies.

*

CADET-GASSICOURT, CHARLES LOUIS

The author of the celebrated work entitled Le Tombeau de Jacques de Molay, which was published at Paris, in 1796, and in which he attempted, like Barmel and Robison, to show that Freemasonry was the source and instigator of all the political revolutions which at that time were convulsing Europe. Cadet-Gassicourt was himself the victim of political persecution, and, erroneously attributing his sufferings to the influences of the Masonic Lodges in France, became incensed against the Order, and this gave birth to his libelous book. But subsequent reflection led him to change his views, and he became an ardent admirer of the Institution which he had formerly maligned. He sought initiation into Freemasonry, and in 1805 was elected as Master of the Lodge l'Abeille in Paris. He was born at Paris. January 23, 1769, and died in the same city November 21, 1821.

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CADMILLUS

The youngest of the Cabiri, and as he is slain in the Cabiric Mysteries, he becomes the analogue or representative of the Builder in the legend of Freemasonry. '

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CADUCEUS

The Caduceus was the magic wand of the god Hermes. It was an olive staff twined with fillets, which were gradually converted to wings and serpents. Hermes, or Mercury, was the messenger of Jove. Among his numerous attributes, one of the most important was that of conducting disembodied spirits to the other world, and, on necessary occasions, of bringing them back. He was the guide of souls, and the restorer of the dead to life.

Thus, Horace, in addressing him, says:
Unspotted spirits you consign
To blissful seats and joys divine,
And powerful with your golden wand
The light unburied crowd command.

Vergil also alludes to this attribute of the magic wand
when he is describing the flight of
Mercury on his way to bear Jove's warning message to Aeneas:
His wand he takes ; with this pale ghost he calls
From Pluto's realms, or sends to Tartarus' shore.

And Statius, imitating this passage, makes the same allusion in his Thebaid (1, 314), thus translated by Lewis:
He grasps the wand which draws from hollow graves,
Or drives the trembling shades to Stygian waves ;
With magic power seals the watchful eye
In slumbers soft or causes sleep to fly.

The history of this Caduceus, or magic wand, will lead us to its symbolism. Mercury, who had invented the lyre, making it out of the shell of the tortoise, exchanged it with Apollo for the latter's magical wand. This wand was simply an olive branch around which were placed two fillets of ribbon. Afterward, when Mercury was in Arcadia, he encountered two serpents engaged in deadly combat. These he separated with his wand; hence the olive wand became the symbol of peace, and the two fillets were replaced by the two serpents, thus giving to the Caduceus its well-known form of a staff, around which two serpents are entwined.

Such is the legend; but we may readily see that in the olive, as the symbol of immortality, borne as the attribute of Mercury, the giver of life to the dead, we have a more ancient and profounder symbolism. The serpents, symbols also of immortality, are appropriately united with the olive wand. The legend also accounts for a later and secondary symbolism-that of peace.

The Caduceus then-the original meaning of which word is a herald's staff-as the attribute of a life-restoring God, is in its primary. meaning the symbol of immortality; so in Freemasonry the rod of the Senior Deacon, or the Master of Ceremonies, is but an analogue or representation of the Hermean Caduceus. This officer, as leading the aspirant through the forms of initiation into his new birth or Masonic regeneration, and teaching him in the solemn ceremonies of the Third Degree the lesson of eternal life, may well use the magic wand as a representation of it, which was the attribute of that ancient deity who brought the dead into life.

*

CAEMENTARIUS

Latin. A builder of walls, a mason, from caemantum, a rough, unhewn stone as it comes from the quarry. In medieval Latin, the word is used to designate an Operative Mason.

Du Cange cites Magister Caementariorum as used to designate him who presided over the building of edifices, that is, the Master of the works. It has been adopted by some modern writers as a translation of the word Freemason. Its employment for that purpose is perhaps more correct than that of the more usual word latomus, which owes its use to the authority of Thory.

*

CAGLIOSTRO

Of all the Masonic persons of romantic celebrity who flourished in the eighteenth century the Count Cagliostro was most prominent, whether we consider the ingenuity of his schemes, the extensive field of his operations through almost every country of Europe, or the distinguished character and station of many of those whose credulity made them his enthusiastic supporters.
The history of Freemasonry in that century would not be complete without a reference to this personage. To write the history of Freemasonry in the eighteenth century and to leave out Cagliostro, would be like enacting the play of Hamlet and leaving out the part of the Prince of Denmark. And yet Carlyle has had occasion to complain of the paucity of materials for such a work.

Indeed, of one so well known as Cagliostro comparatively little is to be found in print. Doctor Mackey held that there was sufficient published to prove him to be a "charlatan" and a "prince of Masonic imposters."

The authorities on which Brother Mackey rested his belief are mentioned in his following sentence. The only works upon which he who would write his life must depend are a Life of him published in London, 1787; Memoirs, in Paris, 1786 ; and Memoirs Authentiques, Strasbourg, 1786; a Life, in Germany, published at Berlin, 1787; another in Italian, published at Rome in 1791; and a few fugitive pieces, consisting chiefly of manifestoes of himself and his disciples.The widest differences exist among writers as to Cagliostro's true standing, the majority following the lead of Doctor Mackey, whose account is appended.

Joseph Balsamo, subsequently known as Count Cagliostro, was the son of Peter Balsamo and Felicia Braconieri, both of mean extraction, and was born on the 8th of June, 1743, in the city of Palermo. Upon the death of his father, he was taken under the protection of his maternal uncles, who caused him to be instructed in the elements of religion and learning, by both of which he profited so little that he eloped several times from the Seminary of St. Roch, near Palermo, where he had been placed for his instruction.

At the age of thirteen he was carried to the Convent of the Good Brotherhood at Castiglione. There, having assumed the habit of a novice, he was placed under the tuition of the apothecary, from whom he learned the principles of chemistry and medicine. His brief residence at the convent was marked by violations of many of its rules; and finally, abandoning it altogether, he returned to Palermo. There he continued his vicious courses, and was frequently seized and imprisoned for infractions of the law. At length, having cheated a goldsmith, named Marano, of a large amount of gold, he was compelled to flee from his native country.

He then repaired to Messina, where he became acquainted with one Altotas, who pretended to be a great chemist. Together they proceeded to Alexandria in Egypt, where, by means of

certain chemical, or perhaps rather by financial, operations, they succeeded in collecting a considerable amount of money.

In 1776 Cagliostro appeared in London. During this visit, Cagliostro become connected with the Order of Freemasonry. In the month of April he received the degrees in Esperance Lodge, No. 289, which then met at the King's Head Tavern. Cagliostro did not join the Order with disinterested motives, or at least he determined in a very short period after his initiation to use the Institution as an instrument for the advancement of his personal interests. Here he is said to have invented, in 1777, that grand scheme of imposture under the name of Egyptian Freemasonry, by the propagation of which he subsequently became so famous as the great Masonic charlatan of his age.

London did not fail to furnish him with a fertile field for his impositions, and the English Freemasons seemed no way reluctant to become his dupes; but, being ambitious for the extension of his Rite, and anxious for the greater income which it promised, he again passed over to the Continent, where he justly anticipated abundant success in its propagation. This Egypt Freemasonry constituted the great pursuit of the rest of his life, and was the instrument which he used for many years to make dupes of thousands of credulous persons.

During Cagliostro's residenee in England, on his last visit, he was attacked by the editor Morand, in the Courier de l'Europe, in a series of abusive articles, to which Cagliostro replied in a letter to the English people. But, although he had a few Egyptian Lodges in London under his government, he appears, perhaps from Morand's revelations of his character and life, to have lost his popularity, and he left England permanently in May, 1787. He went to Savoy, Sardinia, and other places in the south of Europe, and at last, in May, 1789, by an act of rash temerity, proceeded to Rome, where he organized an Egyptian Lodge under the very shadow of , the Vatican. But this was more than the Church, which had been excommunicating Freemasons for fifty years, was willing to endure. On the 27th of December of that year, on the festival of St. John the Evangelist, to whom he had dedicated his Lodges, the Holy Inquisition arrested him, and locked him up in the castle of San Angelo.

There, after such a trial as the Inquisition is wont to give to the accused-in which his wife is said to have been the principal witness against him-he was convicted of having formed" societies and conventicles of Freemasonry." His manuscript entitled Maçonnerie Egyptienne was ordered to be burned by the public executioner, and he himself was condemned to death; a sentence which the Pope subsequently commuted for that of perpetual imprisonment. Cagliostro appealed to the French Constituent Assembly, but of course in vain.

Thenceforth no more is seen of him. For four years this adventurer, who had filled during his life so large a space in the world's history-the associate of princes, prelates, and philosophers; the inventor of a spurious Rite, which had, however, its thousands of disciples-languished within the gloomy walls of the prison of St. Leo, in the Duchy of Urbino, and at length, in the year 1795, in a fit of apoplexy, bade the world adieu. But there is another side to the foregoing account by Doctor Mackey. Some more recent writers have seriously questioned the identity of Cagliostro and Balsamo.

Both Trowbridge and Spence deem the later evidence to have proven that Cagliostro was not Balsamo. Lewis Spenee sums up the situation thus in his Encyclopedia of Occultism after a lengthy review of the various assertions of the authorities and the test of them by the ascertained facts:
"It is distinctly no easy matter to get at the bedrock truth regarding Cagliostro or to form any just estimate of his true character. That he was vain, naturally pompous, fond of theatrical mystery, and of the popular side of occultism, is most probable.

Another circumstance which stands out in relation to his personality is that he was vastly desirous of gaining cheap popularity. He was probably a little mad. On the other hand he was beneficent, and felt it his mission in the then king-ridden state of Europe to found Egyptian Masonry for the protection of society in general, and the middle and lower classes in particular. A born adventurer, he was by no means a rogue, as his lack of shrewdness has

been proved on many occasions. There is small question either that the various Masonic lodges which he founded and which were patronized by persons of ample means, provided him with extensive funds and it is a known fact that he was subsidized by several extremely wealthy men, who, themselves dissatisfied by the state of affairs in Europe, did not hesitate to place their riches at his disposal for the purpose of undermining the tyrannic powers which then wielded sway.

There is reason to believe that he had in some way and at some period of his life acquired a certain working knowledge of practical occultism, and that he possessed certain elementary psychic powers of hypnotism and telepathy. His absurd account of his childhood is almost undoubtedly a plagiarism of that stated in the first manifesto to the public of the mysterious Rosicrucian Brotherhood, as containing an account of the childhood of their Chief. But on the whole he is a mystery, and in all likelihood the clouds which surround his origin and earlier years will never be dispersed. It is probably better that this should be so, as although Cagliostro was by no means an exalted character, he was yet one of the most picturesque figures in the later history of Europe; and assuredly not the least aid to his picturesqueness is the obscurity in which his origin is involved."

For further reading on the career of Cagliostro, a showing to the effect that if he was not of unalloyed honor, he was not altogether an impostor and scoundrel, consult Cagliostro: The Splendor and Mystery of a Master of Magic by W. R H, Trowbridge, and An Encyclopedia of Occukism by Lewis Spence.

Other books of reference are Cagliostro and Company, by Franz Funck-Brentano, and the Life of Joseph Balsamo, published at Dublin in 1792, the latter being translated from the original proceedings published at Rome by order of the Apostolic Chamber and therefore of especial interest as the Roman Catholic argument against one condemned by the Inquisition for being a Freemason. This report (page 239), asserts that the judgment entirely accords with justice, equity, prudence, religion, and public tranquillity.

It then runs thus: "Joseph Balsamo, attainted and convected of many crimes, and having incurred the censures and penalties pronounced against formal heretics, dogmatists, heresiarchs, and propagators of magic and superstition, has been found guilty, and condemned to the censures and penalties denounced as well by the apostolic laws of Clement XII and of Benedict XIV against those who in any manner whatever favor or form societies and conventicles of Free Masons, as by the edict of the Council of State against those who are guilty of this crime at Rome, or any other place under the dominion of the Pope.

Notwithstanding this, by way of special grace and favor, this crime, the expiation of which demands the delivery of the culprit over to the secular arm, to be by it punished with death, is hereby changed and commuted into perpetual imprisonment, in a fortress where the culprit is to be strictly guarded, without any hope of pardon whatever."

This order was carried into effect as was also the burning by "the hand of the hangman" of Cagliostro's manuscript on Egyptian Freemasonry as were all his other books, instruments, symbols, etc., relating thereto. The order also confirmed and renewed the laws of the Roman Catholic Church prohibiting societies and conventicles of Freemasons, and winds up by declaring "We shall enact the most grievous corporal punishments, and principally those provided for heresies, against whosoever shall associate, hold communication with, or protect, these societies."

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CAHIER

French. A number of sheets of parchment or paper fastened together at one end. The word is used by French Freemasons to designate a small book printed, or in manuscript, containing

the ritual of a Degree. The word has been borrowed from French history, where it denotes the reports and proceedings of certain assemblies, such as the clergy, the States-General, etc.

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CAIRNS

Derived from the Gaelic can, meaning a mound, and applied thus to heaps of stones of a conical form erected by the Druids. Some suppose them to have been sepulchral monuments, others altars. They were undoubtedly of a religious character, since sacrificial fires were lighted upon them, and processions were made around them.

These processions were analogous to the circumambulations in Freemasonry, and were conducted, like them, with reference to the apparent course of the sun. Thus, Toland, in his Letters on the Celtic Religion, II, xvii, says of these mystical processions, that the people of the Scottish islands "never come to the ancient sacrificing and fire-hallowing Cams but they walk three times round them from east to west, according to the course of the sun. This sanctified tour, or round by the south, is called Deaseal, as the unhallowed contrary one by the north, Tuapholl"; and he says that Deaseal is derived from "Deas, the right (understanding hand), and soil, one of the ancient names of the sun, the right hand in this round being ever next the heap." In all this the Freemason will be reminded of the Masonic ceremony of circumambulation around the altar and the rules which govern it.

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CALATRAVA, MILITARY ORDER OF

Instituted l158, during the reign of Sancho III, King of Castile, who conquered and gave the Castle of Calatrava, an important fortress of the Moors of Andalusia, to the Knights Templar, who subsequently relinquished their possession of it to the king.

The king, being disappointed in the ability of the Templars to retain it, then offered the defense of the place to Don Raymond of Navarre, Abbot of St. Mary of Hitero, a Cistercian convent, who accepted it. Don Raymond being successful, the king gave the place to him and his companions, and instituted the 0rder of Calatrava. A Grand Master was appointed and approved of by the Pope, Alexander III, 1164, which was confirmed by Innocent III in 1198.

The knights had been granted the power of electing their own Grand Master; but on the death of Don Gareias Lopez de Pardella, 1489, Ferdinand and Isabella annexed the Grand Mastership to the Crown of Castile, which was sanctioned by Pope Innocent VIII.

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CALCOTT, WELLINS

A distinguished Masonic writer of the eighteenth century, and the author of a work published in 1769, under the title of A Candid Disquisition of the Principles and Practices of the Most Ancient and Honorable Society of Free and Accepted Masons; together with some Strictures on the 0rigin, Nature, and Design of that Institution, in which he has traced Freemasonry from its origin, explained its symbols and hieroglyphics, its social virtues and advantages, suggested the propriety of building halls for the peculiar and exclusive practice of Freemasonry and reprehended its slanderers with great but judicious severity.

This was the first extended effort to illustrate philosophically the science of Freemasonry, and was followed, a few years after, by Hutchinson's admirable work ; so that Oliver justly says that "Calcott opened the mine of Freemasonry, and Hutchinson worked it."

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CALEDONIA, NEW

See Oceania

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CALENDAR

Freemasons, in affixing dates to their official documents, never make use of the Common Epoch or Vulgar Era, but have one peculiar to themselves, which, however, varies in the different rites. Era and epoch are, in this sense, synonymous.

Strictly, the epoch is an important point in history beginning a period termed an era, as the epoch of the Crucifixion followed by the Christian Era.

Freemasons of the York, American, and French Rites, that is to say, the Freemasons of England, Scotland, Ireland, France, Germany, and America, date from the creation of the world, calling it Anno Lucis, which they abbreviate A. . L. ., signifying in the Year of Light. Thus with them the year 1872 is A.'. L.'. 5872. This they do, not because they believe Freemasonry to be coeval with the Creation, but with a symbolic reference to the light of Freemasonry.

In the Scottish Rite, the epoch also begins from the date of the creation, but Freemasons of that Rite, using the Jewish chronology, would call the year 1872 A.'. M.'. or Anno Mundi meaning in the Year of the World, 5632. They sometimes use the initials A.'. H. '., signifying Anno Hebraico, or, in the Hebrew year.

They have also adopted the Hebrew months, and the year, therefore, begins with them in the middle of September (see Months, Hebrew).

Freemasons of the York and American Rites begin the year on the lst of January, but in the French Rite it commences on the lst of March, and instead of the months receiving their usual names, they are designated numerically, as first, second, third, etc. Thus, the lst of January, 1872, would be styled, in a French Masonic document, the lst day of the 11th Masonic month, Anno Lucis, 5872. The French sometimes, instead of the initials A.'. L.'., use L'an de la V.'. L. '., or Vraie Lumiére, that is, Year of True Light.

Royal Arch Masons commence their epoch with the year in which Zerubbabel began to build the second Temple, which was 530 years before Christ.

Their style for the year 1872 is, therefore, A.'. Inv.'., that is, Anno Inventionis, or, in the Year of the Discovery, 2402.

Royal and Select Masters very often make use of the common Masonic date, Anno Lucis, but properly they should date from the year in which Solomon's Temple was completed; and their style would then be, Anna Depositionis, or, in the Year of the Deposit, and they would date the year 1872 as 2872.

Knights Templar use the epoch of the organization of their Order in 1118. Their style for the year 1872 is A.'. O.'., Anno 0rdinis, or, in the Year of the 0rder, 754.

We subjoin, for the convenience of reference, the rules for discovering these different dates.

l. To find the Ancient Craft date. Add 4000 to the Vulgar Era. Thus 1872 and 4000 are 5872.
2. To find the date of the Scottish Rite. Add 3760 to the Vulgar Era. Thus 1872 and 3760 are

5632. After September add one year more.
3. To find the date of Royal Arch Masonry. Add 530 to the Vulgar Era. Thus 530 and 1872 are 2402.
4. To find the Royal and Select Masters' date. Add 1000 to the Vulgar Era. Thus 1000 and 1872 are 2872.
5. To find the Knights Templar's. Subtract 1118 from the Vulgar Era. Thus 1118 from 1872 is 754. The following will show, in one view, the date of the year 1872 in all the branches of the Order:

Year of the Lord, 1872 A.D.-Vulgar Era.
Year of Light, A.'. L.'. 5872-Ancient Craft Masonry.
Year of the World, A.'. M.'. 5632-Scottish Rite.
Year of the Discovery, A.'. L.'. 2402-Royal Arch Masonry.
Year of the Deposit, A.'. Dep.'. 2872-Royal and Select Masters.
Year of the Order, A.'. O.'. 754-Knights Templar.

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CHARTERS AND THE OLD CHARGES

When King Henry III was in want of money to carry on his war against the Barons he announced to the Prior of the Templars that he intended to commandeer some portions of the riches with which their vaults were crowded (The Templars, the Knights of St. John, and the Church among them owned one-third of England) and in spite of the Charters he had given them, the Prior of the Templars replied: "What sayest thou, O King? Far be it that thy mouth should utter so disagreeable and silly a word. . . Thou wilt cease to be king."

The Prior took his defiant stand on his Charter, the solidest thing in the Middle Ages. Even the Tudor Kings, unafraid of man or devil, were smitten with fear at the mere thought of Charter breaking. There are in modern use contracts, deeds, charters, warrants, and similar instruments through which authority acts, and in which sovereignty resides; but no one of those documents is what a Medieval Charter was. For in the Middle Ages, a Charter was a document which possessed sovereignty, power, authority in itself, not as delegated, but as original. If a town received a Charter (a town might pay the king a large sum for one) it was thereby made a free, independent, sovereign, self-governing incorporation which could levy taxes, conscript soldiers, hold courts, execute criminals, buy, sell, or construct property; subject only to the national sovereignty it was almost a small nation.

The town of Cambridge was such a chartered incorporation; the University of Cambridge, though a school and not a city, and only a short distance from the town, also had a Charter, and therefore had its own courts and peace officers; and in the Town and Gown battles the two were more than once virtually at war with each other. If a gild of craftsmen or churchmen or merchants received a Charter, they became a self-governing unit even though they had no territory or property. Chartered Colonies, chartered trading companies like the East India, West India African Companies, were English governments in pello in foreign places. Medieval England was almost a government by Charters. Magna Carta was epoch making because it was a charter granted to the people of London; it was therefore the guarantee of the liberties named in it, and as against any King or Parliament, because it was a Charter.

It is evident from the Old MSS., the Craft's oldest existing written records, that the Freemasons, a fraternity spread over England, claimed to possess a Charter as a fraternity, and that it had been granted to them by Prince Edwin in the Tenth Century; from this "Great Charter" they claimed authority to constitute themselves as Lodges, to hold assemblies (so often forbidden by the Kings), to hold their own courts, to have their own laws, to make contracts (as often they did), to hold property, to regulate their own hours and wages, to take apprentices under bond, and to regulate their own affairs wherever one Freemason or a Lodge of them might be.

When any city, university, or society petitioned for a Charter it usually gave the grounds upon which it felt a right to ask it, and among the more common grounds were a great antiquity, a record of peaceableness, the prestige of names among its members, etc. ; the writer of the original book of the Old Charges (old MSS.), of which nearly two hundred copies have been found, sets out in the first half of his document, though with great brevity, and discontentedly, the grounds upon which the Fraternity of Freemasons had obtained a Charter from Prince Edwin. Freemasonry was ancient, because building went back to Adam; among its earliest founders (men who made the art possible) were such famous and learned men as Pythagoras and Euclid; such great kings as Charlemagne and Athelstan had been among its patrons; Freemasons had always been educated men, not lewd fellows ("lewd" meant illiterate) or churls, but lovers of the Liberal Arts and Sciences (curriculum of the schools and universities);

they had never held unlawful assemblies to conspire against lawful rulers, and it was while holding one of their lawful and peaceable assemblies that Edwin had given them their Great charter. Copies of such a charter, duly authenticated, were sufficient authority for regular Freemasons anywhere to hold local assemblies and constitute themselves into Lodges, nor could local prelates or lords forbid them.

Having thus shown the ground of authority the document then goes on to set down the set of rules and charges which, on Charter authority, the Masonic Fraternity imposed upon its membership.

Boys come to be made apprentices, though of gentle birth, need not expect that they would be in a loose and carefree circle, to act as they wished; they would be governed under strict laws. This grounding of the authority of the Craft on an original Charter is repeated in the records of the Grand Lodge of Scotland, the formation of which was not attempted until after the ancient family holding the rights of Masonic Charter had made over those rights to the governing body to be.

It has been assumed by some Masonic writers that the Old charges were a mere "tradition" of legendary Graft ,,history," to be piously believed, and to be read to Apprentices to give them an impression of the Craft's antiquity; and they took the charges and the rules and regulations, to be mere by-laws of a voluntary social Fraternity, or sodality. It is submitted on the basis of facts given above that this is an error. A copy of the old Charges was a Lodge's Charter, its legal right to exist. From its Minute Book it is evident that Antiquity Lodge insisted that it never had surrendered its own Charter to the new Grand Lodge in 1717; when later it believed that the Grand Master had violated Antiquity's Charter, Antiquity withdrew and continued to work in independence for more than ten years. The new Grand Lodge was not to replace the authority inherent in each Lodge but was to supervise only such matters as lay among the Lodges. And it is certain that most of the old Lodges looked upon the Book of Constitutions as a Grand Lodge Charter, and that the old Masons (represented by fourteen members) had insisted on incorporating in it the old grounds on which the original Charter (as they believed) had been given by Prince Edwin ; so that the first half of the Book was not, as Gould and Hughan erroneously believed, a fabulous and pleasing tale or legend but a claim to original Charter authority one thousand years old.

The "new men," the "gentlemen" or "accepted" Masons who followed the Duke of Montague into the Craft in a stream, and who came into control of the Fraternity had only a sketchy knowledge of Masonry and little understanding of its ancient customs and landmarks.

They committed one fateful blunder after another One of the cardinal discoveries, as even the young and green Grand Lodge found out in thirty years was that a Grand Master, privately and personally , and at his own pleasure, could not "make" a Lodge though until 1757 he undertook to do so; for if he could make a Lodge at his own pleasure he could break a Lodge at his pleasure (and often did), could control the making of Masons and decide whom to admit etc., would leave a Lodge no authority or sovereignly of its own, and would reduce it to a number of members meeting under club rules. When the Grand Lodge ordained that Master Masons could "be made only at Grand Lodge, Masons everywhere rebelled Lodges withdrew

by the score, and the erection of the Ancient Grand Lodge, no such innovator was one of the consequences.

Come to its senses the Grand Lodge(of 1757,) began in 1757 following Ireland by two years, to issue no more Grand Master's written consents, for that is what the Deputations or Warrants had been, but Charters, documents possessing original authority in themselfs.

These charters did not create the right of Freemasons to form a Lodge, they recognized it, they were an official evidence that a given Lodge received one was deemed regular by other Lodges and entitled to be represented at Craft Assemblies in the Grand Lodge.

This means that a regular Lodge possesses inherent authority, by time immemorial rights, and not a merely provisional and delegated authority; and it is one that cannot be usurped by any faction among its own members, or by other Lodges, or by the Grand Master or by the Grand Lodge. It was this which he had in mind when Albert G. Mackey stated that Masons right to form and to assemble in Lodges is an Ancient Landmark, as indubitably it is; and it is for the same reason that Lodges are not "subordinate" to Grand Lodge, mere local branches of it, but are constituents of it, and hence are properly called Constituent Bodies.

Thus it turns out at the end of some eight or so centuries of Masonic history that modern Speculative Freemasonry discovered what the original authors of the Old Charges knew and affirmed, that a Lodge, or assembly of Masons, without a Charter will find in experience that their Lodge and assembly is an empty vanity; and that each Lodge has inherent and alienable Charter rights.

American Masons are separated by the Atlantic Ocean and centuries of time from the Middle Ages : in the nature of things they cannot be expected to have a clear and adequate knowledge of Medieval history. The fact explains the acceptance by many American Masons of the theory, often set out in Masonic periodicals and in Grand Masters' Addresses, that the original and sovereign Masonic authority was the Holy Bible. l. During almost one-half of the total history of the Craft, Masons had no copies of the Bible. In the earliest centuries they did not, excepting only a few, even know of the existence of such a Book. They had from it only a few stories, such as Adam's fall, Noah's Ark, etc., and some portions of the New Testament, and those they had not from any text directly, but only as they were used by the Church, which had modified them out of recognition by accretions of stories and legends.

2. If there had been a Bible available, the Masons could not have been persuaded to use it by any cajolery or the direst threats, because to do so would have meant a march to the stake, or the dreaded excommunication. Holy Church forbade laymen to own or use copies of any Holy Scriptures, and often forbade laymen to read the Scriptures under any circumstances. In the eyes of the Masons It would have been an unspeakable heresy for them to employ the Scriptures in their own Lodges. They left the Church to itself; never intruded upon it or interfered with it, nor permitted it to interfere with Lodges ; they taught no religious doctrines, nor made any theological pronouncements. Masons like other men of the time were men of religion but they incorporated nothing of theology in their own Fraternity, and never have; they did not see that Church and Theology had anything more to do with the Chartered Craft of builders than with a Chartered Company of Hierohants.

3. The "book" on which Apprentices made their oath was in the beginning not the Bible but the Old Charges. In the first years of the new Grand Lodge officers of Antiquity Lodge held a copy of the Old Charges aloft on a cushion and carried it around the Grand Lodge Room, thus exhibiting the authority on which the Grand Lodge was being assembled. In the minutes of the oldest Lodges and in the engravings they printed it is seen that a copy of the Old Charges (not the Bible) is placed on a pedestal directly in front of the Master. The Bible is used in the Lodge not as an original warrant of authority and constitution, but symbolically, like the Square and Compasses, and is one of the Great Lights. Its power and authority in its own place and for its own proper use is none the less for that, but the authority on which every Lodge works is not, and never was, a religious or theological authority, but is in the written, signed, and sealed Charter which hangs on the Lodge Room walls, and which is in essence

and meaning as ancient as Freemasonry itself. Whether such a Charter goes back in unbroken succession to a particular sealed document issued by Prince Edwin at York does not matter; it goes back to some written Charter, or Charters, issued to the Freemasons in the beginnings of their Fraternity.

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CHESTERFIELD AND NASH

The absence of Lord Chesterfield and Beau Nash from the Masonic histories thus far published is yet another of the proofs that no really complete Masonic history has been written. They were eminent men and Masons but so were thousands of others; their distinction is that they were leaders and spokesmen for one of the most drastic reforms by which England has ever been purged, the reform of manners. Chesterfield was asked to take the Grand East of the Ancient Grand Lodge; it is unfortunate that a journey he was about to take made it impossible because his name in the list would have been both a reminder and a monument to one of the largest services the British and American Lodges rendered their countries in the Eighteenth and the first quarter of the Nineteenth Centuries. Chesterfield's letters to his son (the family name was Dormer) circulated privately for years before they were published and became one of the classics of English literature.

In one of his histories of England, Trevelyan, summarizing hundreds of reports and findings about the manners of the Eighteenth Century, notes that between 1700 and 1725 (the first Grand Lodge was erected in 1717), somebody found a way to manufacture cheap gin ; this hard liquor replaced beer and ale, children as well as women joined the men at the pubs, and thousands increasingly began to die in delirium tremens; this' national orgy of drunkenness was at home among the other fatal vices which accompanied it: lust, uncounted prostitution, universal profanity, gambling, filth, slums, vomitarian feasts, rowdyism, mobs.

The fight against this lunatic determination of the masses to commit suicide was a grim business. To Chesterfield it was a question of life or death. Beau Nash managed to make his resort at Bath popular with the aristocracy; but he compelled the young bloods from the city and the young squires from the country to bathe every day, excluded them if drunk, stopped their profanity, and pounded into them the rudiments of manners.

The Masonic Lodges set themselves against vulgarity with thin-lipped determination. At the Lodge in Highen, wealthy and aristocratic, meeting in a dining room that one of the kings had himself designed, a member rode his horse upstairs and jumped it over the banquet table. Tilers here and there had fist fights with young bloods determined to wear their swords in Lodge. When almost every Lodge was a small circle of close friends who sat around the table while conducting the Order of Business or initiating candidates, vulgarity, quarreling, profanity were fatal to it. Minute books are filled with cases where members were fined for swearing, refused admittance for arriving "disguised with liquor," rebuked, or reprimanded or excluded for quarreling, expelled for insolence or bad manners.

The Lodges were determined to wipe out this new species of barbarism or perish in the attempt; hundreds perished, but more hundreds succeeded. For decades on both sides of the Atlantic, Lodges were schools of good manners, and the fact is more important for any history of them than whole chapters about the election of officers or the names of committees.

Washington was to American Lodges what Chesterfield had been to the English, at once the ideal and the embodiment of the gentleman Mason; if biographers and historians complain that he was too stiff, too formal, too correct it is because they do not realize the dreadful dangers both to the American Fraternity and American society there was in lust, drunkenness, and vulgarity, or how much continuing power of the will was required, as it was required of Washington himself, to stand out against it.

(The literary references for this subject, and authority for the statements made above, have never been collected into one chapter or volume; they lie in thousands of entries in the Minute Books and histories of some 200 of the oldest British and American Lodges.)

Chesterfield was very early made a Mason, probably in the Lodge which met at the Horn Tavern and had been No. 4 among the "four old Lodges" which had formed the first Grand Lodge in 1717. while on a tour in Italy he met Montesquieu and the two become fast friends. When Montesquieu was on a visit to London in the early 1720's he was made a Mason, and the indications are that since he was visiting Chesterfield he was introduced and made a Mason in Chesterfield's own Lodge. When Montesquieu helped to Set up the first Lodge in Paris in 1725 it also is probable that Chesterfield and his English friends living in Paris had a hand in it. A number of famous men in that period were initiated but took no active Part in Lodge work afterwards; not so Chesterfield and Montesquieu, both of whom were Masonic leaders for many years. (See article on MONTESQUIEU).

After the murrain of bad manners with its profanity, vulgarity, lust, gambling, and drunkenness had raged Unchecked for decades the English discovered (what every other people in a like case have discovered) that the collapse of manners leads to a plague of crime; for the end of vulgarity is not, as often thought, the decay of religion (though there is much of that) because vulgarians cling to a superstitious form of religion, but to murder, thievery, rape, robbery, mobbing, arson, piracy, etc. The English at home suddenly lost interest in their great war in France where the Duke of Marlborough was winning his famous victory of Malplaquet and began assiduously to read Addison, and Steele, and Chesterfield's Letters. This has been a mystery to many historians. The explanation is that the English at home had suddenly discovered themselves in greater danger from the flood of vulgarity in which they were engulfed than from their foreign foe, and were moving heaven and earth to stem that flood. They had to stop it or perish.

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CHINA, FREEMASONRY IN

The History of Freemasonry in Northern China: 1913-1937 Shanghai; privately printed in 1938; cloth; 435 pages. This invaluable work is bacdeker as well as history. As of 1937 there were 11 Lodges in China under Charters from the United Grand Lodge of England; five Lodges of Instruction; a District Grand Lodge of Northern China; two Mark Lodges, and one Knight Templar Body.

There was one Lodge under Irish Constitution (Shanghai). Under Scottish Charters were seven Lodges, including one Lodge of Instruction, one District Grand Lodge, two Royal Arch Chapters and one Council, one Body of Royal Order of Scotland. Under Charters from the United States there were eight Lodges; one Lodge of Instruction; one District Deputy Grand Lodge (sic); two Royal Arch Chapters; one K. T. Commandery; eight Scottish Rite Bodies, four in Shanghai and four in Peking. Under the Grand Lodge of the Philippine Islands were six Lodges, including one U. D., and one District Grand Lodge.

The eight Lodges under American charters were constituted by the Grand Lodge of Massachusetts, which long has led other Grand Jurisdictions in work for foreign countries, followed by New York. The Mother Lodge of America in China was Ancient Landmark Lodge, Shanghai, Chartered Dec. 14, 1864.

(The History referred to at the beginning of the paragraph above is the second of two; it was preceded by an earlier volume of the same name, and included a history of Ancient Landmarks Lodge.) In 1937 it had 95 members. Shanghai Lodge was Chartered September 14, 1904; Sinim Lodge in 1904, at Shanghai; International Lodge at Peking (Peiping) was Chartered in June, 1916; Hykes Memorial Lodge, Tientsin, was Chartered in September, 1922; Pagoda Lodge, Mukden, in March, 1926; Sungari Lodge, Harbin, in March 1929. From 1864 until 1915 the Massachusetts Lodges in China (and Manchuria) were supervised by a

District Deputy Grand Master, of which there were five during the period. In 1915 the District Grand Lodge of China was formed.

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CINCINNATI, GENERAL SOCIETY OF THE

The true and authentic sources of information about this Society over which there has been so much debate ever since 1783 are in transactions, proceedings, and other papers published by the Society itself. Chief among these is Proceedings of the General Society of the Cincinnati with the Original Institution of the Order (Sherman, printer; Philadelphia; 1847). This perpetuates in a better form a copy of the Institution that had been published in Philadelphia by John Steele, in 1785, except that it omits a number of letters included in the latter.

A sufficient amount of original sources is accumulated if to the above two brochures is added A Journal of the General Meeting of The Cincinnati in 1784, by Major Winthrop Sargent; Philadelphia; 1859. Of the storms of printed objections to the Society the most famous was Consideration of the Order of Cincinnati, by The Count De Mirabeau; London ; 1785. The plan as stated in the General Institution was to enable the officers of the Revolutionary Army to have a national society of their own with a branch in each state; that its first purpose was to perpetuate the fellowship of the army in the field, and its second purpose to give relief to the needy in its circles; it was assumed that to be a member would in itself be a military honor; and-it was this which aroused the storm of objections-"as a testimony of election to the memory and the offspring of such officers as have died in the service, their eldest male branches shall have the same right of becoming members as the children of the actual members of the society."

This constitution was adopted and the Society was formed on it at the Verplanck House, Steuben's Headquarters, near Fishkill, shortly before demobilization.

Washington was the first President-General, elected in 1787, two years before his inauguration as first President; he was succeeded by Alexander Hamilton; C. C. Pinckney; Thomas Pinckney; Aaron Ogden ; Morgan Lewis; William Popham, H. A. S. Dearborn; Hamilton Fish ; William Wayne; Winslow Warren. The last original member died in 1854. The Society is still in existence.
In the accumulated literature belonging to the Society the most valuable is a series of sermons and orations delivered before the General Societies or the State Branches between 1784 and about 1825 ; almost without exception they are discussions by able spokesmen of the nation (President Timothy Dwight of Yale was one of them), of its problems, anxieties, and of the conceptions of the American republican system and of its National Government. They are a better portrait of what was going on in the minds of responsible and representative Americans in the critical period between 1787 and 1825 than many volumes of general history.

(The documents referred to above, along with a number of others, are preserved in the Iowa Masonic Library, Cedar Rapids, Iowa.)

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CALIFORNIA

When gold was discovered in California many Masonic Brethren were among the crowds that poured into the district and several Lodges began work in the early part of the year 1848. Soon the question of establishing a Grand Lodge arose. A Convention met on April 18, 1850, of which Brother Charles Gilman of San Francisco was the Chairman and Brother Benjamin D. Hyam of Benicia was Secretary. The Lodges represented were California Lodge, No. 13, of San Francisco; Connecticut Lodge, No. 75, of Sacramento City ; Western Star Lodge, No. 98,

of Benton City, Upper California, and New Jersey Lodge of Sacramento City. Brother Benjamin D. Hyam presented credentials from Benicia Lodge, at Benicia, but, as no Masonic information of the existence of such a Lodge could be discovered, it was not recognized. On April 19, a Constitution was adopted and Grand Officers duly elected and installed.

The first Chapter of Royal Arch Masons, namely, San Francisco, No. l, was organized by Dispensation dated May 9, 1850, and a Charter was granted to it, September 13, in the same year. Three Chapters, San Francisco, No. l, Sonora, No. 2, and Sacramento, No. 3, sent delegates to a Convention held on May 6, 1854, at Sacramento for the purpose of organizing a Grand Chapter. The meeting was adjourned, after three days' session, and met again at San Francisco, July 18, 1854. A Constitution was adopted and the Grand Lodge opened. Companion Charles M. Radeliff, of Sonora Chapter, No. 2, was the first Grand High Priest; Companion John D. Creigh, of San Francisco, No. l, Deputy Grand High Priest, and Companion Townsend A. Thomas, of Sacramento Chapter, No. 3, Grand Secretary.

Charters were granted by the Grand Council of Alabama to two Councils in California. One was chartered by the Grand Council of Tennessee and one by the Grand Council of Texas. By representatives of these four Councils the Grand Council of California was organized on June 26, 1860.

A Commandery of Knights Templar, San Francisco, No. l, was formed on November 10, 1852, and was chartered on November 1, 1853. Under the Warrant of Sir William Hubbard, who was then Grand Master of the Grand Encampment of the United States, the Grand Commandery of California was established, August 10 and 11, 1858, in the Asylum of San Francisco Commandery, No. 1.

A Lodge of Perfection, King Solomon, No. 3, was established by a Charter dated January 3, 1866; Robert Bruce, No. 3, a Chapter of Rose Croix, January 13, 1886; Hugues de Payens, Council of Kadosh, No. 3, January 7, 1886, and Los Angeles Consistory, No. 3, October 22, 1888. These four Bodies of the Ancient and Accepted Scottish Rite labored in South California. In North California a Chapter of Rose Croix and a Lodge of Perfection, both by name San Francisco, No. l, were chartered in 1868, the first on June 15, the second on July 13. A Council of Kadosh and a Consistory, also of the same name, were granted Charters on September 17, 1868, and June 30, 1897, respectively.

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CALLING OFF

A technical term in Freemasonry which signifies the temporary suspension of labor in a Lodge without passing through the formal ceremony of closing. The full form of the expression is to call from labor to refreshment, and it took its rise from the former custom of dividing the time spent in the Lodge between the work of Freemasonry and the moderate enjoyment of the banquet. The banquet formed in the eighteenth century an indispensable part of the arrangements of a Lodge Communication. "At a certain hour of the evening," says Brother Oliver, "with certain ceremonies, the Lodge was called from labor to refreshment, when the Brethren enjoyed themselves with decent merriment." That custom no longer exists; and although in England almost always, and in the United States occasionally, the labors of the Lodge are concluded with a banquet; yet the Lodge is formally closed before the Brethren proceed to the table of refreshment.

Calling off in American Lodges is now only used, in a certain ceremony of the Third Degree, when it is desired to have another meeting at a short interval, and the Master desires to avoid the tediousness of dosing and opening the Lodge.

Thus, if the business of the Lodge at its regular meeting has so accumulated that it cannot be transacted in one evening, it has become the custom to call off until a subsequent evening,

when the Lodge, instead of being opened with the usual ceremony, is simply "called on," and the latter meeting is considered as only a continuation of the former.

This custom is very generally adopted in Grand Lodges at their Annual Communications, which are opened at the beginning of the session, called off from day to day, and finally closed at its end. We do not know that any objection has ever been advanced against this usage in Grand Lodges, because it seems necessary as a substitute for the adjournment, which is resorted to in other legislative bodies, but which is not admitted in Freemasonry. But much discussion has taken place in reference to the practice of calling off in Lodges, some authorities sustaining and others condemning it. Thus, many years ago, the Committee of Correspondence of the Grand Lodge of Mississippi proposed this question : "In case of excess of business, cannot the unfinished be laid over until the next or another day, and must the Lodge be closed in form, and opened the next, or the day designated for the transaction of that business?" To this question some authorities, and among others Brother C. W. Moore (Freemasons Monthly Magazine, volume xii, No,10), reply in the negative, while other equally good jurists differ from them in opinion.
The difficulty seems to be in this, that if the regular meeting of the Lodge is closed in form, the subsequent meeting becomes a special one, and many things which could be done at a regular communication cease to be admissible. The recommendation, therefore, of Brother Moore, that the Lodge should be closed, and, if the business be unfinished, that the Master shall call a special meeting to complete it, does not meet the difficulty, because it is a well settled principle of Masonic law that a special meeting cannot interfere with the business of a preceding regular one. As, then, the mode of briefly closing by adjournment is contrary to Masonic law and usage, and cannot, therefore, be resorted to, as there is no other way except by calling off to continue the character of a regular meeting, and as, during the period that the Lodge is called off, it is under the government of the Junior Warden, and Masonic discipline is thus continued, Doctor Mackey, for the reasons cited by him in regard to Brother Moore, was clearly of opinion that calling off from day to day for the purpose of continuing work or business is, as a matter of convenience, admissible.

The practice may indeed be abused. But there is a well-known legal maxim which says, Ez abusu non arguitur in usum. "No argument can be drawn from the abuse of a thing against its use. " Thus, a Lodge cannot be called off except for continuance of work and business, nor to an indefinite day, for there must be a good reason for the exercise of the practice, and the Brethren present must be notified before dispersing of the time of reassembling; nor can a Lodge at one regular meeting be called off until the next, for no regular meeting of a Lodge is permitted to run into another, but each must be closed before its successor can be opened.

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CALLING ON

When a Lodge that is called off at a subsequent time resumes work or business, it is said to be called on. The full expression is called on from refreshment to labor.

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CALUMNY

See Back

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CALVARY

Mount Calvary is a small hill or eminence, situated due west from Mount Moriah, on which the Temple of Solomon was built. It was originally a hillock of notable size, but has, in more

modern times, been greatly reduced by the excavations made in it for the construction of the Church of the Holy Sepulcher.

There are several coincidences which identify Mount Calvary with the small hill where the "newly made grave," referred to in the Third Degree, was discovered by the weary Brother. Thus, Mount Calvary was a small hill ; it was situated in a westward direction from the Temple, and near Mount Moriah; and it was on the direct road from Jerusalem to Joppa, and is the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; it was outside the gate of the Temple; it has at least one cleft in the rock, or cave, which was the place which subsequently became the sepulcher of our Lord. Hence Mount Calvary has always retained an important place in the legendary history of Freemasonry, and there are many traditions connected with it that are highly interesting in their import.

One of the traditions is, that it was the burial place of Adam, in order, says the old legend, that where he lay, who effected the ruin of mankind, there also might the Savior of the world suffer, die, and be buried. Sir R. Torkington, who published a pilgrimage to Jerusalem in 1517, says that "under the Mount of Calvary is another chapel of our Blessed Lady and St. John the Evangelist, that was called Golgatha; and there, right under the mortise of the cross, was found the head of our forefather, Adam." Golgotha, it will be remembered, means, in Hebrew, the place of a skull ; and there may be some connection between this tradition and the name of Golgotha, by which, the Evangelists inform us, in the time of Christ, Mount Calvary was known. Calvary, or Calvaria, has the same signification in Latin.

Another tradition states that it was in the bowels of Mount Calvary that Enoch erected his nine-arched vault, and deposited on the foundation-stone of Freemasonry that Ineffable Name, whose investigation, as a symbol of Divine truth, is the great object of Speculative Freemasonry. A third tradition details the subsequent discovery of Enoch's deposit, by King Solomon, whilst making excavations in Mount Calvary during the building of the Temple.

On this hallowed spot was Christ the Redeemer slain and buried. It was there that, rising on the third day from his sepulcher, He gave, by that act the demonstrative evidence of the resurrection of the body and the immortality of the soul.

And it is this spot that has been selected, in the legendary history of Freemasonry, to teach the same sublime truth, the development of which by a symbol evidently forms the design of the Third or Master's Degree.

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CAMORRA

A secret society of gangsters organized about 1820 at Naples. The name is a Spanish word meaning quarrel and similar societies are reported as active in Spain before they were heard of in Italy. From local organized criminals the society grew to revolutionary power in elections and from 1848 exercised a control only broken by the government in 1877. Still powerful in defeat, the municipality of Naples as recently as 1900 was set aside by a Royal Commission.

A double murder in 1911 resulted in the arrest and trial of forty conspirators, several condemned to long imprisonment. The initiation is said to have required the candidate to pick up a coin while the others present struck at it with daggers.

Later there was a fight or duel instead of this. Training of new members lasted three years and at reception the initiate was pledged to loyalty by an oath repeated while his uplifted hand was wet with his own blood. Today the Camorra is curbed, but mysterious crimes in other lands and at home are sometimes credited to its venom (see Carbonari, Mafia, and Secret Societies).

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CAMP

A portion of the paraphernalia decorated with tents, flags, and pennons of a Consistory of Sublime Princes of the Royal Secret, or Thirty-second Degree of the Ancient and Accepted Scottish Rite.

It constitutes the Tracing Board and is worn on the apron of the degree. It is highly symbolic, and represents an imaginary Masonic camp. Its symbolism is altogether esoteric.

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CAMPE, JOACHIM HEINRICH

A Doctor of Theology, and Director of Schools in Dessau and Hamburg, who was born in 1746 and died October 22, 1818. He was the author of many works on philosophy and education, and was a learned and zealous Freemason, as is shown in his correspondence with Lessing.

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CANADA

Upon the advent of Confederation, July 1, 1867, local control in each Province for the government of the Masonic Fraternity of the Dominion took a strong hold as a predominant idea, and prevailed. Each Province has now a Grand Lodge, and in order of their organization are as follows:

Canada, having jurisdiction only in Ontario, 1855; Nova Scotia, 1866; New Brunswick, 1867; Quebec, 1869; British Columbia, 1871; Manitoba, 1875; Prince Edward Island, 1875; Alberta, 1905; Saskatchewan, 1906. Brother Will H. Whyte, P. G. M., says the first marks of the ancient craftsmen have been found in Nova Scotia A mineralogical survey in 1827 found on the shore of Goat Island in the Annapolis Basin, partly covered with sand, a slab of rock 2,5 by 2 feet, bearing on it those well-known Masonic emblems, the Square and Compasses, and the date 1606. Brother Whyte concluded that who were the craftsmen and how the stone came there, must be left to conjecture.

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CANAL ZONE

Sojourners Lodge was originally constituted by the Grand Lodge of Scotland in the Republic of Panama. When the Canal Zone was acquired by the Government of the United States of America this Lodge, in I912, came under the control of the Grand Lodge of Massachusetts in 1912. In 1915 the Canal Zone Lodges were erected into a District Grand Lodge. A treaty was concluded in 1917 between the Grand Lodges of Massachusetts and Panama whereby the former had sole jurisdiction over the Canal Zone. In 1921, the Canal Zone District Grand Lodge comprised six Lodges: Sojourners at Cristobal, Canal Zone at Ancon, Army at Corozal, Isthmian at Paraiso, Darien at Balboa and Sibert at Gatun.

On February 9, 1911, a Dispensation was issued by the General Grand Council to a Council in the Canal Zone at Ancon. This was chartered as Canal Zone Council, No. l, on September 12, 1912. The Grand Encampment of the United States authorized the Canal Zone Commandery, No. l, at Ancon, Panama, on August 14, 1913.

The Ancient and Accepted Scottish Rite was first established here when Panama, No. l, at Cristoal, was constituted a Consistory, a Council of Kadosh, a Chapter of Rose Croix, and a Lodge of Perfection by Charters from the Supreme Council, Southern Jurisdiction, dated October 22, 1915.

*

CANCELLARIUS

An office of high rank and responsibility among the Knights Templar of the Middle Ages, performing the duties of, or similar to, the Chancellor.

*

CANDIDATE

An applicant for admission into Masonry is called a candidate. The Latin candidatus means one who is clothed in white, candidis vestibus indutus. In ancient Rome, he who sought office from the people wore a white shining robe of a peculiar construction, flowing open in front, so as to exhibit the wounds he had received in his breast. From the color of his robe or toga candida, he was called candidatus, whence the word candidate. The derivation will serve to remind the Freemason of the purity of conduct and character which should distinguish all those who are candidates for admission into the Order.

The qualifications of a candidate in Freemasonry are somewhat peculiar. He must be free-born-under the English Constitution it is enough that he is a Freeman, under no bondage, of at least twenty-one years of age, in the possession of sound senses, free from any physical defect or dismemberment, and of irreproachable manners, or, as it is technically termed, under the tongue of good report. No atheist, eunuch, or Woman can be admitted. The requisites as to age, sex, and soundness of body have reference to the operative character of the Institution. We can only expect able workmen in able-bodied men.

The mental and religious qualifications refer to the duties and obligations which a Freemason contracts. An idiot could not understand them, and an atheist would not respect them. Even those who possess all these necessary qualifications can be admitted only under certain regulations which differ under the several Masonic Constitutions.

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CANDIDATES, ADVANCEMENT OF

See Advancement, Hurried

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CANDLESTICK, GOLDEN

The golden candlestick of seven branches, which is a part of the furniture of a Royal Arch Chapter, is derived from the holy candlestick which Moses was instructed to construct of beaten gold for the use of the tabernacle.

Smith (Dictionary of the Bible) thus abbreviates Lightfoot's explanation of the description given in Exodus:

"The foot of it was gold, from which went up a shaft straight, which was the middle light. Near the foot was a golden dish wrought almondwise; and a little above that a golden knop, and above that a golden flower. Then two branches one on each side bowed,- and coming up as

high as the middle shaft. On each of them were three golden cups placed almondwise, in sharp, scallop-shell fashion; above which was a golden knop, a golden flower, and the socket. Above the branches on the middle shaft was a golden boss, above which rose two shafts more, above the coming out of these was another boss and two more shafts, and then on the shaft upwards were three golden scallop-cups, a knop, and a flower, so that the heads of the branches stood an equal height."
In the tabernacle, the candlestick was placed opposite the table of shewbread, which it was intended to illumine, in an oblique position, so that the lamps looked to the east and south. What became of the candlestick between the time of Moses and that of Solomon is unknown. The first Temple was lighted by ten golden candlesticks similarly embossed, which were connected by golden chains and formed a sort of railing before the veil.

These ten candlesticks became the spoil of the Chaldean conqueror at the time of the destruction of the Temple, and could not have been among the articles afterward restored by Cyrus; for in the second Temple, built by Zerubbabel, we find only a single candlestick of seven branches, like that of the tabernacle. Its form has been perpetuated on the Arch of Titus, on which it was sculptured with other articles taken by that monarch, and carried to Rome as special plunder, spolia opima, after he had destroyed the Herodian Temple. This is the candlestick which is represented as a decoration in a Royal Arch Chapter.

In Jewish symbolism, the seven branches were supposed by some to refer to the seven planets, and by others to the seventh day or Sabbath. The primitive Christians made it allusive to Christ as the Light of the World, and in this sense it is a favorite symbol in early Christian art.

Brother C. C. Hunt, Grand Secretary of Iowa, instructively discussed this subject in the Quarterly Bulletin, January, 1924, and says, in part: "The use of the seven-branched candlestick in the Most Excellent Degree is correct according to the General Grand Chapter ritual, and has, I believe, an important symbolical reference in the work of that degree.

There is no reason why the seven-branched candlestick should not be used in the Most Excellent Degree as well as in the Royal Arch. It is not necessary to duplicate the elaborate furniture of the Temple in our Most Excellent Degree. The single table and candlestick of the Tabernacle and the second Temple has the same symbolism as the ten of the first Temple. It is true that no symbolic meaning is attached to the candlestick in the ritual, but the very fact that it is used as part of the furniture of the degree indicates that it has the same symbolism there that it had in its place in the Temple, which is, that the seven lights represent the seven planets, which, regarded as the eyes of God, behold everything.

The light in the center signifies the sun, the chief of the planets. The other six planets represented by the three lamps on each side of the central light are Moon, Mercury, Venus, Mars, Jupiter and Saturn. Uranus was first recognized as a planet by Sir William Herschel in 1781 A.D. and the earth was looked upon as receiving light from the planets instead of being considered a planet itself. The seven-branched candlestick was especially holy, and it was forbidden to make copies of it for general purposes.

The fourth chapter of Zechariah gives a symbolical meaning to the seven branched candlestick which is very appropriate to our Chapter work. In fact, part of this very Chapter is quoted in the work of the Degrees. How fitting it is that this candlestick, the symbol of the spirit of the Lord and the light of his countenance shining upon us through his eyes beholding and encouraging us in the noble and glorious work of fitting ourselves as living stones for the spiritual building which is to be our eternal dwelling place, should have a place in the ceremonies of the Most Excellent Master's Degree, the degree which symbolizes the completion of that work and the dedication of the Temple to the service of the only true and living God."

*

CANNING, GEORGE

English statesman and orator, born April 4, 1770; died August 8, 1827; member of Parliament, 1793 ; Secretary of State for Foreign Affairs, 1807; Prime Minister of England, 1827. Brother Canning was made a Freemason in Prince of Wales Lodge, London, in 1810 (see New Age, August, 1924).

*

CANOPY

Oliver says that in the Masonic processions of the Continent the Grand Master walks under a gorgeous canopy of blue, purple, and crimson silk, with gold fringes and tassels, borne upon staves, painted purple and ornamented with gold, by eight of the oldest Master Masons present ; and the Masters of private Lodges walk under canopies of light blue silk with silver tassels and fringes, borne by four members of their own respective companies.

The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar, and the silken covering ought to hang down two feet on each side. This is, properly speaking, a Baldachin (see Baldachin).
*

CANOPY, CELESTIAL

Ritualists seem divided in the use of the terms Clouded Canopy and Celestial Canopy in the Entered Apprentice Degree (for the former, see Canopy, Clouded, and Covering of the Lodge). It would seem that the unclouded grandeur of the heavens should not be without advocates. Sir John Lubbock gives the following description of the heavens filled with stars in connection with the latest discoveries: "Like the sand of the sea, the stars of heaven are used as a symbol of numbers. We now know that our earth is but a fraction of one part of, at least 75,000,000 worlds. But this is not all.

In addition to the luminous heavenly bodies, we cannot doubt there are countless others invisible to us from their great distance, smaller size, or feebler light; indeed, we know that there are many dark bodies which now emit no light, or comparatively tittle.. Thus the floor of heaven is not only 'thick , inlaid with patinas of bright gold,' but studded also with extinct stars, once probably as brilliant as our own sun."

*

CANOPY, CLOUDED

The clouded canopy, or starry-decked heaven, is a symbol of the Entered Apprentice Degree, and is of such important significance that Lenning calls it a "fundamental symbol of Freemasonry." In the lectures of the York Rite, the clouded canopy is described as the covering of the Lodge, teaching us, as Krause says, "that the primitive Lodge is confined within no shut up building, but that it is universal, and reaches to heaven, and especially teaching that in every clime under heaven Freemasonry has its seat." Gädieke says, "Every Freemason knows that by the clouded canopy we mean the heavens, and that it teaches how widely extended is our sphere of usefulness. There is no portion of the inhabited world in which our labor cannot be carried forward, as there is no portion of the globe without its clouded canopy."

Hence, then, the German interpretation of the symbol is that it denotes the universality of Freemasonry, an interpretation that does not precisely accord with the English and American systems, in which the doctrine of universality is symbolized by the form and extent of the Lodge. The clouded canopy as the covering of the Lodge seems rather to teach the doctrine

of aspiration for a higher sphere; it is thus defined in this work under the head of Covering of the Lodge, which see.

*

CANZLER, CARL CHRISTIAN

A librarian of Dresden, born September 30, 1733, died October 16, 1786. He was an earnest, learned Freemason, who published in a literary journal, conducted by himself and A. G. Meissner at Leipsic, in 1783-5, under the title of Für ältere Litteratur und neuere Lectüre, many interesting articles on the subject of Freemasonry.

*

CAPE COLONY

In the days when this district belonged to the Dutch two Lodges were established by them, both of which have had successful careers.

The first of these, Lodge of Good Hope, dates from ,1772. The Grand Lodge of England established British Lodge in 1811 and the Athol Grand Lodge followed suit iu 1812 with a Lodge attached to the Tenth Battalion of the Royal Artillery.

The first Lodge erected in 1821 after the arrival of the English colonists was Hope, No. 727. South Africa is divided into Provinces, the Eastern, Western and Central Divisions, Natal and the Transvaal, by the first two of which Freemasonry in Cape Colony is controlled. There are also Provincial Grand Lodges under the Scotch, Irish and Dutch Jurisdictions. Throughout the history of the Colony there has been no antagonism between the Dutch and English Freemasons and many Brethren attend Lodges under both systems. The first Provincial Grand Master under the English Constitution was the Deputy Grand Master of the Netherlands who continued to hold both offices until he died.

*

CAPE VERDE ISLANDS

Praia and St. Vincent each has possessed a Lodge, chartered by the Grand Orient of Portugal.

*

CAPITULAR DEGREES

The degrees conferred under the charter of an American Royal Arch Chapter, which are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. The Capitular Degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them has attached to it some tradition or legend which it is the design of the degree to illustrate, and the memory of which is preserved in its ceremonies and instructions. Most of these legends are of symbolic signification. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as legends.

To retain these legends in the memory of Freemasons appears to have been the primary design in the establishment of the advanced Degrees; and as the information intended to be communicated in these Degrees is of a historical character, there can of course be but little room for symbols or for symbolic instruction; the profuse use of which would rather tend to an injury than to a benefit, by complicating the purposes of the ritual and confusing the mind of the aspirant. These remarks refer exclusively to the Mark and Most Excellent Master's Degree

of the American Rite, but are not so applicable to the Royal Arch, which is eminently symbolic. The legends of the second Temple, and the lost word, the peculiar legends of that degree, are among the most prominent symbols of the Masonic system.

*

CAPITULAR MASONRY

The Freemasonry conferred in a Royal Arch Chapter of the York and American Rites. There are Chapters in the Ancient and Accepted, Scottish, and in the French and other Rites ; but the Freemasonry therein conferred is not called capitular.

*

CAPRIPEDE RATIER ET LUCIFUGE

A burlesque dining degree, mentioned in the collection of Fustier. The title is a significant allusion to the goat-footed horned satyrs, minor deities of the Roman mythology, companions of Bacchus, living in the depths of the forest, shunning the light (see Thory, Acta Latomorum,1, 298).

*

CAPSTONE

or, as it might be called, the cope-stone, the topmost brick or stone in building (but the former word has been consecrated to us by universal Masonic usage), is the topmost stone of a building. To bring it forth, therefore, and to place it in its destined position, is significative that the building is completed, which event is celebrated, even by the Operative Freemasons of the present day, with great signs of rejoicing.

Flags are hoisted on the top of every edifice by the builders engaged in its construction, as soon as they have reached the topmost post, and thus finished their labors. This is the celebration of the capstone---the celebration of the completion of the building----when tools are laid aside, and rest and refreshment succeed, for a time, labor. This is the event in the history of the Temple which is commemorated in the Degree of Most Excellent Master, the sixth in the American Rite. The day set apart for the celebration of the capstone of the Temple is the day devoted to rejoicing and thanksgiving for the completion of that glorious structure.

Hence there seems to be an impropriety in the ordinary use of the Mark Master's keystone in the ceremonies of the Most Excellent Master. That keystone was deposited in silence and secrecy; while the capstone, as the legend and ceremonies tell us, was placed in its position in the presence of all the Craft.

*

CAPTAIN-GENERAL

The third officer in a Commandery of Knights, Templar. He presides over the Commandery in the absence of his superiors, and is one of its representatives in the Grand Commandery. His duties are to see that the Council Chamber and Asylum are duly prepared for the business of the meetings, and to communicate all orders issued by the Grand Council. His station is on the left of the Grand Commander, and his jewel is a level surmounted by a cock or rooster (see Cock).

*

CAPTAIN OF THE GUARD

The sixth officer in a Council of Royal and Select Masters. In the latter degree he is said to represent Azariah, the son of Nathan, who had command of the officers of the king's household (First Kings iv, 5). His duties correspond in some measure with those of a Senior Deacon in the primary. degrees. His post is, therefore, on the right of the throne, and his jewel is a trowel and battle-ax within a triangle.

*

CAPTAIN OF THE HOST

The fourth officer in a Royal Arch Chapter. He represents the general or leader of the Jewish troops who returned from Babylon, and who was called Sar el hatzba, and was equivalent to a modern general. The word Host in the title means army. He sits on the right of the Council in front, and wears a white robe and cap or helmet, with a red sash, and is armed with a sword. His jewel is a triangular plate, on which an armed soldier is engraved.

*

CAPTIVITY

The Jews reckoned their national captivities as four: the Babylonian, Medean, Greeian, and Roman.

The present article will refer only to the first, when there was a forcible deportation of the inhabitants of Jerusalem by Nebuzaradan, the general of King Nebuchadnezzar, and their detention at Babylon until the reign of Cyrus, which alone is connected with the history of Freemasonry, and is commemorated in the Royal Arch Degree.

Between that portion of the ritual of the Royal Arch which refers to the destruction of the first Temple, and that subsequent part which symbolizes the building of the second, there is an interregnum or halt, if we may be allowed the term, in the ceremonial of the degree, which must be considered as a long interval in history, the filling up of which, like the interval between the acts of a play, must be left to the imagination of the spectator. This interval represents the time passed in the captivity of the Jews at Babylon. That captivity lasted for seventy years-from the reign of Nebuchadnezzar until that of Cyrus-although but fifty-two of these years are commemorated in the Royal Arch Degree. This event took place in the year 585 B.C. It was not, however, the beginning of the "'seventy years' captivity," which had been foretold by the prophet Jeremiah, which commenced eighteen years before.

The captives were conducted to Babylon. What was the exact number removed we have no means of ascertaining.

'We are led to believe, from certain passages of scripture, that the deportation was not complete. Calmet says that Nebuchadnezzar carried away only the principal inhabitants, the warriors and artisians of every kind, and that he left the husbandmen, the laborers, and in general, the poorer classes, that constituted the great body of the people. Among the prisoners of distinction, Josephus mentions the high priest, Seraiah, and Zephaniah, the priest that was next to him, with the three rulers that guarded the Temple, the eunuch who was over the armed men, seven friends of Zedekiah, his scribe, and sixty other rulers. Zedekiah, the king, had attempted to escape previous to the termination of the siege, but being pursued, was captured and carried to Riblah, the headquarters of Nebuchadnezzar, where, having first been compelled to behold the slaughter of his children, his eyes were then put out, and he was conducted in chains to Babylon. A Masonic tradition informs us that the captive Jews were bound by their conquerors with triangular chains, and that this was done by the Chaldeans as an additional insult, because the Jewish Freemasons were known to

esteem the triangle as an emblem of the sacred name of God, and must have considered its appropriation to the form of their fetters as a desecration of the Tetragammaton.

Notwithstanding the ignominious mode of their conveyance from Jerusalem and the vindictiveness displayed by their conqueror in the destruction of their city and Temple, they do not appear, on their arrival at Babylon, to have been subjected to any of the extreme rigors of slavery. They were distributed into various parts of the empire, some remaining in the city, while others were sent into the provinces.

The latter probably devoted themselves to agricultural pursuits, while the former were engaged in commerce or in the labors of architecture. Smith says that the captives were treated not as slaves but as colonists. They were permitted to retain their personal property, and even to purchase lands and erect houses. Their civil and religious government was not utterly destroyed, for they kept up a regular succession of kings and high priests, one of each of whom returned with them, as will be seen hereafter, on their restoration. Some of the principal captives were advanced to offices of dignity and power in the royal palace, and were permitted to share in the councils of state.

Their prophets, Daniel and Ezekiel, with their associates, preserved among their countrymen the pure doctrines of their religion. Although they had neither place nor time of national gathering, nor temple, and therefore offered no sacrifice, yet they observed the Mosaic laws with respect to the rite of circumcision. They preserved their tables of genealogy and the true succession to the throne of David.

The rightful heir was called the Head of the Captivity. So says the Talmud, but Smith, Dictionary of the Bible, affirms that the assertion is unsupported by proof. The Masonic legends conform to the Talmudic statement. However that may be, Jehoiachin, who was the first king of Judea carried captive to Babylon, was succeeded by his son Shealtiel, and he by his son Zerubbabel, who was the Head of the Captivity, or nominal prince of Judea at the close of the captivity, The due succession of the highpriesthood was also preserved, for Jehosadek, who was the high priest carried by Nebuchadnezzar to Babylon, where he died during the captivity, was succeeded by his eldest son, Joshua.

The Jewish captivity terminated in the first year of the reign of Cyrus, 536 B.c. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God "which the nation of the Israelites worshipped." He was consequently impressed with an earnest desire to fulfil the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Cyrus therefore issued a decree by which the Jews were permitted to return to their country. According to Milman, 42,360, besides servants, availed themselves of this permission, and returned to Jerusalem under Zerubbabel, their prince, and Joshua, their high priest, and thus ended the first or Babylonian captivity, the only one which has any connection with the legends of Freemasonry as commemorated in the Royal Arch Degree.

*

CAPUCHIN
one of the monks of the order of ST Frances. They went barefoot, were longbearded, and wore a gown or cloak of dark color made like a woman's garment with a hood.

*

CARAUSIUS

A Roman emperor, who assumed the purple 287 A.D. Of him Preston gives the following account, which may or may not be deemed apocryphal, according to the taste and inclination

of the reader: "By assuming the character of a Freemason, he acquired the love and esteem of the most enlightened part of his subjects.

He possessed real merit, encouraged learning and learned men, and improved the country in the civil arts. In order to establish an empire in Britain, he brought into his dominions the best workmen and artificers from all parts ; all of whom, under his auspices, enjoyed peace and tranquillity. Among the first class of his favorites he enrolled the Freemasons: for their tenets he professed the highest veneration, and appointed Albanus, his steward, the principal superintendent of their assemblies. Under his patronage, Lodges and Conventions of the Fraternity were formed, and the rites of Freemasonry regularly practiced. To enable the Freemasons to hold a general council, to establish their own government and correct errors among themselves, he granted to them a charter, and commanded Albanus to preside over them in person as Grand Master" (see Illustrations, edition of 1812, page 142).

Anderson also gives the legend of Carausius in the second edition of his Constitutions, and adds that "this is asserted by all the old copies of the Constitutions, and the old English Masons firmly believed it" (Constitutions, 1738, page 57). But the fact is that Anderson himself does not mention the tradition in his first edition, published in 1723 nor is any reference to Carausius to be found in any of the old manuscripts now extant. The legend is, it is true, inserted in Krause's Manuscript ; but this document is of Very little authority, having been, most probably, a production of the early part of the eighteenth century, and of a contemporary of Anderson, written perhaps between 1723 and 1738, which would account for the omission of it in the first edition of the Book of Constitutions, and its insertion in the second.

The reader may hence determine for himself what authenticity is to be given to the Carausian legend.

*

CARBONARI

The name in Italian means Charcoal Burners, applied to some revolutionary secret societies particularly active in Italy and France, having their principal inspiration during the reign of King Joachim Murat of Naples, and aiming to free themselves from foreign rule and establish democratic government. Murat, a Frenchman and a Freemason, the dashing cavalry leader of Napoleon's army, was rewarded with the throne. Luigi Villari says (Encyclopedia Britannica): "The Carbonari were probably an offshoot of the Freemasons, from whom they differed in important particulars," a suggestion and admission meaning little more than similarity, both being secret societies. However, the Carbonari had its significant words: a Lodge was baracca or a hut; an ordinary meeting was venidita, a sale; an important meeting, alta vendita; God was Grand Master of the Universe. The ritual had four grades and the ceremonies had typical allusions, as "clearing the forest of wolves" was said to be the aim, and there were references to the 1amb torn by wild animals, tyranny. Carbonarism was declared high treason by 1821. While many prominent persons were members, Lord Byron of England and Louis, afterwards Napoleon III, of France, yet the strength of the movement waned and died in France about 1830, and soon afterwards a like end came to it in Italy, the Camorristi in the former country accepting generally the government then at work, and in the latter instance associating with Mazzini and his followers (see Camorra, Mafia, and Secret Societies).

*

CARBUNCLE

In Hebrew, baw-rek-ath, the third stone in the first row of the high priest's breastplate, according to the authorized version, but the first stone in the second row, according to the Septuagint. Braun, a writer on the sacerdotal vestments of the Hebrews, Amsterdam, 1680 supposes that the baw-rek-ath was a smaragd.us or emerald, which view is sustained by

Kalisch, and is in accordance with the Septuagint translation. The Talmudists derive baw-rek-ath from a word signifying to shine with the brightness of fire, which would seem to indicate some stone of a coruscate or sparkling color, and would apply to the bright green of the emerald as well as to the bright red of the carbuncle. The stone, whatever it was, was referred to the tribe of Judah.
The carbuncle in Christian iconography signifies blood and suffering, and is symbolical of the Lord's passion. Five carbuncles placed on a cross symbolize the five wounds of Christ.

*

CARDINAL POINTS

The North, West, East and South are so called from the Latin cardo, meaning a hinge, because they are the principal points of the compass on which all the others hinge or hang.

Each of them has a symbolic signification in Freemasonry which will be found under their respective heads. Doctor Brinton, in an interesting Treatise on the Symbolism and Mythology of the Red Race of America, has a chapter on the sacred number four; the only one he says, that has any prominence in the religious of the red race, and which he traces to the four cardinal points. The reason, he declares, is to be "found in the adoration of the cardinal points," and he attributes to this cause the prevalence of the cross as a symbol among the aborigines of America, the existence of which so surprised the early missionaries that they "were in doubt whether to ascribe the fact to the pious labors of Saint Thomas or the sacrilegious subtlety of Satan."

The arms of the cross referred to the cardinal points, and represented the four winds, the bringers of rain. The theory is an interesting one, and the author supports it with many ingenious illustrations. In the symbolism of Freemasonry each of the cardinal points has a mystical meaning. The East represents Wisdom ; the west, Strength; the South, Beauty and the North, Darkness.

*

CARDINAL VIRTUES

The pre-eminent or principal virtues on which all the others hinge or depend.

They are temperance, fortitude, prudence, and justice.

They are referred to in the ritual of the Entered Apprentice Degree, and will be found in this work under their respective heads. Oliver says (Revelations of a Square, chapter 1) that in the eighteenth century the Freemasons delineated the symbols of the four cardinal virtues by an acute angle variously disposed.

Thus, suppose you face the east, the angle symbolizing temperance will point to the south. It was called a Guttural.

Fortitude was denoted by a saltire, or Saint Andrew's Cross, X. This was the Pectoral.

The symbol of prudence was an acute angle pointing toward the southeast, and was denominated a Manual; and justice had its angle toward the north, and was called a Pedestal or Pedal.

The possession of cardinal virtues is no special distinction of Freemasons, for other societies have had them.

They are in evidence in the Christian church.

The fifteen cardinal virtues, in mosaic, in the dome of Ascension of Saint Mark's at Venice is a famous example.

*

CARIBBEE ISLANDS OR LESSER ANTILLES

A name sometimes applied to the whole of the West Indies, strictly comprising only the chain of islands from Porto Rico to the Venezuelan coast of South America. Three Lodges were at work in 1739 at Antigua. Others had been chartered and were on the Grand Lodge Books but they had ceased to exist and were dropped from the Register.

In 1738 Governor Matthews was appointed by the Grand Lodge of England Provincial Grand Master of the Leeward Islands. A Masonic Province was also established by Scotland in 1769. A Provincial Grand Lodge was opened at the Windward Islands in 1740 and Brother Thomas Baxter was first Provincial Grand Master.

In the same year the "Moderns" Grand Lodge of England authorized Lodge No. 186. The Grand Lodge of Ireland established another Provincial Grand Lodge at Barbados, but it was soon abandoned.

A Lodge, Albion, was opened at Bridgetown, Barbados, in 1790 by the "Ancient" and it remained in existence although three others warranted by the same authority' soon ceased work. Other Lodges were chartered in the Islands by the Grand Lodges of England, Holland, France, Pennsylvania, etc.

*

CARLILE, RICHARD

A printer and bookseller of London, who in 1819 was fined and imprisoned for the publication of Paine's Age of Reason, and Palmer's Light of Nature.

He also wrote and published several pretended expositions of Freemasonry, which, after his death, were collected, in 1845, in one volume, under the title of a Manual of Freemasonry, in three parts.

Carlile was a professed atheist, and, although a fanatical reformer of what he supposed to be the errors of the age, was a man of some ability.

His Masonic works are interspersed with considerable learning, and are not as abusive of the Order as expositions generally are. He was born in 1790, and died in 1843, in London. For ten years before his death his religious opinions had been greatly modified.

*

CARMELITES

Monks of an Order established on Mount Carmel, in Syria, during the twelfth century. They wore a brown scapular passing over the shoulder and diagonally across the back and body, thus crossing the gown from right to left.

*

CARNARVON, MARQUIS OF

Grand Master of England, March, 1754, to May 18, 1757. Afterwards known as Duke of Chandos.

*

CARPENTERS, ORDER OF

An organized body in Holland and Belgium, with central point of assembly at Antwerp. Their gatherings were at night in some neighboring forest.

*

CARPET

The chart or Tracing Board on which the emblems of a degree are depicted for the instruction of a candidate.

Carpets were originally drawn on the floor with chalk or charcoal, and at the close of the Lodge obliterated by the use of a mop and pail.

To avoid this trouble, they were subsequently painted on cloth, which was laid on the floor ; hence they were called carpets.

Carpets, or charts, as they are at the present time commonly designated, are now generally suspended from the wall, or from a framework in the Lodge (see Steps on Master's Carpet).

*

CARSON, ENOCH TERRY

Initiated in 1846 and became Past Master of Cynthia Lodge No. 155, as well as founder and First Worshipful Master of Kilwinning Lodge, No. 356, warranted in 1865, both Lodges being at Cincinnati, Ohio, and he was active and scholarly in all branches of the Fraternity. He printed at his own expense several important works of interest and value to the Fraternity.

The first facsimile of the Book of Constitutions of 1723 was published by him in 1855 from the copy in his own library and in the same year he had a catalog of his collection printed in the American Freemason at Louisville.

Doctor Oliver's Historical Landmarks was also issued in like manner in 1855.

He established the Masonic Archeological Society, of wich he was really the whole organization and mainspring and which did good work, producing the very rare works, the Grand Mystery of1724 and Prichard's Masonry Dissected, of 1730, and publishing them iu 1868.

Eight years later, what is known as Mrs. Dodds Manuscripts of 1739 was issued. In 1889 an artistic facsimile reproduction of the very valuable engraved list of 1736 by Pine was published by him and from 1872 he was at work on the production of a sumptuous catalog of his Masonic library, which was begun in the Masonic Review of Cincinnati and then reprinted in book form from 1874.

It was not completed, however, much to the regret of his many friends, the important bibliography ending with No. 1134 Picart, pages 1 to 224.

Brother Carson also wrote and published much other material respecting the Craft, and, as with the previously mentioned books, all was at his own expense; the whole of the works being presented to his literary friends and Brethren.

He died on February 23, 1899.

His fine library is now, through the generosity of General Lawrence, possessed by the Grand Lodge of Massachusetts.

*

CARSON, KIT

Famous American scout, born in Madison County, Kentucky, December 24, 1809. In his childhood, his parents moved to Missouri.

Carson became guide and hunter, accompanied the Fremont expeditions, took part in the Mexican War, and become Indian Agent at Taos, New Mexico, in 1854.

Made a Master Mason on December 26, 1854, in Montezuma Lodge at Santa Fe, in what was then a Territory but is now the State of New Mexico, Montezuma Lodge was No, 109 on the roster of the Grand Lodge of Missouri and was one of the Lodges organizing the Grand Lodge of New Mexico in 1877.

He demitted from this Lodge on April 30, 1860, but affiliated again a few years later and remained a member until his death which occurred, May 24, 1868, at Santa Fe, New Mexico. The Grand Lodge of Arizona has taken charge of the grave lot and the monument which was erected to this early American, pioneer (see also New Age Magazine, May, 1925).

*

CARTHUSIANS

A religious Order founded by Bruno in 1080, and named from Chartreux, in France, the place of their institution.

They were noted for their austerity.

*

CARTULARY

An officer who has charge of the register or other books of record.

*

CARYSFORT, JOHN PROBY, LORD

Grand Master of the Grand Lodge of England, March 10, 1752, to 1754

*

CASANOVA DE SEINGALT, GIOVANNI JACOPO

Usually mentioned by the word Casanova An Italian adventurer, born at Venice, 1725, died in Bohemia 1798, noted particularly for his Memoirs, a spirited boastful autobiography so

romantic and improbable in his numerous detailed successes among the opposite sex that doubt attaches to almost all his claims. Allowing freely for the widespread social evils of his day, we shall the better understand his sneering frankness about vice. Several reliable authorities agree that his eleven writings are trustworthy accounts of the morals and manners of the society he usually frequented.

Among his acquaintances were the most notable people, Rousseau, D'Eon, Frederick the Great, Suvaroff, Empress Catherine of Russia, Voltaire, Cagliostro, and as a prominent Roman Catholic, he received from the Pope the distinction of the Order of the Golden Spur.

Expelled from school, he entered the service of Cardinal Acquavisa, began his travels; returning to Venice in 1755, was denounced as a spy and imprisoned; escaped to Paris and gained a fortune directing the State Lotteries, again traveled to Florence; whence he was banished, thence to Rome.

After further journeys he was. forced to flee from. Poland.

Arriving at Paris he found a warrant for his arrest awaiting him and he took refuge in Spain, but was ejected from Madrid in 1769, and going again to Italy was exiled from Venice, ending his turbulent career as librarian from 1785 to his death in 1798 at Dux in Bohemia. Here he wrote his famous Memoirs, published first in twelve volumes at Leipzig and then in eight at Paris.

Brilliant as any romantic fiction, their worth as sober truth has not been above suspicion and his acknowledged exploits in knavery demonstrate that anything he said or did was subject to question.

Casanova claims to have been initiated in the latter part of 1750 at Lyons, on his way to Paris, where he was made a Master Mason.

At Venice in 1755 he was arrested on charges of sorcery and of being a Freemason, his Masonic clothing being found by police and deemed incriminating.

Not only does he tell of meeting prominent Freemasons in various countries but in Rome itself he asserts that several prelates and cardinals were secretly members of the Craft.

References to the Craft are sprinkled freely through his Memoirs, one of them (pages 276-9, Librarie Garnier Freres edition in French, Paris, tome II, chapter xiii) we translate as follows:

At Lyons there was an estimable personage with whom I became acquainted through M. de Rochebaron, and who obtained the favor for me of being admitted to participate in the sublime trifles of Freemasonry. Arriving as an Apprentice at Paris, some months afterwards, I there planned to become a Fellow Craft and Master.

The Master is certainly the supreme degree of Freemasonry, for all the others that are in the series taken by me are only pleasing inventions which, good enough in symbolism, add nothing to the dignity of Master.

There is no one person in the world who may succeed in knowing everything, but men sensible of their faculties and who know how to take account the more closely of their moral powers, should seek to know all that is possible. A young man, well born, who plans to travel and acquaint himself with the world, and what we call society, who does not wish to find himself in certain circumstances the inferior of his equals and to be excluded from participation in all their pleasures, ought to have himself initiated into what they call Freemasonry, even though it would only be to know superficially what it is.

Freemasonry is an Institution of Benevolence which, in certain times and in certain places, may serve as a pretext for plots criminal and subversive of good order; but good God, what has not been abused? Have not the Jesuits been seen, under the sacred guise of religion, to furnish weapons for the parricidal arms of blind enthusiasts to strike Kings'? All men of some importance, I wish to say those whose social existence is marked by merit, knowledge or fortune, should be Freemasons, and a great number are ; why infer that the democratic communications, where the members impose on themselves the law of never speaking intramuros (within the walls in a tiled place) neither of politics, religion, nor government, who only converse about emblems, or morals, or puerilities; why infer, I say, that these reunions where the governments may have their creatures, can offer such dangers that Sovereigns forbid therein and that popes entertain themselves by excommunicating?

Besides that it is a failure of purpose and the Pope, notwithstanding his infallibility, trips up himself by the persecutions, giving only to Freemasonry an importance that it would never perhaps have acquired without them. Mystery is in the nature of man, and all that presents itself to the crowd under a mysterious aspect always excites curiosity and will be sought, many convinced that there something substantial awaits them. though the veil often hides but a zero. After all, I advise every well-born young man who wishes to see the world to be accepted a Freemason, but I urge him to choose well the Lodge; for, although bad company cannot work in the Lodge, it may however be found there, and the candidate ought to guard himself from dangerous associations.

Men who only plan to be accepted as Freemasons, with the purpose of coming to know the secret of the Order, run great risk of growing old under the trowel without ever attaining their object. However, there is a secret but it is so inviolable that it has never been told nor confided to anyone.

Those who grasp at the superficiality of things believe that the secret consists in words, signs and grips, or that in the final analysis it is the grand word of the last degree. A mistake!

He who discovers the secret of Freemasonry, for they never know where they are finding it, will not arrive at that knowledge by reason of frequenting Lodges.

He gains it only by the strength of reflecting, of reasoning, of comparing, and of deducing. He will not confide it to his best friend in Freemasonry, for he knows that if that brother does not find it for himself as did he, the friend will not have the talent to extract the means to do so from what shall be said in the ear.

He who has it remains silent and this secret is always secret.

All that is done in the Lodge ought to be secret; but those who by dishonest indiscretion make no scruple of revealing what is done there, have never revealed the essential: they do not know. it; and if they have not known, truly they cannot reveal the ceremonies.

The sensation experienced today by the profane, that is to say by those who are not Freemasons, is of the same kind as that experienced in times of yore by those who were not admitted to the mysteries that were celebrated at Eleusis in honor of the goddess Cérés. But the mysteries of Eleusis interested all Greece, and all they had there of eminence then in society aspired to be made a party to them : so it is with Freemasonry., in the midst of a great number of men of premier merit, enclosed by a crowd of scamps that no society would acknowledge, because they are the rubbish of the human species under the moral accounting.

In the mysteries of Cérés they long kept an impenetrable silence to cause the reverence of which these mysteries were the object.

Moreover, what could they reveal? The three words that the hierophant said to the initiates! But to what would that lead? To the dishonor of the indiscreet, because he would only reveal barbarous language unknown by the vulgar, the common herd.

I have read somewhere what is meant by the three sacred and secret words of the mysteries of Eleusis : Be watchful and do nu evil.

The sacred and secret words of the several Masonic degrees are nearly all as criminal!

The Eleusian initiation lasted nine days; the ceremonies very impressive, and the company very respectable. Plutarch informs us that Alcibiades was condemned to death and all his goods confiscated for having dared in company with Polition and Theodore against the Eumolpides to turn into ridicule the great mysteries.

They even intended that Alcibiades should be cursed by the priests and priestesses.

But the curse was never uttered because a priestess opposed it, saying. " I am a priestess for blessing, not cursing." Sublime words!

Here is a lesson of morality and of wisdom that the Pope despises, but the Gospels taught and the Savior of the world ordained.

There is an allusion (page 286, tome VIII, chapter xi) to the prominent Roman Catholics of the eighteenth century ignoring privately in practice what they said publicly and officially against Freemasonry.
Of course there are instances of Roman Catholics of prominence being admitted openly into Masonic Lodges during that century- and later. Daniel O'Connell, the Liberator, as he was called, also active in the Grand Lodge of Ireland, found the two pursuits, Roman Catholicism and Freemasonry, were deemed inconsistent and he eventually resigned his membership in the Craft. But others, as the Abbe Cordier at Paris, a leader in the famous Lodge of the Nine Sisters, and with Benjamin Franklin, supporting Voltaire when he was initiated, paid little or no heed to the threats from the head of the Roman Catholic Church against Freemasonry.

'What Casanova says gives a hint as to the position of those attempting to be on both sides of the fence and his introduction of a Prince of the Roman Catholic Church as a Freemason is a curious commentary on the situation in question:

The first day of the year 1772, I presented myself to the Cardinal Brancafarte, Legate of the Pope, who I had known at Paris twenty years previously when he was sent by Benoit (Benedict XIV) to carry the blessed linen clothes to the new-born Duke de Bourgoyne. We had been together in a Lodge of Freemasons, for the members of the Sacred College who thundered against the Freemasons knew well that their anathemas (solemn curses) impressed only the weak, whom a too lively light might dazzle.

*

CASMARAN

The Angel of Air. Referred to in the Degree of Scottish Knight of Saint Andrew. The etymology is uncertain.

*

CASSIA

A corruption of acacia, which undoubtedly arose from the common habit, among illiterate people, of sinking the sound of the letter A in the pronunciation of any word of which it

constitutes the initial syllable, as pothecary for apothecary, and prentice for apprentice, The word prentice, by the way, is almost altogether used in the old records of Freemasonry, which were, for the most part, the productions of uneducated men. Unfortunately, however, the corruption of acacia into cassia has not always been confined to the illiterate; but the long employment of the corrupted form has at length introduced it, in some instances, among a few of our writers. Even Doctor Oliver has sometimes used the objectionable corruption, notwithstanding he has written so much upon the symbolism of the acacia.

He refers to the Sprig of Cassia in Revelations of a Square (page 113).

There is a plant which was called by the ancients cassia, but it is entirely- different from the acacia.

The acacia was a sacred plant; the caisson ignoble plant, having no sacred character. The former is in Freemasonry profoundly symbolic; the latter has no symbolism whatever.

The cassia is only three times mentioned in Scripture, but always as an aromatic plant forming a portion of some perfume.

There is, indeed, strong reason for believing that the cassia was only a coarse kind of cinnamon, and that it did not grow in Palestine, but was imported from the East.

Casia, therefore, has no rightful place in Masonic language, and its use should be avoided as a vulgar corruption.

*

CASTELLAN

In Germany, the Superintendent or Steward of a Lodge building, in which he resides.
He is either a serving brother or an actual member of the Lodge, and has the care of the building and its contents.

*

CASTING VOICE or VOTE

The twelfth of the thirty-nine General Regulations prescribes that "All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote and the Grand Master having two votes" (see Constitutions, 1723, page 61). From this law has arisen the practice of giving to the Master of the Lodge a costing vote in addition to his own when there is a tie.

"The custom is so universal, and has been so long practiced, that, although I can find no specific law on the subject, the right may be considered as established by prescription" says Doctor Mackey.

But there are exceptions.

These are given in the revised edition of Doctor Mackey's Jurisprudence of Freemasonry (chapter iii).

It may be remarked that the Masonic usage is probably' derived from the custom of the London Livery Companies or Gilds, where the casting vote has always been given by the presiding officers in all cases of equality, a rule that has been recognized by Act of Parliament.

*

CATACOMB

A grotto for burial; a sepulchral vault.

A subterranean place for the burial of the dead, consisting of galleries or passages with recesses excavated at their sides for tombs.

Later applied in the plural to all the subterranean cemeteries lying around Rome which, after having been long covered up and forgotten, were fortuitously discovered in 1578.

They are found elsewhere, as, at Naples, at Syracuse, in Egypt, at Paris, etc.

The term is chiefly applied to those lying about Rome, the principal ones lying along the Appian Way.

The accompanying engraving shows a small portion of the Northern section of the Catacomb of Saint Calixtus.

There seems to have been no plan for these excavations, for they shoot off in the most unexpected directions, forming such a labyrinth of connected passages that persons often have been lost for several days at a time, giving the monk attendants much trouble.

They are several miles in extent.

Those about Rome are under the care of various monks of the church, and are a source of considerable revenue from tourists.

They are now entered by narrow passages and some, as in the case of Saint Calixtus, descend to considerable depth.

Along the passages are small chambers at the sides for tombs, one above another, each of which generally closed by a slab of stone on which was placed the letters D. M., the initials of Dea Maximo, or X. P., the Greek letters for Christ. Tombs of saints bore inscriptions of identification.

The passages are generally three or four feet wide and were at intervals along their course enlarged into chambers, usually square or rectangular, that were used for worship. One in Saint Calixtus was an irregu1ar semicircle and about thirty-two feet in diameter.

In these chambers is usually found a stone bench or chair for the bishop or teacher.
They were ventilated and partially fighted by shafts that extended to the surface of the ground. Some frescoes were found on the walls.

Many catacambs were destroyed and traces of them lost when the Goths, Lombards, and others besieged Rome at various times.

The foregoing would not justify a place in a work of this character, were it not for the influence it sheds on the beginning of Christian architecture, as for three centuries Pagan Rome would not permit Christians to meet above ground.

The Twenty-sixth Degree in the Ancient and Accepted Rite refers to catacombs (see also Labyrinth).

*

CATAFALQUE

From an Italian word meaning scaffold. A temporary structure of wood, appropriately decorated with funereal symbols and representing a tomb or cenotaph. It forms a part of the decorations of a Sorrow Lodge, and is also used in the ceremonies of the Master Mason's Degree in Lodges of the French Rite.

*

CATCH QUESTIONS

Questions not included in the Catechism, but adopted from an early period to try the pretensions of a stranger, such as this used by American Freemasons: "Where does the Master hang his hat?" and by the French, "Comment êtes vous entré dans le Temple de Salomon (how are -you admitted into the Temple of Solomon)?"

Such as these are of course unsanctioned by authority.

But Doctor Oliver, in an essay on this subject preliminary to the fourth volume of his Golden Remains, gives a long list of these "additional tests," which had been reduced to a kind of system, and were practiced by the English Freemasons of the eighteenth century. Among them were such as these : "What is the punishment of a cowan?" "What does this stone smell of?" "If a brother were lost, where would you look for him?" "How blows a Mason's wind?" and many others of the same kind.

Of these tests or catch questions, Doctor Oliver says "that they were something like the conundrums of the present day-difficult of comprehension; admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysterious terms and symbols of the Institution."

Catch questions in the United States, at least, seem to be getting out of use, and some of the most learned Freemasons at the present day would find it difficult to answer them.

*

CATECHISM
From the earliest times the oral instructions of Freemasonry have been communicated in a catechetical form.

Each degree has its peculiar catechism, the knowledge of which constitutes what is called a bright Freemason.

The catechism, indeed, should be known to every Freemason, for every aspirant should be thoroughly instructed in that of the degree to which he has attained before he is permitted to make further progress.

The rule, however, is not rigidly observed; and many Freemasons, unfortunately, are very ignorant of all but the rudimentary parts of their catechism, which they derive only from hearing portions of it communicated at the opening and closing of the Lodge, or from careless Brethren freely using Masonic expressions publicly.

*

CATECHUMEN

One who had attained the Second Degree of the Essenian or early Christian Mysteries and assumed the name of Canstans.

There were three degrees in the ceremonies, which, to a limited extent, resembled the Pagan services.

Of the three classes, the first were Auditors, the second Catechumens, and the third the Faithful.

The Auditors were novices, prepared by ceremonies and instruction to receive the dogmas of Christianity.

A portion of these dogmas was made known to the Catechumens, who, after particular purifications, received baptism, or the initiation of the theogenesis Divine regeneration; but in the grand mysteries of that religion-the incarnation, nativity, passion, and resurrection of Christ-none were initiated but the Faithful.

The Mysteries were divided into two parts -the first, styled the Mass of the Catechumens; the second, the Mass af the Faithful.

Many beautiful ceremonies and much instruction touching these matters will be found in that most enticing Degree called Prince of Mercy, and known as the Twenty-sixth in the Scottish Rite services.

*

CATENARIAN ARCH

If a rope be suspended loosely by its two ends, the curve into which it falls is called a catenarian curve, and this inverted forms the catenarian arch, which is said to be the strongest of all arches. As the form of a symbolic Lodge is an oblong square, that of a Royal Arch Chapter, according to the English Ritual, is a catenarian arch.

*

CATHARINE II

Catharinc the Great, Empress of Russia, in 1762, prohibited by an edict all Masonic meetings in her dominions.

But subsequently better sentiments prevailed, and having learned the true character of the Institution, she not only revoked her order of prohibition, but invited the Freemasons to re-establish their Lodges and to constitute new ones, and went so far in 1763 as to proclaim herself the Protectress of the Order and Tutrice of the Lodge of Clio at Moscow (see Thory, Acta Latamorum, 1, 82),

During the remainder of her reign Freemasonry was in a flourishing condition in Russia, and many of the nobles organized Lodges in their palaces. But in 1794 her feelings changed and she became suspicious that the Lodges of Moscow were intriguing against the Court and the Ministers ; this idea, coupled with the horrors of the French Revolution and other crimes said to be due to secret societies, caused her to cease to protect the Order, and without any express prohibition emanating from her, the Lodges ceased to work (see Thory, Acta Latomorum, 1, 195). She died November 6, 1796, and in 1797 her successor, Paul I, forbade all secret societies in Russia.

*

CATHEDRAL

"The use of the word Cathedral is improper as applied to Scottish Rite buildings. It is only in recent years that the word has come into use in this Jurisdiction, presumably from the purchase of some church building by Scottish Rite Bodies, and remodeling it to Scottish Rite uses.

Strictly speaking, the Cathedral is the Bishop's Church ; that is, there may be many Churches in the diocese of a Bishop, but the one he uses to preach in regularly is called the Cathedral."-John H. Cowles, Sovereign Grand Commander, Transactions of the Supreme Council, Southern Jurisdiction (page 99) of 1923.

*

CATHEDRAL BUILDERS

Some Masonic students have thought, although the opposition holds that there does not seem to be any specific documentary evidence to warrant such belief, that in the Middle Ages there was a separate class of Freemasons known as Cathedral, or Church, Builders who worked on ecclesiastical structures only and were distinct from the town guilds or companies.

These students are of the opinion that the so-called Old Charges were originally intended as rules for use among this church building class of Freemasons.

Leader Scott (the pen name of the author, Mrs. Baxter of Florence, Italy) has in her book, Cathedral Builders, unearthed from Muratori's collection of ancient manuscripts an edict signed by King Rotharis of November 22, 643, containing the following clauses:

If the Comacine Master with his colleagues shall have contracted to restore or build the house of any person whatsoever, the contact far payment being made, and it chances that some one shall die by the fall of the said house, or any material or stones from it, the owner of the said house shall not be cited by the Magister Comacinus or his brethren to compensate them for homicide or injury ; because having for their own gain contracted for the payment of the building, they must sustain the risks and injuries thereof. If any person has engaged or hired one or more of the Comacine Masters to design a work (conduxerit ad operam dictandam), or to daily assist his workmen in building a palace or a house, and it should happen that by reason of the house some Comacine should be killed, the owner of the house is not considered responsible; but if a pole or a stone shall kill or injure any extraneous person, the Master builder shall not bear the blame, but the person who hired him shall make compensation.

Mrs. Baxter says: "These laws prove that in the seventh century the Magistri Comacini were a compact and powerful guild, capable of asserting their rights, and that the guild was properly organized, having degrees of different ranks; that the higher orders were entitled Magistri, and could 'design' or 'undertake' a work; i.e., act as architects; and that the colleagues worked under, or with them.

In fact, a powerful organization altogether; so powerful and so solid, that it speaks of a very ancient foundation" (see Cathedral Builders, the Story of a Great Masonic Guild, 1899, London, pages 5-7, 423-6; also the Comacines, their Predecessors and their Successors, Brother W. Ravenscroft, 1910, London, pages 54-64, and the astride on Comacine Masters in this work).

*

CAUTION

It was formerly the custom to bestow upon an Entered Apprentice, on his initiation, a new name, which was Caution.

The custom is now very generally discontinued, although the principle which it inculcated should never be forgotten. Similar instruction is still given in the Bristol Working but without the foregoing name.

The Old Charges of 1723 impress upon a Freemason the necessity, when in the presence of strangers not Freemasons, to be "cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated"; as these Charges were particularly directed to Apprentices, who then constituted the great body of the Fraternity, it is possible that the "new name" gave rise to the Charge, or, more likely, that the Charge gave rise to the "new name."

*

CAVERN

In the Pagan mysteries of antiquity the initiations were often performed in caverns, of which a few, like the cave of Elephanta in India, still remain to indicate by their form and extent the character of the rites that were then performed.

The Cavern of Elephanta, which was the most gorgeous temple in the world, is one hundred and thirty feet square, and eighteen feet high. It is supported by four massive pillars, and its walls are covered with statues and carved symbolic decorations.

The sacellum, or sacred place, which contained the phallic symbol, was in the western extremity, and accessible only to the initiated.

The caves of Salsette greatly exceeded in magnitude that of Elephanta, being three hundred in number, all adorned with symbolic figures, among which the phallic emblems were predominant, which were placed in the most secret recesses, accessible only by private entrances.

In every cave was a basin to contain the consecrated water of ablution, on the surface of which floated the sacred lotus flower.

All these caves were places of initiation into the Hindu mysteries, and every arrangement was made for the performance of the most impressive ceremonies.

Faber (Dissertatian an the Mysteries af the Cabiri, ii, 257) says that "wherever the Cabiric Mysteries were practiced, they were always in some manner or other connected with caverns," and he mentions, among other instances, the cave of Zirinthus, within whose dark recesses the most mysterious Rites of the Samothracian Cabiri were performed.

Maurice (Indian Antiquities, iii, 536), speaking of the subterranean passages of the Temple of Isis, in the island of Phile in the river Nile, says "it was in these gloomy caverns that the grand and mystic arcana of the goddess were unfolded to the adoring aspirant, while the solemn hymns of initiation resounded through the long extent of these stony recesses."

Many of the ancient orates, as, for instance, that of Trophonius in Boeotia, were delivered in caves.

Hence, the cave - subterranean, dark, and silent - was mingled in the ancient mind with the idea of mystery.

In the ceremonies of Freemasonry, we find the cavern or vault in what is called the Cryptic Freemasonry of the American Rite, and also in the advanced Degrees of the French and Scottish Rites, in which it is a symbol of the darkness of ignorance and crime impenetrable to the light of truth.

In reference to the practical purposes of the cavern, as recorded in the legend of these Degrees, it may be mentioned that caves, which abounded in Palestine in consequence of the geological structure of the country, are spoken of by Josephus as places of refuge for banditti; and Phillott says, in Smith's Bible Dictionary, that it was the caves which lie beneath and around so many of the Jewish cities that formed the last hiding-places of the Jewish leaders in the war with the Romans.

*

CAYENNE or FRENCH GUIANA

A country in South America. Lodge No. 204, L'Anglaise, at Bordeaux, France, warranted a Lodge at Cayenne in 1755 and gave it its own name. Other Lodges were organized by French authority, both of the Grand Lodge and the Grand Orient, at different times throughout the years.

*

CEDARS OF LEBANON

In Scriptural symbology, the cedar-tree, says Wemyss (Symbolic Language of Scripture), was the symbol of eternity, because its substance never decays nor rots.

Hence, the Ark of the Covenant was made of cedar; and those are said to utter things worthy of cedar who write that which no time ought to obliterate.

The Cedars af Lebanan are frequently referred to in the legends of Freemasonry, especially in the advanced Degrees; not, however, on account of any symbolical signification, but rather because of the use made of them by Solomon and Zerubbabel in the construction of their respective Temples.

Phillott (Smith's Bible Dictionary) thus describes the grove so Celebrated in Scriptural and Masonic history:

"The grove of trees known as the Cedars of Lebanon consists of about four hundred trees, standing quite alone in a depression of the mountain with no trees near, about six thousand four hundred feet above the sea, and three thousand below the summit.

About eleven or twelve are very large and old, twenty-five large, fifty of middle size, and more than three hundred younger and smaller ones.

The older trees have each several trunks and spread themselves widely round, but most of the others are of cone-like form, and do not send out wide lateral branches.

In 1550 there were twenty-eight old trees, in 1739, Pococke counted fifteen, but the number of trunks makes the operation of counting uncertain.

They are regarded with much reverence by the native inhabitants as living records of Solomon's power, and the Maronite patriarch was formerly accustomed to celebrate there the festival of the Transfiguration at an altar of rough stones."

*

CELEBES

An island in the East Indies

The Grand Lodge of Holland chartered a Lodge at Macassar in 1883 called Arbeid Adelt (Ennobled Labor).

*

CELEBRATION

The Third Degree of Fessler's Rite (see Fessler, Rite of)

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CELESTIAL ALPHABET

See Alphabet, Angels

*

CELTIC MYSTERIES

See Druidical Mysteries

*

CELTS

The early inhabitants of Italy, Gaul, Spain, and Britain.

They are supposed to have left Asia during one of the Aryan emigrations, and, having traveled in a westerly direction, to have spread over these countries of Europe. The Celtic Mysteries or the Sacred Rites which they instituted are known as Druidical Mysteries, which see.

*

CEMENT

The cement which in Operative Freemasonry is used to unite the various parts of a building into one strong and durable mass, is borrowed by Speculative Freemasonry as a symbol to denote that brotherly love which binds the Freemasons of all countries in one common brotherhood. As this brotherhood is recognized as being perfected among Master Masons only, the symbol is very appropriately referred to the Third Degree.

*

CEMETERIES, MASONIC

The desire to select some suitable spot wherein to deposit the remains of our departed kindred and friends seems almost innate in the human breast.

The stranger's field was bought with the accursed bribe of betrayal and treason, and there is an abhorrence to depositing our loved ones in places whose archetype was so desecrated by its purchase-money.

The churchyard, to the man of sentiment, is as sacred as the church itself.

The cemetery bears a hallowed character, and we adorn its graves with vernal flowers or with evergreens to show that the dead, though away from our presence visibly, still live and bloom in our memories.

The oldest of all the histories that time has saved to us contains an affecting story of this reverence of the living for the dead, when it tells us how Abraham, when Sarah, his beloved wife, had died in a strange land, reluctant to bury her among strangers, purchased from the sons of Heth the cave of Machpelah for a burial-place for his people.

It is not, then, surprising that Freemasons, actuated by this spirit, should have been desirous to consecrate certain spots as resting-places for themselves and for the strange Brethren who should die among them

A writer in the London Freemason's Magazine for 1858 complained that there was not then in England a Masonic cemetery, nor portion of an established cemetery especially dedicated to the interment of the Brethren of the Craft. This neglect cannot be charged against the Freemasons of America, for there is scarcely a city or town of considerable size in which the Freemasons have not purchased and appropriated a suitable spot as a cemetery to be exclusively devoted to the use of the Fraternity.

These cemeteries are often, and should always be, dedicated with impressive ceremonies; and it was long to be regretted that our rituals provided no sanctioned form of service for these occasions.

*

CENSER

A small vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled by the priest in the Temple. Among the furniture of a Royal Arch Chapter is to be found the censer, which is placed upon the altar of incense within the sanctuary, as a symbol of the pure thoughts and grateful feelings which, in so holy a place, should be offered up as a fitting sacrifice to the great I AM.

In a similar symbolic sense, the censer under the name of the pot of incense, is found among the emblems of the Third Degree (see Pot of Incense).

The censer also constitutes a part of the Lodge furniture in many of the advanced Degrees.

*

CENSOR

Gädicke says he is not an officer, but is now and then introduced into some of the Lodges of Germany.

He is commonly found where the Lodge has its own private house, in which, on certain days, mixed assemblies are held of Freemasons and their families and friends. Of those assemblies the Censor has the superintendence.

*

CENSURE

In Masonic Law, the mildest form of punishment that can be inflicted, and may be defined to be a formal expression of disapprobation, without other result than the effect produced upon the feelings of him who is censured. It is adopted by a resolution of the Lodge on a motion made at a regular communication; it requires only a bare majority of votes, for its passage does not affect the Masonic standing of the person censured, and may be revoked at any subsequent regular communication.

*

CENTAINE, ORDER OF

A mystical society of the eighteenth century which admitted females.

It was organized at Bordeaux in 1735 (see Thory, Acta Latamorum 1, 298).

*

CENTENARY JEWELS AND WARRANTS

In England when a Lodge celebrates the hundredth year of its anniversary it is permitted to choose a special jewel for the occasion.

In 1867 the particular design to be used was authorized and illustrated for the first time in 1871 when the Book of Constitutions was issued.

Before that time each Lodge was permitted to select its own design, securing the approval of the Grand Master before using the jewel.

As a result of this method there are forty-two of the older Lodges now in possession of Special Centenary Jewels of different designs and which may, be worn by all subscribing members of the particular Lodge.

Many Centenary Warrants were issued before 1871 but it is during that year that the first special provision was made for them. In order to secure one of the Warrants a Lodge must prove uninterrupted existence for one hundred years.

The English Royal Arch Chapters come under this same ruling.

CENTENNIAL

That which happens every hundred years.

Masonic Bodies that have lasted for that period very generally celebrate the occasion by a commemorative festival.

On the 4th of November, 1852, almost all of the Lodges of the United States celebrated the centennial anniversary of the initiation of George Washington as a Freemason.

*

CENTER, OPENING ON THE

In the English instructions, a Master Mason's Lodge is said to be opened on the center, because the Brethren present, being all Master Masons, are equally near and equally distant from that imaginary central point which among Freemasons constitutes perfection.

Neither of the preliminary Degrees can assert the same conditions, because the Lodge of an Entered Apprentice may contain all the three classes, and that of a Fellow Craft may include some Master Masons; and therefore the doctrine of perfect equality is not carried out in either. An attempt was made, but without success, in the Trestle Board, published under the sanction of the Baltimore Masonic Convention, to introduce the custom into the American Lodges.

*

CENTRALISTEN

Meaning Centralists. Lenning says such a society existed in Europe between 1770 and 1780, pursuing alchemical, political and religious studies and operating under Masonic forms.

*

CENTRALISTS

A society which existed in Europe from 1770 to 1780. It made use of Masonic forms at its meetings simply to conceal its secrets.

Lening calls it an alchemical association, but says that it had religious and political tendencies.
Glädicke thinks that its object was to propagate Jesuitism.

*

CENTRAL POINT

See Point within a Circle

*

CEPHAS

A word which in the Syriac signifies a rock or stone, and is the name which was bestowed by Christ upon Simon, when he said to him, "Thou art a rock," which the Greeks rendered by nirpo, and the Latins by Petrus, both words meaning a rock.

It is used in the Degree of Royal Master, and there alludes to the Stone of Foundation, which see.

*

CEREMONIESThe outer garments which cover and adorn Freemasonry as clothing does the human body. Although ceremonies give neither live nor truth to doctrines or principles, yet they have an admirable influence, since by their use certain things are made to acquire a sacred character which they would not otherwise have had; and hence, Lord Coke has most wisely said that "prudent antiquity did, for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies. "

*

CEREMONIES, MASTER OF

See Master of Ceremonies

*

CERES

Among the Romans, the goddess of agriculture; but among the more poetic Greeks she was worshiped under the name of Demeter, as the symbol of the prolific earth.

To her is attributed the institution of the Eleusinian Mysteries in Greece, the most popular of all the ancient initiations.

*

CERIDWEN

The Isis of the Druids

*

CERNEAU, JOSEPH

A jeweler, born at Villeblevin, in Yonne, a department of central France. A register of the Lodge Reunion des Coeurs at Port Republican (Port-au-Prince) in Santo Domingo, West Indies, was in the possession of General Albert Pike ,and in 1886 he quotes from it in publishing the report to him of the Supreme Council of France in regard to Joseph Cerneau (see page 29): "Joseph Cerneau appears on the same (the register for 1801) as Keeper of the Seals and Archives, the entry as to him, signed manu propria (by his own hand) being 'Garde de Sceaux et Archives: Joseph Cerneau, Marchand Orfevre, ne a Villeblerin, age de 37 ans R. .A. .R. . (i. e. Royal Arch (of Heredom) and Rose Croix)'" the other words not commented upon specifically by Brother Pike meaning Joseph Cerneau, merchant goldsmith, born at Villeblerin (the v in this word being copied as r), aged 87 years, etc. Cerneau was active in Cuba later on and we find that on December 17, 1804, the Grand Lodge of Pennsylvania received a petition from several Brethren for a Warrant to hold a Lodge at Havana and that Brother Joseph Cerneau might be named Master, a request which was granted on that date, the "Petition being duly recommended according to the Regulations of this Grand Lodge."

Antonie-Mathieu Dupotet was Master of Lodge No. .47, Reunion des Coeurs, and in the register of that Lodge his name is followed by the same initials of Degrees or titles as in the case of Cerneau, but with this important addition "et P. . du R. . S. .," meaning and Prince af the Royal Secret.

Brother Pike in his Memoir, af Cerneauism (page 6, Supplement, 1885) says. "

In July, 1806, he (Dupotet) gave Cerneau, at Baracoa, in Cuba, the Degrees of the Rite of Heredom à Perfection, from 19 to 25."

The Appendix to this Memoir, contains a copy of the Patent of the Twenty-fifth Degree to Joseph Cerneau, 16 July, 1806, signed by Dupotet, giving him power for the Northern part of the Island of Cuba to initiate and promote Brother Masons from the fourth to the twenty-fourth, and on one only a year the remaining Degree was perrnitted.

The Patent was said by General Pike in this Memoir to be " from papers belonging to Bro. . Charles Laflon de Ladebat, who was, prior to 1857, a member of the Supreme Council for the

State of Louisiana, at New Orleans (claiming to be the Hicks-Laurent United Sup. Council continued), of which Jacques Foulhouze had been Grand Commander."

The Patent not only specifically restricted the conferring of Degrees by Joseph Cerneau as Deputy Grand Inspector to the northern part of the Island of Cuba and only to such in the series as are enumerated, namely from the fourth to the twenty-fourth and once a year not more than one in the twenty-fifth, but provides further that these candidates " shall have been officers of a Lodge regularly constituted and recognized, and in places only where there may not be found Sacred and Sublime and regularly constituted Asyla."

Dr. Robert B. Folger, Ancient and Accepted Scottish Rite, 1881 (page 337) says "Joseph Cerneau established his Sovereign Grand Consistory, in New York City in 1807.

He pretended to no more than the Rite of Perfection in Twenty-five degrees."
There is another allusion by the author (page 157), "

It will be found that the name of The Most Potent Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry, according to the Ancient Constitutional Scottish Rite of Heredom was continued up to the end of the time---viz., 1827."

Doctor Folger mentions the activity of Cerneau in promoting various branches of the Masonic Institution and says in his history, Ancient and Accepted Scottish Rite (second edition, 1881, page 128), " Mr. Cerneau also established a Degree called Aaron's Band which continued to be worked as a detached Degree for many years, in a separate Body; but eventually about the year 1825, was stopped by the interference of the Grand Chapter, which Body stated that it was an infringement upon the Degree of High Priesthood."

We may fix the time when Cerneau came to New York from Cuba by a report made by Brother Duplessis, the proxy of Lodge No. 103 at Havana, to the Grand Lodge of Pennsylvania on January 5, 1807. In this statement (see page 244, Reprint of the Minutes, volume 11, 1801-10), "It appears from said papers that difficulties of the highest importance had happened in that Lodge.

That unworthy Brethren had denounced the Lodge to the Governor of Havana and that Bro. Cerneau had been Ordered to quit the Island and was arrived at New York in the beginning of November last with his Family. That the worthy Brethren of the said Lodge No. 103, had proceeded to the choice of New Officers agreeably to the Communications and Returns aforesaid, and were Obliged to use the greatest caution in their work, &c.; that the Lodge had lost above Three Thousand Dollars by the unfortunate circumstance aforesaid, and our worthy Brother Cerneau had also met with a heavy loss by his being obliged to remove with his Family, though he had received from the Governor every mark of regard that could be expected by the most respectable Character, &c., and that the said Bro. Cerneau had previous to his departure given to the Brethren the most wholesome advice and Assisted them in reorganizing the said Lodge, which now consists of the most respectable Characters of the Island."

We find later on, April 6, 1807, the Grand Lodge authorizing a letter of sympathy to the " late and present Worshipful Masters and Worthy Brethren of Lodge No. 103." Brothers Emanuel De La Motta, M. J. Maduro Peixotto, J. J. J. Gourgas and Sampson Simson, the first being Treasurer-General of the Supreme Council having its Grand East at Charleston, South Carolina, visited Joseph Cerneau in New York on September 14, 1813, and as a result of that investigation he was denounced and he and his associates declared expelled from every lawful Degree or Masonic Society in which they may have been received or admitted (see page 25, Documents, Joseph M'cosh).

Joseph M'cosh states in Documents upon sublime Freemasonry in the United States of America (page vii), " Of J. C.'s Masonic conduct in Havana de Cuba, we have many facts before us which would blacken any thing we have before communicated.

His labors were conduced by his being expelled from the island by the governor, at the request of the fraternity who resided there."

There is in the report of the Supreme Council for France, published in 1886, a reference that would indicate action against Joseph Cerneau had been taken by the Masonic authorities in Cuba as well as in the United States.

The item mentioning the decree issued at Charleston in 1813, says (page 31).

It declares him unworthy to be a Mason, annuls as irregular his Masonic operations, and demolishes the Consistories and Councils which he may have established. It thus approves the Masonic decisions made in 1805, by the Metropolitan Grand Lodge of Havana, Island of Cuba, against this Ver I1l:. Brother."

In the business recorded of the Adjourned Grand Quarterly Communication at Philadelphia on January 16, 1809 (page 381, Reprint) the Grand Secretary "Brother Baker stated that he had been informed that Bro. Joseph Cerneau, formerly J. G. W. of the Provincial Lodge of St. Domingo and afterwards Master of Lodge No. 103, held at Havannah, and now residing in the City of New York, had been Guilty of Un-masonic Conduct.

Whereupon, On Motion made and Seconded, Resolved, that Brothers Duplessis, Chaudron and Baker be a Committee to Examine respecting the premisses and make Report thereon. "

But the details of this affair must be left to conjecture as we do not discover the Committee to have brought in any report.

In a footnote by General Pike to the report of the Supreme Council for France, July 7, 1886, published at Washington by the Supreme Council of the Southern Jurisdiction of the United States (page 29), we read of Cerneau's claims.

" He did not style himself to be an Inspector-General 'of the Ancient and Accepted Scottish Rite.' The Body that he established did not pretend to be a body, and he did not pretend to be an Inspector; of that Rite; but of 'the Ancient Constitutional Rite of Heredom.

He went back to France in December, 1827, and was no more heard of: and no Body claiming to be a Supreme Council of the 33d Degree, with any powers, was established by him until November 28, 1827.

Before then the 32ds of his Grand Consistory elected 33ds from among themselves, the title being merely honorary, and with no powers attached." As to the date when Joseph Cerneau left New York for France there is some uncertain, Doctor Folger intimating a later time than General Pike. Doctor Folger alludes in his History, 1881, to his personal acquaintance with Joseph Cerneau and in regard to his circumstances and movements in later years has this to say (page 117), " For, in the latter part of the time - from 1832 onward - he was in poor circumstances, and made application to the Supreme Council for assistance.

That body made some considerable purchases of him, which relieved his necessities. He returned to his native land in comparative poverty, and died there, between the years 1840 and 1845, while filling a small public office, under wretched pay."

*

CERTIFICATE

A Diploma issued by a Grand Lodge or by a subordinate Lodge under its authority, testifying that the holder thereof is a true and trusty Brother, and recommending him to the hospitality of the Fraternity abroad. The character of this instrument has sometimes been much

misunderstood. It is by no means intended to act as a voucher for the bearer, nor can it be allowed to supersede the necessity of a strict examination. A stranger, however, having been tried and proved by a more unerring standard, his Certificate then properly comes in as an auxiliary testimonial, and will be permitted to afford good evidence of his correct standing in his lodge at home; for no Body of Freemasons, true to the principles of their Order, would grant such an instrument to an unworthy Brother, or to one who, they feared, might make an improper use of it.

But though the presence of a Grand Lodge Certificate be in general required as collateral evidence of worthiness to visit, or receive aid, its accidental absence, which may arise in various ways, as from fire, captivity, or shipwreck, should not debar a strange Brother from the rights guaranteed to him by our Institution, provided he can offer other evidence of his good character.
The Grand Lodge of New York has, upon this subject, taken the proper stand in the following regulation: "

That no Freemason be admitted to any subordinate Lodge under the jurisdiction of this Grand Lodge, or receive the charities of any Lodge, unless he shall, on such application, exhibit a Grand Lodge certificate, duly attested by the proper authorities, except he is known to the Lodge to be a worthy brother."

The Certificate system has been warmly discussed by the Grand Lodges of the United States, and considerable opposition to it has been made by some of them on the ground that, it is an innovation.

If it is an innovation, it certainly is not one of the present day, as we may learn from the Regulations made in General Assembly of the Masons of England, on Saint John the Evangelist's day, 1663, during the Grand Mastership of the Earl of St. Albans, one of which reads as follows: "That no person hereafter who shall be accepted a Freemason shall be admitted into any Lodge or Assembly, until he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept" (see Constitution, 1738, page 101).

Among the General Regulations " made at a Grand Lodge held in Corke, on Saint John ye Evangelist's Day, 1728," is the following:

" That no person pretending to be a Mason shall be considered as such within ye precincts of our Grand Lodge or deemed duly matriculated into ye Society of Freemasons, until he hath subscribed in some Lodge to these regulations and obliged himself to sign ye before mentioned Duplicate (a copy of the General Regulations possessed by all Lodges), at which time he shall be furnished with proper means to convince the authentic Brethren the hath duly complied."

Brother WT. J. Chetwode Crawley (Caementaria Hibernica, Fasciculus1, pages 11 and 12), says further that "In this clause we descry the germ of the Certificate now issued to every Master Mason. '
The proper means to convince the authentic Brethren' supplies the earliest intimation in the history of the Craft of a practice which, originating with the Grand Lodge of Munster, has been adopted by every Grand Lodge in the World.

The first Grand Lodge Certificate ever heard of in England seems to have been that brought with him to England by Lawrence Dermott, and proudly exhibited by hirn to his Grand Lodge (see the Minutes of the Grand Lodge of the Ancient for March 2, 1757, as given in Brother Sadler's Masonic Facts and Fictions).

The Premier Grand Lodge (Moderns) borrowed the practice from Lawrence Dermott and began to make use of Certificates in the year 1755."

*

CEYLON

An island in the Indian Ocean. In 1771 Freemasonry was introduced to Ceylon with the establishment by the Grand Lodge of Holland of Fidelity Lodge at Colombo, the capital of the island, in 1771. Sir Alexander Johnston was appointed Provincial Grand Master by the Grand Lodge of England in 1810. Oliver Day Street says of Ceylon in his Report on Correspondence to the Grand Lodge of Alabama in 1922 :

"On this island are nine Lodges subject to the Grand Lodge of England and three subject to that of Ireland.

Four of these are at Colombo and one each at Badulla, Galle, Halton, Kandy, Kurunegala, Nuwara Ebya, and Tolowakello."

*

CHAILLOU DE JOINVILLE

He played an important part in the Freemasonry of France about the middle of the eighteenth century, especially in the schisms which at that time existed in the Grand Lodge. In 1761, he was an active member of the Council of Emperors of the East and West, or Rite of Perfection, which had been established in 1758.

Under the title of Substitute General of the Order, Venerable Master of the First Lodge in France, called Saint Anthony's, Chief of the Eminent Degrees, Cammander, and Sublime Prince of the Royal Secret, etc.,etc., etc., he signed the Patent of Stephen Morin, authorizing him to extend the Royal Order in America, which was the first step that subsequently led to the establishment of the Ancient and Accepted Rite in the United States.

In 1762, the Prince of Clermont, Grand Master of the Grand Lodge of France, removed the dancing-master Lacorne, whom he had previously appointed his Substitute General and who had become distasteful to the respectable members of the Grand Lodge, and put Chaillau de Jainville in his place.

This action created a schism in the Grand Lodge, during which De Jainville appears to have acted with considerable energy, but eventually he became almost as notorious as his predecessor, by issuing irregular charters and deputations.

On the death of the Prince of Clermont, in 1771, the Lacornists regained much of their influence, and De Jainville appears quietly to have passed away from the field of French Freemasonry and Masonic intrigues.

*

CHAIN, MYSTIC

To form the Mystic Chain is for the Brethren to make a circle, holding each other by the hands, as in surrounding a grave, etc.

Each Brother crosses his arms in front of his body, so as to give his right hand to his left-hand neighbor, and his left hand to his right-hand neighbor.

The French call it Chaine d'Union. It is a symbol of the close connection of all Freemasons in one common brotherhood.

*

CHAIN OF FLOWERS

In French Freemasonry, when a Lodge celebrates the day of its foundation, or the semicentennial membership of one of the Brethren, or at the initiation of a louveteau (which see) the room is decorated with wreaths oi flowers called chaine de fleurs.

*

CHAIN OF UNION

See Chain, Mystic

*

CHAIN, SOCIETY OF THE

In German, Gessellschaft der Kette.
Also known as Order of the Chain of the Pilgrims. A German society of both sexes, founded, 1758, in Hamburg.

Comprised persons of high social position and among its benevolent work was an Institute for the Blind.

The letters W, . B and S were used by the members as signs of recognition, signifying the German equivalents for the words Camplaisance, Constancy and Silence.

The jewel was a chain of three links with the three letters W, B and S, and the members were called Knights of the Chain; their meetings were called Unions and the assembled members were known as Favorites.

There was a similar society founded in Denmark in 1777.

*

CHARGES OF A FREEMASON

These Charges or Regulations, published in1723, have been adopted by various Grand Lodges and made a part of their Constitutions:

*

THE CHARGES OF A FREE MASON

Extracted from The Ancient Records of Lodges beyond Sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London : 'To be read

AT THE MAKING OF NEW BRETHREN OR WHEN THE MASTER SHALL ORDER IT

The General Heads, Viz.:
1 In the Lodge while Constituted.
2 Behavior after the Lodge is over
3 Behavior when Brethren meet without Strangers,
4 Behavior in presence of Strangers not Masons.

5 Behavior at Home, and in your Neighborhood.
6 Behavior towards a strange Brother.

*

i CONCERNING GOD AND RELIGION

A Mason is obliged by his Tenure, to obey the moral law ; and if he rightly understands the Art, he will never be a stupid ATHEIST, nor an irreligious LIBERTINE.

But though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 't is now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be .good Men and true, or Men of Honor and Honesty, by whatever Denominations or Persuasions they may be distinguished ; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remained at a perpetual Distance.

ii. OF THE CIVIL MAGISTRATE SUPREME AND SUBORDINATE

A Mason is a Peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concerned in plots and Conspiracies against the Peace and welfare of the Nation, nor to behave himself undutifully to inferior Magistrates ; for as Masonry hath been always injured by War, Bloodshed and Confusion, so ancient Kings and Princes have been much disposed to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically, answered the Cavils of their Adversaries, and promoted the Honor of the Fraternity, who ever flourished in Times of Peace. So that if a Brother should be Rebel against the State, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy Man ; and if Convected of no other Crime, though the Royal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of Political Jealousy to the Government for the time being, they can not expel him from the Lodge, and his relation to it remains indefeasible.

iii. OF LODGES

A Lodge is a Place where members assemble and work ; Hence that Assembly, or duly organized Society of Masons, is called a Lodge and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations.

It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annexed.

In ancient Times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe Censure, until it appeared to the Master and Wardens, that pure Necessity hindered him.

The Persons admitted Members of a Lodge must be good and true Men, free-born and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

iv. OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES

All preferment among Masons is grounded upon real Worth and Personal Merit only; that to the Lords may be well served, the Brethren not put to Shame, nor the Royal Craft despised : Therefore no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to the Fraternity : Only Candidates may know, that no Master should take an

Apprentice, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his body, that may render him incapable of learning the Art, of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due time, even after he has served such a Term of Years, as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualified, he may arrive to the Honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand-Master of all the Lodges, according to his Merit.

No Brother can be a Warden until he has passed the part of a Fellow-Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow-Craft before his election, who is also to be nobly-born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest Parents, and who is of singular great Merit in the Opinion of the Lodges.

And for the better, and easier, and more honorable discharge of his Office, the Grand-Master has a Power to cause his Deputy Grand-Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the Privilege of acting whatever the Grand Master, his Principal, should act, unless the said Principal be present, or interpose his Authority by a Letter.
These Rulers and Governors, Supreme and Subordinate, of the ancient Lodge, are to be obeyed in their respective Stations by all the Brethren, according to the old Charges and Regulations, with all Humility, Reverence, Love and Alacrity.

v. OF THE MANAGEMENT OF THE CRAFT IN WORKING

All Masons shall work honestly on working Days, that they may live creditably on Holy Days; and the time appointed by the Law of the Land, or confirmed by Custom, shall be observed. The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master or Overseer of the Lord's Work; who is to be called Master by those that work under him. The Craftsmen are to avoid all ill Language, and to call each other by no disobliging Name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonable as possible, and truly dispense his Goods as if they were his own ; nor to give more Wages to any Brother or Apprentice than he really may deserve.

Both the Master and Masons receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey ; nor put the Work to Task that hath been accustomed to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same ; for no Man can finish another's Work so much to the Lord's Profit, unless he be thoroughly acquainted with the Designs and Droughts of him that began it.

When a Fellow-Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the Work in the Master's Absence to the Lord's Profit; and his Brethren shall obey him.

All Masons employed shall meekly receive their Wages without murmuring or Mutiny, and not desert the Master till the work is finished.

A younger Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for increasing and continuing of Brotherly Love.

All the Tools used in working shall be approved by the Grand Lodge.

No Laborer shall be employed in the proper work of Masonry; nor shall Free Masons work with those that are not free, without an urgent Necessity; nor shall they teach Laborers and unaccepted Masons, as they should teach a Brother or Fellow.

vi. OF BEHAVIOR

1 In the Lodge while Constituted.
2 BEHAVIOR after the Lodge is over
3 BEHAVIOR when Brethren meet without Strangers,
4 BEHAVIOR in presence of Strangers not Masons.
5 BEHAVIOR at Home, and in your Neighborhood.
6 BEHAVIOR towards a strange Brother.
1. In the Lodge while constituted.

You are not to hold private Committees, or separate Conversation, without Leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn ; nor use any unbecoming Language upon any Pratense whatsoever; but to pay due Reverence to your Master, Wardens, and Fellows, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the Lodge, who are the proper and competent Judges of all such Controversies, (unless you carry it by Appeal to the Grand Lodge,) and to whom they ought to be referred unless a Lord's Work be hindered the mean while, in which case a particular Reference may be made; but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

2. BEHAVIOR after the Lodge is over and the Brethren not gone.

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying anything offensive, or that may forbid an easy and free Conversation; for that would blast our Harmony, and defeat our Laudable Purposes.

Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons of the Catholic Religion above-mentioned ; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolved against all Politicks, as what never yet conduced to the Welfare of the Lodge, nor ever will.

This charge has been always strictly enjoined and observed, but especially ever since the Reformation in Britain, or the Dissent and Secession of these Nations from the Communion of Rome.

3. BEHAVIOR when Brethren meet without Strangers, but not in a Lodge formed.

You are to salute one another in a courteous manner. as you will be instructed, calling each other Brother.

freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other or derogating from that Respect which is due to any Brother, were he not a Mason : For though all Masons are an Brethren upon the same Level, yet Masonry takes no Honor from a Man that he had before; nay rather it adds to his Honor, especially if he has deserved well of the Brotherhood, who must give Honor to whom it is due, and avoid ill manners.

4. BEHAVIOR in presence of Strangers not Masons.

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated ; and sometimes you shall divert a discourse, and manage it prudently for the Honor of the worshipful Fraternity.

5. BEHAVIOR at Home, and in your Neighborhood.

You are to act as becomes a moral and wise Man ; particularly, not to let your Family, Friends, and Neighbors know the Concerns of the Lodge, &c., but wisely to consult your own Honor, and that of the ancient Brotherhood, for Reasons not to be mentioned here.

You must also consult your health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

6. BEHAVIOR towards a strange Brother.You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false Pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and Genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved.
You must employ him some Days, or else recommend him to be employed.

But you are not charged to do beyond your Ability, only to prefer a poor Brother, that is a good Man and true, before any other poor People in the same Circumstances.

Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way ; cultivating Brotherly-Love, the foundation and Capstone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good offices, as far as is consistent with your Honor and Safety, and no farther.

And if any of them do you Injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge ; as has been the ancient laudable Conduct of our Forefathers in every Nation; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listing to the honest and friendly Advice of Master and Fellows, when they would prevent you going to Law with Strangers, or would excite you to put a speedy Period to all Law Suits, that so you may mind the Affair of Masonry with the more Alacrity and Success ; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren, and if that submission is impracticable, they must however carry on their Process, or Law-suit, without Wrath and Rancor (not in the common way), saying or doing nothing which may hinder Brotherly Love, and good Offices to be renewed and conducted; that all may see the benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and Will do to the End of Time.

Amen so mote it be.

*

CHARGES OF 1722

The . Fraternity had long been in possession of many records, containing the ancient regulations of the Order; when, in 1722, the Duke of Montague being Grand Master of England, the Grand Lodge finding fault with their antiquated arrangement, it was directed that they should be collected, and after being properly digested, be annexed to the Book of Constitutions, then in course of publication under the superintendence of Dr. James Anderson.

This was accordingly done, and the document now well known under the title of The Old Charges of the Free and Accepted Masons, constitutes, by universal consent, a part of the fundamental law of our Order.

The charges are divided into six general heads of duty, as follows:

1. Concerning God and religion.
2. Of the civil magistrate, supreme and subordinate.
3. Of Lodges.
4. Of Masters, Wardens, Fellows, and Apprentices.
5. Of the management of the Craft in working.
6. Of behavior under different circumstances and in various conditions.

These charges contain succinct directions for the proper discharge of a Freemason's duties, in whatever position he may be placed, and are as modern researches have shown, a collation of the charges contained in the Old Records and from them have been abridged, or by them suggested, all those well-known directions found in our monitors, which, Masters are accustomed to read to candidates on their reception (see Records, Old).

*

CHARGES, OLD

The Freemasons' Constitutions are old records, containing a history, very often some-what apocryphal, that is of doubtful authority, of the origin and progress of Freemasonry, and regulations for the government of the Craft. These regulations are called Charges, and are generally the same in substance, although the differ in number, in the different documents.

These charges are divided into Articles and Points; although it would be difficult to say in what the one section differs in character from the other, as each details the rules which should govern a Freemason in his conduct toward his Lord, or employer, and to his Brother workmen.

The oldest of these charges is to be found in the York Constitutions, if they are authentic, and consists of Fifteen Articles and Fifteen Points.

It was required by the Constitutions of the time of Edward III, "that, for the future, at the making or admission of a brother, the constitutions and charges should be read."

This regulation is still preserved in form, in modern Lodges, by the reading of the charge by the Master to a candidate at the close of the ceremony of his reception into a degree (for a list of the Old Charges, see Manuscripts, Old).

*

CHARITY

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

And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (First Corinthians xiii,1-2).

Such was the language of an eminent apostle of the Christian church, and such is the sentiment that constitutes the cementing bond of Freemasonry. The apostle, in comparing it with faith and hope, calls it the greatest of the three, and hence in Freemasonry it is made the topmost round of its mystic ladder.

We must not fall into the too common error that charity is only that sentiment of commiseration which leads us to assist the poor with pecuniary donations.

Its Masonic, as well as its Christian application, is more noble and more extensive.

The word used by the apostle is, in the original, love, a word denoting that kindly state of mind which renders a person full of good-will and affectionate regard toward others.

John Wesley expressed his regret that the Greek had not been correctly translated as love instead of charity, so that the apostolic triad of virtues would have been, not "faith, hope, and charity," but "faith, hope, and love."

Then would we have understood the comparison made by Saint Paul, when he said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Guided by this sentiment, the true Freemason will "suffer long and be kind."

He will be slow to anger and easy to forgive.

He will stay his falling Brother by gentle admonition, and warn him with kindness of approaching danger, He will not open his ear to the slanderers, and will lose his lips against all reproach.

His faults and his follies will be locked in his breast, and the prayer for mercy will ascend to Jehovah for his Brother's sins.

Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone; but, extending them throughout. the globe, he will love and cherish all who sit beneath the broad canopy of our universal Lodge.

For it is the boast of our Institution, that a Freemason, destitute and worthy, may. find in every clime a Brother, and in every land a home.
Colonel Edward M L. Ehlers, a soldier of the Civil War in which he was severely wounded, was subsequently and at his death the Grand Secretary of New York.

To his courtesy and promptness the Revisor of this work is much indebted for many favors and there is a distinct satisfaction in submitting here one of the eloquent addresses to initiates that so often heartened his hearers (see Definitions of Freemasonry).

My Brother: With this right hand I welcome you to the fellowship of our Lodge and to the ranks of our ancient and honorable Fraternity whose cornerstone is Charity.

Charity is the brightest jewel in the Masonic crown.

Charity is the Corinthian pillar whose entablature adds strength, beauty and grace to the Masonic fabric.

Charity is the radiant spark emanating from God, the inexhaustible source of love.

If we attempt to eulogize its charms, the cooler powers of the mind melt into ecstasy, the heart is at empire, and every discordant passion bows before its lenient sovereignty.

Not the Charity circumscribed by the narrow limits of feeding the hungry, clothing the naked, binding up the wounds of the afflicted, but that broader nobler Charity that regards all men as Brothers.

The Charity that is swift of foot, ready of hand, in the cause of a common humanity.

The Charity that writes a Brother's vices in water and his virtues in enduring brass.

The Charity of which He who spake as never man spake was the illustrious exemplar.

Let this, the Mason's Charity, burn upon the altar of your heart a living fire.

This Charity whose superstructure is friendship, morality, brotherly love; whose capstone is holiness to the Lord. Liturgies and creeds, articles of faith and rules of discipline, stain the rubric pages of history, and speculative points of doctrine have occasioned more misery in the world than all the crimes for which nations have been punished and recalled to their duty.

We arraign no man's political opinions, nor do we interfere with his religious creed.

To himself and his country we leave the one, and to his conscience and his God we commit the other. To the altar of Masonry, all men bring their votive offerings. Around it all men, whether they have received their teachings from Confucius, Moses, Zoroaster, Mahomet, or the Founder of the Christian religion; if they believe in the universality of the Fatherhood of God and of the universality of the brotherhood of man, here meet on a common level.

The rich man, the poor man, the sovereign, the subject, are lost in the common Brother. The Christian returns to his Temple, the Jew to his Synagogue, the Mohammedan to his Mosque, each better prepared to perform the duties of life by the association of this universal brotherhood. It is to this Institution, born of heaven in the gray of the world's morning, before poets sang or historians wrote, that I am privileged to accord you a Craftsman's greeting.

And I charge you, by the noblest instincts of your manhood, by all that you are and revere, by the ties that bind you to earth, by your hope of heaven, so to live and so to act that your Masonic life may be an open book known and read of all men.

Finally, my Brother, I do assure you that whatever good you do is but duty done.

If a sorrow you have lightened or a tear wipe, away, if of poverty"s load you have taken a share from some weary burdened soul, if you have lifted a cup of cold water to the lips of a famishing mortal, then to far have you illustrated the divine teachings of Masonry, then in so far have you done as the Master commanded.

May He, without whose knowledge not even a sparrow falls, bless your fellowship in our Lodge, and to His great name shall be all the praise.

CHAIN, TRIANGULAR

One of the legends of Freemasonry tells us that when the Jewish Freemasons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar they were bound by triangular chains, which was intended as an additional insult, because to them the triangle, or delta, was a symbol of the Deity, to be used only on sacred occasions. The legend is of course apocryphal, and is worth nothing except as a legendary symbol.

*

CHAIR

A technical term signifying the office of Master of a Lodge. Thus he is eligible to the chair is equivalent to he is eligible to the office of Master. The word is applied in the same sense to the presiding officer in other Masonic Bodies.

*

CHAIRMAN

The presiding officer of a meeting or committee. In all committees of a Lodge, the Worshipful Master, if he chooses to attend, is ex-offcio or by reason of that fact the chairman; as is the Grand Master of any meeting of the Craft when he is present.

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CHAIR, MASTER IN THE

The German Freemasons call the Worshipful Master der Meister im Stuhl, or the Master in the Chair.

*

CHAIR, ORIENTAL

The seat or office of the Master of a Lodge is thus called---sometimes, more fully, the Oriental Chair of King Salomon.

*

CHAIR, PASSING THE

The ceremony of inducting the Master-elect of a Lodge into his office is called passing the chair. He who has once presided over a Lodge as its Master is said to have passed the chair, hence the title Past Master.

*

CHALDEA

A large tract of country, lying in a nearly northwest and southeast direction for a distance of four hundred miles along the course of the rivers Euphrates and Tigris, with an average width of one hundred miles. The kingdom of Chaldea, of which Babylon was the chief city, is celebrated in Masonic history as the place where the Jewish captives were conducted after the destruction of Jerufalem. At that time Nebuchadnezzar was the king. His successor during the captivity, were Evilmerodach, Neriglissar, Labosordacus, and Belshazzar. In the seventeenth year of his reign, the City of Babylon was taken and the Chaldean kingdom subverted by Cyrus, King of Persia, who terminated the captivity of the Jews, and restored them to their native country.

*

CHALDEAN CYLINDER

The cylinder discovered by Rassam in the course of his excavations in Babylonia, which greatly attracted the attention of the London Society of Biblical Archeclogy, is one of the most remarkable yet made known, by reawn of the light it throws upon the ancient chronology of the Chaldean Empire. It dates from the time of Nabonides, and records, among various things, that this sovereign, when digging under the foundations of the Temple of the Sun-god at Sippara, forty-five years after the death of King Nebuchadnezzar, came upon a cylinder of Naramsin, the son of Nargon, which no one had seen for "3200 years. " This gives as the date of the ancient sovereign named 3750 B.C. This, and the fact pointed out by Professor Oppert, that there was in those early days already "lively intercourse between Chaldea and Egypt," will have to be taken into account by future Bible critics. This destroys the conception of Abraham, the founder of the Jews, as a wanderer or nomad, and establishes the existence of two highly civilized, as well as cultured, empires in Egypt and Chaldea more than 5,500 years ago ; that the highroad between them lay direct through Southern Palestine, and that Abraham was a native of the one great empire and an honored visitor in the other. Thus has been opened up a new field for investigation in the matter of Akkad and Akkadian civilization.

*

CHALDEANS or CHALDEES

The ancient Diodorus Siculus says the "most ancient"-inhabitants of Babylonia. There was among them, as among the Egiptians, a true priestly caste, which was both exclusive and hereditary; for although not every Chaldean was a priest, yet no man could be a priest among them unless he were a Chaldean. "At Babylon," says Doctor Smith (Ancient History of the East, page 398), "they were in all respects the ruling order in the body politic, uniting in themselves the characters of the English sacerdotal and military classes. They filled all the highest offices of state under the king, who himself belonged to the order."

The Chaldean priests were famous for their astronomical science, the study of which was particularly favored by the clear atmosphere and the cloudless skies of their country, and to which they were probably urged by their national worship of the sun and the heavenly hosts. Diodorus Siculus says that they passed their whole lives in meditating questions of philosophy, and acquired a great reputation for their astrology. They were addicted especially to the art of divination, and framed predictions of the future.

They sought to avert evil and to insure good by purifications, sacrifices, and enchantments. They were versed in the arts of prophesying and explaining dreams and prodigies. All this learning among the Chaldeans was a family tradition; the son inheriting the profession and the knowledge of the priesthood from his father, and transmitting it to his descendants. The Chaldeans were settled throughout the whole country, but there were some special cities, such as Borsippa, Ur, Sippera, and Babylon, where they had regular colleges. The reputation of the Chaldeans for prophetic and magical knowledge was so great, that astrologers, and conjurers in general, were styled Babylonians and Chaldeans, just as the wandering fortune-tellers of modern times are called Egyptians or gipsies, and Ars Chaldoearum was the name given to all occult sciences.

*

CHALICE

A cup used in religious rites. It forms a part of the furniture of a Commandery of Knights Templar, and of some of the higher Degrees of the French and Scottish Rites. It should be made either of silver or of gilt metal. The stem of the chalice should be about four inches high and the diameter from three to six.

*

CHALK, CHARCOAL, AND CLAY

By these three substances are beautifully symbolized the three qualifications for the servitude of an Entered Apprentice---freedom, fervency, and zeal. Chalk is the freest of all substances, because the slightest touch leaves a trace behind. Charcaal, the most fervent, because to it, when ignited, the most obdurate metals yield; and Clay, the most zealous, because it is constantly employed in man's service, and is as constantly reminding us that from it we all came, and to it we must all return. In the earlier lectures of the eighteenth century, the symbols, with the same interpretation, were given as Chalk, Charcaal, and Earthen Pan.

*

CHAMBER, MIDDLE

See Middle Chamber

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CHAMBER OF REFLECTION

In the French and Scottish Rites, a small room adjoining the Lodge, in which, preparatory to initiation, the candidate is enclosed for the purpose of indulging in those serious meditations which its somber appearance and the gloomy emblems with which it is furnished are calculated to produce. It is also used in some of the advanced degrees for a similar purpose. Its employment is very appropriate, for, as Gädicke well observes, "It is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitarine, is ever a symbol of death. A man who has undertaken a thing after mature reflection seldom turns back."

*

CHANCELLOR

An officer in a Council of Companions of the Red Cross, corresponding in some respects to the Senior Warden of a Symbolic Lodge.

*

CHANCELLOR, GRAND

An officer in the Supreme Councils and Grand Consistories of the Ancient and Accepted Scottish Rite, whose duties are somewhat similar to those of a Corresponding Secretary.

*

CHAOS

A confused and shapeless mass, such as is supposed to have existed before God reduced creation into order. It is a Masonic symbol of the ignorance and intellectual darkness from which man is rescued by the light and truth of Freemasonry. Hence, Ordo ab chao, or, Order out af chaos, is one of the mottoes of the Institution.

*

CHAOS DISENTANGLED

One of the names formerly given to the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun. It is likewise found in the collection of M. Pyron. Discreet and Wise Chaos are the Forty-ninth and Fiftieth Degrees of the Rite of Mizraim.

*

CHAPEAU

The cocked hat worn in the United states bodies by Knights Templar. The regulations of the Grand Encampment of the United States, in 1862, prescribe that it shall be "the military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side. "

*

CHAPEL

The closets and anterooms so necessary and convenient to a Lodge for various purposes are dignified by German Masons with the title of Capellen, or chapels.

*

CHAPEL, MARY'S

Known also as the Lodge of Edinburgh. The oldest Lodge in Edinburgh, Scotland, whose Minutes extend as far back as the year 1599. This long stood as the oldest Minute, but in 1912 one was found of Aitchison's-Haven Lodge dated 1598 (see Aitchison's- Haven). They show that John Boswell, Esq., of Auchinleck was present in the Lodge in the year 1600, and that the Hon. Robert Moray, Quartermaster-General of the Army of Scotland, was created a Master Mason in 1641 at Newcastle by some members of the Lodge of Edinburgh who were present there with the Scotch Army. These facts show that at that early period persons who were not Operative Freemasons by profession were admitted into the Order. The Lodge of Edinburgh, Mary's Chapel, 18 No. 1 on the roll of the Grand Lodge of Scotland; the date of its formation is unknown, and at one time it stood first on the roll, but in 1807 the Mother Kilwinning Lodge was placed before it as No. 0. It met at one time in a chapel dedicated to the

Virgin Mary; hence comes the second part of its name. Its history was published in 1873 by D. M. Lyon.

*

CHAPITER

The uppermost part of a column, pillar, or pilaster, serving as the head or crowning, and placed immediately over the shaft and under the entablature. The pillars which stood in front of the porch of King Solomon's Temple were adorned with chapiters of a peculiar construction, which are largely referred to, and their symbolism explained, in the Fellow Craft's Degree (see Pillars af the Porch).

*

CHAPLAIN

The office of Chaplain of a Lodge is one which is not recognized in the ritual of the United States of America, although often conferred by courtesy. The Master of a Lodge in general performs the ,duties of a Chaplain.

*

CHAPLAIN, GRAND

An office of very modern date in a Grand Lodge. It was first instituted on the 1st of May, 1775, on the occasion of the laying of the foundation of the Freemasons' Hall in London. It is stated in the English Constitutions of 1784 (page 314) that the office "which had been discontinued for several years, was this day revived," but there is no record of any appointment to it before the date given. This office is now universally recognized by the Grand Lodges of America. His duties are confined to offering up prayer at the communications of the Grand Lodge, and conducting its devotional exercises on public occasions.

*

CHAPTER

In early times the meetings of Freemasons were called not only Lodges, but Chapters and Congregations. Thus, the statute enacted in the third year of the reign of Henry VI of England, 1425 A. D., declares that "Masons shall not confederate in Chapiters and Congregations." The word is now exclusively appropriated to designate the bodies in which degrees more advanced than the symbolic are conferred. Thus there are Chapters of Royal Arch Masons in the York and
American Rites and Chapters of Rose Croix Masons in the Ancient and Accepted Rite.

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CHAPTER, GENERAL GRAND

See General Grand Chapter

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CHAPTER, GRAND

See Grand Chapter

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CHAPTER MASON

A colloquialism denoting a Royal Arch Mason

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CHAPTER MASONRY

A colloquia1ism intended to denote the Degrees conferred in a Royal Arch Chapter.

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CHAPTER OF ROYAL ARCH MASONS, AN OLD

There is in Boston, Massachusetts, a Chapter of Royal Arch Masons which was holden in Saint Andrew's Lodge and formed about the year 1769 (see Royal Arch Masons, Massachusetts; also, Pennsylvania).

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CHAPTER, ROSE CROIX

See Rase Croix, Prince of

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CHAPTER, ROYAL ARCH

A Convocation of Royal Arch Masons is called a Chapter. In Great Britain, Royal Arch Masonry is connected with and practically under the same government as the Grand Lodge ; but in America the Jurisdictions are separate.

In America a Chapter of Royal Arch Masons is empowered to give the preparatory Degrees of Mark, Past, and Most Excellent Master ; although, of course, the Chapter, when meeting in any one of the' Degrees, is called a Lodge.

In some Chapters the Degrees of Royal and Select Master have also been given as preparatory Degrees ; but in most of the States, the control of these is conferred upon separate bodies, called Councils af Royal and Select Masters.

The presiding officers of a Chapter are the High Priest, King, and Scribe, who are, respectively, representatives of Joshua, Zerubbabel, Haggai, and son of Josedech. In the English Chapters, these officers are generally styled either by the founders' names, as above, or as First, Second, and Third Principals. In the Chapters of Ireland the order of the officers is King, High Priest, and Chief Scribe. Chapters of Royal Arch Masons in America are primarily under the jurisdiction of State Grand Chapters, as Lodges are under Grand Lodges ; and secondly, under the General Grand Chapter of the United States, whose meetings are held triennially, and which exercisers a general supervisor over this branch of the Order throughout the Union (see Royal Arch Degree).

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CHAPTERS, IRISH

See Irish Chapters

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CHARACTERISTIC NAME

See Ordoe Name

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CHARACTERISTICS

The prefix to signatures of Brethren of the Ancient and Accepted Scottish Rite is as follows: To that of the Sovereign Grand Commander, the triple cross crosslet, as in the illustration and Figure 1 in red ink. To that of an Inspector General other than a Commander, Figure 2, in red ink. To that of a Brother of the Royal Secret, Thirty-second Degree, Figure 3, in red ink. In the Northern Masonic Jurisdiction of the United States, a Ros Croix Knight will suffix a triangle surmounted by a cross in red ink, as in Figure 4. In all eases it is usual to place the Degree rank in a triangle after the name (see Abbreviations).

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CHARCOAL

See Chalk, Charcoal, and Clay

*

CHARGE

So called from the Old Charges, because, like them, it contains an epitome of duty. It is the admonition which is given by the presiding officer, at the close of the ceremony of initiation, to the candidate, and which the latter receives standing, as a token of respect. There is a Charge for each Degree, which is to be found in all the monitors and manuals from Preston onward.

*

CHARITY, COMMITTEE ON

See Committee of Charity

*

CHARITY FUND

Many Lodges and Grand Lodges have a fund especially appropriated to charitable purposes, which is not used for the disbursement of the current expenses, but which is appropriated to the relief of indigent brethren, their widows, and orphans.

*

CHARLATAN

A charlatan is a babbling mountebank, who imposes on the populace by large pretensions and high-sounding words. A charlatan in Freemasonry is one who seeks by a display of pompous ceremonial, and often by claims to supernatural powers, to pervert the Institution of Freemasonry to the acquisition of mere gain, or the gratification of a paltry ambition. Every man, says a distinguished writer, is a charlatan who extorts money by charging for sixpenny trash the amount that should only be paid for works of science, and that, too, under the plea of conveying knowledge that cannot otherwise be obtained (Freemasons Magazine, London, 1844, page 505). The eighteenth century presented many examples of the Masonic charlatans, of whom Brother Mackey deemed the one by far the greatest was Cagliostro; nor has the nineteenth century been entirely without them.

*

CHARLEMAGNE

The great Charles, King of France, who ascended the throne in the year 768, is claimed by some Masonic writers as a patron of Freemasonry. This is perhaps because architecture flourished in France during his reign, and because he encouraged the arts by inviting the architects and traveling Freemasons, who were then principally confined to Italy, to visit France and engage in the construction of important edifices. The claim has been made that at his castle at Aix-la-Chapelle he set apart a room or rooms in which the seven liberal arts and sciences were taught. This comprised a liberal education for that period.

*

CHARLES MARTEL

He was the founder of the Carlovingian dynasty, and governed France with , supreme power from 720 to 741, under the title of Duke of the Franks, the nominal kings being only his puppets. He is claimed by the authors of the Old Records as one of the patrons of Freemasonry. Thus, the Manuscript (Grand Lodge, No. l, Volume iv, Quatuor Coronati Lodge reprints) tells us: "There was one of the Royal Line of France called Charles Marhsall, and he was a man that loved well the said Craft and took upon him the Rules and Manners, and after that BY THE GRACE OF GOD he was elect to be the King of France, and when he was in his Estate he helped to make those Masons that were now, and sett them on Work and gave them Charges and Manners and good pay as he had learned of other Mascns, and confirmed them a Charter from year to year to hold their Assembly when they would, and cherished them right well, and thus came this Noble Craft into France and England."

Rebold, in his History, has accepted this legend as authentic, and says: "In 740, Charles Martel, who reigned in France under the title of Mayor of the Palace at the request of the Anglo-Saxon kings, sent many workmen and Masters into England."

*

CHARLES I AND II

For their supposed connection with the origin of Freemasonry, see Stuart Freemasonry.

*

CHARLES XIII

The Duke of Sudermanland was distinguished for his attachment to Freemasonry. In 1809 he ascended the throne of Sweden under the title of Charles XIII, Having established the Masonic Order of Knighthood of that name, he abdicated in favor of Charles John Bernadotte, but always remained an active and zealous member of the Order. There is no king on record

so distinguished for his attachment to Freemasonry as Charles XIII, of Sweden, and to him the Swedish Freemasons are in a great measure indebted for the high position that the Order has maintained in that country.

*

CHARLES XIII, ORDER OF

An Order of knighthood instituted in 1811 by Charles XIII, King of Sweden, which was to be conferred only on the principal dignitaries of the Masonic Institution in his dominions. In the manifesto establishing the Order, the king says: "To give to this Society (the Masonic) a proof of our gracious sentiments towards it, we will and ordain that its first dignitaries to the number which we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity." The number of Knights are twenty-seven, all Freemasons, and the King of Sweden is the perpetual Grand Master. The ribbon is red, and the jewel a maltese cross pendant from an imperial crown.

*

CHARLESTON

A city in the United States of America, and the metropolis of the State of South Carolina. It was there that the first Supreme Council of the Ancient and Accepted Scottish Rite was established in 1801, whence all other Supreme Councils have emanated, directly or indirectly. Hence, it has assumed the title of Mother Council of the World. The headquarters of the Southern Supreme Council were removed in 1870 to the city of Washington (see Scottish Rite).

*

CHARMS, MAGICAL

See Talisman

*

CHART I

A map on which is delineated the emblems of a degree, to be used for the instruction of candidates, formerly called a carpet, which see. 2. The title given by Jeremy L. Cross to his Hieroglyphic Monitor, which acquired on its first appearance in the Lodges of America a popularity that it has not yet entirely lost. Hence the word chart is still sometimes used colloquially and improperly to designate any other Masonic manual of monitorial instruction.

*

CHARTER

Often used for Warrant of Constitution, which see.

*

CHARTERED LODGE

A Lodge working under the authority of a Charter or Warrant of Constitution issued by a Grand Lodge as distinguished from a Lodge working under a Dispensation issued by a Grand

Master. Chartered Lodges only are entitled to representation in the Grand Lodge. They alone can make by-laws, elect members or have their officers installed- They are the constituent Bodies of a Jurisdiction, and by their representatives compose the Grand Lodge.

*

CHARTER IS, FRANCIS

Sixth Earl of Wemyss Grand Master of Scotland, 1747. Another Francis Charteris, afterwards Lord Elcho, was Deputy Grand Master of Scotland 1786-7.

*

CHARTER MEMBER

A Freemason whose name is attached to the petition upon which a Charter or Warrant of Constitution has been granted to a Lodge, Chapter, or other subordinate body.

*

CHARTER OF COLOGNE

See Cologne, Charter of

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CHARTER OF EDWIN

See Edwin Charges and Edwin

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CHARTER OF TRANSMISSION

See Transmission, Charter of

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CHARTRES, LOUIS PHILIPPE JOSEPH, DUKE OF

Afterwards Duke of Orleans, known as Egalité or Equality. Succeeded Comte de Clermont as Grand Master of France in 1771. In 1793, January 5, a letter in the Journal de Paris, signed Egalité, repudiated the Grand Orient of France and Freemasonry, to which the Grand Orient replied by declaring the Grand Mastership vacant (see Histoire de la Franc-Maçonnerie, Albert Lantoine, 1925, Paris, page 74). Died by the guillotine November 6, 1793. Besuchet says that the Duke de Chartres was not the head of the entire Masonic Order as there was also in existence the Grand Lodge of France and the Grande Loge Nationale, or the Grand Orient de France.

*

CHASIDIM

In Hebrew, pronounced Khaw-seed-eem, meaning saints. The name of a seet which existed in the time of the Maccabees, and which was organized for the purpose of opposing innovations upon the Jewish faith. Their essential principles were to observe all the ritual laws

of purification, to meet frequently for devotion, to submit to acts of self-denial and mortification, to have all things in common, and sometimes to withdraw from society and to devote themselves to contemplation. Lawrie, History of Freemasonry (page 38), who seeks to connect them with the Masonic Institution as a continuation of the Freemasons of the Solomonic era, describes them under the name of Kasideans as "a religious Fraternity, or an Order of the Knights of the Temple of Jerusalem, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay. This association was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions, and always signalized themselves by their ardent zeal for the purity and preservation of the Temple."

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CHASTANIER, BENEDICT

A French surgeon, who in the year 1767 introduced into England a modification of the Rite of Pernetty, in nine degrees, and established a Lodge in London under the name of the Illuminated Theosophists ; which, however, according to Lenning, soon abandoned the Masonic forms, and was converted into a mere theosophic sect, intended to propagate the religious system of Swedenborg. White, in his Life of Emanuel Swedenborg, published at London in 1868 (page 683), gives an account of "The Theosophical Society', instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem by translating, printing, and publishing the theological writings of Emanuel Swedenborg." This society was formed in 1784, and met on Sundays and Thursdays at Chambers in New Court, Middle Temple, for the discussion of Swedenborg's writings. Among the twenty-five persons mentioned by White as having either joined the society or sympathized with its object, we find the name of "Benedict Chastanier, Freach Surgeon, 62 Tottenham Court." The nine degrees of Chastanier's Rite of Illuminated Theosophists are as follows: 1, 2, and 3, Symbolic degrees; 4, 5, 6, Theosophic Apprentice, Fellow Craft, and Master; 7, Sublime Scottish Mason, or Celestial Jerusalem; 8, Blue Brother; and 9, Red Brother.

*

CHASTITY

In the Regius or Halliwell Manuseript of the Constitutions of Freemasonry, written not later than the latter part of the fourteenth century, the seventh point is in these words: Thou schal not by thy maystres Wyf ly, Ny by thy felows yn no manner wyse, Lest the Craft wold the despyse; Ny by thy felows concubyne, No more thou woldest he dede by thyne. Again, in the Constitutions known as the Matthew Cooke Manuscript, the date of which is about the latter part of the fifteenth century, the same regulation is enforced in these words : "The 7th Point. That he covet not the wyfe ne the daughter of his masters, another of his fellows but if (unless) hit be in maryage." So all through the Old Constitutions and Charges we find this admonition to respect the chastity of our Brethren's wives and daughters ; an admonition which, it is scarcely necessary to say, is continued to this day.

*

CHASUBLE

The outer dress which is worn by the priest at the altar service, and is an imitation of the old Roman toga. It is a circular cloth, which falls down over the body so as completely to cover it, with an aperture in the center for the head to pass through. It is used in the ceremonies of the Rose Croix Degree.

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CHECKERED FLOOR

See Mosaic Pavement

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CHEF-D'OEUVRE

French, meaning superior production. It was a custom among many of the gilds, and especially among the Compagnans du Devoir, who sprang up in the sixteenth century in France, on the decay of Freemasonry in that kingdom, and as one of its results, to require every Apprentice, before he could be admitted to the freedom of the gild, to present a piece of finished work as a proof of his skill in the art in which he had been instructed. The piece of work was called his chef-d'oeuvre, or masterpiece.

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CHEQUERED FLOOR

See Mosaic Pavement

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CHEREAU, ANTOINE GUILLAUME

He was a painter in Paris, who published, in 1806, two hermetico-philosophical works entitled Explication de la Pierre Cubique, and Explication de la Croix Philosophique; or Explanations of the Cubical Stone and of the Philosophical Cross. These works are brief, but give much interesting information on the ritualism and symbolism of the advanced degrees. They have been republished by Tessier in his Manuel General, without, however, any acknowledgment to the original author.

*

CHERUBIM

The second order of the angelic hierarchy, the first being the seraphim. The two cherubim that overtopped the merey-seat or covering of the ark, in the holy of holies, were placed there by Moses, in obedience to the orders of God : " And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercyseat. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; towards the mercy-seat shall the faces of the cherubims be" (see Exodus xxv, 18, 20). It was between these cherubim that the Shekinah or Divine Presence rested, and from which issued the Bathkol or Voice of God. Of the form of these cherubim we are ignorant. Josephus says that they resembled no known creature, but that Moses made them in the form in which he saw them about the throne of God; others, deriving their ideas from what is said of them by Ezekiel, Isaiah, and Saint John, describe them as having the face and breast of a man, the wings of an eagle, the belly of a lion, and the legs and feet of an ox, which three animals, with man, are the symbols of strength and wisdom. But all agree in this, that they had wings, and that these wings were extended. The cherubim were purely symbolic. But although there is great diversity of opinion as to their exact signification, yet there is a very general agreement that they allude to and symbolize the protecting and overshadowing power of the Deity. Reference is made to the extended wings of the cherubim in the Degree of Royal Master. Much light has been thrown upon the plastic form of these symbols, says Brother C. T. MeClenachan, not only as to the Cherubim of the Ark of the Covenant spoken of in Exodus, Samuel, Kings, and Chronicles, but those of Chaldeo-Assyrian art which beautified the gates of the palace of Sennacherib at Nineveh, and other structures. Brother McClenachan adds the following comments : The Kirubi of the Assyrian type, in the shape of bulls with extended wings, in nowise meet the description given above. The figures which can be found in various places upon Egyptian monuments, placed face to

face on either side of the Naos of the gods, and stretching out their arms, furnished with great wings, as though to envelop them (see Wilkinson, Manners and Custom of Ancient Egyptians, 1878, volume iii), more fully meet the idea-in fact, it is convincing, when we remember the period, and note that all else about the sacred furnishings of the Tabernacle, or Ohel-mo'ed, are exclusively Egyptian in form, as well as the sacerdotal costumes (see L'Egypte et Moïse, by Abbé Ancessi, Paris, 1875). Furthermore, this was most natural, since the period was immediately after the exodus. The Cherubim of the Ark were remodeled by Solomon after designs by his father, David (First Chronicles xxviii, 18). At this epoch, says François Lenormant, Professor of Archeology at the National Library of France, in his Beginnings of History, 1882, the Egyptian influence was no longer supreme in its sway over the Hebrews; that the Assyro-Babylonian influence balanced it; that the new Cherubim, then executed, may have been different from the ancient ones as described in Exodus; in fact, Kirubi after the Assyrian type, which formed a Merkabah, meaning a chariot (First Chronicles xxviii, 18), upon which Yahveh was seated. In the Egyptian monuments the gods are often represented between the forward-stretching wings of sparrow-hawks or vultures. placed face to face, and birds of this kind often enfold with their wings the divine Naos. The adornment of the Tabernacle, as mentioned in Exodus, excluded every figure susceptible of an idolatrous character, which is far from being the case in what we know of the Temple of Solomon. In the matter of plastic images, none was admitted save only the Cherubim, which were not only placed upon the Ark, but whose representations are woven into the hangings of the Mishkan and the veil which separates the Holy Place from the Holy of Holies. It is therefore most probable that the Cherubim of Exodus were great eagles or birds-Kurubi-while under the remodeling by Solomon these were changed to Kirubi with human faces. The prophet Ezekiel describers four hay-yoth or Cherubim, two and two, back to back, and going "each one straight forward" toward the four quarters. The Cherubim of the Merkabah of Ezekiel have four wings-two lifted up and two covering their back and four human faces set in pairs, to the right and to the left, one of a man, one of a bull, one of a lion, and one of an eagle-the faces of creatures which combine all the emblems of strength depicted by the Chaldeo-Assyrian bull. Ezekiel thus describes the Cherubim with several faces which, alternately with the palm-trees, decorated the frieze around the interior of the temple at Jerusalem: "Each Kerub had two faces, a man's face turned one way toward the palm-tree, and a lion's face turned the other way toward the other palm-tree; and it was in this wise all around the house." The following information, furnished by Professor Lenormant, on the subject of Cherubim, is important: "Deductions were formerly made from the Aryan theory to support primitive tradition as to origin and form, but these have been overthrown, and the Semitic interpretation made manifest through finding the name of the Cherubim in the cuneiform inscriptions; that in place of referring the Hebrew word kerub to the Aryan root grabh, meaning to seize, the word is more properly of Semitic origin, from the root karab, signifying bull, or a creature strong and powerful. Referring to the prophet Ezekiel (i, 10, and x, 14), the two parallel passages use the word kerub interchangeably with shore, bull, the face of a bull and face of a cherub, which are synonymous expressions. Since we have come to know those colossal images of winged bulls with human faces, crowned with the lofty cidaris, decorated with several pairs of horns, which flanked the gateways of the Assyrian palaces, a number of scholars, intimately acquainted with antique sculpture, have been zealous in associating them with the Cherubim of the Bible. The winged bull with a human head figures in a bas-relief in the palace of Khorsabad as a favoring and protecting genius, which watches over the safe navigation of the transports that carry the wood of Lebanon by sea. The bulls whose images are placed at the gateways of the palaces and temples, as described in the above ideographic group, are the guardian genii, who are looked upon as living beings. As the result of a veritable magical operation, the supernatural creature is supposed to reside within these bodies of stone." In a bilingual document, Akkadian with an Assyrian version, we read invocations to the two bulls who flanked the gate of the infernal abode, which were no longer simulacra of stone, but living beings, like the bulls at the gates of the celestial palaces of the gods. The following is one of the unique expressions made in the ear of the bull which stands to the right of the bronze enclosure: "Great Bull, most great Bull, stamping before the holy gates, he opens the interior; director of Abundance, who supports the god Nirba, he who gives their glory to the cultivated fields, my pure hands sacrifice toward thee. " Similar expressions were then made on the other side. These genii, in the form of winged bulls with human countenances, were stationed as guardians at the portals of the edifices of Babylonia and Assyria, and were given the name of Kirubi ; thus, Kirubu damqu lippaqid, meaning May the propitious Kirub guard. Numerous

authorities may be given to show that the Chaldeo-Assyrians' Kirub, from the tenth to the fifth century before our era, whose name is identical with the Hebrew Kerub, was the winged bull with a human head. The Israelites, during the times of the Kings and the Prophets, pictured to themselves the Cherubim under this form. The figures of the Cherubim are said to have defeated Dante's power of constructive imagination.

*

CHESED

A word which is generally corrupted into Hesed. It is the Hebrew pronounced chesed, and signifies mercy. Hence it very appropriately refers to that act of kindness and compassion which is commemorated in the degree of Select Master of the American system. It is the fourth of the Cabalistic Sephiroth, and is combined in a triad with Beauty and Justice.

*

CHEVALIER

Employed by the French Freemasons as the equivalent of Knight in the name of any degree in which the latter word is used by English Freemasons as Chevalier du Soleil for Knight of the Sun, or Chevalier de l'Orient for Knight of the East. The German word is Ritter.

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CHIBBELUM

A significant word used in the rituals of the eighteenth century, which define it to mean a worthy Freemason. It is a corruption of Giblim.

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CHROMATIC CALENDAR. THE FIVE POINTS
COLORS, ELEMENTS, AND POINTS, OF THE FIVE RULERS
BLACK, RED, GREEN, WHITE, YELLOW

In the great Temple, usually known as the Ocean Banner Monastery, at Honam, a suburb of Canton, China, we find four colossal idols occupying a large porch, each image being painted a different color. Ch'i-kwoh, who rules the north and grants propitious winds, is dark ; Kwang-muh is red, and to him it is given to rule the south and control the fire, air, and water; To-man' rules the west, and grants or withholds rain, his color being white; while Chang-tsang, whose color is green, rules the winds and keeps them within their proper bounds, his supreme control being exercised over the east. The old custom of associating colors with the four quarters of the globe has probably led to the habit of describing the winds from these respective points as possessed of the same Colors. The fifth, the earth, the central remaining point, still is conjectural. Thus, we also find in China a set of deities known as the five rulers; their colors, elements, and points may be thus represented as in the table.

Black ..... Water ..... North .... Back
Red ..... Fire ..... South .... Breast
Green ..... Wood .... East ..... Mouth
White ..... Metal .... West ..... Knee
Yellow .... Earth .... Middle ... Foot

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COLORS, ELEMENTS, AND POINTS, OF THE FIVE RULERS

These again are in turn associated with the planets, and the study of Chinese and Babylonian planet colors is full of curious points of similarity.

BLACK, typifying the north, has two direct opponents in symbolic colors, and these are red and white. The first as implying ignorance arising from evil passions, the second indicating ignorance of mind.

Red-black is called in Hebrew Heum, from which comes Heume, an enclosing wall. Black from white, in Hebrew, is Seh-her, signifying the dawn of light to the mind of the Masonic profane, the hand to back, as the words of wisdom are about to be spoken.

In the Egyptian, the black Osiris appears at the commencement of the Funereal Ritual, representing the state of the soul which passes into the world of light.

Anubis, one of the sons of Osiris, who weighs the soul in the seales of Amenti, and is the god of the dead, is black. The Conductor, or Master of Ceremonies, Thoth Psychopompe, has the head of the black Ibis (see Truth).

RED
In Hebrew, the fire of love, which burns in the south, is are, to bum, On Egyptian monuments, and in their temples, the flesh of men is painted red, and that of women, yellow. The same difference exists between the gods and goddess, except where speciality otherwise defined. Mill's name in Hebrew signifies red, and as the image of fire is love, it is the universal tie of beings from breast to breast.

GREEN
pronounced yeh'-rek, meaning green thing, verdure. pronounced rake-eh-ah meaning vault of heaven, the firmament, also the winds. Green designates the beginning, the creation, the birth, as the world was called into being in the wisdom of God by his word of mouth, and Light was to appear in the East.

Phtha was the Egyptian Creator of the world; he was at times represented with his flesh painted green, and holding a scepter of four colors, red, blue, green, and yellow: fire, air, water, and earth. The god Lunus, the Moon, in Hebrew pronounced yeh-rak, is formed of one of the roots of green, signifying to found or set in order. Green is the symbol of Victory as well as Hope, in the symbolic colors (see Green).

WHITE
He-ur, to be white; Heurim, meaning to be noble and pure. The Egyptian spirits of the dead were clothed in white, like the priests. Phtha, the creator and generator, was frequently robed in a white vestment, symbol of the egg from which he was born, enveloped in the white or albumen. The head of Osiris was draped in a white tunic. While the Chinese metaphorically represented Metal by this color, the Egyptians and Hebrews made it the symbol of Earth.

Its reference to the West would imply the first point whereat the profane bent the knee in supplication to the Deity.

YELLOW
pronounced tsaw-hab, gold color, designates a radiation of light, signifying to shine, to be resplendent. Man, or the male principle, symbolized by ardent fire, was represented by red, and the female principle, identified with the idea of light or flame, represented by yellow or light-colored earth, over which the swift-footed messenger bears the tidings of a Freemason's distress and the return of obligatory succor. This light of the fire, the female of Divine beauty, the Egyptian Venus, was called Athor, signifying dwelling of Horus, and was as represented in the engraving.

*

CHURCH, FREEMASONS OF THE

An Architectural College was organized in London, in the year 1842, under the name of Freemasons of the Church for the Recovery, Maintenance, and Furtherance of the True Principles and Practice of Architecture. The founders announced their objects to be "the rediscovery of the ancient principles of architecture; the sanction of good principles of building, and the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the most proper materials ; the infusion, maintenance, and advancement of science throughout architecture ; and eventuality, by developing the powers of the College upon a just and beneficial footing, to reform the whole practice of architecture, to raise it from its present vituperated condition, and to bring around it the same unquestioned honor which is at present enjoyed by almost every other profession" (Builder, volume 1, page 23).

One of their own members has said that "the title was not intended to express any conformity, with the general body of Freemasons, but rather as indicative of the professed views of the College, namely, recovery, maintenance, and furtherance of the free principles and practice of architecture." And that, in addition, they made it an object of their exertions to preserve or effect the restoration of architectural remains of antiquity threatened unnecessarily with demolition or endangered by decay. But it is evident, from the close connection of modern Freemasonry with the building gilds of the Middle Ages, that any investigations into the condition of medieval architecture must throw light on Masonic history.

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CIPRIANI, JEAN BAPTISTE

Born in 1727, died in 1785. A famous Florentine artist, who came to England in 1755, and co-operated with Bartolozzi in the production of the frontispiece of the 1784 edition of the Book of Constitutions.

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CIRCLE

The circle being a figure which returns into itself, and having therefore neither beginning nor end, has been adopted in the symbology of all countries and times as a symbol sometimes of the universe and sometimes of eternity. With this idea in the Zoroastrian mysteries of Persia, and frequently in the Celtic mysteries of Druidism, the temple of initiation was circular. In the obsolete lectures of the old English system, it was said that "the circle has ever been considered symbolical of the Deity; for as a circle appears to have neither beginning nor end, it may be justly considered a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness and joy." But whatever refers especially to the Masonic symbolism of the circle ,will be more appropriately contained in the article on the Point within a Circle.

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CIRCLES

The name in German is Kränzchen
There are in Germany many small Masonic clubs, or Circles, which are formed in subordination to some Lodge which exercises a supervision over them and is responsible for their good behavior to the Grand Lodge, by whose permission they have been established. The members devote themselves to Masonic work, organize lectures, ete., and acquire a Masonic library (see Ars Quatuor Coronatorum, ix, 66).

*

CIRCUIT

Fort, in his Early History and Antiquities of Freemasonry, says: "Northern kings, immediately upon acceding to the throne, made a 'gait' or procession about their realms. According to the Scandinavian laws, when real property was sold, granted, or conveyed, the transfer of possession was incomplete until a circuit was made around the estate by the buyer and vendor, in which tour all the inhabitants of the nearest hamlet united.

"During the installation ceremonies of the Master of a Masonic Lodge, a procession of all the Craftsmen march around the room before the Master, to whom an appropriate salute is tendered. This Circuit is designed to signify that the new incumbent reduces the Lodge to his possession in this symbolic manner" (Fort's Early History, page 320; see also Circumambulation).

*

CIRCULAR TEMPLES

These were used in the initiations of the religion or Zoroaster. Like the square temples of Freemasonry, and the other mysteries, they were symbolic of the world; and the symbol was completed by making the circumference of the circle a representation of the zodiac. In the mysteries of Druidism also, the temples were sometimes circular.

*

CIRCUMAMBULATION, RITE OF

Circumambulation is the name given by sacred archeologists to that religious rite in the ancient initiations which consisted in a formal procession around the altar, or other holy and consecrated object. The same Rite exists in Freemasonry.

In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked three times round the altar while singing a sacred hymn. In making this procession, great care was taken to move in imitation of the course of the sun. For this purpose; they commenced at the east, and passing on by the way of the south to the west and thence by the north, they arrived at the east again. The strophe of the ancient hymn was sung in going from the east to the West : the antistrophe in returning to the east, and the epode while standing still. The strophe in Greek choral poetry was the first in a pair of two corresponding stanzas, or rhymed lines ; the second being called the antistrophe. The epode was the name for the last part of an ancient ode or poem. In this procession, as it will be observed, the right hand was always placed to the altar. "After this," says Potter, "they stood about the altar, and the priest, turning towards the right hand, went round it and sprinkled it with meal and holy water", (Antiquities of Greece, Book II, chapter iv, page 206). This ceremony the Greeks called moving, from the right to the right, which was the direction of the motion, and the Romans applied to it the term dextrovorsum, or dextrorsum, which signifies the same thing. Thus, Plautus (Curculis, 1,1, 70), makes Palinurus, a character in his comedy of Curculio, say: "If you would do reverence to the gods, you must turn to the right hand," Si deos salutas dextroversum censeo. Gronovius, in commenting on this passage of Plautus, says : "In worshiping and praying to the gods, they were accustomed to turn to the right hand." A hymn of Callimachus has been preserved, which is said to have been chanted by the priests of Apolio at Delos, while performing this ceremony of circumambulation, the substance of which is "we imitate the example of the sun, and follow his benevolent course. "

Among the Romans, the ceremony of circumambulation was always used in the rites of sacrifice, of expiation or purification. Thus, Vergil (Aeneid, vi, 229), describes Corynacus as purifying his companions at the funeral of Misenus, by passing three times around them while

aspersing them with the lustral waters; and to do so conveniently, it was necessary that he should have moved with his right hand toward them.

Idem ter socios pura circumtulit unda,
Spargens rore levi et ramo felicis olivae.
That is:
Thrice with pure water compass'd he the crew,
Sprinkling, with olive branch, the gentle dew.

In fact, so common was it to unite the ceremony of circumambulation with that of expiation or purification, or, in other words, to make a circuitous procession in performing the latter rite, that the term lustrate, whose primitive meaning is to purify, came at last to be synonymous with circumire, to walk round anything, and hence a purification and a circumambulation were often expressed by the same word.

The circuit of sacred places as a significant religious rite has many recorded examples. William Simpson (The Jonah Legend, page 18), says: "With the Semites there is one example which appears to be a good illustration of the principle. The pilgrims of Mecca perform what is considered to be a very sacred part of the ceremonies ; that is, the tawuf. or circumambulation of the Kaabah. The reason given for this is that the first Kaabah was an imitation of the celestial throne which is constantly being circumambulated by the angels. Going round sacred places and things is not peculiar to the Semites; it is a ritualistic custom that can be traced through most parts of the ancient world, and in many cases it is continued down to our own times. Being part of the ritual at the Kaabah, it is not difficult to understand how it gave birth to the mythos of the angels and the throne."

Among the Hindus, the same Rite of Circumambulation has always been practiced. As an instance, we may cite the ceremonies which are to be performed by a Brahman, upon first rising from bed in the morning, an accurate account of which has been given by Colebrooke in the sixth volume of the Asiatic Researches.

The priest having first adored the sun, while directing his face to the east, then walks toward the west by the way of the south, saying, at the same time, "I follow the course of the sun," which he thus explains: "As the sun in his course moves round the world by way of the south, so do I follow that luminary, to obtain the benefit arising from a journey round the earth by the way of the south." Lastly, we may refer to the preservation of this Rite among the Druids, whose "mystical dance" around the caim, or heap of sacred stones, was in the opinion of Brother Mackey nothing more nor less than the Rite of Circumambulation.

On these occasions, the priest always made three circuits from east to west, by the right hand, around the altar or cairn, accompanied by all the worshipers. And so sacred was the rite once considered, that we learn from Toland (Celtic Religion and Learning, II, xvii), that in the Scottish Isles, once a principal seat of the Druidical religion, the people "never come to the ancient sacrificing and fire-hallowing cairns, but they walk three times around them, from east to west, according to the course of the sun." This sanctified tour, or round by the south, he observes, is called Deaseal, as the contrary, or unhallowed one by the north, is called Tuapholl. And, he further remarks, that this word Deaseal was derived "from Deas, the right (understanding in this case the hand) and soil, one of the ancient names of the sun ; the right hand in this round being ever next the heap."

This Rite of Circumambulation undoubtedly refers to the doctrine of sun-worship, because the circumambulation was always made around the sacred place, just as the sun was supposed to move around the earth; and although the dogma of sun-worship does not of course exist in Freemasonry, we find an allusion to it in the Rite of Circumambulation, which it preserves, as well as in the position of the officers of a Lodge and in the symbol of a point within a circle. The Rite of Circumambulation may not be without some suggestion of the old ceremony of beating the bounds or, as it is called in Scotland, riding the marches, a custom still observed in some cities. The procession usually started and ended at the town cross if there should be

one. So much we are told on page 16 of By-Gone Church Life in Scotland in an essay by Reverend George S. Tyack.

A more elaborate discussion of the old ceremony of beating the bounds is given by John T. Page in the collection of essays contained in Curious Church Customs edited by William Andrews. From this we learn that in the early days when deities were called into existence at the will of any human power we may note the fact that somewhere between the years 715 and 672 B.C. Numa Pompilius introduced to the Roman cities the worship of the god, Terminus. The king originated a plan by which the fields of the cities were separated from each other by means of boundary stones. These were dedicated and made sacred to a god Terminus. Terminalia, as the Feast of Terminus was called, was celebrated annually on the 23rd of February. On this day the people turned out in force and visiting the several boundary stones, bedecked them out with flowers and performed various sacrificial rites with great rejoicing.

From the seventh century before Christ to the present time is a long step, but it is generally admitted that in this yearly Terminalia of the ancient Romans we have the germ of the custom known as beating the bounds ,which in many parishes throughout England is still carried out either annually or every third or seventh year as the case may be.

The early Christians readily adopted some of the heathen customs to their own requirements. Thus we soon find them making a perambulation around their fields accompanied by their bishops and clergy. They repeated litanies and implored God to avert plague and pestilence and to enable them in due season to reap the fruits of the earth. We find these processions recorded as early as the 550th year of the Christian era.

The curious custom of whipping during these processions around the bounds of any particular locality came to form a part of the ceremony. In order that the boundaries of the parish might be deeply impressed on the younger portion of the community, it became common to publicly whip a boy while he was near one of these landmarks in the course of the procession. In order to encourage the youngsters to undergo this treatment, we find that a present was usually given to them at the close of the proceedings.

Something of the same sort has been preserved in certain religious observances whenever a piece of property has been dedicated for sacred use. Then the procession marches around the various boundary marks and dedicates them solemnly.

In all this there is a kinship showing the ancient source of the Rite of Circumambulation.

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CLANDESTINE

The ordinary meaning of this word is secret, hidden. The French word clandestin, from which it is derived, is defined by Boiste to be something fait en cachette et contre les lois, a phrase meaning in the French language Done in a hiding place and against the laws, which better suits the Masonic signification, which refers to what is illegal, or not authorized. Irregular is the word which is often used for small departures from custom.

Brothers Newton R. Parvin, former Grand Secretary of Iowa, and C. C. Hunt, who succeeded him in office, have sent us an account of the American Masonic Federation.

A book, the Thomson Masonic Fraud, a Study in Clandestine Masonry, has also been written by Brother Isaac Blair Evans, United States Attorney for Utah in 1921, who not only prepared the case, with the assistance of Brother M. G. Price, for presentation to the Grand Jury but also drew the indictment upon which Messrs. Thomson, Perrot, and Bergera were Convected.

The principal reason for the financial success of the American Masonic Federation was, as Brothers Parvin, Hunt and Blair point out, due to the general ignorance of the Craft on the subject of Masonic history and Law. By setting forth claims on this subject, which very few Freemasons because of lack of knowledge were able to disprove, the convicted persons were able to impose upon the public. We may here point out that neither the Judge nor any member of the jury were Freemasons. From these two sources of first hand information the following particulars are obtained. Brother Evans says in the introduction to his book, page 1.

The conviction in the Federal Court at Salt Lake City, Utah, on May 15, 1922, of Matthew A.McBlain Thomson, Thomas Perrot and Dominic Bergera, of using the mails to defraud, was the culmination of efforts of the United States Government, begun in 1915, to have a reckoning with the perpetrators of one of the most ingenious mail frauds, and the most daring and spectacular Masonic imposture in American history. No one can study the facts in the case without sensing keenly the great importance of this trial, both in the history of crimes and the history of Masonry. Future accounts of celebrated American mail frauds will surely be incomplete without some mention of this bold swindle which had gone its way without molestation for more than a decade.

For about fifteen years there had been an organization at work in the United States headed by one Matthew McBlain Thomson, formerly a member of two Lodges in Scotland and a Past Master of one of them. He came to America and affiliated with King Solomon Lodge No. 27 of Montpelier, Idaho. Later on he took a dimit from this Lodge and then formed an organization, which became the American Masonic Federation. Thomson claimed to have 10,000 members, and that his organization had been recognized in practically every country in the world. He put forth plausible arguments to convince people that he had authority to form his organization and confer Masonic degrees.

This he was able to do by making statements which only those who were posted in Masonic history and jurisprudence could refute. He claimed that with the exception of Louisiana, the United States was unoccupied territory Masonically, and that not one of the Grand Lodges in the United States had a Charter authorizing it to work; that each of the thirteen Colonies organized a Grand Lodge of its own, without obtaining consent of the Grand Lodge from which their Charters had originally been issued; that the Lodges in the Colonies, by this breaking away from the home Grand Lodges of Great Britain without first obtaining consent, became irregular and clandestine organizations, and that, therefore, the field in the United States was open to any regular organization that chose to occupy it; that later recognition by the Grand Lodges of Great Britain did not make these self-formed Grand Lodges of the United States legitimate; that they are clandestine, also, because of the alleged fact that they are not universal and refuse to recognize Freemasons in other countries on account of religion, race, or some other assumed reason, contrary to the principles of universality.

As for himself, Thomson claimed descent through lawful Charters from Mother Kilwinning Lodge No. 0, of Scotland, to Saint Johns Mother Lodge at Marseilles, France, and that this latter body chartered Polar Star Lodge in New Orleans, Louisiana, in 1794; that Polar Star Lodge became a constituent part of the Supreme Council of Louisiana, and that this Supreme Council, on September 14, 1906, granted a Charter of authority to Matthew McBlain Thomson to form Craft or Symbolic Grand and Subordinate Lodges of Masons, and that by virtue of this Charter he, Thomson, granted a Charter to the Grand Lodge Inter-Montana.

Thus, he claimed that he alone had the true Scottish Rite Masonry since his came from Scotland, while the so-called Scottish Rite Masonry of the United States either originated in the United States or came from France, not Scotland.

For the Higher degrees of Masonry, as he called them, he claimed authority by virtue of a Charter from the Grand Council of Rites of Scotland, which he asserted to be "The oldest High degree Body in the world and all High Degree Diplomas came directly from the Grand Council in Scotland." He also claimed that the Grand Council of Rites derived from Mother Kilwinning Lodge. Such in brief is the "chain of title" claimed by Thomson. As a matter of fact

there is not a sound link in the entire chain, but only a student of Masonic history could disprove his claim, and from among his statements, pick the true from the false.

Thomson sent out paid organizers whose duty it was to organize Lodges and confer Masonic degrees. The charge for the Craft degrees ranged from 535 up to 550 or more, the usual charge being about 550.

For the Scottish Rite degrees from the Fourth to the Thirty-third the charge was from $135 to $200. Sometimes for this amount were added the Shrine and Templar degrees. Occasionally these organizers would be arrested by the police on the charge of obtaining money under false pretenses. Sometimes convictions were had, but usually these were hard to obtain, for the reason that it was difficult to disprove statements made by Thomson and his organizers. This difficulty existed because of lack of knowledge by Freemasons called to testify in such trials. In 1915 one of these organizers by the name of Ranson was arrested in Saint Louis. The Post Office Inspector in charge at Saint Louis concluded that the United States Government take up the charge of using the mails to defraud.

He assigned his inspector, M, G. Price, to investigate. Price was not able to enter actively upon this work until 1919. Since then and up to the date of the trial he spent practically his entire time making an investigation in the United States, Scotland and France. As a result an indictment was found against Matthew McBlain Thomson, Thomas Perrot, Dominic Bergera and Robert Jamieson, and the case came to trial in the United States District Court at Salt Lake City, Utah. As the regular judge in this district was a Freemason, Judge Wade of Iowa was assigned to try the case and he impressed all who attended the trial with his absolute fairness to both prosecution and defense. As witnesses for the Government there were summoned several ex-members of Thomson's organization, three officers of various Masonic Grand Bodies of Scotland, and several Brethren representing the regular Masonic organizations in the United States. The former members of Thomson's organization testified as to methods used and representations made in obtaining members.

The Scotch Brethren testified as to Masonic history and Law in Scotland. They also testified that Mother Kilwinning Lodge had a copy of every Charter issued by her and that she never chartered a Lodge in Marseilles, France; as for the Grand Council of Rites of Scotland, it was considered clandestine and that members of legitimate Lodges in Scotland were forbidden to be members of it or have anything to do with it Masonically.

Two officers of the Supreme Council of Louisiana testified that their Council never granted a Charter to Thomson to work Craft degrees. The Government also was able to show contradictory statements in Thomson's publications. The jury brought in a verdict of guilty, and the Judge sentenced each of the defendants to serve a term of two years in the penitentiary and pay a fine of $5,000.

Judge Wade, in passing sentence upon the defendants, said:
Nobody can hear this evidence in this case without being convinced, absolutely convinced, that this thing has been a fraudulent scheme from the beginning. I can see where an ignorant person might find some possible excuse for the methods employed in this case. For intelligent people and experienced people to try to convince the Court that this organization and this plan and this work that had been going on is on the square-it can't be done. Of course now we are living in a time when some of the brightest minds in the country are devoting themselves to securing money by short cuts, by taking advantage of the gullible for their enterprises.

In fact that is one of the dominant crimes of the present time. I know of one state in which in the last two years, within two, there has been sold over twenty-nine million dollars worth of stock in packing houses which never were built, and practically every dollar of the money lost, just by shrewd practice, by trying to get the other fellow's money in some way without working for it. Now, of course, after all that was stated in this case from the beginning and all through I confess that I was astounded when I heard Mr. Thomson testify that there was no pretense, that there was no record anywhere of a Charter to Marseilles Lodge, on the existence of

which lay the right and practically the foundation of all claims of legitimacy on that branch of the case and to have him admit that such a lodge existed only in tradition-I realize that some things can be proven by tradition, but tradition cannot exist with one man tradition must have-before it has any force as proof- such general recognition among men in that particular occupation or relation that it forces itself upon the mind as it truth the record of which has been lost-and it was conceded on the witness stand that so far as this particular thing was concerned there was no record anywhere and no one who was skilled in the history of Freemasonry had ever met any such a tradition so far as the record in this case is concerned, in any history or book or pamphlet or anything else outside of this organization. So was I surprised when I found that the Council of Rites of Scotland which had been one of the chief points urged by these gentlemen, had no record behind it but a few years and it was represented-entirely aside from the question of the origin and history of this organization and those that preceded it-it was represented time and time again without dispute to these poor devils that were led largely by their attraction to an ancient organization and to the rites and rituals of the organization, it was represented to them specifically and it has not been denied that by virtue of their association with this organization the doors of Freemasonry the world over were open to them outside of the United States, which is of course an absurd claim under the evidence in this case.

Then the trip that Bergera made to Europe on the investigation, in view of what transpired according to his own testimony, has all the appearance of being a plan or scheme th the might come back here and state to those whose membership was sought his capacity to enter the Lodges of Europe to support their claim, that the members immediately on getting across the water would have the doors wide open to them. And then after making a trip and going to one or two Lodges or three under peculiar circumstances, in fact never going to the Grand Lodge of Scotland, and that was included in the representation made, that is to say, all Europe was included, never going m the Grand Lodge of Scotland, the Grand Lodge of England and never going to the Grand Lodge of France, whatever it is called, and coming back here no doubt to back up the representation that membership in this organization was opening the doors of all Masonic Orders, all of the regular Masonic orders in Europe-it was a pretense, gentlemen, you can't come to any other conclusion. If Bergera went over there for the purpose of conferring what these organizers were representing and which is not denied here he certainly would have gone to the Grand Lodge of Scotland or England or France or Germany or somewhere to find out whether the doors would be open to these fellows that were joining their ranks.

But it is not necessary to recite the details. One cannot listen to this evidence without being forced to the conclusion that so far as the representation as to the standing and the brotherhood and the association of people with which they would become immediately affiliated was concerned, that aside entirely from the genealogy of the lodge, nobody can claim that there was any truth in what was said except insofar as they had access to certain Lodges with which Mr. Thomson through his relation had some affiliation. The spectacle of Mr. Thomson going to Switzerland to this great conference, and parading afterwards through the journal a conference where eight men from the entire world were present-that in itself is sufficient to condemn the whole thing and the manner in which this business had been done. is sufficient in itself.
No pretense here on the part of the defendants that this money was kept in any business-like way for the benefit of this organization.

What became of it I don't know but there was more than a million dollars taken in here, of that there can be no question in view of the prices charged for little printed sheets of paper in the form of diplomas and certificates and things of that kind, entirely, aside from the membership fee. What became of that money is not indicated here. The head of this organization testified before the Court that he didn't know and in fact had some difficulty in recalling whether there was ever an account of the organization in a bank anywhere in the world. As far as the Secretary is concerned, there is no suggestion of a report indicating that this business was conducted as an honest organization, not a word.

So that, gentlemen, there is only one thing for the Court to do. If it were not for the age of Mr. Thomson at this time there would be a long prison sentence because I think he is the chief actor. I think he is more responsible than anyone else. As far as Bergera is concerned, of course, I cannot understand at all how a man would presume to parade himself as the Treasurer General of the organization of ten thousand members which had received from them in the neighborhood of a million or more dollars and never handle a cent of the money.

I cannot understand it at all, that is all, that any honest man would allow his name to be used in that connection under such condition and the concealment of the methods of doing business and where this money went even up to the present time. I cannot comprehend the whole thing. There is only one thing that saves these men a long prison term. I don't feel justified in sending any of these men to prison any longer than I do Mr. Thomson. As I say, when it comes to this point, in a trial of the case the charity of the law asserts itself.

Old age and sickness, of course, has a strong appeal to the Court, when it comes to the question of a prison term and I think that the district Attorney has been very generous in his suggestion. This Court hasn't really any power to impose a penalty here which would be adequate punishment for this thing that has been going on when we step to think of the honest fellows who parted with their fifty or seventy-five or a hundred and fifty dollars for membership in this organization.

So far as the evidence in this case is concerned not one dollar of it was ever used for any, of the business of the society except to carry on this work of getting members.

Not a word of charity or charitable funds or anything of that kind before this Court. I am very much inclined to be lenient in all things. I am inclined to look in a charitable way upon the mistakes of men, but this thing has in it that deliberateness and continuous conduct which sort of overcomes my tendency.

Stand up, gentlemen. The judgment of this Court is that each one of you serve a period of two years in Fort Leavenworth Prison and each one of you pay a fine oi five thousand dollars and costs Brother Evans says in his work that although the public at large knows little of Freemasonry it expects much of Freemasons. In the eyes of those who are not Freemasons one Freemason would have the same standing as another. How could the public know a spurious from a genuine Freemason? No argument is needed to show that the misdeeds of one such spurious claimant can do more damage to the Fraternity than can be overcome by the good conduct of regular Freemasons. Thus, the Fraternity at large has to answer to the public for any bad conduct of both the genuine and the bogus who claim to be members of the Craft. This is indeed a truth which all Freemasons may well afford to take to heart.

Brother Evans says further, on page 7 of his book: Thomson also knew some other things about regular Masons. He knew that they read very little about their own institution, and that, therefore, they are generally ill-informed in matters of Masonic history and law.

Many times his degree peddlers were haled into petty criminal courts to answer to the charge of obtaining money under false pretenses. In as too many instances the prisoner was discharged because the prosecution could not show wherein the fraud lay. The prosecution was dependent, of course, for its proof of fraud upon the testimony of regular Masons. This testimony was often without value and all Masons will know why. Every little victory won by Thomson in the courts gave him just one more argument to make to his dupes.

Thomson also knew that regular Masons in general entertain acute indifference towards as things clandestine. The chances of his being caught up for his gross falsehoods were few, because, first, no one knew enough both about his institutions and regular Masonry to answer him, and, secondly, no one would take the pains to run his lies to earth. These things account, in part, for his enormous success for so many years.

This Thomson case is typical and because of its scope deserves liberal space. Other instances are numerous where the Masonic Institution has defended itself in the courts of law. Volumes two and three, History of Freemasonry in Ohio, 1914, contain many references to the seceders from the Grand Lodge and the lawsuits resulting from "Cerneauism" in that State. On the latter subject see Mackey's revised History of Freemasonry (volume vi) ; General Albert Pike's Cerneauism, 1885, his report on Joseph Cerneau, 1886, and other works; A History of Spurious Supreme Councils in the Northern Jurisdiction, William Gardiner, Past Grand Master, Massachusetts, 1863-4, republished 1884; The History of the Peckham Supreme Council, E. T. Carson, 1884; The Ancient Acceptet Scottish Rite of Freemasonry, William Homan, 1905, this latter work containing valuable reports on proceedings against unauthorized conferring of Craft as well as other degrees.

Forrest Adair, 33 , a Brother memorable for his labors for crippled children, spent freely his time and money protecting Masonic interests, as in the rights of the Nobles of the Mystic Shrine determined by the Supreme Court of Georgia in 1915, and the Supreme Court of the United States in 1918. A Committee headed by Brother Frank C. Jones on behalf of the Imperial Council continued this work successfully for the Shrine in other States, as in Texas, 1925, and the results will probably, end the matter for the whole country (see Infringing upon Freemasonry).

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CIPHER WRITING

Cryptography, or the art of writing in cipher, so as to conceal the meaning of what is written from all except those who possess the key, may be traced to remote antiquity. oe la Guilletiere (Lacedoemon), attributes its origin to the Spartans, and Polybius says that more than two thousand years ago Aeneas Tacitus had collected more than twenty different kinds of cipher which were then in use. Kings and generals communicated their messages to officers in distant provinces, by means of a preconcerted cipher; and the system has always been employed wherever there was a desire or a necessity to conceal from all but those who were entitled to the knowledge the meaning of a written document.

The druids, who were not permitted by the rules of their Order to commit any part of their ritual to ordinary writing, preserved the memory of it by the use of the letters of the Greek alphabet. The Cabalists concealed many words by writing them backward: a method which is still pursued by the French Freemasons. The old alchemists also made use of cipher writing, in order to conceal those processes the knowledge of which was intended only for the adepts. Thus Roger Bacon, who discovered the composition of gunpowder, is said to have concealed the names of the ingredients under a cipher made by a transposition of the letters.

Cornelius Agrippa tells us, in his Occult Philosophy, that the ancients accounted it unlawful to write the mysteries of God with those characters with which profane and vulgar things were written, and he cites Porphyry as saying that the ancients desired to conceal God, and divine virtues, by sensible figures which were visible, yet signified invisible things, and therefore delivered their great mysteries in sacred letters, and explained them by symbolical representations. Porphyry here, undoubtedly, referred to the invention and use of hieroglyphics by the Egyptian priests; but these hieroglyphic characters were in fact nothing else but a form of cipher intended to conceal their instructions from the uninitiated profane.

Peter Aponas, an astrological writer of the thirteenth century, gives us some of the old ciphers which were used by the Cabalists, and among others one alphabet called "the passing of the river," which is referred to in some of the advanced degrees of Freemasonry.

But we obtain from Agrippa one alphabet in cipher which is of interest to Freemasons, and which he says was once in great esteem among the Cabalists, but which has now, he adds, become so common as to be placed among profane things. He describes this cipher as follows in one Occulta Philosophia (book iii, chapter 3). The twenty-seven characters

(including the finals) of the Hebrew alphabet were divided into three classes of nine in each, and these were distributed into nine squares, made by the intersection of two horizontal and two vertical lines, forming the accompanying figure.

In each of these compartments three letters were placed; as, for instance, in the first compartment, the first, tenth, and nineteenth letters of the alphabet ; in the second compartment, the second, eleventh, and twentieth, and so on. The three letters in each compartment were distinguished from each other by dots or accents. Thus, the first compartment, or L, represented the first letter, or N; the same compartment with a dot, thus, L, represented the tenth letter, or J; or with two dots, thus, L it represented the nineteenth letter, or p; and so with the other compartments; the ninth or last representing the ninth, eighteenth, and twenty-seventh letters, accordingly as it was figured without a dot in the center or with one or two.

About the middle of the eighteenth century, the French Freemasons adopted a cipher similar to this in principle, but varied in the details, among which was the addition of four compartments, made by the oblique intersection of two lines in the form of a Saint Andrew's Cross. This French cipher was never officially adopted by the Freemasons except in the American Royal Arch. It is, however, still recognized in all the Tuilleurs or handbooks of the French Rite. It has become so common as to be placed, as Agrippa said of the original scheme, "among profane things."

Its use would certainly no longer subserve any purpose of concealment. Rockwell openly printed it in his.

3 2 1
6 5 4
9 8 7

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A CIPHER CHART

Ahiman Rezon of Georgia,- and it is often used by those who are not initiated, as a means of amusement. However the use of these curious characters is common on the Royal Arch Ark of the Chapters and is officially recognized by the General Grand Chapter of the United States. In the instructions of the Oliver Ritual, purporting to be used in 1749 at London, there is this explanation, " You are also, my brethren, entitled as Master Masons to the use of an alphabet which our venerable Grand Master Hiram Abif employed in communications with King Solomon at Jerusalem and King Hiram at Tyre. It is geometriek in its character and is therefore eminently useful to Master Masons in general. By means of two squares and a mallet a brother may make the whole alphabet and even silently convey his ideas to another. That this geometriek alphabet may be easily learned and remembered, I will now entrust you with the key thereof."

Some present-day Lodge Boards have characters which must be read backwards. Brother Edward H. oring (Transactions, Quatuor Coronati Lodge, volume xxix, pages 243-64) has an article on "The Evolution and development of the Tracing or Lodge Board" in which he states that this reversal took place about the year 1825, and has been perpetuated ever since. On the old-time Lodge Board the dot is not used to indicate the second time the key diagram is used, and thus each character may stand for either of two letters.

Browne and Finch printed books intended only for Freemasons, and not as expositions, invented ciphers for their own use, and supplied their initiated readers with the key. Without a key, their works are un intelligible, except by the art of the decipherer.

Although not used in the first three degrees, the cipher is common in the advanced degrees, of which there is scarcely one which has not had its peculiar cipher. But for the purposes of

concealment, the cipher is no longer of any practical use. The art of deciphering has been brought to so great a state of perfection that there is no cipher so complicated as to bid defiance for many hours to the penetrating skill of the experienced decipherer. Hence, the cipher has gone out of general use in Freemasonry as it has among diplomatists, who are compelled to communicate with their respective countries by methods more secret than any that can be supplied by a dispatch written in cipher. Edgar AA Poe has justly said, in his story of The Gold Bug, that "it may well be doubted whether human ingenuity can construct an enima of the kind, which human ingenuity may not, by proper application, resolve. "

But there are some interesting instances of the use of a cipher outside the field of fiction (see Masonic Cipher Message, A Mysterious)

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CIRCUMSPECTION

A necessary watchfulness is recommended to every man, but in a Freemason it becomes a positive duty, and the neglect of it constitutes a heinous crime. On this subject, the Old Charges of 1722 (vi, 4) are explicit. "You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be imitated; and sometimes you shall divert a discourse and manage it prudently for the Honor of the Worshipful Fraternity" (Constitutions, 1723, page 55).

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CITY OF DAVID

A section in the southern part of Jerusalem, embracing Mount Zion, where a fortress of the Jebusites stood, which David reduced, and where he built a new palace and city, to which he gave his own name.

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CITY OF THE GREAT KING

Jerusalem, so called in Psalm xlviii, 2, and by the Savior in Matthew v, 35.

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CIVILIZATION AND FREEMASONRY

Those who investigate in the proper spirit the history of Speculative Freemasonry will be strongly impressed with the peculiar relations that exist between the history of Freemasonry and that of civilization. They will find these facts to be patent: that Freemasonry has ever been the result of civilization ; that in the most ancient times the spirit of Freemasonry and the spirit of civilization have always gone together; that the progress of both has been with equal strides; that where there has been no appearance of civilization there has been no trace of Freemasonry; and, finally, that wherever Freemasonry has existed in any of its forms, there it has been surrounded and sustained by civilization, which social condition it in turn elevated and purified, Speculative Freemasonry, therefore, seems to have been a necessary result of civilization, It is, even in its primitive and most simple forms, to be found among no barbarous or savage people. Such a state of society has never been capable of introducing or maintaining its abstract principles of divine truth. But while Speculative Freemasonry is the result of civilization, existing only, in its bosom and never found among barbarous or savage races, it has, by a reactionary law of sociology, proved the means of extending and elevating the civilization to which it originally owed its birth. Civilization has always been progressive. That of Pelasgic Greece was far behind that which distinguished the Hellenic period of the

same country. The civilization of the ancient world was inferior to that of the modern, and every century shows an advancement in the moral, intellectual, and social condition of mankind.

But in this progress from imperfection to perfection the influence of those speculative systems that are identical with Freemasonry has always been seen and felt. Let us, for an example, look at the ancient heathen world and its impure religions. While the people of Paganism bowed, in their ignorance, to a many-headed god, or, rather, worshiped at the shrines of many gods, whose mythological history and character must have exercised a pernicious effect on the moral purity of their worshipers, speculative Philosophy, in the form of the Ancient Mysteries, was exercising its influence upon a large class of neophytes and disciples, by giving this true symbolic interpretation of the old religious myths. In the adyta or secret shrines of their temples in Greece and Rome and Egypt, in the sacred caves of India; and in consecrated groves of Scandinavia and Gaul and Britain, these ancient sages were secretly divesting the Pagan faith of its polytheism and of its anthropomorphic deities, and were establishing a pure monotheism in its place, and illustrating, by a peculiar symbolism, the great dogmas-since taught in Freemasonry--of the unity of God and the immortality of the soul.

And in modern times, when the religious thought of mankind, under a better dispensation, has not required this purification, Freemasonry still, in other ways, exerts its influence in elevating the tone of civilization ; for through its working the social feelings have been strengthened, the amenities and charities of life been refined and extended, and, as we have had recent reason to know and see, the very bitterness of strife and the blood-guiltiness of war have been softened and oftentimes obliterated.

We then arrive at these conclusion, namely, that Speculative Freemasonry is a result of civilization, for it exists in no savage or barbarous state of society, but has always appeared with the advent in any country of a condition of civilization, "grown with its growth and strengthened with its strength" ; and, in return, has proved, by a reactionary influence, a potent instrument in extending, elevating, and refining the civilization which gave it birth, by advancing its moral, intellectual, and religious character.

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CLOSING

The duty of closing the Lodge is as imperative, and the ceremony as solemn, as that of opening; nor should it ever be omitted through negligence, nor hurried over with haste. Everything should be performed with order and precision, so that no Brother shall go away dissatisfied. From the very nature of our Constitution, a Lodge cannot properly be adjourned. It must be closed either in due form, or the Brethren called off to refreshment. But an adjournment on motion, as in other societies, is unknown to the Order. The Master can alone dismiss the Brethren, and that dismission must take place after a settled usage. In Grand Lodges which meet for several days successively, the session is generally continued from day to day, by calling to refreshment at the termination of each day's sitting.

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CLANDESTINE FREEMASON

One made in or affiliated with a clandestine Lodge. With clandestine Lodges or Freemasons, regular Freemasons are forbidden to associate or converse on Masonic subjects.

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CLANDESTINE LODGE

A body of Freemasons or of those improperly claiming to be Freemasons, uniting in a Lodge without the consent of a Grand Lodge, or, although originally legally constituted, continuing to work after its Charter has been revoked, is styled a Clandestine Lodge. Neither Anderson nor Entick employ the word. It was first used in the Book of Constitutions in a note by Noorthouck, on page 239 of his edition (see the Constitutions of 1784).Regular Lodge would be the better term.

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CLARE DE GILBERT

Marquis of Pembroke. According to Masonic tradition, said to have been, with Ralph Lord Monthermer. and Walter Gifford, Archbishop of York, given charge of the Operative Masons in 1272

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CLARE, MARTIN

A London schoolmaster and a celebrated Freemason of England in the eighteenth century. The date of Brother Clare's birth is not on record, but it is known that his death occurred May 19, 1751, Martin Clare served the Fraternity as Grand Steward in 1734, as Junior Warden in 1735, Deputy Grand Master in 1741, continuing his activity in the work of the Grand Lodge up to 1749. He was elected a Fellow of the Royal Society on March 27, 1735. He was, in 1736, Master of the Lodge at the Shakespeare's Head, Saint James, which was constituted in 1721, then No. 4, and later became the Lodge of Friendship, No. 6. The Minutes of the Lodge from January, 1738, to December, 1749, were recorded in his handwriting.

He was distinguished for zeal and intelligence in Freemasonry, and it has been pretty well established that he was the author of A Defense of Masonry, which was issued in 1730 in answer to Prichard's Masonry Dissected, and which was reproduced in the 1738 Edition of the Constitutions.
Brother Henry Sadler, in his Thomas Dunckerley, his Life, Labors and Letters, tells on page 114 that on January 25, 1742, "The Master proposed the Revival of the Lectures in this place and this seeming universally agreeable to the Society, his Worship requested the D.G.M., to entertain the Lodge this Day Fortnight at nine o'clock and the Subject was left to his own choice. After him Brother Wagg promised to read this Day Month." On page 114, Brother Sadler says, "The scientific lectures had been omitted for several months past. The word Revival was originally written Revisal by Clare, but as the proceedings were transcribed by him, from rough minutes, probably taken by some one else, he doubtless mistook the word and afterwards altered the s into a v, although at first sight and taken without the context the word might now easily be mistaken for Revisal.

This trifling error may have given rise to the tradition that Clare revised the Craft Lectures by request of the Grand Lodge; I am not, however, aware of the existence of the least evidence or indication that he did anything of the kind."

Clare's oration before the Grand Lodge on December 11, 1735, was translated into several foreign languages. A reprint of it is in the Pocket Companion and History of Freemasons for 1754, also in Oliver's Masonic Institutes, reprints of the Lodge of Research at Leicester, etc. (see the Transactions, Quatuor Coronati Lodge, volume iv, pages 33--li). Het translated into English a work which had been published the preceding year, in Dublin, under the title of Relation Apologique et Historique de la Société des Franc-Maçons, or A Defense and Historical Account of the Society of Freemasons.

The Freemason of June 6, 1925, says: "The second name in the roster of Old King's Arms Lodge, No. 28, London, is that of Sir Cecil Wray's Senior Warden in 1730---Martin Clare ; one of the greatest worthies the Craft in England has known, who represented the Lodge on the

Board of Grand Stewards in 1734, became Junior Grand Warden in the following year, and in 1741 was appointed Deputy Grand Master to the Earl of Morton. There seems little doubt that he was initiated in the Lodge, and, although he never sat in the Master's Chair, the Minute Books contain many references which testify to his love for it and to the great services he rendered to it. When Sir Cecil Wray was invited to become the Master he accepted on condition that Martin Clare would undertake the duties of Senior Warden. Many of the Lodge Minutes are in his handwriting, and those Minutes are certainly a model, both in penmanship and composition, of what such chronicles should be. He frequently lectured at the Old King's Arms Lodge. It was the custom for many years for his Oration to be read in the Lodge annually.

He was also the author of numerous lectures or discourses dealing with Freemasonry which he delivered at various Lodges, and the Minutes intimate his keenness in promoting discussions on matters of Masonic interest. The first act of his, on rejoining the Lodge in 1747, after a short absence, was to revive the custom of lectures and papers, which he had also inaugurated in the Lodge of Friendship. Clare presided on, at least, four Communications of the Grand Lodge."

*

CLARENCE, H. R. H. THE DUKE OF

afterward King William IV, was initiated in Lodge 86, Plymouth, on March 9, 1796.

*

CLASSIFICATION OF FREEMASONS

Oliver says, in his Dictionary of Symbolical Masonry, that ancient Masonic tradition informs us that the Speculative and Operative Freemasons who were assembled at the building of the Temple were arranged in nine classes, under their respective Grand Masters ; namely 30,000 Entered Apprentices, under their Grand Master Adoniram ; 80,000 Fellow-Crafts, under Hiram Abif ; 2,000 Mark Men under Stolkyn; 1,000 Master Masons under Mohabin; 600 Mark Masters, under Ghiblim; 24 Architects, under Joabert; 12 Grand Architects, under Adoniram ; 45 Excellent Masons, under Hiram Abif; 9 Super-Excellent Masons, under Tito Zadok; besides the Ish Sabbal or laborers. The tradition is, however, rather apocryphal, a matter of doubt.

*

CLAVEL, F. T. BEGUE

An abbé. A French Masonic Writer, who published, in 1842, a Histoire pittoresque de la Franc-Maçonnerie et des Sociétés Secrétes Anciennes et Modernes or Picturesque History of Freemasonry and of Ancient and Modern Secret Societies. This work contains a great amount of interesting and valuable information, notwithstanding many historical inaccuracies, especially in reference to the Ancient Accepted Scottish Rite, of which the author was an adversary. For the publication of the work without authority he was suspended by the Grand Orient for two months, and condemned to pay a fine, clavel appealed to the intelligence of the Fraternity against this sentence. In 1844, he commenced the publication of a Masonic Journal called the Grand Orient, the title of which he subsequently changed to the Orient. As he had not obtained the consent of the Grand Orient, he was agaiq brought before that body, and the sentence of perpetual exclusion from the Grand Orient pronounced against him.

Rebold says that it was the act of a faction, and obtained by unfair means. It was not sustained by the judgment of the Craft in France, with whom Clavel gained reputation and popularity. Notwithstanding the Masonic literary labors of Clavel, an account of the time of his birth, or of his death, appears to be obscure. His desire seemed to be to establish as history,

by publication, those views which he personally entertained and formed ; gathered from sources of doubtful character, he desired they should not be questioned in the future, semel pro semper, once for all.

*

CLAY

See Chalk, Charcoal, and Clay

*

CLAY GROUND

In the clay ground between Succoth and Zeredatha, Hiram Abif cast all the sacred vessels of the Temple, as well as the pillars of the porch. This spot was about thirty-five miles in a northeast direction from Jerusalem ; and it is supposed that Hiram selected it for his foundry, because the clay which abounded there was, by its great tenacity, peculiarly fitted for making molds. The Masonic tradition on this subject is sustained by the authority of Scripture (see First. Kings vii, 46, and Second Chronicles iv, 17). Morris, in his Freemasonry in the Holy Land, gives the following interesting facts in reference to this locality. "A singular fact came to light under the investigations of my assistant at Jerusalem. He discovered that the jewelers of that city, at the present day, use a particular species of brown, arenaceous clay in making molds for casting small pieces in brass, etc. Inquiring whence this clay comes, they reply, 'From Seikoot, about two days' journey north-east of Jerusalem.' Here, then, is a satisfactory reply to the question, Where was the 'clay ground' of Hiram's foundries? It is the best matrix-clay existing within reach of Hiram Abif, and it is found only in 'the clay ground between Succoth and Zeredatha'; and considerable as was the distance, and extremely inconvenient as was the locality, so important did that master-workman deem it, to secure a sharp and perfect mold for his castings, that, as the Biblical record informs us, he established his furnaces there."

*

CLAY, HENRY

American statesman and orator; born April 12, 1777; died June 29, 1852. At twenty-two elected delegate to Kentucky Constitutional Convention; at twenty-six to legislature, at twenty-nine United States Senator, at thirty-four Speaker of House of Representatives, Secretary of State 1825--9. "An active, zealous Mason, as the records of the Grand Lodge (Kentucky) abundantly prove" (Centennial History, Grand Secretary H. B. Grant, 1900, page 72). Elected Grand Master, August 29, 1820. He advocated a General Grand Lodge of the United States and at the Washington (D.C.) conference, March 9, 1822, offered the resolutions unanimously adopted favoring his views.

*

CLEAN HANDS

Clean hands are a symbol of purity. The Psalmist says "that he only shall ascend into the hill of the Lord, or shall stand in his holy place, who hath clean hands and a pure heart." Hence, the washing of the hands is an outward sign of an internal purification; and the Psalmist says in another place, "I will wash my hands in innocence. And I will encompass thine altar, Jehovah." In the Ancient Mysteries the washing of the hands was always an introductory ceremony to the initiation; and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into the sacred rites ; and hence, on a temple in the Island of Crete, this inscription was placed: "Cleanse your feet, wash your hands, and then enter." Indeed, the washing of hands, as symbolic of purity, was

among the ancients a peculiarly religious rite. No one dared to pray to the gods until he had cleansed his hands. Thus, Homer (in the Iliad vi, 266) makes Hector say:
I dread with unwashed hands to bring
My incensed wine to Jove an offering.

In a similar spirit of religion, Aeneas, when leaving burning Troy, refuses to enter the Temple of Ceres until his hands, polluted by recent strife, had been washed in the living stream (see the Aeneid11, 718).
Me bello e tanto digressum et coede recenti,
Attrectare nefas, donec me flumine vivoAbiuero.
In me, now fresh from war and recent strife,
'Tis impious the sacred things to touch,
Till in the living stream mysef 1 bathe.

The same practice prevailed among the Jews, and a striking instance of the symbolism is exhibited in that well-known action of Pilate, who, when the Jews damored for Jesus that they might crucify him, appeared before the people, and, having taken water, washed his hands, saying at the same time, "I am innocent of the blood of this just man, see ye to it" (see Matthew xxvii, 24).

The white gloves worn by Freemasons as a part of their clothing, as well as the white gloves presented to the initiate in the Continental and Latin Rites, allude to this symbolizing of clean hands ; and what in some of the advanced Degrees has been called Masonic Baptism is nothing else but the symbolizing, by a ceremony, this doctrine of clean hands as the sign of a pure heart (see Baptism Masonic, and Lustration).

*

CLEAVE

The word cleave is twice used in Freemasonry, and each time in an opposite sense. First, in the sense of adhering, where the sentence in which it is employed is in the Past Master's Degree, and is taken from the 137th Psalm: "Let my tongue cleave to the roof of my mouth;" second, in the Master's Degree, where, in the expression "The flesh cleaves from the bone," it has the intransitive meaning of to separate, and is equivalent to "the flesh parts, or separates, itself from the bone." In this latter use the word is less common, and in the above expression is used only technically as a Masonic term.

*

CLECHE

Pronounced kleesh-a, and in heraldry usually described as a cross charged with another of the same figure, but, whose color is that of the field, but the reader may understand it as being a cross designed to show merely a border or outline or having the ends of the four arms enlarged, one or the other.

*

CLEFTS OF THE ROCKS

The whole of Palestine is mountainous, and these mountains abound in deep clefts or caves, which were anciently places of refuge to the inhabitants in time of war, and were often used as lurking places for robbers. It is, therefore, strictly in accordance with geographical truth that the statement, in relation to the concealment of certain persons in the clefts of the rocks, is made in the Third Degree (see the latter part of the article Caverns).

*

CLEMENT AUGUSTUS

Born 1700; died 1766. Duke of Bavaria and Elector of Cologne, a Freemason until 1738 when, at the publication of Pope Clement XII'S Bull, he withdrew from the Masonic Order openly although said to have privately maintained affiliation with it and to have founded the Society of Mopses.

*

CLEMENT V

Before his election, as Pope of Rome, known as Bertrand d' Agoust, or Bertrand de Gôt, Archbishop of Bordeaux. As the price of the papal crown, said to have made an agreement with Philippe le Bel for the destruction of the Knights Templar. It is also recorded that either Jacques de Molay, or Guy, the Dauphin d'Auvergne, when at the stake, summoned Clement V before God in forty days. A few days after the execution, March 11, 1314, an illness began for the Pope, ending in his death on April 20, 1314.

*

CLEMENT XI I

A Pope, who assumed the pontificate on the 12th of August, 1730, and died on the 6th of February, 1740. On the 24th of April, 1738, he published his celebrated Bull of Excommunication, entitled In Eminenti A postolatus Specula, in which we find these words: "For which reason the temporal and spiritual communities are enjoined, in the name of holy obedience, neither to enter the society of Freemasons, to disseminate its principles, to defend it, nor to admit nor conceal it within their houses or palaces, or elsewhere, under pain of excommunication ipso facto, for all acting in contradiction to this, and from which the pope only can absolve the dying." Clement was a bitter persecutor of the Masonic Order, and hence he caused his Secretary of State, the Cardinal Firrao, to issue on the 14th of January, 1739, a still more stringent edict for the Papal States, in which death and confiscation of property, without hope of mercy, was the penalty or, as the original has it, "sotto Pena della morte, e confiscazione de beni da incorressi, irremissibilmente senz a speranzs di grazia."

*

CLEMENT XIV

Pope of Rome, previously having the name of J. V. A. Ganganelli, who suppressed the Jesuits by his order of June 14, 1773, although it was later on revived by a successor.

*

CLERKS OF STRICT OBSERVANCE

Known also as the Spiritual Branch of the Templars, or Clerici Ordinis Templarii. This was a schism from the Order or Rite of Strict Observance; and was founded by Starck in 1767. The members of this Rite established it as a rival of the latter system. They claimed a pre-eminence not only over the Rite of Strict Observance, but also over all the Lodges of ordinary Freemasonry, and asserted that they alone possessed the true secrets of the Order, and knew the place where the treasures of the Templars were deposited (for a further history of this Rite, see Starck). The Rite consisted of seven Degrees, viz.:

1, 2, and 3. Symbolic Freemasonry.
4. Junior Scottish Freemason, or Jungschotte.
5. Scottish Master, or Knight of Saint Andrew.
6. Provincial Capitular of the Red Cross.
7. Magus, or Knight of Purity and Light.
Clavel (Histoire Pittoresque, or Picturesque History, page186) gives different names to some of these Degrees. This last was subdivided into five sections, as follows:
I. Knight Novice of the third year.
II. Knight Novice of the fifth year.
III. Knight Novice of the seventh year.
IV. Levite, and V. Priest.
Ragon errs in calling this the Rite of Lax Observance unless he said it satirically.

*

CLERMONT, CHAPTER OF

On the 24th of November, 1754, the Chevalier de Bonneville established in Paris a Chapter of the Advanced Degrees under this name, which was derived from what Doctor Mackey deemed the Jesuitical Chapter of Clermont. This society was composed of many distinguished persons of the court and city, who, disgusted with the dissensions of the Parisian Lodges, determined to separate from them. They adopted the Templar system, which had been created at Lyons, in 1743, and their Rite consisted at first of but six Degrees, namely,

1, 2, 3. Saint John's Freemasonry.
4. Knight of the Eagle.
5. Illustrious Knight or Templar.
6. Sublime Illustrious Knight.

But soon after that time the number nf these Degrees was greatly extended. The Baron de Hund received the advanced Degrees in this Chapter, and derived from them the idea of the Rite of Strict Observance, which he subsequently established in Germany.

CLERMONT, COLLEGE OF

college of Jesuits in Paris, where James II, after his flight from England, in 1688, resided until his removal to St. Germain.

During his residence there, he is said to have sought the establishment of a system of Freemasonry, the object of which should be the restoration of the House of Stuart to the throne of England. Relics of this attempted system are still to be found in many of the advanced Degrees, and the Chapter of Clermont, subsequently organized in Paris, appears to have had some reference to it.

*

CLERMONT, COUNT OF

Louis of Bourbon, prince of the blood royal and Count of Clermont, was elected by sixteen of the Paris Lodges Perpetual Grand Master, for the purpose of correcting the numerous abuses which had crept into French Freemasonry. He did not, however, fulfil the expectations of the French Freemasons; for the next year he abandoned the supervision of the Lodges, and new disorders arose. He still, however, retained the Grand Mastership, and died in 1771, being succeeded by his nephew, the Duke of Chartres.

*

CLINTON, DE WITT

A distinguished statesman, who was born at Little Britain, New York, March 2, 1769, and died on the 11th of February, 1828. He entered the Masonic Order in 1793, and the next year was elected Master of his Lodge. In 1806, he was elevated to the position of Grand Master of the Grand Lodge of New York, and in 1814, to that of Grand Master of the Grand Encampment. In 1816, he was elected General Grand High Priest of the General Grand Chapter of the United States. In 1813, he became unwittingly complicated with the Spurious Consistory, established by Joseph Cerneau in the city of New York, but he took no active part in its proceedings, and soon withdrew from all connection with it. When the anti-Masonic excitement arose in this country in 1826, in consequence of the affair of William Morgan, whom the Freemasons were accused of having put to death, Brother Clinton was Governor of the State of New York, and took all the necessary measures for the arrest of the supposed criminals. But, although he offered a liberal reward for their detection, he was charged by thp Anti-Masons with official neglect and indifference, charges which were undoubtedly false and malicious. Spenser, the special attorney of the State, employed for the prosecution of the offenders, went w far as to resign his office, and to assign, as a mason for his resignation, the want of sympathy and support on the part of the Executive. But all of the accusations and insinuations are properly to be attributed to political excitement, Anti Masonry having been adopted soon after its origin by the politicians as an engine for their advancement to office. Brother Clinton was an honorable man and a true patriot, an ardent and devoted Freemason. (For details as to his farsighted and successful activity in the foundation of the Public School System in New York City and State see Public Schools.)

*

CLOTHED

A Freemason in the United States of America is said to be properly clothed when he wears white leather gloves, a white apron, and the jewel of his Masonic rank.

The gloves are now often, but improperly, dispensed with, except on public occasions. "No Mason is permitted to enter a Lodge or join in its labors unless he is properly clothed." Lenning, speaking of Continental Freemasonry, under the article Kleidung in his Lexicon, says that the clothing of a Freemason consists of apron, gloves, sword, and hat. In the York and American Rites, the sword and hat are used only in the Degrees of chivalry. In the catechisms of the early eighteenth century the Master of a Lodge, was described as clothed in a yellow jacket and a blue pair of breeches, in allusion to the brass top and steel legs of a pair of compasses. After the middle of the century, he was said to be "clothed in the old colors, namely, purple, crimson, and blue"; and the reason assigned for it was "because they are royal, and such as the ancient kings an d princes used to wear. "

The actual dress of a Master Mason was, however, a full suit of black, with white neck-cloth, apron, gloves, and stockings; the buckles being of silver, and the jewels being suspended from a white ribbon by way of collar.

(For the clothing and decorations of the different Degrees, see Regalia.)

Brother Preston (Illustrations of Freemasonry, 1772, page 235) describes the dress of the Brethren when "properly clothed" for public processions. He says "All the Brethren, who walk in procession, should observe, as much as possible an uniformity in their dress. Decent mourning, with white stockings, gloves and aprons, is most suitable and becoming; and no person ought to be distinguished with a jewel, unless he is an officer of one of the Lodges invited to attend in form, The officers of such Lodges should be ornamented with white sashes and hatbands; as also the officers of the Lodge to whom the dispensation is granted, who should likewise be distinguished with white rods."

One of the earliest accounts of Masonic clothing and regalia in a procession on Saint John's Day is recorded in Faulkner's Dublin Journal (January 10-4, 1743--l, and on pages 98-9, Freemasonry in Ireland, Brothers Lepper and Crossle, 1925):

Saint John's Day, celebrated by the Lodge in Youghall (Ireland), No. 21.

Imprimis,
....The first Salutation on the Quay of Youghall, upon their coming out of their Lodge Chamber, was, the Ships firing their guns With their colors flying.
....Secondly. The first appearance was, a Concert of Musick with two proper Centennials with their Swords drawn.
....Thirdly. Two Apprentices, bare-headed, one with twenty four Inch Gage, the other a Common Gavel.
....Fourthly. The Royal Arch carried by two excellent Masons.
....Fifthly. Master with all his proper Instruments, his Rod gilt with Gold, his Deputy on his left with the Square and Compass.
....Sixthly. The two Wardens with their Truncheons gilt in like manner.
....Seventhly. The two Deacons with their Rods gilt after the same manner.
....Eighthly. Two Excellent Masons, one bearing a Level, and the other a Plum Rule.
....Ninthly. Then appeared all the rest most gallantly dressed, following by Couples, each of them having a Square hanging about his Neek to a blue Ribbon. From the Quay, they took the whole length of the Town, the Streets being well lined, the Gentlemen and Ladies out of their Windows constantly saluting them, until they went to Church. The two Sentinels stood at the Pues, holding the Doors open, until the Whole went in. And after Divine Service, came in the same Order, to their House of Entertainment, where at the Approach of Evening, the Windows were illuminated with Candles, and the Street with Bonfires. They were greatly applauded, and allowed to be the finest and most magnificent Sight that was ever seen in this Country.

An early reference to the clothing of the Brethren in the United States is in the By-laws adopted by the Lodge at Boston, Massachusetts, on November 14 and October 24, 1733. The thirteenth and fourteenth regulations read es follows:

XIllthly. The Master of this Lodge, or in absence, the Grand Master, Deputy Grand Master or Wardens, when there is a private Lodge ordered to be held for a Making shall be obliged to give all the Members timely notice of the time and place in writing where such Lodge is held that they may give their attendance and every member being duly warned as aforesaid and neglecting to attend on such private Making shall not be Clothed.

XIVthly. No member that is absent from the Lodge of a Lodge night when there is a Making, shall have the Benefit of being Clothed for that time.

Brother Melvin M. Johnson comments on the foregoing rules in his Beginnings of Freemasonry in America (page 107), "'Being Clothed' refers to the very ancient custom, now forgotten, of requiring the candidate to furnish each member present with an apron and a pair of white gloves" (see Clothing the Lodge).

At a celebration of the Festival of Saint John the Baptist, reported in the Boston Gazette for July 2, 1739, and also given by Brother Johnson in the above work (page 222) we learn that, At three in the Afternoon They assembled at the House of their Brother John Wagbom, from whence they walked in Procession to His Excellency's House, properly Clothed, and Distinguished, with Badges, and other Implement pertaining to the several Orders and Degrees of the Society, proceeded by a complete band of Music consisting of Trumpets, Kettle Drums, etc.

The American Apollo, a magazine printed in Boston, had an account of the procession in verse by Joseph Green, who tells us of the visit to the House of Brother Wagborn,
Here, having drank and giv'n the sign,

By which he was oblig'd to join,
From hence in leather apron drest
With tinsel ribbons on their breast
In pompous order march'd the train,
First two, then three, then two again.

The lines wind up with an allusion to the decorated ship, Hallowell, of which Brother Alexander French was part owner and in command. This vessel, trimmed with red baize on top and with colors hoisted, was given a peculiarly Masonic significance.

And on the mizzen peak was spread,
A leather apron, lin'd with red.
The men on board all day were glad,
And drank and smoked like any mad.
And from her sides three times did ring
Great guns, as loud as anything,
But at the setting of the sun,
Precisely ceas'd the noise of gun,
All ornaments were taken down,
Jack, ensign, pendant, and Apron.

A further mention of the clothing is seen in the lines written by Green to burlesque the celebration of Saint John the Evangelist's Day at Boston, December 27, 1749. These lines are entitled Entertainment for a Winter's Evening, and alluding to the public procession to and from church of the Freemasons the author speaks of them as "in scarlet aprons dressed," see the verse in this work under the heading of Sermons, Masonic. We need not speculate too curiously about the use of scarlet aprons at the time.

The suggestion may however be offered that the apron so lined was capable of being used either side to the front according to the Body or Degree in which the wearer participated. Aprons in certain cases are still so worn though not usually in connection with the first three Degrees of the Craft (see also Regalia).

The modern regalia and clothing, as for example those approved by the Constitutions and Regulations of the Grand Lodge of Massachusetts, as shown in the Revision adopted in 1918, may here be appropriately given. The references to saltire, or saltier, being an expression in heraldry meaning cross-wise, as in the letter x.

The Jewels of the Grand Officers shall be as follows:

That of the Grand Master, the Compasses extended to 45 , with the segment of a circle at the points and a gold plate included, on which is represented an eye, eradicated within a triangle, also eradicated.

That of the Deputy Grand Master the Compasses and square united, with a five-pointed star in the center.

That of the District Grand Masters, the Compasses and Square united, with a five-pointed star in the center upon which shall be superimposed a Roman letter D.

Those of the District Deputy Grand Masters, the Compasses extended to 45 , with the segment of a circle at the points and a crescent in the center.

Senior Grand Warden, the Level.
Junior Grand Warden, the Plumb.
Grand Treasurer, a chased Key.

Grand Secretary, two Pens in saltire tied by a ribbon.
Grand Chaplains, a Book within a Triangle, surmounting a glory.
Grand Marshal, two Rods in saltire tied by a ribbon.
Grand Lecturers, an open Book upon the Square and Compasses.
Grand Deacons, a Dove and Olive Branch.
Grand Stewards, a Cornucopia.
Grand Sword Bearer, two Swords in saltire.
Grand Standard Bearer, a Banner.
Grand Pursuivants, a Rod and a Sword saltire-wise.
Grand Organist, a Lyre.
Grand Tyler, a Sword.

Each Past Grand Officer may be distinguished by the jewel prescribed for the office he has filled, with this difference, that such jewel shall be fixed within a circle or oval, of gold or metal gilt. It shall be worn over the left breast, pendant to a purple ribbon or metal chain.

It may be suspended from the neck by a purple ribbon when another authorized jewel is worn over the left breast.

The Jewel of each Grand Officer, with the exception of the District Deputy Grand Masters, shall be enclosed within a wreath composed of a sprig of Acacia and an ear of Wheat. The Collars of the Grand Officers shall be chains of gold or metal gilt.

The Apron. of the Grand Master shall be of white lambskin, lined with purple, ornamented with the blazing Sun, embroidered in gold in the center; on the edging the pomegranate and lotus, with the seven-eared wheat at each corner, and also on the fall,-all in gold embroidery, the fringe of gold bullion, with purple edging and strings.

The Apron of the Deputy Grand Master and of a District Grand Master shall be of the same material and lining, having the emblem of his office in gold embroidery in the center, and the pomegranate and lotus alternately embroidered in gold on the edging.
The emblem of the District Grand Master shall be within a double circle bearing the name of his District.
The Aprons of the other Grand Officers shall be of white lambskin, lined with purple ; edging of purple three and a half inches wide; with purple strings; ornamented with gold, having the emblems of office, in gold, in the center.

Each officer of a Lodge shall wear a blue velvet collar trimmed with silver lace, or a white metal chain collar upon blue ribbon of such pattern or patterns as shall be approved by the Grand Master, from which shall be suspended the jewel of the office in silver. The aprons may bear the emblems of the offices and a fringe of silver.

The Jewels of the officers of a Lodge shall be as follows:

That of the Master, the Square; Senior Warden, the Level; Junior Warden, the Plumb; Treasurer, two Keys in saltire; Secretary, two Pens in saltire; Chaplain, the Bible within a circle; Marshal, a Baton within a square ; Deacons, the Square and Compasses united within a circle; Stewards, a Cornucopia within a circle; Organist, a Lyre within a circle; Inside Sentinel, two Swords in saltire within a circle; Tyler, a Sword within a circle.

The Jewel of a Past Master shall be the blazing Sun within the Square and Compasses extended on a Quadrant. This Jewel may be of gold or silver, and shall be worn over the left breast, pendant to a blue ribbon or metal chain. It may be suspended from the neck by a blue ribbon when another authorized Jewel is worn over the left breast.

The Apron of a Master Mason shall be a plain white lambskin, fourteen inches wide by twelve inches deep.

The Apron may be adorned with sky-blue lining and edging, and three rosettes of the same color. No other color shall be allowed, and no other ornament shall be worn except by officers and past officers.

The Grand Encampment of Knights Templar and the General Grand Chapter of Royal Arch Masons made a public procession in the City of New York on September 16, 1841. The notice giving the order of the procession as well as the instructions for the clothing of the Brethren is of a considerable degree of interest and appears in the History of the Origin and Development of the Royal Arch Degree, by Charles A. Conover, 1926. That portion which refers to tho clothing of the Brethren is as follows:

All Templars to appear in the following uniform. Dress Black, black stock and gloves, plain black scarf over the left shoulder; Chapeau with black satin cockade, black apron of triangular form, and straight sword. Officers and members of the Grand Encampment to wear the trimmings of the Chapeau, apron and sword of Gold, all others of Silver. No feathers to be worn by any one. Royal Arch Masons ro appear in black hat and stock, dark coat, white vest, pantaloons, and gloves, whits apron, trimmed with scarlet, scarlet sash over the left shoulder and black cane. Presiding Officers of Chapters in Chapeaus trimmed with scarlet and gold. Master Masons to appear in black hat and stock, dark coat, white vest, pantaloons, and gloves, with white apron trimmed with blue, blue sash over the left shoulders .

The Master of each Lodge to wear Chapeau trimmed with blue and silver, and the Gavel in his hand.
The three Committees appointed by the three Grand Bodies are to act as Marshals to their respective Grand Bodies in the uniform of their constituents, with Chapeaus and swords, and are to be distinguished by a thin white rod and acorn, with bow of ribbon of three colors (Blue, Scarlet, and Black), and a Rosette of five inches, of the same three colors on the left breast. Each subordinate Body will appoint two Marshals to assist the Grand Marshals, to be distinguished by a truncheon or scroll, trimmed with ribbon of the color of his grade.

An early reference to Aprons is in the Book of Constitutions (1738, page 153). On March 17, 1731, it was resolved that "Masters and Wardens of particular Lodges may line their white Leather Aprons with "white Silk, and may hang their Jewels at white Ribbons about their Necks." Article xxiii also records that "The Stewards for the Year were allowed to have Jewels of Silver, tho not guilded, pendent to Red Ribbons about their Necks, to bear White Rods, and to line their White Leather Aprons with Red Silk. Former Stewards were also allowed to wear the same Sort of Aprons, White and Red."

Laurence Dermott (Ahiman Rezon, 1764) gives a regulation of Grand Lodge that blue or purple, is the peculiar badge of Grand Officers. However, he states that he "is certain that every member of the Grand Lodge has an undoubted right to wear purple, blue, white or crimson." From this time blue seems the Masonic color except for Grand Stewards, who wear crimson.

Another exception was the Grand Lodge at York, which used only white and pink; no other color is named. In the schedule of January 1, 1776, of Grand Lodge Regalia, we read "one Grand Master's Apron, five Aprons lined with pink silk and ten common Aprons," and again in 1779, "An Apron for the Grand Master, four Aprons lined with pink silk, five Aprons."

None of the early Aprons had tassels and Brother Fred J. W. Crowe declares it is certain that these were never intended, as is so frequently asserted, to represent the two great Pillars. He says they are neither more nor less than the ends of broadened strings ornamented with fringe and that the fringe on the Apron is coeval with fringing the ends of strings.

Down to the Union in 1813, many engraved, painted and embroidered Aprons were in common use. At the Union, however, the clothing under the United Grand Lodge of England was clearly laid down. The same Apron was sometimes used for the Craft and Royal Arch

during the eighteenth century, the distinguishing mark being the binding of purple and crimson when used for the latter.

The Collar was originally a simple ribbon supporting the jewel of office. This ribbon was white in 1727, except in the case of Stewards, when it was red.

But in 1731 it was ordered that Grand Officers wear their jewels of gold suspended from blue ribbons.

From the ribbon has gradually evolved the broad, decorative collar worn so generally in Great Britain.

Gloves were a part of the Freemason's clothing from the earliest time, but gauntlets, although Brother Crowe says these were undoubtedly worn before the Union, were only comparatively recently authoritatively laid down as a part of the regalia.

In Scotland, the clothing of Grand Lodge and of Provincial and District Grand Lodges is of thistlegreen, doubtless from the color used in the national Order of the Thistle; but private Lodges may select any color they please, and may also add a considerable amount of ornament and embellishment, which is usually on the fall or flap. This fall in Scottish Aprons is circular, not triangular as in English and American Aprons. The Grand Lodge in 1736 ordered that the jewels of the Grand Master and Wardens shall be worn "at a green ribbon." Embroidered Aprons with Officers' emblems were introduced in 1760, and in 1767, the "garters," which in the days of knee-breeches formed part of the regalia, and the "ribbands for the jewels" were ordered to be renewed. Sashes for office-bearers were adopted in 1744, jewels in 1760. The Lodge of Dundee wore white Aprons in 1733, and the Lodge of Edinburgh in 1739 ordered "a new blew ribband for the whole five jewels."

In Ireland, most Lodges wear very simple cotton Aprons, edged with blue, and bearing the number of the Lodge, but at their annual Festivals, the Brethren wear lambskin Aprons almost identical with the English Master Mason's Apron, except that there is a narrow silver braid in the center of the ribbon. The Grand Lodge Clothing is of the same color, with gold fringe, but the bottom of the fall is squared off, and curiously enough, there are no tassels. The rank of the wearer is indicated by the number and width of the rows of gold braid. Although the Grand Lodge of Ireland was formed in 1725 or earlier, there has never been any regulation as to Clothing in its Constitutions, the only authority, until quite recently, being in a book entitled Clothing and Insignia, with colored plates, first published in 1860. Brother F. C. Crossle says that in days gone by the Worshipful Master in many parts of Ireland, if not everywhere, was always attired in a red cloak and top hat, and this custom had obtained even within the memory of living Brethren, although now obsolete.

The only jewels which may be worn in English Craft Lodges are those of Craft and Royal Arch Masonry, including Past Master, Past Zerubbabel, Grand and Provincial Lodge jewels, Presentation jewels of Craft or Royal Arch offices, Founders' jewels and Charity jewels. All others are illegal.

In Denmark all the Brethren wear small trowels; that of the Entered Apprentice is of rough silver on a string of leather, that of the Fellow Craft of polished silver on white silk, that of the Master Mason of gold on a blue ribbon. Brethren who have taken Degrees above the seventh, wear a special attire in Bodies of their own Order, which is not allowed to be seen by Brethren of the lower Degrees.

In the case of the Grand Lodges of Norway and Sweden, the Clothing is practically identical with that of Denmark. It also includes a Collarette, trowel, and an ivory key. The latter is still worn in many Grand Lodges as it was once in England, and a reference to it is found in some old "catch" questions of the Fraternity. In Sweden, the brotherhood is so highly esteemed, that it has its own Order of Knighthood, that of Charles XIII, and membership of the higher Degrees also carries civil nobility.

Under the Grand Orient of France the Aprons are elaborately embroidered or painted, and edged sometimes with crimson or with blue. Blue embroidered Sashes, lined with black for the Third Degree, are in common use.

In Italy, the Entered Apprentice Apron is a plain white skin; the Fellow Craft has one edged and lined with green, and with a square printed in the center; the Master Mason wears one lined and edged with crimson, bearing the square and compasses. Master Masons also wear a handsome sash of green silk, edged with red, richly embroidered in gold, and lined with black silk on which are embroidered the emblems of mortality in silver. Members of the Third Degree can wear more elaborately ornamented Aprons.

In Greece, Master Masons formerly wore silk or satin Aprons, painted or embroidered, and edged with crimson, with a beautiful sash similar to that worn in Italy, but of blue and red instead of green; later on the clothing became identical with that worn in England.

In Holland, a custom similar to that in Scotland prevails, and each Lodge selects its own color or colors for the clothing and the ribbons to which seals are attached. Considerable additional ornament in embroidery, painting, fringes, etc., is freely employed at the pleasure of the Lodge or the individual.

In Belgium, the Grand Lodge clothing is of light blue silk bordered with gold fringe, and without tassels. The collars are embroidered in gold with the jewel of the office to which they pertain, and with acacia and other emblems.

In Switzerland, under the Grand Lodge Alpina, the clothing is simple. The Entered Apprentice Apron is of white leather, and only varied from the English one in having the lower corners round. That of Fellow Craft has blue silk edging and strings. The Master Mason Apron has a wider border, with three rosettes on the body of the Apron, whilst the flap is entirely covered with blue silk ; a small blue sash, with a white rosette at the point is also worn with this. The Apron of a Grand Officer is edged with crimson, and has neither tassels nor rosettes, except in the case of the Grand Master, distinguished by three crimson rosettes; the collar is of crimson watered ribbon, edged with white, from which is suspended the jewel, a gold square and compasses, enclosing a star, on which is enameled the white Geneva Cross on a red field, the shield of the Republic. Each Lodge has its own distinctive jewel.

In Hungary, the members of the Grand Lodge wear collars of light blue watered silk, with a narrow edging of red, white and green-the national colors- from which is suspended a five-pointed star, enameled in the center with a number of emblems, and bearing the inscription Magnus Latom Hunc Coetus Symbolicus.

The Grand Officers wear collars or orange-colored ribbon, with a narrow edging of dark green, lined with white silk, and embroidered with the emblem of office and acacia leaves. The Aprons are simple, with blue edging, and, for Master Masons, three rosettes; that of the Grand Master is the same.

In Germany, the various Grand Lodges exhibit considerable variation in size and shape of Aprons; some are diminutive, others large, whilst the shape varies, square, rounded or shield-shaped. Some bear rosettes, others levels, the latter even on the Entered Apprentice Apron, so that obviously their symbolism is not the same as in England, where they designate Past Masters only. Each German Lodge possesses its own distinctive jewel.

Under the Grande Oriente Nacionale of Spain, the Entered Apprentice Apron is of white leather, rounded at the bottom, but with a pointed flap, worn raised; that of Fellow Craft is identical, the flap being turned down; the Master Mason Apron is of white satin, with curved flap, edged with crimson, and embroidered with square and compasses, enclosing the letter G., the letters M.'. and B:. and three stars. The Apron is lined with black brocaded silk, and embroidered with skull, cross-bones and three stars, for the Third Degree. The Officers' jewels are identical with those of England.

In Portugal, the Grand Officers wear white satin Aprons edged with blue and gold, and with three rosettes. The collar is of blue watered silk embroidered with acacia in gold. The gauntlets have also G. O. L. U., Grande Oriente Lusitania Unido, embroidered on them, with the date of its formation, 1869. The ordinary Craft clothing is simple.

The clothing of the Grand Orient of Egypt is practically identical with that of England, but the colors are thistle and sea-green instead of dark and light blue.

The Organists' jewel is an od, a kind of guitar, instead of a lyre, and the rank of the wearer is indicated by the number of stars embroidered on the collar.

For the above information regarding European procedure we are indebted to a paper by Brother Fred J. W. Crowe (Transactions, 1901-2, page 81, Lodge of Research, Leicester, England; see also American Union Lodge).

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CLOTHING AND WAGES

As a modern student reads the Fabric Rolls, Borough Records, and Statutes of the Middle Ages he sees that nothing burned itself more deeply into the minds of Operative Masons (and other workers) than the bitter and brutal question of wages, and it is little wonder that the "wages of a Master Mason" was a theme carried over into the symbolism of Speculative Freemasonry centuries afterwards. There were three reasons for this : the amount of pay was unjustly small, unbelievably so; wages were not adjusted to a worker's ability or production but were by the state socialism so long in vogue fixed by civil Statutes, and were arbitrarily fixed ; and workers resented the loss of so many days of work each year because of the senseless multiplication of holidays, an evil owed directly to the monks and priests who never tired of their endeavor to have a new workless day set aside for each new saint. A table covering 1351 A.D. (about the time when the first permanent Lodges were formed) to 1495 (the period of the discovery of America) shows that in 1351 a "Master freemason" received 4sh a day; in 1361 the same; in 1495 his summer wages were 6 or 4d, and his winter wages, 5 or 3cl. An "ordinary mason" in 1351 received 3d per day; a "Mason's servant" (or helper) 1,5d; a tiler (or roofer) 3d; a tiler's helper, 1,5d.

The clothing worn by Masons and their wives, sons, and daughters also was prescribed by law, partly to prevent those of the "lower orders" from dressing as well as "their betters," partly because in the Middle Ages liveries or costumes were worn in order to show what craft, profession, art, or class a man belonged to.

Gilbert Stone writes: "Thus by 37 Edw. III, C. 9, it was provided that 'people of handicraft and yeomen' were not to wear cloth of a higher price than forty shillings and their wives and daughters were only permitted to wear, so far as furs were concerned, some of the cheapest kinds . . ." This wearing of a prescribed costume also bit deeply into the minds of Masons, and it helps to explain why in the earliest Lodges so much stress was laid on "being properly clothed," and why gloves were so important-a sign of equality then ; it also helps to explain the proud boast that a Mason's apron, once a badge which proclaimed him a member of the "lower orders" and a workman, was now an honor, more ancient than the Golden Fleece, more honorable than the Star and Garter---as in literal truth it was.

(A History of Labor, by Gilbert Stone; London; George C. Harrap & Co., London; 1921, is not a Masonic book yet few books throw a clearer light on early Masonic history. Where other historians of Medieval Masons and kindred craftsmen fit their narrative into a framework of general or political history, or write of the subject in the terms of an art, Stone primarily sees in the Medieval craftsman a man, and brings his abundance of data to bear on the question, "What was it like to be a workman?" "A List of Selected Books" beginning on Stone's page 403 is one of the best bibliographies ever published in this field.)

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CLUBS, AND FREEMASONRY

The formation of the first Grand Lodge of Speculative Freemasonry in 1717 coincided with a sudden and almost explosive multiplication of clubs. They broke out like a rash over the whole of England. In every village or town was at least one tavern or inn and one or more clubs were sure to meet in it. There was an amazing number of categories of clubs, from clubs for elderly high churchmen to the most outer extravagances of those eccentrics who in France and Italy wonder travelers the soubriquet of "mad Englishmen" : political clubs, scientific clubs (the Royal Society had one), betting clubs, bottle clubs, shooting clubs, music clubs, coffee clubs, odd fellows clubs, clubs for fat men, bald men, dwarfs, hen-pecked men, one-eyed men, insurance clubs, burial clubs, clubs male and female, clubs that were a sort of lay church, and clubs for opium smokers, etc., etc. When the first of the new Lodges of Speculative Freemasonry began to at tract attention the populace took them for a new species of clubs.

More than one attempt has been made to turn that popular impression into an argument, more often by social historians than by Masonic writers; it has never succeeded, because while a Lodge may often have been a clubbable society, few things could be less alike in substance or in purpose than a club and a Lodge. The truth of th at statement is proved by the fact that even in cities with hundreds of Lodges their members form Masonic clubs on the side.

See Club Makers and Club Members, by T. H. S. Escott; Sturgis & Walton Co.1914.

NOTE. Side Orders and Masonic clubs have the same status in the eyes of Masonic law. When Masonic clubs first began to be formed about the beginning of this century their officers and members took the ground that since they were not Lodges, were not, properly speaking, Masonic organizations, and acted independently of Lodges and Grand Lodges, neither Masters nor Grand Masters held any authority over them ; and in the beginning the majority of Grand Masters agreed with this opinion. But after some twenty years of experience with them Grand Masters and Grand Lodges began to hold that while a Masonic officer cannot supervise a club as such, a Lodge or a Grand Lodge can discipline club members in their capacity as Masons. A Grand Master of Masons in Iowa notified the members of a Side Order that if they held a street carnival of a kind as planned he would order them tried for un-Masonic conduct; one or two years later a Grand Master of Masons in Michigan followed a similar course with another Side Order because of the indecent posters with which it was advertising an indoor circus. Grand Lodges uphold that reading of the Question ; if a man is guilty of conduct unbecoming a Mason he is subject to discipline without regard to where he was guilty.

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CLOTHING THE LODGE

In the General Regulations, approved by the Grand Lodge of England in 1721, it is provided in article seven that "Every new Brother at his making is decently to cloth the Lodge, that is, all the Brethren present ; and to deposit something for the relief of indigent and decayed Brethren." By "clothing the Lodge" was meant the furnishing of the Brethren with gloves and aprons. The regulation no longer exists. It is strange that Oliver should have quoted as the authority. for this usage a subsequent regulation of 1767. In Scotland this was practiced in several Lodges to a comparatively recent date and continues to be frequently observed in many Lodges in South and Central America, the Continent of Europe, and in Lodges receiving their Masonic customs therefrom.

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CLOUDED CANOPY

See Canopy, Clouded

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CLOUD, PILLAR OF

See Pillars of Cloud and Fire

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CLOUDY

A word sometimes improperly used by the Wardens of a Lodge when reporting an unfavorable result of the ballot. The proper word on such an occasion is foul.

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CLUBS

The eighteenth century was distinguished in England by the existence of numerous local and ephemeral associations under the name of Clubs, where men of different classes of society met for amusement and recreation. Each profession and trade had its club, and "whatever might be a man's character or disposition," says Oliver, "he would find in London a club that would square with his ideas." Addison, in his paper on the origin of clubs (Spectator, No. 9) remarks: "Man is said to be a social animal, and as an instance of it we may observe that we take all occasions and. pretenses of forming ourselves into those little nocturnal assemblies which are commonly known by the name of Clubs. When a set of men find themselves agreed in any particular, though never so trivial, they establish themselves into a kind of Fraternity and meet once or twice a week, upon the account of such a fantastic resemblance." Hard drinking was characteristic of those times, and excesses too often marked the meetings of these societies. It was at this time that the Institution of Freemasonry underwent its revival commonly known as the revival of 1717, and it is not strange that its social character was somewhat affected by the customs of the day. The Lodges therefore assumed at that time too much of a convivial character, derived from the customs of the existing clubs and coteries; but the moral and religious principles upon which the Institution was founded prevented any undue indulgence; and although the members were permitted the enjoyment of decent refreshment, there was a standing law which provided against all excess (see Masonic Clubs, National League of).

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COAT OF THE TILER

In olden times it was deemed proper that the Tiler of a Lodge, like the beadle of a parish--whose functions were in some respects similar-should be distinguished by a tawdry dress. In a schedule of the regalia, records, etc., of the Grand Lodge of all England, taken at York in 1779, to be found in Hughan's Masonic Sketches and Reprints (page 33), we find the following item; "a blue cloth coat with a red collar for the Tyler."

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COCHIN CHINA

A country in the southeast of Asia in the extreme south of French Indo-China. The name was formerly applied to the whole Annamese Empire but is now usually applied to the six southern

provinces annexed by France in 1862 and 1867. The Grand Orient of France opened a Lodge in Cochin China, at Saigon, Le Réveil de l'orient, meaning The Awakening of the East, in 1868. The Grand Lodge of France in 1908 also established a Lodge at Saigon, La Ruche d'orient, meaning The Beehive of the East (see Indo-China, French).

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COCHLEUS

A very corrupt word in the Fourth Degree of the Scottish Rite; there said to signify in the form of a. screw, and to be the name of the winding staircase which led to the middle chamber. The true Latin word is cochlea. But the matter is so historically absurd that the word ought to be and is rejected in the modern rituals.

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COCK

The ancients made the cock a symbol of courage, and consecrated him to Mars, Pallas, and Bellona, deities of war. Some have supposed that it is in reference to this quality that the cock is used in the jewel of the Captain-General of an Encampment of Knights Templar. Reghellini, however, gives a different explanation of this symbol. He says that the cock was the emblem of the sun and of life, and that as the ancient Christians allegorically deplored the death of the solar orb in Christ, the cock recalled its life and resurrection. The cock, we know, was a symbol among the early Christians, and is repeatedly to be found on the tombs in the catacombs of Rome. Hence it seems probable that we should give a Christian interpretation to the jewel of a Knight Templar as symbolic of the resurrection.

*

COCKADE

Some few of the German Lodges have a custom of permitting their members to wear a blue cockade in the hat as a symbol of equality and freedom-a symbolism which, as Lenning says, it is difficult to understand, and the decoration is in appropriate as a part of the clothing of a Freemason. Yet it is probable that it was a conception of this kind that induced Cagliostro to prescribe the cockade as a part of the investiture of a female candidate in the initiation of his Lodges. Clavel says the Venerable or Master of a French Lodge wears a black cockade.

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COCKLE-SHELL

The cockle-shell was worn by pilgrims in their hats as a token of their profession; later on was used in the ceremonies of Templarism.

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CODY, COLONEL WILLIAM FREDERICK

Born February 26, 1845; died January 10, 1917. Famous American scout and showman, pony express mail carrier covering seventy-five miles daily in wild country among hostile Indians; served as cavalry man and guide through Civil War; contracted to supply laborers on construction of Kansas-Pacific railroad with meat and in eighteen months killed four thousand buffaloes and became known as Buffalo Bill; served as army scout against Sioux and Cheyennes, 1868-72, and again in 1876, when in single combat he killed Chief Yellow Hand; member of Nebraska Legislature ; again serving as scout against Sioux Indians, 1890-1. A

member of Platte Valley Lodge No 32, North Platte, Nebraska, Initiated March 5,1870; Passed April 2, 1870; Raised January 10, 1871. Became Mark Alaster, Past Master and Most Excellent Master, November 14, 1888, and was exalted on November 15, 1888, in Euphrates Chapter No. 15, Royal Arch Masons at North Platte, Companion Cody selecting as his Mark a buffalo's head. He was created a Knight Templar, April 2, 1889, in Palestine Commandery No. 13, at North Platte. This information sent to us by Worshipful Master Abner J. Wessling of Platte Valley Lodge. Brother Cody was given Masonic burial by Golden City Lodge No, 1 at Golden, Colorado, and his remains rest on Lookout Mountain where there is also a Memorial Museum in that State.

COETUS

Latin word meaning an assembly. It is incorrectly used in some old Latin Masonic diplomas for a Lodge. It is used by Laurence Dermott in a diploma dated September 10, 1764, where he signs himself Sec. JI. Coetus, or Secretary of the Grand Lodge.

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COFFIN

In the Ancient Mysteries the aspirant could not claim a participation in the highest secrets until he had been placed in the Pastos, a bed or coffin. The placing him in the coffin was called the symbolical death of the mysteries, and his deliverance was termed a raising from the dead. "The mind," says an ancient writer, quoted by Stobaeus, "is affected in death just as it is in the initiation into the mysteries. And word answers to word, as well as thing to thing; for is to die, and to be initiated." The coffin in Freemasonry is found on tracing boards of the early part of the eighteenth century, and has always constituted a part of the symbolism of the Third Degree, where the reference is precisely the same as that of the Pastos in the Ancient Mysteries.

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COGHLAN, REVEREND L

Grand Chaplain of England in 1814

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COHEN

A Hebrew word pronounced kohane, signifying a priest. The French Masonic writers, indulging in a Gallic custom of misspelling all names derived from other languages, universally spell it coën.

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COHENS, ELECTED

See Paschalis, Martinez

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COLE, BENJAMIN

He published at London, in 1728, and again in 1731, the Old Constitutions, engraved on thirty copper plates, under the title of "A Book of the Ancient Constitutions of the Free and

Accepted Masons." In 1751, Cole printed a third edition with the title of The Ancient Constitutions and Charges of Freemasons, with a true representation of their noble Art in several Lectures or Speeches. Subsequent editions were published up to 1794. Brother Richard Spencer, the well-known Masonic bibliographer, says that Cole engraved his plates from a manuscript which he calls the Constitutions of 1726, or from a similar manuscript by the same scribe. Brother Hughan published in 1869 in his Constitutions of the Freemasons, in a limited edition of seventy copies, a lithographed facsimile of the 1729 edition of Cole, and in 1897 a facsimile of the 1731 edition, which was limited to 200 copies, was published by Richard Jackson of Leeds, with an introduction by Brother Hughan.

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COLE, SAMUEL

He was at one time the Grand Secretary of the Grand Lodge of Maryland, and the author of a work entitled The Freemason's Library, or General Ahiman Rezon, the first edition of which appeared in 1817, and the second in 1826. It is something more than a mere monitor or manual of the Degrees, and in Brother Mackey's opinion greatly excels in literary pretensions the contemporary works of Webb and Cross.

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COLE'S MANUSCRIPT

The record from which Cole is supposed to have made his engraved Constitutions, now known as the Spencer Manuscript. It was in the possession of Brother Richard Spencer, who published it in 1871, under the title of A Book of the Ancient Constitutions of the Free and Accepted Masons. Anno Dom., 1726. The subtitle is The Beginning and First Foundation of the Most Worthy Craft of Masonry, with the charges thereunto belonging. In 1875 it was bought by Brother E. T. Carson of Cincinnati, Ohio.

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COLLAR

An ornament worn around the neck by the officers of Lodges, to which is suspended a jewel indicative of the wearer's rank. The color of the collar varies in the different grades of Freemasonry. That of a symbolic Lodge is blue; of a Past Master, purple; of a Royal Arch Mason, scarlet; of a Secret Master, white bordered with black; of a Perfect Master, green, etc. These colors are not arbitrary, but are each accompanied with a symbolic signification. In the United States, the collar worn by Grand Officers in the Grand Lodge is, properly, purple edged with gold. In the Grand Lodge of England, the Grand Officers wear chains of gold or metal gilt instead of collars, but on other occasions, collars of ribbon, garter blue, four inches broad, embroidered or plain. The use of the collar in Freemasonry, as an official decoration, is of very old date. It is a regulation that its form should be triangular; that is, that it should terminate on the breast in a point. The symbolical reference is evident. The Masonic collar is derived from the practices of heraldry; they are worn not only by municipal officers and officers of State, but also by knights of the various orders as a part of their investiture.

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COLLEGE

The regular Convocation of the subordinate bodies of the Society of Rosicrucians is called an Assemblage of the College, at which their mysteries are celebrated by initiation and advancement, at the conclusion of which the Mystic Circle is broken.

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COLLEGES IRISH

These were established in Paris between 1730 and 1740, and were rapidly being promulgated over France, when they were superseded by the Scottish Chapters.

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COLLEGES, MASONIC

There was at one time a great disposition exhibited by the Fraternity of the United States to establish Colleges, to be placed under the supervision of Grand Lodges. The first one ever endowed in this country was that at Lexington, in Missouri, established by the Grand Lodge of that State, in October, 1841, which for some time pursued a prosperous career. Other Grand Lodges, such as those of Kentucky, Mississippi, Arkansas, North Carolina, Florida, and a few others, subsequently either actually organized or took the preliminary steps for organizing Masonic colleges in their respective Jurisdictions. But experience has shown that there is an incongruity between the official labors of a Grand Lodge as the Masonic head of the Order, and the superintendence and support of a college. Hence, these institutions have been very generally discontinued, and the care of providing for the education of indigent children of the Craft has been wisely committed to the subordinate Lodges and other branches of the Masonic Institutions. Brother Thomas Brown, a distinguished Grand Master of Florida, thus expressed the following views on this subject: "We question if the endowment of colleges and large seminaries of learning, under the auspices and patronage of Masonic bodies, be the wisest plan for the accomplishment of the great design, or is in accordance ,with the character and principles of the Fraternity. Such institutions savor more of pageantry than utility; and as large funds, amassed for such purposes, must of necessity be placed under the control and management of comparatively few, it will have a corrupting influence, promote discord, and bring reproach upon the craft. The principles of Freemasonry do not sympathize with speculations in stock and exchange brokerage. such, we fear, will be the evils attendant on such institutions, to say nothing of the questionable right and policy of drawing funds from the subordinate Lodges, which could be appropriated by their proper officers more judiciously, economically, and faithfully to the accomplishment of the same great and desirable object in the true Masonic spirit of charity, which is the bond of peace." The above summary' of the situation by Doctor Mackey may be extended to the extent of a few comments on. some of the enterprises of the past in which the Craft was interested for substantially the same benevolent reasons that in these modern days of ours prompt the Brethren to suggest somewhat similar activities. Stephen W. B. Carnemegy, born 1797, died 1892, Grand Master in 1836-8, was the author of a resolution at the Grand Lodge Communication of 1841 to establish a Masonic College in Missouri "for the education of the sons of indigent Masons and others" and this was approved. Subscriptions were reported at the Communication of 1842 as $3,556.25 for sons, and $3,926.25 for daughters, and $185 for the erection of a Masonic Hall. Brother Carnegy was an active force. We find him in attendance at the Grand Lodge of Kentucky in 1844 and on being invited at 3:30 to make any desired suggestions, he asked aid for the Masonic College then under construction in his State and "a voluntary collection was taken up" (Doings of the Grand Lodge of Kentucky, 1800--1900, H. B. Grant). In all likelihood this enthusiasm encouraged the Kentucky Brethren to undertake a Masonic College of their own. The regulations for the Masonic College in Missouri required a preparatory school and a collegiate department, the Faculty to consist of a Professor for each of the following departments: "On Natural Philosophy and Astronomy," "On Mathematics," "On Mental and Moral Science," and "Ancient Languages and Literature." This is some course, even if not a very practicable one, as seen in the eyes of this age. The conditions were : six months' tuition free, but charges for board; the Grand Lodge to designate the number of students each subordinate Lodge could send free of charge. The College was chartered by. the State. In those days $25 paid the board and washing of a student for a whole Session, and a cord of good wood could be purchased for a dollar.

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COLLEGES, ROMAN

See Roman Colleges of Artificers

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COLLEGIA ARTIFICUM

Colleges of Artificers. See Roman Colleges of Artificers.

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COLLEGIUM

In Roman jurisprudence, a collegium, or college, expressed the idea of several persons united together in any office or for any common purpose. It required not less than three to constitute a college, according to the Latin law maxim, Tres faciunt collegium, meaning Three make a college, and hence, perhaps, the Masonic rule that not fewer than three Master Masons can form a Lodge.

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COLLOCATIO

The Greek custom of exposing the corpse on a bier over night, near the threshold, that all might be convinced of the normal death.

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COLOGNE, CATHEDRAL OF

The city of Cologne, on the banks of the Rhine, is memorable in the history of Freemasonry for the connection of its celebrated Cathedral with the labors of the Steinmetzen of Germany, whence it became the seat of one of the most important Lodges of that period. It has been asserted that Albertus Magnus designed the plan, and that he there also altered the Constitution of the Fraternity, and gave it a new code of laws. It is at least clear that in this Cathedral the symbolic principles of Gothic architecture, the distinguishing style of the Traveling Freemasons, were carried out in deeper significance than in any other building of the time. Whether the document known as the Charter of Cologne be authentic or not, and it is fairly well established that it is not, the fact that it is claimed to have emanated from the Lodge of that place, gives to the Cathedral an importance in the views of the Masonic student. The Cathedral of Cologne is one of the most beautiful religious edifices in the world, and the vastest construction of Gothic architecture. The primitive Cathedral, which was consecrated in 873, was burned in 1248. The present one was commenced in 1249, and the work upon it continued until 1509. But during that long period the labors were often interrupted by the sanguinary contests which raged between the city and its archbishops, so that only the choir and the chapels which surrounded it were finished. In the eighteenth century it suffered much from the ignorance of its own canons, who subjected it to unworthy mutilations, and during the French Revolution it was used as a military depot. In 1820, this edifice, ravaged by men and mutilated by time, began to excite serious anxieties for the solidity of its finished portions. The debris of the venerable pile were even about to be overthrown, when archeologic zeal and religious devotion came to the rescue. Societies were formed for its restoration by the aid of permanent subscriptions, which were liberally supplied; and it was resolved to finish the gigantic structure according to the original plans which had been conceived by Gerhard de Saint Trond, the ancient master of the works. The works were renewed under the direction of M. Zwiner. The building is now completed; Seddon says in his Rambles on the Rhine (page 16), "It is without question, one of the most stupendous structures ever conceived." There is a

story, that may be only a tradition, that there was a book written by Albertus Magnus called Liber Constructionum Alberti, which contained the secrets of the Operative Freemasons, and particularly giving directions of how to lay the foundations of cathedrals. Even though these builders had a special treatise on laying the foundations of cathedrals, they had not made provision for inventions which came later. It has been shown that within these modern days the foundations of the Cathedral were being loosened by the constant shaking from the railway trains that now run near, so that they became unsafe and seriously threatened the destruction of this wonderful masterpiece of Gothic architecture. The German Government came to the relief and saved the structure.

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COLOGNE, CHARTER OF

this is an interesting Masonic document, originally written in Latin, and purporting to have been issued in 1535. Its history, as given by those who first offered it to the public, and who claim that it is authentic, is as follows: From the year 1519 to 1601, there existed in the city of Amsterdam, in Holland, a Lodge whose name was Het Vredendall, or The Valley of Peace. In the latter year, circumstances caused the Lodge to be closed, but in 1637 it was revived by four of its surviving members, under the name of Frederick's Vredendall, or Frederick's Valley of Peace. In this Lodge, at the time of its restoration, there was found a chest, bound with brass and secured by three locks and three seals, which, according to a protocol published on the 29th of January, 1637, contained the following documents:

1. The original warrant of constitution of the Lodge Het Vredendall, written in the English language.
2. A roll of all the members of the Lodge from 1519 to 1601.
3. The original charter given to the Brotherhood at the City of Cologne, and which is now known among Masonic historians as the Charter of Cologne.

It is not known how long these documents remained in possession of the Lodge at Amsterdam. But they were subsequently remitted to the charge of Brother James Van Vasner, Lord of Opdem, whose signature is appended to the last attestation of The Hague register, under the date of the 2d of February, 1638. After his death, they remained among the papers of his family until 1790, when M. Walpenaer, one of his descendants, presented them to Brother Van Boetzelaer, who was then the Grand Master of the Lodges of Holland. Subsequently they fell into the hands of some person whose name is unknown, but who, in 1816, delivered them to Prince Frederick.

There is a story that the Prince received these documents accompanied by a letter, written in a female hand, and signed "C., child of V. J." In this letter the writer states that she had found the documents among the papers of her father, who had received them from Brother Van Boetzelaer. It is suspected that the authoress of the letter was the daughter of Brother Van Jeylinger, who was the successor of Van Boetzelaer as Grand Master of Holland. Another version of the history states that these documents had long been in the possession of the family of Wassenaer Van Opdem, by a member of which they were presented to Van Boetzelaer, who subsequently gave them to Van Jeylinger, with strict injunctions to preserve them until the restitution of the Orange regency.

The originals are now, or were very lately, deposited in the archives of a Lodge at Namur, on the Meuse ; but copies of the charter were given to the Fraternity under the following circumstances: In the year 1819, Prince Frederick of Nassau, who was then the Grand Master of the National Grand Lodge of Holland, contemplating a reformation in Freemasonry, addressed a circular on this subject to all the Lodges under his Jurisdiction, for the purpose of enlisting them in behalf of his project, and accompanied this circular with copies of the charter, which he had caused to be taken in facsimile, and also of the register of the Amsterdam Lodge, Valley of Peace, to which Brother Hawkins has already referred as contained in the brass-mounted chest.

A transcript of the charter in the original Latin, with all its errors, was published, in 1818, in the Annales Maçonniques. The document was also presented to the public in a German version, in 1819, by Dr. Fred Heldmann; but his translation has been proved, by Lenning and others, to be exceedingly incorrect. In 1821, Doctor Krause published it in his celebrated work entitled The Three oldest Masonic Documents. It has been frequently published since in a German translation, in whole or in part, but is accessible to the English reader only in Burnes' Sketch of the History of the Knights Templar, published at London in 1840; in the English translation of Findel's History of Freemasonry, and in the American Quarterly Review of Freemasonry, where it was published with copious notes by Brother Mackey.

P. J. Schouten, a Dutch writer on the history of Freemasonry, who had undoubtedly seen the original document, describes it as being written on parchment in Masonic cipher, in the Latin language, the characters uninjured by time, and the subscription of the names not in cipher, but in the ordinary cursive character. The Latin is that of the Middle Ages, and is distinguished by many incorrectly spelled words, and frequent grammatical solecisms. Thus, we find bagistri for magistri, trigesimo for tricesimo, ad nostris ordinem for ad nostrum ordinem, etc. Brother Hawkins who prepared this article concluded, that of the authenticity of this document, it is but fair to say that there are well-founded doubts among many Masonic writers. The learned antiquaries of the University of Leyden have testified that the paper on which the register of the Lodge at The Hague is written, is of the same kind that was used in Holland at the commencement of the seventeenth century, which purports to be its date, and that the characters in which it is composed are of the same period. This register, it will be remembered, refers to the Charter of Cologne as existing at that time ; so that if the learned men of Leyden have not been deceived, the fraud---supposing that there is one in the charter-must be more than two centuries old. Doctor Burnes professes to have no faith in the document, and the editors of the Hermes at once declare it to be surreptitious. But the condemnation of Burnes is too sweeping in its character, as it includes with the charter all other German documents on Freemasonry ; and the opinion of the editors of the Hermes must be taken with some grains of allowance, as they were at the time engaged in a controversy with the Grand Master of Holland, and in the defense of the Advanced Degrees, whose claims to antiquity this charter would materially impair. Doctor Oliver, on the other hand, quotes it unreservedly, in his Landmarks, as a historical document worthy of credit; and Reghellini treats it as authentic. In Germany, the Masonic authorities of the highest reputation, such as Heldermann, Morsdorf, Kloss, and many others, have repudiated it as a spurious production, most probably of the beginning of the nineteenth century.

Kloss objects to the document, that customs are referred to in it that were not known in the rituals of initiation until 1731; that the Advanced Degrees were nowhere known until 1725 ; that none of the eighteen copied documents have been found; that the declaimer against Templar Freemasonry was unnecessary in 1535, as no Templar Degrees existed until 1741; that some of the Latin expressions are not such as were likely to have been used; and a few other objections of a similar character. Bobrik, who published, in I840, the Text, Translation, and Examination of the Cologne Document, also advances some strong critical arguments against its authenticity. Summing up the above' evidence, Brother E. L. Hawkins was convinced that on the whole, the arguments to disprove the genuineness of the charter appear to be very convincing, and are strong enough to throw at least great doubt upon it as being anything else but -a modern forgery. See Mackey's revised History of Freemasonry (page 780) and Gould's History of Freemasonry (1, 496), where the question of the authenticity of the document is examined, and it is classed among the doubtful manuscripts.

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COLOGNE, CONGRESS OF

A Congress which is said to have been convened in 1525, by the most distinguished Freemasons of the time, in the City of Cologne, as the representatives of nineteen Grand Lodges, who are said to have issued the celebrated manifesto, in defense of the character and aims of the Institution, known as the Charter of Cologne. Whether this Congress was ever held is a moot point among Masonic writers, most of them contending that it never was,

and that it is simply an invention of the early part of the nineteenth century (see Cologne, Charter of).

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COLOMBIA

A republic in the northwestern part of South America. In 1824 Colonel James Hamilton was appointed by England head of the Masonic Province of Colombia.

The Republic of Colombia consisted at first of New Granada, Ecuador, and Venezuela. In 1831, however, all these became independent and in 1861 Colombia was constituted by New Granada.
Concord Lodge, No. 792, was established by England in 1824 but its authority was withdrawn in 1862. A Scotch Lodge, Eastern Star of Colombia, was opened the same year as Concord Lodge.
On June19, 1833, the Grand Orient of New Granada was established at Carthagena and has continued work up till the present day. Towards a Grand Orient founded June 13, 1864, at Bogota for the southern states of the Republic, it maintained, with occasional interruptions, a friendly attitude. A Supreme Council of Colombia had existed at Bogota as early as 1825 but ceased work.

The present Supreme Council was created later. v The Grand Lodge of Colombia was opened on November 30, 1919, with all due ceremony by delegates from the four Lodges, Astrea, No. 56; Siglo XX, No. 61: Libertad, No. 54, and Luz de la Verdad, No. 46, at Barranquilla.

Three other Bodies, the National Grand Lodge of Colombia at Barranquilla, the Most Serene National Grand Lodge of Colombia at Carthagena and the Grand Lodge of the Republic of Colombia, at Carthagena, established in 1918, 1920 and 1922 respectively, are still in existence and all six, according to Brother Oliver Day Street, are more or less independent.

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COLONIAL LODGES

Lodges in the colonies of Great Britain are under the immediate supervision and jurisdiction of District Grand Lodges, to which title the reader is referred.

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COLONIAL MASTERS, ORDER OF

This organization was instituted at Ha1ifax, North Carolina. December 30, 1912, and comprises in its membership Worshipful Masters and Past Masters of Colonial Lodges. No application on the part of such Brethren was ever to be required but whenever such a Brother shall present himself and pay the fee he is to be initiated without ballot and that no objection shall debar him except for non-affiliation with some Lodge. The first lesson of the Order was to honor the Fathers by perpetuating and building up their Colonial Lodges and not only to glorify the early guardians of Freemasonry on the Continent of America but to -also listen to the call for service, fidelity and faith, and to be pledged to a higher consecration and a more vivid realization of duty.

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COLORADO

When Auraria, or Denver as it later came to be called, sprang up in consequence of the discovery of gold in Jefferson Territory, the Brethren in the town applied to the Grand Master of Kansas for a Dispensation to open a Lodge. This was granted on October 1, 1859. While their request for a Charter, granted on October 15, 1862, was being considered by the Grand Lodge of Kansas they resigned the Dispensation from that State and as Denver Lodge accepted one, and in due course received a Charter, December 11, 1861, from the Grand Lodge of Colorado. The Grand Lodge of Colorado was organized by representatives of Golden City Lodge, No. 34; Summit Lodge, No. 7, and Rocky Mountain Lodge, no. 8, who met on August 2, 1861. Brother Eli Carter of Golden City presided over the Convention and Brother Whittemore acted as secretary. A Constitution drawn up by a Committee composed of Brothers J. A. Moore, C. F. Holly, and S. M. Robbins was submitted and approved. John M. Chivington was elected Grand Master and O. A. Whittemore, Grand Secretary. The first Chapter in Colorado was Central City, No. l, in Central City. Its Dispensation, dated March 23, 1863, was granted by the General Grand King. On May 11, 1875, a Convention was held at Denver City by authority of Elbert H. English, the General Grand High Priest, and the Grand Chapter of Colorado was duly established. Companion William II. Byers was the first Grand High Priest, Companion Irving W. Stanton, Deputy Grand High Priest, and Companion Francis E. Everett, Grand Secretary. The General Grand Council of Royal and Select Masters issued a Dispensation to Denver, No. l, at Denver, on January 16, 1892, and a Charter on August 21, 1894. Denver, No. l, with Rocky Mountain, No. 2, and Durango, No. 3, met and organized the Grand Council of Colorado on December 6, 1894.

In the year 1866 a Commandery, namely Colorado, No, l, was established by Dispensation dated January 13. On September 10, two years later, a Charter was granted and it was constituted on January 26, 1869. With Central City, no. 2, and Pueblo, No. 3, Colorado, No. l, organized a Grand Commandery which was opened on March 14, 1876. A Lodge of Perfection, Delta, No. l, was chartered at Denver on January 26, 1877; a Chapter of Rose Croix, Mackey, No. l, on April 11, 1878; a Council of Kadosh, Denver, No, l, on September 3, 1888, and a Consistory, Colorado, No. l, on October 17, 1888.

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COLORED FRATERNITIES

The secret societies of negroes claiming to be Masonic are quite extensive, embracing Grand Lodges in practically every State (see Negro Masonry).

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COLORS, SYMBOLISM OF

Wemyss, in his Clavis Symbolica, the Latin meaning Symbolic Key, says: "Color, which is outwardly seen on the habit of the body, is symbolically issued to denote the true state of the person or subject to which it is applied, according to its nature." This definition may appropriately be borrowed on the present occasion, and applied to the system of Masonic colors. The color of a vestment or of a decoration is never arbitrarily adopted in Freemasonry. Every color is selected with a view to its power in the symbolic alphabet, and it teaches the initiate some instructive moral lesson, or refers to some important historical fact in the system. Frederic Portal, a French archeologist, has written a valuable treatise on the symbolism of colors, under the title of Des Couleurs Symboliques dans l'antiquité, le moyen âge et les temps modernes, meaning Symbolic Colors in Antiquity, the Middle Ages and Modern Times, which is well worth the attention of Masonic students.

The Masonic colors are seven in number, namely:
1. blue
2. purple
3. red
4. white

5. black
6. green
7. yellow
8. violet (see those respective titles in this Encyclopedia).

About the Church of God as well as the Bodies of Freemasonry has clustered a rich store of symbolism.

Their foundation is the same. Writers through the centuries have found peculiar significance galore in the various features of church construction and adornment. Among these the symbolism of colors has been prominently mentioned. Bishop William Durandus, was born at Puy-moisson in Province about the year 1220 A.D., and died at Rome in 1296.

A book of his dealing freely with symbolism was finished in 1286 and from it we take the following item to illustrate the early ceremonial symbolism of colors:

On festivals, curtains are hung up in churches, for the sake of the ointment they give; and that by visible, we may be led to invisible beauty. These curtains are sometimes tinctured with various hues, as is said afore; so that by the diversity of the colors themselves we may be taught that man, who is the temple of God, should be ordained by the variety and diversity of virtues. A white curtain signifieth pureness of living, a red, charity; a green, contemplation; a black, mortification of the flesh: a livid-colored, tribulation. Besides this, over white curtains are sometimes suspended hangings of various colors: to signify that our hearts ought to be purged from vices: and that in them should be the curtains of virtues, and the hangings of good works. We must not overlook the authorities whose comments on the symbolism of colors are not in complete accord with the findings of Bishop Durandus and with those who have accepted and continued his conclusions. While an exact meaning may not universally have been applied to the individual colors there is found a striking correspondence with several of them.

Anyway, a difference in the symbolic meanings does not destroy or even impair the circumstance that colors have long been and are now freely employed as Symbols. The preface to English Liturgical Colors, by Sir Wm. St. John Hope and E. G. Cuthbert F. Atchley, published in 1918 by the Society for Promoting Christian Knowledge, refers to the discussion of the subject in 1860 in the Ecclesiologist (volume xxi, pages 133--i), by a writer over the initials J. C. J, who, after showing the considerable variety of the colors recorded, and that no strict rule for their use was possible, pointed out that

In early times richness of material seems to have been the chief point aimed at: a good deal being left to the fancy and taste of the donors, most of all to the bishops, sacristans, and clergy. This commentator arrives at the following conclusion:

First of all then, it is quite clear that the English did not bind themselves down to the so-Called ecclesiastical colors. By this I do not mean to say that they never had particular colors for particular days, but that they allowed themselves much more liberty than modem Rome allows to her members.

Of the growth of such symbolism and the outcome, Messrs. Hope and Atchley have this to say on page viii:

As soon as churches began to acquire more vestments than a set for everyday use, a second set for Sundays, and a best set for festivals, it was natural that different colors should be appropriated to the various festivals and several classes of saints, and the choice of the color was determined in each country in western Europe by the prevailing ideas of fitness. In point of fact, however, there was a fairly general unanimity in the schemes which developed everywhere outside the Roman diocese, while within that a scheme of another type gradually took shape. No color has any essential and necessary meaning, consequently a "teaching sequence" rests on purely arbitrary conventions.

Durandus and other Writers have explained at length from Holy Writ and elsewhere how "each hue mysteriously is meant," but it is perfectly easy to put together quite as plausible a set of reasons for precisely the opposite or any other signification. At the same time it is not to be denied that there are a few quasi-natural symbolical meanings which have obtained for so many centuries that they have now become common ideas of Western Europe. Such are the use of black or dark colors for mourning and sadness, of white as a symbol of purity and innocence, and of bright red for royalty; as well as the ideas connoted by such phrases as "in the blues," and the like. Medieval writers, as is shown in Essays on Ceremonial, differ widely among themselves in the significance that they attribute to different colors, and no certainty is anywhere to be found.

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COLUMN

A round pillar made to support as well as to adorn a building, whose construction varies in the different orders of architecture. In Freemasonry, columns have a symbolic signification as the supports of a Lodge, and are known as the Columns of Misdom, Strength, and Beauty. The broken column is also a symbol in Freemasonry (see the titles Supports of the Lodge and Broken Column).

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COLUMNS, THE WARDENS

In Freemasonry the Senior Warden's Column represents the pillar Jachin while the Junior Warden's Column represents the pillar Boaz. The Senior Warden's Column is in an erect position and the Junior Warden's placed horizontally during labor, these positions being reversed during refreshment.

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COMACINE MASTERS

It has long been a theory of some writers, secular and Masonic, that there was a direct succession of the Operative Gilds from the Roman Colleges to those who merged into Speculative Freemasonry in 1717, and as investigation proceeded, the proofs became stronger and stronger until now it can no longer reasonably be doubted.

At first it was not attempted to prove the succession it was only inferred, but recently more careful investigators have come to view, whose results go far in establishing the direct succession from Roman Colleges to speculative Freemasonry.

The principal purpose of this article is to put a link in the chain of Operative Gilds and establish a continuous connection from the oldest Gild formation, that of the Roman Colleges, which see, through the Lombard period and Renaissance to the formation of Speculative Freemasonry by the English Gilds.

Before beginning the description of the Comacine Masters, which, from the controversial character of the subject, must of necessity be kindred to a discussion resting heavily on citations and quoted authorities who have worked in this special field, it will be necessary to draw a fair picture of the Roman possessions and civilization at this period.

When Rome had passed the zenith of her power and had begun to decline from internal and external causes, it is but natural to suppose that her neighboring enemies noticed this, and as they had long looked upon Italy with avaricious eyes, felt the time had arrived for them to attain what they had most desired. The year 476 A.D.,when the last of the nominal Caesars

ceased to rule in the West, is usually taken by historians as marking the fall of the Roman Empire.

However true that may be, the falling began when Constantine established the seat of his empire at Constantinople, in 327, and drew much strength from Rome, thereby making it easier for the Vandals and Goths to renew their attacks.
For five centuries horde after horde of barbarians flung themselves against the Roman frontiers, each striking deeper than the last, and being repelled with greater and greater difficulty, the Empire sinking beneath internal decay more than from her external enemies.

When the Western Empire ceased in the fifth century and Europe was plunged into what has been called The Dark Ages and all progress in letters and the arts of peace is supposed to have ceased, it is refreshing to quote what John Fiske said in Old and New Ways of Treating History, when speaking of that period: "In truth the dull ages which no Homer has sung or Tacitus described, have sometimes been critical ages for human progress. . . . This restriction of the views to literary ages has had much to do with the popular misconception of the 1,000 years that elapsed between the reign of Theodoric the Great and the Discovery of America.

For many reasons that period might be called the Middle Ages ; but the popular mind is apt to lump these ten centuries together, as if they were all alike, and apply to them the misleading epithet Dark Ages. A portion of the darkness is in the minds of those ,,who use the epithet.
" Brother E. E. Cauthorne who wrote this article says he also wishes to take exception to their position and conclusions, for in the success of these exceptions lies the potency and possibility of the subject, the Comacine Masters, who lived and built at this period, having descended from branches of the Roman Colleges of Artificers who had come to Como as colonists or had fled to this free republic for safety during barbaric invasions, creating and developing what is called Lombard architecture, and forming a powerful gild which later not only influenced, but had a connection with the gilds of France and Germany at the Renaissance, thereby establishing a direct line of descent of Roman Colleges to the Operative Gilds that grew into speculative Freemasonry.

It can be understood how a tribe or a small section of people may, from various causes, recede in letters, science and civilization, but how the world could do so is difficult to, comprehend, yet the historians and literature attempted to confirm this in describing the "gloom when the sun of progress was in a total or partial eclipse from the fifth to the twelfth centuries," or, between the period of ancient Classic Art of Rome and that early rise of Art in the twelfth century, which led to the Renaissance. Leader Scott says that "this hiatus is supposed to be a time when Art was utterly dead and buried, its corpse in Byzantine dress lying embalmed in its tomb at Ravenna. But all death is nothing but the germ of new life. Art was not a corpse ; it was only a seed laid in Italian soil to germinate and it bore several plants before the great deflowering period of the Renaissance."

Those who produced these several plants which it bore before the great Cathedral Building period that followed the Renaissance, will furnish the subject of this article, and trust it will be as interesting and important to the Masonic student as it is new in the literature of Freemasonry. Most things will become more and more clear as we follow up the traces of the Comacine Gild from the chrysalis state, in which Roman Art hibernated during the dark winter of the usually called Dark Ages, as Scott says "through the grub state of the Lombard period to the glorious winged flight of the full Gothic of the Renaissance." Many historians, Masonic and profane, who wrote as long as a generation ago, are inclined to give the impression that there was but little or nothing that transpired during the so-called Dark Ages which was essential to the world's progress' at the time, or worthy of contemplation at present.

Had their views of the importance of historical matter prevailed, we would now know very little of what transpired from the Fall of the Western part of the Roman Empire to the Renaissance. We know that many cities in Italy were rebuilt after they had been sacked and partly destroyed by the Goths and Huns. Many cathedrals were built during this period, some of which work lasts till today, and is worthy workmanship. The historical architects have

approached this period from another angle and the results of their efforts now make this article possible and open up a new and important field for Masonic students.

Toward the end of the fifth century a new wave of barbaric invasions swept over the West. North and East Gaul-all not previously held by the Visigoths fell into the hands of the Franks in 486 A. D. Theodoric and the Ostrogoths wrested Italy from Odoacer and established the Ostrogothic Kingdom in Italy, with its capital at Ravenna. This kingdom was established and governed on exceptionally enlightened lines.

Theodoric, often called The Great, was the most broad-minded and advanced of all the German conquerors.

He was a man of culture, yet some have said that he could not read. He had been educated from his eighth to his eighteenth year at Constantinople. His rule was, therefore, more like the revival of Roman ideas than a barbarous conquest.

Accordingly we need not be surprised to find him decorating his capital city, Ravenna, during the period of his occupation, 493-526, A.D., with a series of monuments which, although strongly tinctured with Byzantine fluence, yet constitute, perhaps, the finest examples .we possess of the early Christian style.

Theodoric was an Aryan and opposed to the Bishop of Rome.

This fact and his education at Constantinople are sufficient to explain the strong Byzantine elements so noticeable even in those monuments at Ravenna, which antedate the Byzantine conquest. Charles A. Cummings in his History of architecture in Italy says: "One of the earliest acts of Theodoric after his accession to the throne was the appointment of an architect to have charge of all the public buildings-including the aqueducts and the city walls-of Ravenna and Rome, putting at his disposal for this purpose, yearly, twelve hundred pounds of gold, two hundred and fifty thousand bricks, and the income of the Lucrine Haven. A remarkable letter from Theodoric to this official on his appointment is preserved by Cassiodorus, who was the minister of the Empire. 'These excellent buildings,' he says, 'are my delight. They are the noble image of the power of the Empire, and bear witness to its grandeur and glory. The palace of the sovereign is shown to ambassadors as a monument worthy of their admiration, and seems to declare to them his greatness. It is then a great pleasure for an enlightened prince to inhabit a palace where all the perfections of art are united, and to find there relaxation from the burden of public affairs. . . . I give you notice that your intelligence and talents have determined me to confide to your hands the care of my palace. It is my wish that you preserve in its original splendor all which is ancient, and that whatever you add to it may be comfortable to it in style. It is not a work of small importance which I place in your hands, since it will be your duty to fulfill by your art the lively desire which I feel to illustrate my reign by many new edifices; so that whether the matter in hand be the rebuilding of a city, the construction of new castles, or the building of a Pretorium, it will be for you to translate my projects into accomplished realities.
And this is a service highly honorable and worthy of any man's ambition:-to leave to future ages the monuments which shall be the admiration of new generations of men. It will be your duty to direct the mason, the sculptor, the painter, the worker in stone, in bronze, in plaster, in mosaic. What they know not, you will teach them. The difficulties which they find in their work, you will solve for them.

But behold what various knowledge you must possess, thus to instruct artificers of so many sorts. But … you can direct their work to a good and satisfactory end, their success will be your eulogy, and will form the most abundant and flattering reward you could desire.'" From this it may be seen that an architect of those days was a complete Master of the art of building.

He was required to be able to construct a building from foundation to roof and also to be able to decorate it with sculpture and painting, mosaics and bronzes.

This broad education prevailed in all the schools or Lodges up to 1335, when the painters seceded, which was followed by other branches separating themselves into distinct gilds. It is a well-known fact that when the barbarians were sacking and carrying away the riches of many Italian cities and particularly of Rome, people fled to more secure places for the better protection of their lives and property. Of the various places to which they fled only one interests us in this article. Como was a free republic and many fled there for the protection it afforded. Rome had previously colonized many thousands in Como before the Christian Era (see Como). The first we hear of the Comacines was that they were living on an island called Isola Comacina in Lake Como, that most beautiful of lakes. They were so well fortified that it was years before the island was captured and then only by treachery. Their fortifications and buildings were similar to those built by the Colleges of Artificers at Rome, which gave rise to the belief that they were the direct descendants from these Roman builders, who had built for the Roman Empire for several centuries.

In offering the form of building as best evidence of the descent of the Comacines from the Roman Colleges, it is appreciated how recorded literature, which is usually the word and opinions of one person, can be biased, changed and often wrong. But all who have studied a people in their social, political or religious aspects, know how permanent these things are and how subject to slow changes.

Their forms of dress, songs, folklore and language undergo changes but slowly, climate, unsuccessful wars and amalgamation proving the most disastrous. But probably none of these change so slowly as forms of building, unless the latter be subjected to a marked change of climate from migration. Architecture is one of the noblest and most useful of arts and one of the first to attract the attention of barbarous people when evolution into higher civilization, and is at all times an accurate measure of a people's standing in civilization.

A law we learn from biology in the morphology of animals is, that nature never makes a new organ when she can modify an old one so as to perform the required functions. New styles of architecture do not spring from human intellect as creations. Cattaneo says: "Monuments left by a people are truer than documents, which often prove fallacious and mislead and prove no profit for those who blindly follow them.

The story of a people or a nation, if not known by writings, might be guessed through its monuments and works of art."

The Lombards, who had come from northern Germany and settled in northern Italy in 568 A.D., at once began to develop along many lines which made Lombardy known all over Europe---the result of which influence Europe feels today. They developed along lines which in our everyday parlance may be called business. They were not primarily architects or builders and they employed the Comacines for this kind of work and it was the Comacines who developed what is known today as Lombard architecture, covering a period that we may roughly put as from the seventh century to the Renaissance.

The first to draw attention to the name Magistri Comacini was the erudite Muratori, that searcher out of ancient manuscripts, who unearthed from the archives an edict, dated November 22, 643 A.D., signed by Rotharis, in which are included two clauses treating of the Magistri Comacini and their colleagues The two clauses, Nos. 143 and 144, out of the 386 inscribed in cribbed Latin, says Leader Scott, are, when anglicized, m the following intent:

Art. 143. Of the Magister Comacinus. If the Comacine Master with his colleagues shall have contracted to restore or build a house of any person whatsoever, the contract for payment being made, and it chances that someone shall die by the fall of the said house, or any material or stone from it, the owner of said house shall not be cited by the Master Comacinus or his Brethren to compensate them for homicide or injury; because having for their own gain contracted for the payment of the building, they just sustain the risk and injuries thereof.

Art. 144. of the engaging and hiring of Magistri. If any person has engaged or hired one or more of the Comacine Masters to design a work, or to daily assist his workmen in building a palace or a house, and it shall happen by reason of the house some Comacine shall be killed, the owner of the house is not considered responsible; but if a pole or stone shall injure some extraneous person, the Master builder shall not bear the blame, but the person who hired him shall make compensation.

Charles A. Cummings says: "The code of Luitprand, eighty years later, contains further provisions regulating the practice of Comacini, which had now become much more Ilumerous and important. Fixed rates of payment were established for their services, varying according to the kind of building on which they were engaged; definite prices being allowed for walls of various thicknesses, for arches and vaults, for chimneys, plastering and joiners' work. The difficulty which these early builders found in the construction of vaults is indicated by the allowance of a charge per superficial foot, from fifteen to eighteen times as great as in the case of a wall. The price of provisions and wine furnished to the workmen is also determined and is counted as part of their pay."
Scott maintains that "these laws prove that in the seventh century the Magistri Comacini were a compact and powerful gild, capable of asserting their rights, and that the gild was properly organized, having degrees of different ranks; that the higher orders were entitled Magistri, and could 'design' or 'undertake' a work; that is, act as architects ; and that the colligate or colleagues worked under, or with, them. In fact, a powerful organization altogether so powerful and so solid that it spoke of a very ancient foundation. Was it a surviving branch of a Roman Collegium? Or a decadent group of Byzantine artists stranded in Italy?"

Professor Merzario says: "In this darkness which extended all over Italy, only one small lamp remained alight, making a bright spark in the vast Italian metropolis. It was from the Magistri Comacini. Their respective names are unknown, their individual work unspecialized, but the breath of their spirit might be felt all through those centuries and their names collectively is legion. We may safely say that of all the works of art between 800 and 1000 A.D., the greater and better part are due to that brotherhood-always faithful and often secret-of the Magistri Comacini. The authority and judgment of learned men .justify the assertion."

Quaternal de Quincy, in his Dictionary of Architecture, under the heading Comacines, remarks that "to these men who were both designers and executors, architects, sculptors and mosaicists, may be attributed the Renaissance of art and its propagation in the southern countries, where it marched with Christianity.

Certain it is that we owe to them that the heritage of antique ages was not entirely lost, and it is only by their tradition and imitation that the art of building was kept alive, producing works which we still admire and which become surprising when we think of the utter ignorance of all science in those Dark Ages."

Hope, in his well-balanced style, draws quite a picture of the gilds at this period which, upon the whole, is fairly accurate. He says: "When Rome, the Eternal City, was first abandoned for Milan, Ravenna and other cities in the more fertile North, which became seats of new courts and the capitals of new kingdoms, we find in northern Italy a rude and barbarous nation-the Lombards-in the space of two short centuries, producing in trade, in legislation, in finance, in industry of every description, new developments so great, that from them, and from the regions to which they attach their names, has issued the whole of that ingenious and complex system of bills of exchange, banks, insurance, double sentry bookkeeping, commercial and marine laws and public loans, since adopted all over Europe---all over Europe retaining, in their peculiar appellations the trace and landmarks of their origin-and all over Europe affording to capital and commerce an case of captivity and a security unknown before.

"To keep pace with this progress, kings, lesser lords and the municipalities that by degrees arose, were induced, at one time from motives of public policy, at others, of private advantage, to encourage artificers of different professions. Thus of their own accord, they granted licenses to form associations possessed of the exclusive privilege of exercising their peculiar trades, and making them an object of profit; of requiring that youths anxious to be

associated with their body, and ultimately to be endowed with the mastery of the profession, should submit to a fixed and often severe course of study, under the name of apprenticeship, for their master's profit, and in addition should frequently be compelled to pay a considerable premium; and of preventing any individual not thus admitted into their body, from establishing a competition against them. These associations were called Corporations or Gilds.

"These Bodies in order to enjoy exclusive exercise of their profession, and that its profits should be secure to them, not only by law, but by the inability of others to violate it, by degrees made their business, or craft, as they called it, a profound mystery from the world at large, and only suffered their own apprentices to be initiated in its higher branches and improvements, most gradually; and in every place where a variety of paths of industry and art were struck out, these crafts, these corporations, these masterships and these mysteries became so universally prevalent, that not only the arts of a wholly mechanical nature, but even those of the most exalted and intellectual nature---those which in ancient times had been considered the exclusive privilege of freemen and citizens, and those dignified with the name liberal-were submitted to all those narrow rules of corporations and connected with all the servile offices of apprenticeship." While Hope and writers of his time recognized that some well-organized body of workers had dominated the building trades at the Lombard period of history, they never attempted to trace their genealogy. Later historical critics of architecture have given some attention to origin and succession of these building crafts. One of the latest Italian students, Rivoiri, has devoted a separate chapter to the Comacine Masters.

As his extensive work on Lombard Architecture, Its Origin, Development and Derivatives may be accessible to but few, we shall give a generous quotation from him for the importance of his sound conclusions:

"The origin of the Comacine Masters in the diocese of Como is explained quite naturally, according to De Dartein, Merzario, and others, by the custom, which has always existed among the craftsmen and workmen of that region, of leaving their native places in order to betake themselves in gangs wherever building works are about to be or have been begun, urged thereto by their barren mountain soil, pecuniary gain, their innate ability and enterprising character.
Another explanation is to be found in the presence on the shores of the lakes of Como, Lugano and the Maggiore, of numerous stones, marble and timber yards which furnished building material for the cities of the plains. These yards gave scope for the practice of the crafts of carver, carpenter, builder, etc. ; and these, in their turn, by constant practice and continuous progress, ultimately developed architects and sculptors.

"And here we may naturally feel surprise at the appearance, amid the darkness of the early centuries of the Middle Ages, of a corporation of craftsmen who, though of Roman origin, none the less enjoyed Lombard citizenship and the rights belonging to it; while the Roman or Italian subjects of Lombard rule were, if not slaves, nothing better than 'aldi,' that is to say, midway between freedmen and serfs, manumitted on the condition of performing the manual tasks assigned them by the manumitter, A corporation, too, which had a legal monopoly of public and private building work within the territories occupied by the Lombards, as the code of Rotharis proves, and can claim the honor of filling up the gap which for so long was believed, especially by non-Italian writers, to exist between the incorporated artisans of the Roman epoch, supposed to have vanished with the fall of the Empire, and the gilds of craftsmen which sprang up so luxuriantly in the thirteenth and fourteenth centuries.

Such surprise, however, may easily be allayed if we consider that in reality the fraternity of craftsmen, in Italy at least, by no means came to an end with the barbarian invasions, and particularly that of the Lombards, who actually preserved those Roman institutions which best fulfilled their aim of keeping the conquered people in subjection. Accordingly, they would have maintained the corporation of artisans in order to make the exaction of tribute easier, and at the same time to be able to keep a hold over the individuals composing them.

"Hence we have good grounds for inferring that the corporation of 'Comacini,' who apparently were neither more nor less than the successors of the Master Masons who in the days of the Empire had directed the operations of the collegia specially devoted to building, survived the barbarian invasions which were so disastrous to Italy in the centuries preceding , the accession of Rotharis to the Lombard throne.

This view is confirmed by the undoubted fact that from this time onwards the 'Comacini' formed a very important Gild, as is shown by the need which he felt of making regulations for it in his laws. This Gild cannot have sprung into existence full grown, and, as it were, by magic, just when the Code of Rotharis made its appearance in 643 A. D. It must have already been in existence and have attained some degree of importance well before Alboin's descent on Italy in 568 A.D. Troya, in fact, remarks that when the Lombards of the time of Autharis in 583-590 A.D., and of Agilulf and Theodelinda from 590--625 A.D., wanted to erect buildings, they must have made use of it ; and that everything leads one to think that before the promulgation of the Code of Rotharis, some of the members, those of the highest capacity and reputation had already been enfranchised by 'impans' or express grace of the King. However that may be, the mention of the associations of Comacini in the reign of Rotharis and Luitprand is one of the earliest in the barbarian world, and earlier than that of any Gild of architects or builders belonging to the Middle Ages. . . . Whatever may have been the organization of the Comacine or Lombard Gilds, and however these may have been affected by outward events, they did not cease to exist in consequence of the fall of the Lombard kingdom. With the first breath of municipal freedom, and with the rise of the new brotherhoods of artisans, they, too, perhaps, may have reformed themselves like the latter, who were nothing but the continuation of the 'collegium' of Roman times preserving its existence through the barbarian ages, and transformed little by little into the mediaeval corporation. The members may have found themselves constrained to enter into a more perfect unity of thought and sentiment, to bind themselves into a more compact body, and thus put themselves in a condition to maintain their ancient supremacy in carrying out the most important building works in Italy. But we cannot say anything more.

And even putting aside all tradition, the monuments themselves are there to confirm what we have said.

"Finally, toward the end of the eleventh century, the Comacine brotherhoods began to relax their bonds of union, to make room gradually for personality, and for artistic and scientific individuality, till at length they vanish at the close of the fifteenth century, with the disappearance of the Lombardic style which they had created, and the rise of the architecture of the Renaissance." Leader Scott has reasonably inferred: "

1. That the architects of the same Gild worked at Rome and in Ravenna in the early centuries after Christ.

2. That though the architects were Roman, the decorations up to the fourth century were chiefly Byzantine, or had imbibed that style, as their paintings show.

3. That in the time when Rome lay in a heap of ruins under the barbarians, the Collegium, or a Collegium, I know not which, fled to independent Como, and there, in after centuries they were employed by the Lombards, and ended in again becoming a powerful Gild."

There was the greatest similarity in form of the cathedrals of this period and when changes were introduced they became general thereby creating a unity of purpose and an interchange of ideas, which spoke the existence of some kind of Gild or fraternity with a perfected organization. That the Comacines received ideas which somewhat influenced their building art is probably true, particularly their decorations.

On the latter question Muller in his Archaeology der Kunst says: "From constantinople as a center of mechanical skill, a knowledge of art radiated to distant countries, and corporations

of builders of Grecian birth were permitted to exercise a judicial government among themselves, according to the laws of the country to which they owed allegiance."

This was the age when more symbolism was made use of than at any other period, the reason being that the Christian religion having so lately supplanted Paganism, and as most converts could not read, the Bible was spread over the front of the cathedrals in the form of sculptured saints, animals, and symbolic figures. Hope says: "Pictures can always be read by all people and when symbolic uses are made and once explained will be ever after understood."

The Eastern branch of the Church at Constantinople prohibited imagery and other forms of adornment of their churches, and like disputants, when one denies, the other affirms, the Western branch of Rome espoused the carving of images and beautiful sculpture.

This caused the Eastern sculptors to come to Italy, where they were welcomed by the Roman branch of the Church. That policy of the Roman branch was carried throughout the cathedral building period that followed in Europe for several centuries and to this day is a dominant element with them, for they still believe that properly to spread their religion, noble architecture, fine sculpturing and painting, and inspiring music are prime requisites. We Speculative Freemasons should give full credit to the Roman Catholic Church for employing and fostering our Operative Brethren through many centuries and making possible Speculative Freemasonry of today, even though the Church is now our avowed enemy.

Combining some arguments that have been reasonably put forward for the maintenance of this theory, and adding others, it may be pointed out that the identical form of Lodges in different cities is a strong argument that the same ruling Body governed them all. An argument equally strong is the ubiquity of the members. We find the same men employed in one Lodge after another, as work required. Not only were these changes or migrations from one cathedral to another accomplished in Italy, but we have many examples of Masters and special workmen going into France, Germany, and other countries. Unfortunately no documents exist of the early Lombard times, but the archives of the Opera, which in most cities have been faithfully kept since the thirteenth century, would, if thoroughly examined, prove to be valuable stores from which to draw a history of the Masonic Gild. They have only begun to examine carefully these records, and when completed we may reasonably expect to learn much concerning this period. Leader Scott has examined several and gives continuous lists of Masters of the School or Lodge in different cities. In Sienese School, a list of sixty-seven Masters in continuous succession from 1259-1423; at Florence Lodge, seventy-eight Masters from 1258-- 1418; at Milan Lodge; seventy-nine Masters from 1387 - 647. She, for Leader Scott was a woman, whose real name was Mrs. Luey Baxter, gives headings of laws for these Lodges, and it may be interesting to glance over the headings of statutes of these Masonic Gilds, which will throw light on all the organizations. The Sienese Gild is a typical one. There are forty-one chapters, but the headings of only twelve will be selected:

C. 1. One who curses God or the Saints. A fine of 25 lira.
C. 2. One who opposes the Signora of city. A fine of 25 lira.
C. 5. How to treat underlings (sottoposti or apprentices).
C. 11. That no one take work from another Master.
C. 13. How the feast of the Four Holy Martyrs is to be kept. Feast of the Dead, November Two half-pound candles and offering ; grand fête of the Gild in June.
C.16. The camerlingo shall hand all receipts to Grand Master.
C.19. One who is sworn to another Gild cannot be either Grand Master or camerlingo.
C.22. How members are to be buried.
C.23. How to insure against risks.
C.24. No argument or business discussion to be held in public streets.
C.30. That no Master shall undertake a second work till the first has been paid.
C.34. On those who lie against others.

These statutes are very fair and well composed and must certainly have been made from long experience in the Gild.

The genealogy of the styles of architecture has baffled many. Leader Scott believes this to be the line of descent: First, the Comacines continued Roman traditions, as the Romans continued Etruscan ones; next, they orientalized their style by their connection with the East through Aquileia, and the influx of the Greek exiles into the Gild. Later came a different influence through the Saracens into the South, and the Italian-Gothic was born. In the old times (sixth to the tenth centuries) before the painters and sculptors, and after them the metal workers, split off and formed companies of their own, every kind of decoration was practiced by the Masters, as the letter of Theodoric plainly shows. A church was not complete unless it was adorned in its whole height and breadth with sculpture on the outside, mosaics or paintings on the inside, and in its completeness formed the peoples' Bible and dogma of religious belief, and this from the very early times of Constantine and his Byzantine mosaicists, and of Queen Theolinda and her fresco-painters, up to the revival of mosaics by the Cosmati and the fresco-painting in the Tuscan schools, but never were these arts entirely lost.

For the first, we have the identity of form and ornamentation in their works and the similarity of nomenelature and organization between the Roman Collegio and the Lombard Gild of Magistri. Besides this, the well-known fact that the free republic of como was used as a refuge by Romans who fled from barbaric invasions makes a strong argument. For the second, we may plead again the same identity of form and organization and a like similarity of ornamentation and nomenclature. Just as King Luitprand's architects were called Magistri, and the Grand Master the Gadtaldo, so we have the great architectural Gilds in Venice, in the thirteenth, fourteenth, and fifteenth centuries, using the very same titles and having the very same laws. Again the hereditary descent is marked by the patron saints of the Lombard and Tuscan Lodges, being the Four Martyr Brethren from a Roman Collegio (see four Crowned Martyrs). All these and other indications are surely as strong as documental proof, and are practically the summary of the conclusions of Leader Scott and are not overdrawn, being amply home out by facts already known.

Older writers recognized the presence of a compact gild in the work, but did not connect them with the builders of the Renaissance. More recent writers, such as Rivoira, Porter, and others declare the connection. This connection is probably without the field of historical architects, whose work is the study of the product of the workmen, and not the workmen themselves, while our interest is centered on the workmen and their relations to those who follow them in connected sequence, and not on the product of their work, further than to show and prove relationships of the building crafts.

There are many most interesting and important things pertaining to the Conacines that must be omitted in a cyclopedia article. Their rich, varied, and curious symbolism, which even Ruskin failed to understand, would furnish matter for a fair-sized volume.

While it is recognized that history should always be written from as nearly original sources as is possible it has not been realized in this instance, as Brother Cauthome had to rely solely on those who have made their investigations at first-hand, and while some liberties have been taken, no violence has been done to their conclusions.

The reader will find a rich field in the following bibliography: The Cathedral Builders, The Story of a Great Masonic Guild, by Leader Scott. The Comacines, Their Predecessors and their Successors, by W. Ravencroft. Lombard Architecture, Its Origin, Development and Derivatives, by G. T. Rivoira. A History of Architecture in Italy, from the Time of Constantine to the Dawn of the Renaissance, by Charles A. Cummings. Medieval Architecture, by A. K. Porter.

Architecture in Italy from the Sixth to the Eleventh Century, Historical and Critical Researches, by Raflaele Cattaneo. Historical Essay on Architecture, by Thomas Hope. These are English works or have been translated into English. From them an extensive bibliography embracing other languages will be found.

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COMACINE THEORY, THE

The article on Comacine Masters beginning on page 221 sets forth fairly and adequately the arguments in favor of the theory that the Magistri Comacimi were a school, or Compactly organized Brotherhood of Master Masons with a center and training school on Lake Como ; that this Comacine Brotherhood was the founder of Freemasonry, and that an unbroken continuity exists between it and the English Lodges out of which modern speculative Freemasonry arose. Mrs. Webster, writing under the name of Leader Scott, constructed this theory and published it in her Cathedral Builders, a work earnestly and competently written, supported by a wide knowledge of the literature; printed, bound, and illustrated magnificently.

Bro. Joseph Fort Newton epitomized the argument of her book in one chapter of his The Builders, and gave it a wide circulation because his book, "the Blue Lodge classic," had a large reading among American Masons. Bro. W. R. Rafenscroft followed this with two small books in which he restated or rehearsed Leader Scott's arguments with an audience of English Masons in mind (though he published much of his material in The Builder, Journal of the National Masonic Research Society). With this presentation, so rapidly successful, and accompanied as it was by innumerable speeches in Lodge Rooms and articles in the Masonic press throughout English-speaking Freemasonry, the Comacine Theory ceased to be a tentative and exploratory hypothesis constructed by one woman, and became a subject or discussion by the whole Fraternity.

One of the extraordinary features of this Masonry wide presentation and of the almost enthusiastic popularizing of it was the failure of both the proponents of the argument and of the popularizers of it to see that they were asking the Fraternity to abandon wholly, and at one stroke, the great structure of Masonic history which had been built up slowly and laboriously from 1870 to 1920 by some two hundred or so of the most learned scholars the Craft had or possibly ever can have. Beginning in the 1860's and 1870's Gould, Findel, Fort, Hughan, Crawley, Speth, Sadler, Lane, Lyon, the Rylands, E. H. Dring, etc., etc., had patiently pieced together evidences to show that Speculative Freemasonry had begun in England, that it was initiated by four or five Lodges in London out of some hundreds of Time Immemorial Lodges in England, Scotland and Ireland which had been at work during the Sixteenth and Seventeenth Century ; and that these in turn were the descendants of Lodges of Operative Freemasons of which the history was very old, dating at least from the Twelfth Century.

They knew that Operative Freemasonry in general, as the art of architecture, was flourishing during those years throughout Europe, but they could find no traces on the Continent of that particular and almost singular special development among Operative Freemasons which gave rise to modern Speculative Freemasonry, general Operative Freemasonry had been as much European as British, but speculative Freemasonry from its first small beginnings was English; and it was from England that it went across to the Continent in the 1720's. If Leader Scott's argument had been sound, if Speculative Freemasonry had originated not in England (as each copy of the Old Charges clearly showed) but had been founded and propagated by a school of Operative Masons at Lake Como in Italy, then Gould's History, Mackey's History, the Ars Quatuor Coronatorum, and the body of English and American scholarship had made a vast, fatal, wholesale mistake, and the whole work would have to be done over again de novo.

I. There is nothing in the cathedrals, and other structures designed, constructed, and ornamented by the Medieval English Freemasons nor anything in the MSS., traditions, customs, rites, or symbols, or in the records of the oldest Lodges, which anywhere mentions the Comacine Masters, or looks backward toward Italy; nor were the truths, ideas, symbols which were perpetuated by the Time Immemorial Lodges such as could have originated in Medieval northern Italy; they bear on them everywhere the stamp of England.

Around and behind early Medieval Freemasonry in England lay the European milieu, the long history of the Continent, and the traditions of Antiquity, of early Christianity, and the Bible; but the elements drawn from this enveloping background which appear in the first forms of Speculative Freemasonry were demonstrably never drawn at first hand, not even from the

Bible, but were mediated to the Craft through the reports, and rumors, and traditions of such things as they had come to England. Moreover, the genius of Medieval Operative Freemasonry was that of the Gothic architecture ; whereas in Italy, and including Como, the Gothic was only half accepted, and was mixed with elements of alien styles imported from Greece and the Arabs (via Sicily).

2. Leader Scott defines the phrase Magistri Comacini as meaning Masters of Como; she then employs this word itself as a principal support of her argument, and takes it that wherever Magistri Comacini appears in the records it refers to the school at Como. Since the phrase appears first in the Fifth Century, and was in wide use in following centuries, and hence was in use many centuries before there was any architecture or architects at Lake Como, Magislri Comacini is not Masters of "Como" etymologically. In the Low Latin in use at the period of which Leader Scott writes co-macioncs, frequently used, meant brothers, or gilds, of Masons, and hence could be applied to Masons anywhere; and Rivoira so applies it in the work referred to by Bro. Cauthorne in his paragraphs at page 221 of this Encyclopedia. Thus the Masons at any Italian center, at Florence, Pisa, Genoa, Venice, Rome, often were called como magistri. Moreover, Leader Scott takes it, or so to a reader it appears, that a schola was a school; in the Low Latin just mentioned schola was a gild.

3. Although she did not appear to note it herself, Leader Scott constructs not one Comacine Theory but two:

a) She attempts to show that the "school at Como" was the center from which the whole Lombardic style had originated and been directed This theory cannot be sustained on historical grounds. Moreover, it repeats a fallacy which characterizes European theories about Freemasonry of both its origin and its present organization: viz, that it had (and has) some one center of control, and that this alone explains why it maintained its unity (and still does) everywhere, and from age to age. Medieval Freemasonry (as now) never had a center but maintained its unity by its modes of recognition, the movement of workers from one place to another, the prevalence of a single architectural style, and-above other means-by its training of apprentices, each of whom received his knowledge of the art and his practices of the Fraternity from a Master Mason who in turn had received the same from his own inlender, and so on backwards. b) Leader Scott's second Comacine Theory was that modern Speculative Freemasonry originated in her hypothetical school at Como. Rivoira says that this theory was not original with her, but was picked up by her from an Italian book which had never carried weight with Italian scholars; he himself dismisses the theory as not worth detailed investigation.

NOTE. In private correspondence Bro. Lionel Vibert, and writing as Secretary of Quatuor Coronati Lodge, stated that he had dismissed the Comacine Theory after finding that Leader Scott had misused the name Magistri Comacini, a keystone in her arch ; Bro. Ravenscroft Wrote not long before his death that he wished he could recall his two brochures because he had "come to see that the Comacine Theory was without foundation."

In addition to books mentioned above see : Medieval Architecture, by Arthur Kingsley Porter: vol. I, page 134. The Calhedral Builders, by Leader Scott, was published by Sampson, Low, Marston & Co.; London ; 80 illustrations; 435 pages. Lombardic Architecture, by G. T. Rivoira; two volumes. The Gilds of Florence, by Edgcumbe Staley; Methuen & Co.; London; 1906 ; 622 pages. (He has an interesting note about the Masons at Lincoln, England, as having had a social and religious Fraternity in 1313.) Arl and The Re-formation, by G. G. Coulton; ch. X. Medieval Italy, by H. B. Cotterill; Geo. C. Harrap; 1915. The Renaissance of The Twelfth Century, by Charles Homer Haskins, Harvard University Press; 1928. Medieval Europe, by Lynn Thorndike; Geo. C. Harrap & Co.; London; 1920. A History of Freemasonry, by H. L. Haywood and James E. Craig.

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COMITY, LODGE AND GRAND LODGE

Contrary to a popular misunderstanding etymologists do not derive comity from such roots as co or com (as in cooperation and committee) but from an old and little used Latin word for friendliness, the means of friendliness, friendly relations.

The word belongs to the technical nomenclature of Freemasonry, and is one of the subjects in Masonic jurisprudence. It is the name for that set of means by which Masonic local bodies and Masonic Grand Bodies work in friendly co-operation with each other, within and among the recognized Rites. Comity is in two major divisions:

Internal, by which Lodges cooperate with each other and with their Grand Lodge (or Chapters, Councils, etc.) within the same Grand Jurisdiction; External, the means by which Grand Lodges (Grand Chapters, Grand Councils, etc.) cooperate with other Grand Lodges, either at home or abroad.

I. INTERNAL COMITY

The means employed are in part departments or offices of Lodges and Grand Lodges, in part are voluntary activities initiated, encouraged, or sponsored by Lodges and Grand Lodges. Among these are : District Deputy systems; District Grand Lecturer Systems; Masonic periodicals; group or area assemblies of Lodges; "service committees" or departments for Masonic education, employment, and speakers bureaus, etc. The reception of visitors, the visiting of one Lodge by another, conferring of Degrees by courtesy, the right of demission (or dimission) are among the means of internal comity provided for in the Ancient Landmarks.

II. EXTERNAL COMITY

The complete system of External Comity is as yet in the making; thus far such methods as the following have been adopted .by each and every Grand Lodge or by a group of them: Official recognition of one Grand Lodge by another. The exchange of Grand Representatives. Foreign (or Fraternal) Correspondence Reports in Grand Lodge Proceedings. The visiting of a Grand Lodge by official representatives of another. Correspondence among Grand Masters and Grand Secretaries. Annual Conferences by Grand Masters, and by Grand Secretaries. Conferring of Courtesy Degrees. Demission or visiting from one Grand Jurisdiction to another. The Masonic Service Association, and similar voluntary service activities.

Periodicals of general circulation. Extra-Grand Jurisdictional services of Grand Lodge Libraries. Books, booklets, movies, etc., of one Grand Jurisdiction permitted for use in another. The sending of Masonic Committees and missions abroad. The exchange of Grand Lodge Proceedings. Etc., etc.

General agreement on some essentials of External Comity is still incomplete. Among these are: Specific conditions on which to grant official recognition to their Grand Bodies. Grand Lodge responsibility for constituting and fostering Lodges in foreign countries not already under any Grand Lodge. The true and correct Grand Lodge procedure in other countries in cases where general Masonic organization has broken down but where there are some (at least) regular Masons and Lodges. (As in Italy in the 1930's.)

The attempt to set up a single General, or National, Grand Lodge which began during the Revolutionary War and was not abandoned until after the Civil War was predicated upon the known need for ways and means to enable thousands of American Masonic Bodies and Grand Bodies to work in unity and harmony, lest the American Craft become intellectual by breaking down into self-contained, isolated, mutually exclusive local groups. That need was real but as events have proved a single American Grand Lodge could not have been the satisfaction of it; the body of means and methods which in purpose and practice comprise Comity are more extensive, more free, more adaptable, more satisfying, and more effectual than the means and methods of one Grand Lodge could have been. The system of Comity has given to American Freemasonry everything that a National Grand Lodge could have

given to it; and it has given to it many things that a National Grand Lodge would have denied to it.

The Mother Grand Lodge of Speculative Freemasonry was set up in 1717 after it had been discussed by already-existing, self-constituted Lodges in London; though only four of them attended and elected the first Grand Master it is certain that others had consented and, as their actions proved, were ready to unite. In the beginning this Grand Lodge was for no purpose except to revive a general assembly, and to give the Lodges a center where they might occasionally meet. It was an act of comity. There was to be no new Freemasonry ; there was to be a means for the old Freemasonry to work more effectually.

There were many pre-1717 Lodges in England, Ireland, and Scotland; in Scotland alone there were more than 100 before 1700. When a new Lodge was formed (usually of seven or more) it was self-constituted by men who already were Masons, one from a Lodge in one place, another from a Lodge in another, and they thus had ties with other Lodges from the beginning. Each Lodge had a copy of the same old Charges that other Lodges possessed, or it had men in it who knew the essential portions by heart. A Lodge might assist a group to form a Lodge in a nearby community, help it during its formative period, and afterwards maintain close ties with it; these were daughter Lodges. Any Mason regularly made, possessed of the all-important modes of recognition, could visit in any Lodge. This was their comity, the means by which, before a Grand Lodge system was devised, separate and independent Lodges formed a single Fraternity.

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CONSERVATOR MOVEMENT THE

In 1860 M.·. W.·. Robert Morris established a secret society of Masons styled by him as The Conservator Movement, and its members were called Conservators. The purposes of this organization were stated by Morris with his characteristic prolixity in a secret circular which he mailed to Grand Masters, Grand Secretaries, Grand Lecturers, and other Grand Lodge leaders in the middle of 1860, and which he signed as "Chief Conservator." He set down ten objects:

To disseminate the Webb-Preston Work.
To "discountenance" innovations in the Ritual.
To establish national uniformity of "means of recognition," etc.
To establish "a School of Instruction in every Lodge."
To train Masonic [Ritualistic] Lecturers.
To train Masons to pass examinations when visiting.

To strengthen "the ties that bind Masons generally together."
To detect and expose impostors. To hold conferences among Conservators themselves.
To "open the way for a more intimate communion between the Masons of Europe and America."
The recipient was asked to keep the circular "strictly confidential" ;
To fill in answers to form questions ;
To sign on a dotted line; and to return the document to Morris in ten days. If a recipient expressed a desire to become a Conservator he received next "Communication No. 2," also "strictly confidential." It set forth "The Seven Details or Features of the Plan" which were expected to govern the work of each Conservator:

1. The scheme was to be a closely-guarded secret among the few men in each Lodge who were active Conservators.

2. Each Conservator was to keep in close touch with the Chief Conservator, and carry out the latter's order. "A journal, styled The Conservator" was to be sent to each member of the organization.

3. The "great aim" was "National Harmony in the Work and Lectures on Symbolical Masonry." All forms of "Bastard" Work were to be opposed.

4. The "Conservator's Degree" was to be conferred on each Conservator, "devised for the express purpose.

5. A Vice Chief Conservator was to be present at each Grand Communication of each and every Grand Lodge.

6. "We adopt the mode of disseminating the Work and Lectures which was adopted by the Grand Lodge of England in 1728."

7. "We require a contribution of Ten Dollars in advance from each Conservator. During the years between 1860 and 1863 Morris issued his journal styled The Conservator some four or five times ; afterwards he addressed his followers through the pages of his magazine, The Voice of Masonry. The "society" was so loosely administered that Morris himself did not know how many were in it, but "guessed" that it may at one time have had 2,795 members. It transpired that the "mode of disseminating" as mentioned under "detail" number 6 was a printed cipher, a tiny book entitled Written Mnemonics Illustrated By Copious Examples From Moral Philosophy, Science, And Religion. The association was governed by Morris himself according to "eight regulations." The "era" of the association was to begin June 24, 1860, and last until June 24, 1865, at which latter date it would everywhere automatically cease to exist ; this period of 1826 days was described as the Conservator's Era, or C. E., and letters were to be dated according to it. A secret language, cabalistic signs, etc., were much used. Morris officially declared the termination of the "Society" in the first issue of The Voice of Masonry after June 24, 1860. For the members of his association Morris prepared the "Conservator of Symbolic Masonry" Degree. There could be only one Conservator in each Lodge, but he could confer this Degree on any Master Mason deemed suitable by himself.

The Conservator Movement has thus a secret society. It had national and local officers; its own constitution and rules; its own modes of recognition and a secret language; and though it has to work in a Lodge and on a Lodge; a Lodge had no say about it, and no control over it. It had in effect two general purposes: first, to establish a standard work uniform throughout the Grand Jurisdictions; second, to make the Webb-Preston Work that Standard version. Once they had discovered its existence and had become aware of its nature and purpose Grand Lodges began a determined campaign to abolish the Movement.

It was intolerable to have a secret society at work within the Fraternity itself; it was for a Grand Lodge, not for a voluntary society of outsiders, to determine what its own Standard Work was to be; a Lodge could not permit one of its own members to have more authority

than its own Master; nor was Morris himself able to prove that he, and he alone, possessed the Webb-Preston Work in its original form.

In 1866 Morris stated, as already noted, that at its height his association numbered 2,795 members, but it is probable that at least a thousand of these were inactive, or else were prevented by Lodge and Grand Lodge opposition from accomplishing their purposes; moreover Civil War conditions hampered them. The whole movement was quickly aborted and soon passed out of the memory of the American Craft.

NOTE. The most complete set of Conservator literature and correspondence, including a number of private letters from Morris, is in the vaults of the Iowa Grand Lodge Library, Cedar Rapids, Iowa. The most complete published account is The Masonic Conservators, by Ray V. Denslow; Grand Lodge of Missouri; St. Louis; 1931; cloth ; 132 pages. It contains a list of members Lodge by Lodge, and State by State.

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CONSOLIDATION OF LODGES

If in the same Masonic community two sister Lodges find that they are duplicating each other, or if one finds itself too weak to continue, either of two courses is followed in American practice. The weaker of the two Lodges can surrender its Charter, and its members can affiliate with the other Lodge. Or, the two Lodges can consolidate. A comparison of the forty-nine Codes of American Grand Jurisdictions shows that the Code of Iowa comes close to being perfectly typical of the rules governing consolidation as generally they are in use. The Iowa Code calls for a written ballot; for a majority decision; if the smaller of the two Lodges cannot assemble a quota the Grand Master and other members of Grand Lodge accompanying him can constitute one. (See Sections 188 and 190 of revised Masonic Code of Iowa.)

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CONSTANTINE, THE CROSS OF

The paragraph entitled Labarum on page 557 was based on Eusebius, the earliest of the chroniclers of the Christian Church, and the biographer of the Emperor Constantine. Since that paragraph was written a very large quantity of Greek (Koine) MSS. dating from the First to the Fifth Centuries have been recovered by archeologists, notably in the Fayum, once a prosperous Greek-speaking district in an irrigated tract on the Egyptian border. Since these were records written at the time their weight as evidence cannot be ignored.

These documents sustain Eusebius in general outline, but make the story of Constantine's use of the monogram much more complex. He did not originate it.

The legend of his vision rests on very insecure grounds, partly because though the Athanasians won control at the Council of Nicea, which Constantine had called, and had condemned the Arians as non-Christians, Constantine himself remained an Arian throughout his life until shortly before his death.

The original labarum was not so much a banner as a portrait on cloth, showing Constantines head surrounded by a halo, which was probably designed to be carried as a substitute for his own presence. The halo and the monogram together may have denoted that he was head of the whole Christian world. An old legend has it that his mother, Queen Helen, was an English woman, and that she had discovered the true cross. Long after the death of Constantine the Bishop of Rome produced a document in which the Emperor had willed his headship of the Christian world to Rome; the authenticity of this "Donation of Constantine" was upheld by Rome for centuries. It is proved to have been a forgery, written two hundred years after Constantine; Roman Catholic scholars themselves are agreed on this. For a succinct account

see last edition of Encyclopedia Britannia. For full details see Medieval Italy, a brilliant work, by H. B. Cotterill; London; Geo. C. Harrap; 1915.

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CO-MASONRY

There is a distinction to be drawn between that which is claimed to be the same thing and that which only resembles something else.

Between identity and mere similarity there is a great difference. This fact is to be kept in mind when considering the past and present organizations allied in appearance or purpose with Freemasonry and those that are but imitating the Institution in greater or less degree. Of these we may instance the curious development known now as Co-Masonry. An extensive discussion of the subject has appeared in the French journal Symbolisms, beginning in 1920, written by Brother Albert Lantoine with the title La Femme dans la Franc-Maçonnerie, meaning Woman in Freemasonry. There is also an article in the Builder April, 1917, by Brother Arthur Edward Waite, dealing more exclusively but briefly with Co-Masonry. There has also been published in the United States the American Co-Mason, Larkspur, Colorado, as the Official organ of this system in America.

Some differences arose among members of the Supreme Council of France, Ancient and Accepted Scottish Rite, and sundry Bodies withdrew in 1879 to form the Symbolic Grand Lodge, Le Grande Loge Symbolique de France, the assumption being that the ceremonies conferred in this newly-organized Body were the three fundamental Degrees of the Craft and not the advanced grades of the Ancient and Accepted Scottish Rite, Lodges and not Chapters being governed by the central authority. However, this is not so important as the action of an independent Lodge, Les Libres Penseurs, a name meaning the freethinkers, and quite expressive of the attitude of the members, well illustrated in the course of subsequent events. This Lodge met at Pecq, a small town north of Paris in the Department Seine et Oise. Mademoiselle (Miss) Maria Dcsraimes was on November 25, 1881, proposed at the Lodge Les Libres Penseurs for membership. She was a well-known French writer upon woman's suffrage and other sociological questions. Proposed by the Master, Hubron, and half a dozen other members, she was initiated on January 14, 1882, in a large gathering of the Brethren of this organization, the Symbolic Grand Lodge. Presumably the candidate was passed and raised. Of this Lodge we learn that it soon went out of existence and Lantoine (Symbolism, February, 1921, page 54) records that on November 17, 1882, the Master was expelled from Freemasonry. He tells us that at her initiation, Maria Desraimes, in an address of gratitude after the ceremony, pronounced these words:

If the feeble support that I may be able to render you cannot be effective, that fact in itself is small and of little import, but it well has another importance. The door that you have opened to me will not be closed upon me and all the legion that follows me.

The prophecy did not materialize for that Lodge at least. However, the Worshipful Master of the Lodge at Pecq in order to hold his Brethren in hand had not only threatened he would dimit if the admission of the woman was not voted but had also announced that four or five other Lodges, one of which was the Lodge La Justice, would follow the example they set for the Fraternity. But the anticipations were not soon to be realized. Disturbances had arisen in the Lodge. A profession of faith had been uttered there "that no profane should enter the Lodge if he was not imbued with the principles of forethought, utter atheism," double d'athéisme is the expression. On June 15, 1882, a majority of the Brethren forming this Lodge demanded a restoration of their old discipline.
They exhibited a sentiment of submission and the authorities, June 15, 1883, were assured that "a Lodge is not possessed of self-control to the extent that it steps aside from the General Laws of the constitution." Lantoine explains that this is to say that they had stricken from their program the proposed admission of women and in their list of regular members the name of Maria Desraimes does not figure:

In 1890 the Lodge La Jerusalem Ecossaise of the Symbolic Grand Lodge already mentioned, at the instigation of Dr. Georges Martin who was a member of this Lodge, addressed to all the other Lodges of France a circular letter inviting them to study the question of the admission of women through the creation of mixed or joint Lodges of both the sexes. The Lodges so approached do not appear to have well understood the purpose. Then the Lodge La Jerusalem Ecossaise decided to pass on to action. Its order of the day, the program or agenda for the Communication of May 8, 1891, bore among the items a "Project of Constituting Mixed Lodges." The proposition was handled with more restraint than at Pecq.

The Lodge La Jerusalem Ecossaise would not itself initiate women but she would create at her side a mixed or joint, both sexes, Lodge called Le Droit Humain, Human Right, of which the by-laws had already been discussed and determined.

This latter organization under cover of adoption, somewhat modernized, was, Lantoine affirms, a means of attaining the desired end. But the Symbolic Grand Lodge did not fail to take heed of these tactics. The Commission denotative, a species of Board of General Purposes of which the prominent Brother Gustave Mesureur was Chairman, assigned the duty of examining the proposition as regularly submitted and disposed of the matter in dispute by an altogether unfavorable report which occasioned a rather stormy debate. Here are sundry extracts from the official report:

Brother Le Metayer evidenced the regret " that the Brother Georges Martin as a Mason and as a Past Master of a Lodge violated the Constitution in a style so vigorous." Brother Friquet "did not understand how the Brother Georges Martin and the brethren who collaborated with him in the founding of a mixed Lodge had the pretension to pass outside the opinion plainly established by the great majority of Lodges and of Masons. In all assemblages, the advice of the majority ought to prevail and be respected ; the promoters of the foundation of a mixed Lodge when they wished to give coherency to a project like that, should forthwith quit the confederation which does not propose to enter that road.

What could be said to Brother Georges Martin was that the new mixed Lodge would not be a regular Lodge and that no one has the right to make known the Masonic words and signs to any associations whatever; that would violate the Constitution; that would be the worst yet, for nobody has the right to take that which does not belong to him." Dr. Georges Martin, observes Lantoine, took some exception to the revolutionary idea inspired by the foundation of the organization and to explain and excuse his undertaking said, "that he had never taken an obligation which prevented him from the creation of a Rite different from those already existing," but the hostile arguments followed fast upon the lips of his opponents. Brother Rosenwald remarked that each Freemason at the moment of his initiation took a pledge that he would not reveal any of the Masonic secrets that are confided to him unless to a good and lawful Freemason or in a regularly constituted Lodge, and that a Brother had not the right to make any use of his Masonic equipment for creation of another Rite or of a mixed Lodge. Brother Friquet, member of the Executive Commission, took anew the opportunity for a word of warning. He besought the Brother Georges Martin to consider the consequences of his determination. The Symbolic Grand Lodge would be obliged to give heed to his actions. They would be forced, in order to safeguard their relations with other Masonic Powers, and to exact obedience to the Constitution freely voted, to take necessary measures.

Making an appeal to his Masonic sentiment, and to his well-known devotion, he prayed the Brother, Georges Martin, to have the wisdom of giving up his plan.

Here Brother Georges Martin seemed touched by this avowal. But the sentiment evaporated and three votes, of which his was one, refused to adopt the decision rejecting his project. The result was officially made known in the report of the proceedings of May 11, 1891, to the effect, "The Brother Georges Martin replied that the discussion came too late and the plans were made; he added that there was only one means of hindering that creation and that was to go before the public powers for the purpose of having them refuse the authorization that was going to be asked." Seemingly they did not intervene before the public authorities and

the project was apparently abandoned, at least in the form that had been the purpose to realize it.

They returned in a fresh way. Brothers Goumain-Corneille, Andrien, Schafer and Georges Martin deposited at the office of the Grand Lodge a proposition planned to admit women into Freemasonry. This plan came as an order of the day, a programmed item, on the agenda of July 6, 1891, but as none of the proposers were there to defend it, the project was unanimously rejected.
Was the Symbolic Grand Lodge opposed to feminine initiation? Did she evidence any retrograde spirit? Yes and no. As we have said above, she was tied by international relations to a conformity with the Landmarks. She had existed for a dozen years.

She was treated as an equal with rival Obediences, even with the Supreme Council which finally had recognized her, says Lantoine, and it displeased her to compromise her situation by an experience, however interesting, but which might by a single stroke set her aside from the Freemasonry of the world. The gesture that she had been able to make at her birth, in adopting a program clearly new, might be more difficult for accomplishment, when, as something altogether revolutionary came along, she struggled to show herself worthy of the consideration that was accorded other Powers. For that reason from year to year, far from permitting conviction by the perseverance of Doctor Martin, she opposed him to the end. When the mixed Lodge at last was created without the guardianship of a masculine Lodge, and announced officially its existence in January, 1894, under the title of "Le Droit Humain-Grand Lodge Symbolique Ecossaise," not only did she refuse to enter into relations with it but she was abusive under a plea that might lead to confusion. She sent to all the affiliations the following communication under date of March 21, 1894:

We have been informed by a letter from Madame Maria Desraimes notifying us of the foundation of an Obedience entitled Grande Lodge Symbolique écossaise de France: Le Droit Humain and requesting of us an exchange of fraternal relations.

The Symbolic Grand Lodge, faithful to its previous Pledges, which have always refused the admission of women in Freemasonry, has refused to take that request into consideration. We have ascertained with surprise that this new Association has borrowed, without our consent or our counsel, the same title as our Confederation and of a certain number of the articles of our Constitution ; this proceeding compels us to inform you that in spite of this similarity we have not taken any part in the creation of that Society and we mean to remain strangers to its operation. The following month the Lodge La Jerusalem Ecossaise carried on its agenda the notice of a discussion on Secret Societies by the Brother Mayer, "active member of the mixed Lodge Le Droit Humain," and the Grand Lodge, not satisfied with calling the attention of the Lodge to the observation of the rules, voted also the preparation of a circular letter calling upon the Lodges "not to admit to their solemn sessions the members, men or women, of the mixed Lodge Le Droit Humain."

Needless to say that the supreme council did not accept with any more favor the birth of the mixed Lodge. The Lodges were told "that they ought to deem as nothing the communication addressed to it by the new group and to avoid all relations with it."

One may remark, says Lantoine, that the request for recognition had been made by Maria Desraimes.

Brethren felt that Georges Martin was the true founder of the Lodge La Droit Humain and he doubtless it was that the Brother Dequinsieux had in view when, at the session of June 12, 1894, of the Symbolic Grand Lodge, he demanded, "that the Symbolic Grand Lodge proceed to an investigation to ascertain who is the Brother who has given the Masonic signs and words to women, and that Brother be put on trial."

But the defensive argument was given by a Deputy, Brother Serin, who explained by a report, probably by the Secretary of the session. "It is the Sister Maria Desraimes who had received

the three symbolic degrees at the Lodge, The Freethinkers, at the East of Pecq, Seine and Oise, having grouped around her a selection of women and conferred upon them the symbolic degrees, as was incontestably her right, and in due course founded the mixed Lodge Le Droit Humain with the cooperation of a Brother"

This explanation was perhaps satisfactory to the hearers but far from acceptable to most Freemasons elsewhere. Perhaps the strain of these discussions was too severe for the continued existence of the Symbolic Grand Lodge itself, which expired, that is to say since 1896, when agreeably to a sovereignty granted by the Supreme Council to the Symbolic Lodges, these were fused with the others into the Grand Lodge of France.

After the initiating, passing and raising, on March 14, April 1 and April 4, 1893, according to Brother Waite, of some seventeen candidates, in which ceremonies Miaria Desraimes and Georges Martin seem to have participated, in the year 1900 the Lodge claimed to possess and have the right to confer the whole Thirty-Three Degrees, the Ancient and Accepted Scottish Rite series united with those previously assumed. The title of Grande Loge Symbolique Écossaise continued in use and the movement then spread from France to India, Great Britain and the United States. About 1902 the name Maçonnerie Mixte, or Joint Masonry, seems to have given way to Co-Masonry. There were Lodges at Benares, Paris and London by 1903. The name of the first English Lodge was Human Duty. In 1908 there was a division, one party being headed by Mrs. Annie Besant, prominent in public life in Great Britain and India.

The reader will have noticed in this survey of the situation that the initiating ceremonies practiced by these bodies were not claimed to be other than those pertaining to the Ancient and Accepted Scottish Rite and which are not authorized by this organization to be used in the United States of America nor in Great Britain. whatever the ritual may have been originally, when used for the initiation of Maria Desraimes, there have been intimations that it has been materially changed, though to what extent these alterations have gone is impossible for us to determine with accuracy.
Brother George Fleming Moore printed articles entitled Notes from India and Co-Masonry in the October, 1910, and February, 1911, issues of the New Age, of which he then was the editor. These essays examined various assertions that have been circulated, one being that made in the columns of the Cherag, of July, 1910, this being a journal published at Bombay, India, in the interests of a society calling itself Masonic and using the name Universal Masonry. This magazine published a claim that Madame H. P. Blavatsky was a Thirty-third Degree Mason. In proof of this statement reference is made to the Franklin Register of February 8, 1878, for a copy of her Diploma which is reprinted as follows:

To the Glory of the Sublime Architect of the Universe.

Ancient and Primitive Rite of Masonry, Derived through the Charter of the Sovereign Sanctuary of America, From the Grand Council of the Grand Lodge of France.

Salutation on all points of the triangle. Respect to the Order. Peace, Tolerance, Truth.
To all illustrious and enlightened Masons throughout the World-Union, Prosperity, Friendship. Fraternity.
We, the Thrice-Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, thirty-third and last degree of the Sovereign Sanctuary of England, Wales, etc., decorated the Grand Star of Sirius, etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevaliere de Rose Croix, Adoniramite Mistress. Perfect Venerable Mistress, and a crowned Princess of Rite of Adoption.

Given under our hands and the seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true Light 000,000,000.

John Yarker, 33 Sovereign Grand Master.
M. Caspari. 33 Grand Secretary.
A. D. Loewenstark, 33 Grand Secretary.

Brother Moore comments on the above document thus :

A paper signed by John Yarker, M. Caspari, and A. D.Loewenstark, which shows on its very face that it is merely a certificate of membership in the Rite of Adoption. The very names of the Degrees given in this diploma show that it was and is not a Masonic document. and that the men who gave it had no intention of creating any such false impression by it. If Brother Wadia had known anything of Masonry he would have seen and known that the Rite of Adoption was made for women and is only an adjunct to regular Masonry and not in any sense a part of it. The degrees which Madame Blavatsky received according to this paper were those of Apprentice Companion, Perfect Mistress, Sublime Elect Scotch Lady, etc., etc., of the Rite of Adoption. To put forward such a document as evidence that a woman is a Mason is the various trifling and seems to us unworthy of serious comment. Thousands of women have been members of the Rite of Adoption and have not claimed to be Masons, because .they knew better, and it has been reserved for a man to put forward such an utterly absurd claim for a woman who is dead and whose good friends say that she never claimed to be a Mason.

When we say the good friends of Madame Blavatsky assert that she never claimed to be a Mason we refer to members of the Theosophical Society.

Shortly after the issuance of our article, Notes from India, we received a letter from Brother J. H. Fussell, of Point Loma, California, taking us to task for intimating that Madame Blavatsky ever claimed to be a Mason and urging us in the strongest terms to correct what he deemed an error and one that is unfair to the memory of H. P. Blavatsky.

In view of what is here said about Theosophy, it is but fair to add a frank statement bearing the imprint of the Aryan Theosophical Press at Point Loma and credited to Madame Katherine Tingley of the International Headquarters there. She states :

Let me first state what is my attitude toward Masonry.

Many of the happiest recollections of my childhood are associated with my dear grandfather, who was one of the best-known Masons in Massachusetts and Rhode Island and received some of the highest Masonic honors in these States.

It was from him that I received my earliest education. It was from his Masonic books that I learned to read and spell and draw, and from his noble and sweet character I came to regard Masonry as associated with the best in life. In fact, I came to think that all the best men in the world must be Masons.

Now it does not necessarily follow that this last statement is true, for some of the noblest men 1 have met have not been Masons ; still, on the other hand many of the best men I have known have belonged to the Masonic Order, and I have seen nothing but the best results flow from a deep interest in Masonry wherever I have known of it, and from my knowledge and acquaintance of Masons I regard Masonry and the principles which underlie it as a great force for good in the world.
I cannot understand how any true woman would wish to intrude into an Order held to be exclusively for men.

There are lines of work which I hold are exclusively in the province of men, just as there are lines of work which are exclusively in the province of women. I hold that woman can only wield her full share of influence in the world from a knowledge gained by using and fulfilling her opportunities as a woman, and in her own sphere. I consider that she steps away from her true position and greatly lessens her influence by seeking to invade the sphere of man.

Why should women be disturbed that men have an organization which is exclusively for men? As I understand Masonry it seems to inculcate all the virtues, honor, rectitude, chastity, etc., for this much has often been publicly stated by Masons ; and speaking generally, I have no hesitation in saying that from my experience, the majority of them, to a degree, at least, try to exemplify these virtues in their lives. There may be some who fall far short of the Masonic ideals--in our present disturbed civilization it can hardly be expected otherwise--but that cannot be laid at the door of Masonry, but of human frailty, and as a result of men's failing to grasp their higher opportunities in life.

Many a woman has known of the uplifting and refining power, tending toward self-restraint and nobility and virtue, which Masonry has exercised in the life of brother, husband, or son; and without in any way encroaching on Masonry or seeking to pry into its secrets, every true woman, in the light of the knowledge that is publicly given out by Masons themselves of Masonic principles, can, if she will, help brother, husband, son, or friend, to be true to these principles and be a true Mason. What is needed today by both men and women is a greater respect, first for themselves, in their true natures as man and woman, and following that a greater respect each for the other--of women for men and of men for women.

Such respect implies no invasion of one another's sphere, but the very contrary, and in fact can only suffer terribly from such invasion. There is a common ground on which men and women can meet, which is pre-eminently in the home.

It is also in the world of art, music, literature, education, and all the highest ideals of social, civic, and national life.

I have had many letters from all classes, asking questions as to my attitude in this matter, seeing that the name Theosophy has most unfortunately and without any warrant become associated with Co-Masonry.
Such association is absolutely unwarranted, and I hold that no true Theosophist will give his adherence or support to Co-Masonry. The fact that any person or body of persons should attempt to attach themselves to an organization from which, by the rules of that organization, they are excluded, would make me seriously question their motives, and one would probably find such people to be either fanatics or extremely credulous, or --------! Whatever knowledge such people may think they have in the matter, it must indeed be very limited, or rather no knowledge at all, for otherwise they would see the absurdity of trying to attach themselves to an organization in which, in the very nature of things, they would be cut of place. If it were possible to conceive of the secrets of Masonry being given to a woman, from my understanding of the matter it could be only through some one unfaithful to his vows as a Mason, and no true or self-respecting woman would think of availing herself of such information; nor could it, by the nature of things be held to be reliable, for he who is unfaithful in one thing will be unfaithful in others, and I prophesy that this attempt of certain women to seek admission where they do not belong can result only in confusion, disaster, and serious embarrassment for all such women.

Let me say one other word. We know there is true coin and counterfeit, and I am inclined to think that this Co-Masonry is a counterfeit, and that it is not based on true Masonry. Whatever the basis on which it is founded, it is my opinion that most probably it has grown out of some pseudo-Masonic body. Theosophy has its counterfeits, and all truth has, and this I know from my own personal experience. And just as there are certain small coteries which use the name Theosophy and seek to impress the public as being a part of the Theosophical Movement founded by Madame H. P. Blavatsky, and against which all true Theosophists protest, so, too, I hold that the attempt to use the word Masonry by one not entitled to its use, in the manner in which it is so used, should also call forth protest. Every Theosophist will protest against the attempt to relate Co-Masonry with Theosophy, and as all true Masons repudiate Co-Masonry, so will all members of the Universal Brotherhood and Theosopllical Society, the faithful followers of H. P. Blavatsky repudiate the so-called Theosophy with which the alleged Co-Masonry is claimed to be associated.

The subject in general of Woman in Freemasonry is examined freely in this work (see Woman).

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COMBINATION OF FREEMASONS

The combination of the Freemasons in the fourteenth and fifteenth centuries to demand a higher rate of wages, which eventually gave rise to the enactment of the Statutes of Laborers, is thus described by a writer in the Gentleman's Magazine (January, 1740, page 17): "King Edward III took so great an affection to Windsor, the place of his birth, that he instituted the Order of the Garter there, and rebuilt and enlarged the castle, with the church and chapel of Saint George. This was a great work and required a great many hands ; and for the carrying of it on writs were directed to the sheriffs of several counties to send thither, under the penalty of £ 100 each, such a number of Masons by a day appointed. London sent forty, so did Devon, Somerset, and several other counties; but several dying of the plague, and others deserting the service, new writs were issued to send up supplies. Yorkshire sent sixty, and other counties proportionably, and orders were given that no one should entertain any of these runaway Masons, under pain of forfeiture of all their goods. Hereupon, the Masons entered into a combination not to work, unless at higher wages. They agreed upon tokens, etc., to know one another by, and to assist one another against being impressed, and not to work unless free and on their own terms. Hence they called themselves Freemasons; and this combination continued during the carrying on of these buildings for several years. The wars between the two Houses coming on in the next reign, the discontented herded together in the same manner, and the gentry also underhand supporting the malcontents, occasioned several Acts of Parliament against the combination of Masons and other persons under that denomination the titles of which Acts are still to be seen in the printed statutes of those reigns."

Ashmole, in his History of the Order of the Garter (page 80), confirms the fact of the impressment of workmen by King Edward ; and the combination that followed seems but a natural consequence of this oppressive act; but the assertion that the origin of Freemasonry as an organized institutions of builders is to be traced to such a combination, is not supported by the facts of history, and, indeed, the writer himself admits that the Freemasons denied its truth.

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COMMANDER

l. The presiding officer in a Commandery of Knights Templar. His style is Eminent, and the jewel of his office is a cross, from which issue rays of light. In England and Canada he is now styled Preceptor.
2. The Superintendent of a Commandery, as a house or residence of the Ancient Knights of Malta, was so called.

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COMMANDER, GRAND

See Grand Commander

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COMMANDER- IN- CHIEF

The presiding officer in a Consistory of Sublime Princes of the Royal Secret in the Ancient and Accepted Scottish Rite. His style is Illustrious. In a Grand Consistory the presiding officer is a Grand Commander-in-Chief, and he is styled Very Illustrious.

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COMMANDER INSPECTOR
Seventh and last grade of the Philosophic Rite. Thory says this was arranged by the Supreme Council of the Thirty-third Degree to make up Degree Thirty-one though previously used, the Metropolitan Chapter possessing one of the same name, No. 71, eighth series.

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COMMANDERY

I. In the United States all regular assemblies of Knights Templar are called Commanderies, and must consist of the following officers: Eminent Commander, Generalissimo, Captain-General, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder, Warder, Standard-Bearer, Sword Bearer, and Sentinel. These Commanderies derive their warrants of Constitution from a Grand Commandery, or, if there is no such body in the State in which they are organized, from the Grand Encampment of the United States. They confer the Degrees of Companion of the Red Cross, Knight of Malta, and Knight Templar.

Under the present law of the Grand Encampment, Knight Templar of the United States, the Order of the Red Cross is conferred in the Council Chamber, the Order of Malta in a Priory and the Order of the Temple in the Asylum of the Commandery.

In a Commandery of Knights Templar, as familiar to Doctor Mackey, the throne is situated in the East.

Above it are suspended three banners : the center one bearing a cross, surmounted by a glory; the left one having inscribed on it the emblems of the Order, and the right one, a paschal lamb. The Eminent Commander is seated on the throne; the Generalissimo, Prelate, and Past Commanders on his right; the Captain-General on his left; the Treasurer and Recorder, as in a Symbolic Lodge; the Senior Warden at the southwest angle of the triangle, and upon the right of the first division; the Junior Warden at the northwest angle of the triangle, and on the left of the third division; the Standard-Bearer in the West, between the Sword-Bearer on his right, and the Warder on his left ; and in front of him is a stall for the initiate. The Knights are arranged in equal numbers on each side, and in front of the throne. In England and Canada a body of Knights Templar is called a Preceptory.

2. The houses or residences of the Knights of Malta were called Commanderies, and the aggregation of them in a nation was called a Priory or Grand Priory.

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COMMANDERY, GRAND

When three or more Commanderies are instituted in a State, they may unite and form a Grand Commandery. under the regulations prescribed by the Grand Encampment of the United States. They have the superintendence of all Commanderies of Knight's Templar that are holden in their respective Jurisdictions.

A Grand Commandery meets at least annually, and its officers consist of a Grand Commander, Deputy Grand Commander, Grand Generalissimo, Grand Captain-General, Grand Prelate, Grand Senior and Junior Warden, Grand Treasurer, Grand Recorder, Grand Warder, Grand Standard-Bearer, and Grand Sword-Bearer.

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COMMITTEE

To facilitate the transaction of business, a Lodge or Grand Lodge often refers a subject to a particular committee for investigation and report. By the usages of Freemasonry, committees of this character are always appointed by the presiding officer; and the Master of a Lodge, when present at the meeting of a committee, may act, if he thinks proper, as its chairman; for the Master presides over any assemblage of the Craft in his Jurisdiction.

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COMMITTEE GENERAL

By the Constitution of the Grand Lodge of England, all matters of business to be brought under the consideration of the Grand Lodge must previously be presented to a General Committee, consisting of the President of the Board of Benevolence, the Present and Past Grand Officers, and the Master of every regular Lodge, who meet on the fourteenth day immediately preceding each quarterly communication.

No such regulation prevails among the Grand Lodge of America.

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COMMITTEE OF CHARITY

In most Lodges there is a standing Committee of Charity, appointed at the beginning of the year, to which, in general, applications for relief are referred by the Lodge. In cases where the Lodge does not itself take immediate action, the committee is also invested with the power to grant relief to a limited amount during the recess of the Lodge.

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COMMITTEE OF FINANCE

In many Lodges the Master, Wardens, Treasurer, and Secretary constitute a Committee of Finance, to which is referred the general supervision of the finances of the Lodge.

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COMMITTEE ON FOREIGN CORRESPONDENCE

In none of the Grand Lodges of this century up to early in the eighteenth century, wall such a committee as that on foreign correspondence ever appointed. A few of them had corresponding secretaries, to whom were entrusted the duty of attending to the correspondence of the Body; a duty which was very generally neglected. A report on the proceedings of other Bodies was altogether unknown.

Grand Lodges met and transacted the local business of their own Jurisdictions without any reference to what was passing abroad.

But improvements in this respect began to show themselves. Intelligent Freemasons saw that it would no longer do to isolate themselves from the Fraternity in other countries, and that, if any moral or intellectual advancement was to be expected, it must be derived from the intercommunication and collision of ideas ; and the first step toward this advancement was the appointment in every Grand Lodge of a committee whose duty it should be to collate the

proceedings of other Jurisdictions, and to eliminate from them the most important items. These committees were, however, very slow in assuming the functions which devolved upon them, and in coming up to the full measure of their duties.

At first their reports were little more than "reports of progress." No light was derived from their collation, and the Bodies which had appointed them were no wiser after their reports had been read than they were before.

As a specimen of the first condition and subsequent improvement of these committees on foreign correspondence, let us take at random the transactions of any Grand Lodge old enough to have a history and intelligent enough to have made any progress; and, for this purpose, the proceedings of the Grand Lodge of Ohio, two volumes of which lie conveniently at hand, will do as well Many other.

The Grand Lodge of Ohio was organized in January, 1808. From that time to 1829, its proceedings contain no reference to a committee on correspondence; and except a single allusion to the Washington Convention, made in the report of a special committee, the Freemasons of Ohio seem to have had no cognizance, or at least to have shown no recognition, of any Freemasonry which might be outside of their own Jurisdiction.

But in the year 1830, for the first time, a committee was appointed to report on the foreign correspondence of The Grand Lodge. This committee bore the title of the Committee on Communications from Foreign Grand Lodges, etc., and made during the session a report of eight lines in length, which contained just the amount of information that could be condensed in that brief space, and no more.

In 1831, the report was fifteen lines long ; in 1832, ten lines; in 1833, twelve lines; and so on for several years, The reports being sometimes a little longer and sometimes a little shorter; but the length being always measured by lines, and not by pages, until, in 1837, there was a marked falling off the report consisting only of one line and a half. Of this report, which certainly cannot be accused of verbosity, the following is an exact copy: "Nothing has been presented for the consideration of your committee requiring the action of the Grand Lodge. "

In 1842 the labors of the committee began to increase, and their report fills a page of the proceedings.

Things now rapidly improved. In 1843, the report was three pages long ; in 1845, four pages; in 1846, seven, in 1848, nearly thirteen; and 1853, fourteen.; in 1856, thirty; and in 1857, forty-six. Thenceforward there is no more fault to be found.

The reports of the future committees were of full growth, and we do not again find such an unmeaning phrase as "nothing requiring the action of the Grand Lodge."

The history of these reports in other Grand Lodges is the same as that in Ohio.

Beginning with a few lines which announced the absence of all matters worthy of consideration, they have grown up to the full stature of elaborate essays in which the most important and interesting subjects of Masonic history, philosophy, and jurisprudence are discussed, generally with much ability.

At this day the reports of the committees on foreign correspondence in all the Grand Lodges of this country constitute an important portion of the literature of the Institution. The chairmen of these committees for the other members fill, for the most part, only the post of "sleeping partners"-are generally men of education and talent, who, by the very occupation in which they are employed, of reading the published proceedings of all the Grand Lodges in correspondence with their own, have become thoroughly conversant with the contemporary history of the Order, while a great many of them have extended their studies in its previous history. The Reportorial Corps, as these hard-laboring Brethren are beginning to call

themselves, exercise, of course, a not trifling influence in the Order. These committees annually submit to their respective Grand Lodges a mass of interesting information, which is read with great avidity by their Brethren. Gradually -for at first it was not their custom-they have added to the bare narration of facts their comments on Masonic law and their criticisms on the decisions made in other Jurisdictions. These comments and criticisms have very naturally their weight, sometimes beyond their actual worth; and it will therefore be proper to take a glance at what ought to be the character of a report on foreign correspondence.

In the first place, then, a reporter of foreign correspondence should be, in the most literal sense of Shakespeare's words, a brief chronicler of the times. His report should contain a succinct account of everything of importance that is passing in the Masonic world, so far as his materials supply him with the information.

But, remembering that he is writing for the instruction of hundreds, perhaps thousands, many of whom cannot spare much time, and many others who have no inclination to spare it, he should eschew the sin of tediousness, never forgetting that "brevity is the soul of wit." He should omit all details that have no special interest; should husband his space for important items, and be exceedingly parsimonious in the use of unnecessary expletives, whose only use is to add to the length of a line. In a word, he should remember that he is not an orator but a historian. A rigid adherence to these principles would save the expense of many printed pages to his Grand Lodge, and the waste of much time to his readers.

These reports will form the germ of future Masonic history. The collected mass will be an immense one, and it should not be unnecessarily enlarged by the admiration of trivial items. In the next place, although we admit that these "Brethren of the reportorial corps" have peculiar advantages in reading the opinions of their contemporaries on subjects of Masonic jurisprudence, they would be mistaken in supposing that these advantages must necessarily make them Masonic lawyers. Ex quovis ligno non fit Mercurius, meaning in Latin, a Mercury (the Roman god of commerce) is not to be made out of any chance piece of wood. It is not every man that will make a lawyer. A peculiar turn of mind and a habit of close reasoning, as well as a thorough acquaintance with the law itself, are required to fit one for the investigation of questions of jurisprudence.

Reporters, therefore, should assume the task of adjudicating points of law with much diffidence. They should not pretend to make a decision ex cathedra (officially or with authority, from the Latin, meaning literally from the bishop's throne or the professor's chair), but only to express an opinion ; and that opinion they should attempt to sustain by arguments that may convince their readers.

Dogmatism is entirely out of place in a Masonic report on foreign correspondence. But if tediousness and dogmatism are displeasing, how much more offensive must be rudeness and personality. Courtesy is a Masonic as well as a knightly virtue, and the reporter who takes advantage of his official position to speak rudely of his Brethren, or makes his report the vehicle of scurrility and abuse most strangely forgets the duty and respect which he owes to the Grand Lodge which be represents and the Fraternity to which be addresses himself.

And, lastly, a few words as to style. These reports we have already said, constitute an important feature of Masonic literature. It should be, then, the object and aim of everyone to give to them a tone and character which shall reflect honor on the society whence they emanate, and enhance the reputation of their authors. The style cannot always be scholarly, but it should always be chaste ; it may sometimes want eloquence, but it should never be marked by vulgarity. Coarseness of language and slang phrases are manifestly out of place in a paper which treats of subjects such as naturally belong to a Masonic document.

Wit and humor we would not, of course, exclude. The Horatian maxim bids us sometimes to unbend and old Menander thought it would not do always to appear wise. Even the solemn Johnson could sometimes perpetrate a joke, and Sidney Smith has enlivened his lectures on moral philosophy with numerous witticisms.

There are those who delight in the stateliness of Coleridge; but for ourselves we do not object to the levity of Lamb, though we would not care to descend to the vulgarity of Rabelais. To sum up the whole matter in a few words these reports on foreign correspondence should be succinct, and, if you please, elaborate chronicles of all passing events in the Masonic world; they should express the opinions of their authors on points of Masonic law, not as judicial dicta (Latin, verdicts), but simply as opinions, not to be dogmatically enforced, but to be sustained and supported by the best arguments that the writers can produce; they should not be made the vehicles of personal abuse or vituperation; and, lastly, they should be clothed in language worthy of the literature of the Order:

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COMMITTEE, PRIVATE

The well-known regulation which forbids private committees in the Lodge, that is, select conversations between two or more members, in which the other members are not permitted to join, is derived from the Old Charges: "You are not to hold private committees or separate conversation, without leave from the Master nor to talk of anything impertinent or unseemly, nor to interrupt the Master or Wardens, or any brother speaking to the Master" (see Constitutions, 1723, page 53).

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COMMITTEE, REPORT OF

See Report of a committee

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COMMON GAVEL

See Gavel

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COMMON JUDGE

Found in some early meetings .Freemasonry and probably meant for common

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COMMUNICATION

The meeting of a Lodge is so called. There is a peculiar significance in this term. To communicate, which, in the Old English form, was to common, originally meant to share in common with others. The great sacrament of the Christian Church, which denotes a participation in the mysteries of the religion and a fellowship in the church, is called a communion, which is fundamentally the same as a communication, for be who partakes of the communion is said to communicate. Hence the meetings of Masonic Lodges are called communications, to signify that it is not simply the ordinary meeting of a society for the transaction of business, but that such meeting is the fellowship of men engaged in a common pursuit, and governed by a common principle, and that there is therein a communication or participation of those feelings and sentiments that constitute a true brotherhood.

The communications of Lodges are regular or stated and special or emergent. Regular communications are held under the provision of the by-laws, but special communications are

called by order of the Master. It is a regulation that no special communication can alter, amend, or rescind the proceedings of a regular communication.

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COMMUNICATION, GRAND

The meeting of a Grand Lodge

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COMMUNICATION OF DEGREES

When the peculiar mysteries of a Degree are bestowed upon a candidate by mere verbal description of the bestower, without his being made to pass through the constituted ceremonies, the Degree is technically said to be communicated. This mode is, however, entirely confined in America to the Ancient and Accepted Scottish Rite.

The Degrees may in that Rite be thus conferred in any place where secrecy is secured; but the prerogative of communicating is restricted to the presiding officers of Bodies of the Rite, who may communicate certain of the Degrees upon candidates who have been previously duly elected, and to Inspectors and Deputy Inspectors-General of the Thirty-third Degree, who may communicate all the Degrees of the Rite, except the last, to any persons whom they may deem qualified to receive them.

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COMMUNICATION, QUARTERLY

Anciently Grand Lodges, which were then called General Assemblies of the Craft, were held annually. But it is said that the Grand Master Inigo Jones instituted quarterly communications at the beginning of the seventeenth century, which were continued by his successors, the Earl of Pembroke and Sir Christopher Wren, until the infirmities of the latter compelled him to neglect them (see Constitutions, 1738, page 99). On the revival in 1717, prevision was made for the resumption ; and in the twelfth of the thirty-nine Regulations of 1721 it was declared that the Grand Lodge must have a quarterly communication about Michaelmas, Christmas and Lady-Day (see Constitutions, 1723, page 61). These quarterly communications are still retained by the Grand Lodge of England, and in America by the Grand Lodge of Massachusetts, but all other American Grand Lodges have adopted the old system of annual communications.

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COMMUNION OF THE BRETHREN

See Bread, Consecrated

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COMO

Capital of the Province of Como in Northern Italy, situated at South end of West branch of Lake of Como, about thirty miles from Milan, and today is an industrial city. Its interest to Freemasons is on account of it being the center from which radiated the Comacine Masters, who descended from the Roman Colleges of Artificers and who built for the Lombards and others during their reign and carried their Art and influence into the Cathedral building of the Renaissance (see Comacinc Masters).

The archeologists have determined The form of the older city of Roman times to have been rectangular,

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COMACINE EMBLEMS OF NINTH CENTURY CARVED IN CHURCH OF SAINT ABBONDIO AT MILAN, ITALY

enclosed by walls. Towers were constructed on walls in the twelfth century. Portions of the walls are now to be seen in the garden of Liceo Volta. Baths common in all Roman cities have been discovered. Fortifications erected previous to 1117 were largely cunstructed with Roman inscribed sepulchral urns and other remains, in which most all Roman cities were unusually rich.

It is usual to record that Como was the birthplace of the elder and younger Pliny. The younger Pliny had a villa here called Comedia and was much interested in building the city having founded baths, a library, and aided in charity for the support of orphan children. Of the many letters of the younger Pliny that remain, one is to his builder, Mustio, a Comacine architect, commissioning him to restore the temple of the Eleusinian Ceres, in which, after explaining the form of design he wished it to take, he concludes : ". . . at least, unless you think of something better, you, whose Art can always overcome difficulties of position. " There was an early church of Saints Peter and Paul in the fifth century that stood outside of The town, and the site is now occupied by the Romanesque church of Saint Abbondio, founded 1013, and consecrated 1095.

There are found many interesting intrench remains of early carvings of the Comacine or Solomon's Knot (see the illustration of parapet).

On a site of an earlier church stands the present Cathedral of Como, which is built entirely of marble.

It was begun in 1396 A.D., but was altered in the period from 1487-1526 A.D., into Renaissance. Authors disagree as to whether the church was restored or rebuilt. The façade, 1457-86 A.D., follows in its lines the old Lombard form, but the dividing pilasters are lavishly enriched, being perpendicular niches with a statue in each.

Scott says that "During the years from 1468 to 1492 the books of the Lodge, preserved in the archives, abound in names of Magistri from the neighborhood of Como, both architects and sculptors, and among them was Tommaso Rodari, who entered the Lodge in 1490, with a letter of recommendation from the Duke, advising that he be specially trained in the Art of Sculpture. He and four others were sent to Rome to remain ten years, and perfect themselves in sculpture, to study the antique, and to return to the laborerium as fully qualified masters."

Rodari returned and sculptured a most beautiful North door of the Cathedral in rich ornate Renaissance style, although the lions are still under the columns, thus preserving a Comacine symbol so universally common in earlier times of pure Lombard style.

The history of Como as a city with her various fortunes and defeats during the invasions of barbarians and her long conflicts with her old enemy, Milan, may be found elsewhere. What interests us is the early colonization by Rome and her subsequent relations to Architecture at the Renaissance.

Soon after 89 B.C. Rome sent 3,000 colonists to Como, and Artificers were certainly among them, and in 59 B.C. Caesar sent 5,000 more, and the place received the name Novum comum and received Latin rights (see Comacine Masters).

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COMPAGNON

In French Freemasonry, a Fellow Craft is so called, and the grade du Compagnon is the Degree of Fellow Craft.

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COMPAGNONAGE

This is the name which is given in France to certain mystical associations formed between workmen of the same or an analogous handicraft, whose object is to afford mutual assistance to the members. It was at one time considered among handicraftsmen as the Second Degree of the novitiate, before arriving at the maitrise, or mastership, the first being, of course, that of apprentice; and workmen were admitted into it only after five years of apprenticeship, and on the production of a skillfully constructed piece of work, which was called their chef-d'oeuvre (the French for masterpiece).

Tradition gives to Compage a Hebraic origin, which to some extent assimilates it to the traditional history of Freemasonry as springing out of the Solomonic Temple. It is, however, certain that it arose, in the twelfth century, out of a part of the corporation of workmen. These, who prosecuted the labors of their Craft from province to province, could not shut their eyes to the narrow policy of the gilds or corporations, which the masters were constantly seeking to make more exclusive.

Thence they perceived the necessity of forming for themselves associations or confratemities, whose protection should accompany them in all their laborious wanderings, and secure to them employment and fraternal intercourse when arriving in strange towns.

The Compagnons du Tour, which has been the title assumed by those who are the members of the brotherhoods of Compagnonage, have legends, which have been traditionally transmitted from age to age, by which, like the Freemasons, they trace the origin of their association to the Temple of King Solomon.

These legends are three in number, for the different societies of Compagnonage recognize three different founders, and hence made three different associations , which are:
1. The Children of Solomon.
2. The Children of Maître Jacques,
3. The Children of Pére Soubise.

These three societies or classes of the Compagnons are irreconcilable enemies and reproach each other with the imaginary contests of their supposed founders.

The Children of Solomon pretend that King Salomon gave them their devoir, or gild, as a reward for their labors at the Temple, and that he had there limited them into a brotherhood. The Children of Maître Jacques (the French name for Master James), say that their founder, who was the son of a celebrated architect named Jacquain, or Jacques, was one of the chief Masters of Solomon, and a colleague of Hiram. He was born in a small city of Gaul named Carte, and now St. Romille, but which we should in vain look for on the maps.

From the age of fifteen he was employed in stone cutting. He traveled in Greece, where he learned sculpture and architecture; afterward went to Egypt, and thence to Jerusalem, where he constructed two pillars with so much skill that he was immediately received as a Master of the Craft. Maître Jacques and his colleague Pére Soubise, after the labors of the Temple were completed, resolved to go together to Gaul, swearing that they would never separate; but the union did not last very long in consequence of the jealousy excited in Pére Soubise by the ascendency of Maître Jacques over their disciples. They parted, and the former landed at Bordeaux, and the latter at Marseilles. One day, Maître Jacques, being far away from his disciples, was attacked by ten of those of Pére Soubise. To save himself, he fled into- a

marsh, where he sustained himself from sinking by holding on to the reeds, and was eventually rescued by his disciples. He -then retired to St. Baume, but being soon after betrayed by a disciple, named, according to some, Jeron, and according to others, Jamais, he was assassinated by five blows of a dagger, in the forty-seventh year of his age, four years and nine days after his departure from Jerusalem. On his robe was subsequently found a reed which he wore in memory of his having been saved in the marsh, and thenceforth his disciples adopted the reed as the emblem of their Order.

Pére Soubise is not generally accused of having taken any part in the assassination. The tears which he shed over the tomb of his colleague removed in part the suspicions which had at first rested on him. The traitor who committed the crime, subsequently, in a moment of deep contrition, cast himself into a well, which the disciples of Maître Jacques filled up with stones. The relics of the martyr were long preserved in a sacred chest, and, when his disciples afterward separated into different crafts, his hat was given to the hatters, his tunic to the stone-cutters, his sandals to the locksmiths, his mantle to the joiners, his girdle to the carpenters, and his staff to the cartwrights.

According to another tradition, Maître Jacques was no other than Jacques de Molay, the last Grand Master of the Templars, who had collected under his banner some of the Children of Solomon that had separated from the parent society, and who, about 1268 A.D., conferred upon them a new devoir or gild .

Pére Soubise is said, in the same legend, to have been a Benedictine monk, who gave to the carpenters some special statutes. This second legend is generally recognized as more truthful than the first. From this it follows that the division of the society of Compagnonage into three classes dates from the thirteenth century, and that the Children of Maître Jacques and of Pére Soubise are more modern than the Children of Solomon, from whom they were a dismemberment.

The organization of these associations of Compagnonage reminds one very strongly of the somewhat similar organization of the Stonemasons of Germany and of other countries in the Middle Ages. To one of these classes every handicraftsman in France was expected to attach himself. There was an initiation, and a system of Degrees which were four in number: the Accepted Companion, the Finished Companion, the Initiated Companion, and, lastly, the Affiliated Companion. There were also signs and words as modes of recognition, and decorations, which varied in the several devoirs ; but to all, the square and compasses was a common symbol.

As soon as a Craftsman had passed through his apprenticeship, he joined one of these gilds, and commenced his journey over France, which was called the tour de France, in the course of which he visited the principal cities, towns, and villages, stopping for a time wherever he could secure employment. In almost every town there was a house of call, presided over always by a woman, who was affectionately called la Mére, or the Mother, and the same name was given to the house itself. There the Compagnons held their meetings and annually elected their officers, and traveling workmen repaired there to obtain food and lodging, and the necessary information which might lead to employment. When two Companions met on the road, one of them addressed the other with the topage, or challenge, being a formula of words, the conventional reply to which would indicate that the other was a member of the same devoir. If such was the case, friendly greetings ensued. But if the reply was not satisfactory, and it appeared that they belonged to different associations, a war of words, and even of blows, was the result. Such was formerly the custom, but through the evangelic labors of Agricol Perdiquier, a journeyman joiner of Avignon, who traveled through France inculcating lessons of brotherly love, a better spirit later on existed.

In each locality the association has a chief, who is annually elected by ballot at the General Assembly of the Craft. He is called the First Compagnon of Dignity.

He presides over the meetings, which ordinarily take place on the first Sunday of every month, and represents the society in its intercourse with other Bodies, -with the Masters, or with the municipal authorities.

Compagnonage has been exposed, at various periods, to the persecutions of the Church and the State, as well as to the opposition of the Corporations of Masters, to which, of course, its designs were antagonistic, because it opposed their monopoly. Unlike them, and particularly the Corporation of Freemasons, it was not under the protection of the Church. The practice of its mystical receptions was condemned by the Faculty of Theology at Paris, in 1655 A.D., as impious. But a hundred years before, in 1541, a decree of Francis I had interdicted the Compagnons du Tour from binding themselves by an oath, from wearing swords or canes, from assembling in a greater number than five outside of their Masters' houses, or from having banquets on any occasion. During the sixteenth, seventeenth, and eighteenth centuries, the parliaments were continually interposing their power against the associations of Compagnonage, as well as against other fraternities. The effects of these persecutions, although embarrassing, were not absolutely disastrous. In spite of them, Compagnonage was never entirely dissolved, although a few of the trades abandoned their devoirs ; some of which, however---such as that of the shoemakers-were subsequently removed.

And at more recent times the gilds of the workmen existed in France having lost, it is true, much of their original code of religious dogmas and symbols, and, although not recognized by the law, always tolerated by the municipal authorities and undisturbed by the police.

To the Masonic scholar, the history of these devoirs or gilds is peculiarly interesting. In nearly all of them the Temple of Solomon prevails as a predominant symbol, while the square and compass, their favorite and constant device, would seem, in some way, to identify them with Freemasonry so far as respects the probability of a common origin.

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COMPAGNONS DU TOUR

This title was assumed by the workmen in France who belong to the several gilds of Compagnonage, which see. The French expression, Compagnons du Tour, or Companions of the Tour, may be understood in two different ways according to the meaning applied to the last word. Tour is used in French as it is also freely employed in English to indicate a round trip, a rambling and returning excursion of some extent. The word might well fit those who traveled around for employment or for instruction as did the Brethren of old. Tour is also the French for tower and towers or castles were represented on .the coat of arms of the Masons Company of London. In both of these meanings the allusion has a significance easily understood.

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COMPANION

A title bestowed by Royal Arch Masons upon each other, and equivalent to the word "Brother" in Symbolic Lodges. It refers, most probably, to the companionship in exile and captivity of the ancient Jews, from the destruction of the Temple by Nebuchadnezzar to its restoration by Zerubbabel, under the auspices of Cyrus. In using this title in a higher Degree, the Freemasons who adopted it seem to have intimated that there was a shade of difference between its meaning and that of Brother. The latter refers to the universal fatherhood of God and the universal brotherhood of man; but the former represents a companionship or common pursuit of one object-the common endurance of suffering or the common enjoyment of happiness. Companion represents a closer tie than Brother. The one is a natural relation shared by all men ; the other a connection, the result of choice and confined to a few. All men are our Brethren, not all our companions.

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COMPANIONS OF PENELOPE

Also known as the Palladium of Ladies. Said to have been established in 1740 by "seven wise men" at Paris. Both men and women were admitted to membership and the candidate when being initiated was conducted by two members of the Order into the center of the Temple where was a table on which was a white cloth with three candles placed around a statue of Minerva, where the Oath of Secrecy, was administered.

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COMPANIONS, THE TWELVE

George F. Fort says that "the twelve Companions of Master Hiram correspond unquestionably to the twelve zodiacal signs, or the twelve months of the year.

The groundwork of this tradition is a fragment of ancient natural religion, common to both Oriental and European nations; or, more properly, was derived from identical sources. The treacherous Craftsmen of Hiram the Good are the three winter months which slew him.
He is the sun surviving during the eleven consecutive months, but subjected to the irresistible power of three ruffians, the winter months ; in the twelfth and last month, that luminary, Hiram, the good, the beauteous, the bright, the sun god, is extinguished" (The Early History and Antiquities of Freemasonry, page 408).

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COMPASSES

As in Operative Freemasonry, the compasses are used for the measurement of the architect's plans, and to enable him to give those just proportions which will ensure beauty as well as stability to his work; so, in Speculative Freemasonry, is this important implement symbolic of that even tenor of deportment, that true standard of rectitude which alone can bestow happiness here and felicity hereafter.

Hence are the compasses the most prominent emblem of virtue, the true and only, measure of a Freemason's life and conduct. As the Bible gives us light on our duties to God, and the square illustrates our duties to our neighborhood and Brother, so the compasses give that additional light which is to instruct us in the duty we owe to ourselves-the great, imperative duty of circumscribing our passions, and keeping our desires within due bounds. "It is ordained," says the philosophic Burke, "in the eternal constitution of things, that men of intemperate passions cannot be free; their passions forge their fetters." Those Brethren who delight to trace our emblems to an astronomical origin, find in the compasses a symbol of the sun, the circular pivot representing the body of the luminary, and the diverging legs his rays.

In the earliest rituals of the eighteenth century, the compasses are described as a part of the furniture of the Lodge, and are said to belong to the Master.

Some change will be found in this respect in the ritual of the present day (see Square and Compasses).
The word is sometimes spelled and pronounced compass, which is more usually applied to the magnetic needle and circular dial or card of the mariner from which he directs his course over the seas, or the similar guide of the airman when seeking his destination across unknown territory.

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COMPOSITE

One of the five orders of architecture introduced by the Romans, and compounded of the other four, whence it derives its name. Although it combines strength with beauty, yet, as it is a comparatively modern invention, it is held in little esteem among Freemasons.

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CONCEALMENT OF THE BODY

See Aphanism

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CONCLAVE

Commanderies of Knights Templar in England and Canada were called Conclaves, and the Grand Encampment, the Grand Conclave, but the terms now in use are Preceptory and Great Priory respectively. The word is also applied to the meetings in some other of the advanced Degrees. The word is derived from the Latin con, meaning with, and clavis, a key, to denote the idea of being locked up in seclusion, and in this sense was first applied to the apartment in which the cardinals of the Roman Catholic Church are literally locked up when they are assembled to elect a Pope.

*

CONCORDISTS

A secret order established in Prussia, by M. Lang, on the wreck of the Tugendverein (Tugendverein, German for the Union of the Virtuous), which latter Body was instituted in 1790 as a successor of the Illuminati, and suppressed in 1812 by the Prussian Government, on account of its supposed political tendencies.

*

CONFEDERACIES

A title given to the yearly meetings of the Freemasons in the time of Henry VI, of England, and used it in the celebrated statute passed in the third year of his reign, which begins thus: "Whereas, by the yearly congregations and confederacies made by the Masons in their General Chapiters assembled, etc." (see Laborers, Statutes of).

*

CONFERENCE LODGES

Assemblies of the members of a Lodge sometimes held in Germany. Their object is the discussion of the financial and other private matters of the Lodge. Lodges of this kind held in France are said to be en famille, meaning in the family. There is no such arrangement in English or American Freemasonry.

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CONFERRING DEGREES

When a candidate is initiated into any Degree of Freemasonry in due form, the Degree is said to have been conferred, in contradistinction to the looser mode of imparting its secrets by communication.

*

CONFIRMATION OF MINUTES

This is usually understood as being to ensure the accuracy of the statements made, the reading of the Minutes enabling the Brethren to know that the proceedings have been recorded and the judgment of those present being expressed in some way as to the correctness of the statements but the proceedings may serve a further purpose and that is to express approval of what has been previously done. In fact, Rule 130 of the English Book of Constitutions provides that the Minutes regarding the election of a Worshipful Master must be confirmed before he can be installed.
In English Lodges any action regarding a money grant, alteration of by-laws or the election of a Master must be confirmed after the recording of the Minutes at the first subsequent regular meeting in order to become legally operative. All other points are merely confirmed for accuracy and are considered legal regardless.

*

CONFRATERNITY OF SAINT PAUL

The Italian name is La Confraternita di San Paolo. See Paul, Confratemity of Saint Paul.

*

CONFUSION OF TONGUES

The Tower of Babel is referred to in the ritual of the Third Degree as the place where language was confounded and Masonry lost. Hence, in Masonic symbolism, as Freemasonry professes to possess a universal language, the confusion of tongues at Babel is a symbol of that intellectual darkness from which the aspirant is seeking to emerge on his passage to that intellectual light which is imparted by the Order (see Threshing-Floor).

*

CONGREGATIONS

In the Old Records and Constitutions of Freemasonry the yearly meetings of the Craft are so called. Thus, in the Halliwell or Regius Manuscript it is said, "Every Master that is a Mason must be at the General Congregation" (see line 107).

What are now called Communications of a Grand Lodge were then called Congregations of the Craft (see Assembly).

*

CONGRESSES, MASONIC

At various times in the history of Freemasonry conferences have been held in which, as in the General Councils of the Church, the interests of the Institution have been made the subject of consideration. These conferences have received the name of Masonic Congresses. Whenever a respectable number of Freemasons invested with deliberative powers, assemble as the representatives of different countries and Jurisdictions to take into consideration matters relating to the Order, such a meeting will be properly called a Congress. Of these

congresses some have been productive of little or no effect, while others have undoubtedly left their mark ; nor can it be doubted, that if a General or Ecumenical congress, consisting of representatives of all the Masonic powers of the world, were to meet, with an eye single to the great object of Masonic reform, and were to be guided by a liberal and conciliatory spirit of compromise, such a Congress might be of incalculable advantage.

The most important Congresses that have met since the year 926 A.D. are those of York, Strassburg, Ratisbon, Spire, Cologne, Basle, Jena, Altenberg, Brunswick, Lyons, Wolfenbuttel. Wilhelmsbad, Paris, Washington, Baltimore, Lexington, and Chicago (see them as listed under their respective titles).

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CONGRESSES OF FREEMASONS

See Conventions

*

CONNECTICUT

On August 12, 1750, the Saint John's Grand Lodge of Massachusetts granted a charter to Hiram Lodge, at New Haven, and David Wooster was installed as Master. A Convention held on March 13, 1783, discussed the formation of a Grand Lodge of Connecticut. Nothing definite was completed and another Convention, held on April 29, 1783, again had no result. A third Convention, however, on May 14, 1789, composed of representatives of twelve Lodges, made some progress in the necessary arrangements but adjourned the meeting until July 8, 1789, when a Constitution was adopted and the Grand Lodge of Connecticut duly opened. The Anti-Masonic Movement had a serious effect upon the Craft in Connecticut. Up to the year 1800 Freemasonry had flourished exceedingly in the district.

During the next thirty years, however, it was calumniated to such an extent that, at the annual session of 1831, all the officers of the Grand Lodge, except the Grand Treasurer, resigned and new officers were elected in their places. At the next annual session only the Grand Master and the Grand Treasurer were present. For several years Freemasonry lay under a cloud, but at last, towards 1840, the agitation began to subside and after another five years the Craft in this State was once more possessed of its early vigor.

The first Chapter in the district seems to have comprised six members of Saint John's Lodge, No.2, of Middletown. These six Brethren opened the first regular Grand Chapter of Connecticut on September 12, 1783.

In 1818, Jeremy L. Cross, a prominent authority on Masonic Ritual in his day and author of The True Masonic Chart or Hieroglyphic Monitor and of The Templars' Chart, formed a Council of Royal and Select Masters. On May 18, 1819, ten of the eleven Councils which had been formed in 1818 and 1819 met at Hartford for the purpose of establishing a Grand Council. Two days later a Constitution was adopted, the Grand Officers elected and the Council duly constituted. The first Encampment of Knights Templar was formed at Colchester in July, 1796, and was granted a Charter from London on September 5, 1803. New Haven Encampment took the initiative in adopting a resolution to join with other Encampments in forming a Commandery in the State. Washington and Clinton sent representatives and the meeting was held at the Masonic Hall on September 13, 1827. A Grand Encampment of Knights Templar of the State of Connecticut was formed and Sir John Watrous was installed Grand Master.

The year 1858 saw the establishment of four Bodies of the Ancient and Accepted Scottish Rite in Connecticut. Three were chartered on June 1: namely, Lafayette Consistory,

Peqounnock Chapter of Rose Croix, Washington Council of Princes of Jerusalem. The fourth, the De Witt Clinton Lodge of Perfection, was granted a Charter on May 11.

*

CONSECRATION

The appropriating or dedicating, with certain ceremonies, anything to sacred purposes or offices by separating it from common use. Hobbes, in his Leviatian (part1v chapter 44), gives the best definition of this ceremony. "To consecrate is, in Scripture, to offer, give, or dedicate, in pious and decent language and gesture, a man, or any other thing, to God, by parting it from common use."

Masonic Lodges, like ancient temples and modern churches, have always been consecrated. The rite of consecration is performed by the Grand Master, when the Lodge is said to be consecrated in ample form; by the Deputy Grand Master, when it is said to be consecrated in due form; or by the proxy of the Grand Master, when it is said to be consecrated in form. The Grand Master, accompanied by his officers, proceeds to the hall of the new Lodge, where, after the performance of those ceremonies which are described in all manuals and monitors, he solemnly consecrates the Lodge with the elements of corn, wine, and oil, after which the Lodge is dedicated and constituted and the officers installed.

*

CONSECRATION, ELEMENTS OF

Those things, the use of which in the ceremony as constituent and elementary parts of it, are necessary to the perfecting and legalizing of the act of consecration. In Freemasonry, these elements are corn, wine, and oil, which see in this work listed under their respective names.

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CONSERVATORS, GRAND

See Grand Conserfators

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CONSERVATORS OF FREEMASONRY

About the year 1859 Brother Rob Morris, a Freemason of some distinction in America, professed to have discovered, by his researches, what he called the true Preston Webb Work, and attempted to introduce it into various Jurisdictions, sometimes in opposition to the wishes of the Grand Lodge and leading Freemasons of the State. To aid in the propagation of this ritual he communicated it to several persons, who were bound to use all efforts-to some, indeed, of questionable propriety to secure its adoption by their respective Grand Lodges. These Freemasons were called by him Conserfators, and the order or society which they constituted was called the Conserfators Association.

This association, and the efforts of its chief to extend his ritual, met with the general disapproval of the Freemasons of the United States, and in some Jurisdictions led to considerable disturbance and bad feeling.

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CONSISTORY

The meetings of members of the Thirty-second Degree, or Sublime Princes of the Royal Secret in the Ancient and Accepted Scottish Rite, are called Consistories. The elective officers are, according to the ritual of the Southern Jurisdiction of the United States, a Commander-in-Chief, Seneschal, Preceptor, Chancellor, Minister of State, Almoner, Registrar, and Treasurer. In the Northern Jurisdiction it is slightly different, the second and third officers being called Lieutenant-Commanders. A Consistory confers the Thirty-first and Thirty-second Degrees of the Rite in the Southern Jurisdiction, in the Northern Jurisdiction the Consistory confers the Degrees from the nineteenth to the thirty-second inclusive.

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CONSISTORY, GRAND
See Grand Consistory

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CONSTABLE, GRAND

The fourth officer in a Grand Consistory. It is the title which was formerly given to the leader of the land forces of the Knights Templar.

*

CONSTANTINE

See Red Cross of Rome and Constantine

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CONSTANTINOPLE, KNIGHT OF

In the year 1864 Brother F. G. Irwin, a distinguished Freemason, lived at Devonport, England. He became a welcome visitor to, and subsequently a member of the then recently established Lodge, Saint Aubyn, No. 954. Among other Masonic acquirements he had authority to establish the Order of the Knights of Constantinople. It was found that other authority to establish this Order did not exist in England, although it had been conferred on a few individual by Brother Irwin, and according to the usages of the Fraternity, those who first established an Order became the ruling power. The ground being thus clear, the authority of Brother Irwin, Past Junior Warden of the Province of Andalusia, Past Grand Master Overseer of Mark Masonry in England, First Grand standard Bearer of Knights Templar in England, and past Most Wise Sovereign Rose Croix, &c., was brought into operation. He accordingly presided over a meeting of Freemasons in the Saint Aubyn Lodge, No. 954, at Morice Town, Devonport, on January 18, 1865, and after intrusting them with the secrets of the Order and elevating to the honor of Knighthood, appointed the following Brethren as Officers of the First or Saint Aubyn Council of Knights of Constantinople, namely : Samuel Chapple, Horace Byron Kent, John R. H. Spry, Vincent Bird, Philip B. Clemens.

At this meeting several prominent Freemasons were admitted, Brother Shuttleworth, Thirty.-third Degree, the Grand Vice-Chancellor of the Knights Templar of England, being among the number. At the February meeting several active Freemasons were admitted, amongst them Brother W. J. Hughan, initiated in Lodge No. 954, and who later attained world-wide Masonic fame. At the January meeting, 1866, a Warrant was granted to certain distinguished Freemasons in Cornwall to open a Council at Truro, the Fortitude, Brother W. J. Hughan to be first Illustrious Sovereign, and a number of Cornish Freemasons were enlisted. The Saint Aubyn Council of the Knights of Constantinople developed into a Grand Council of Sovereigns of the Order and exercised such functions as organizing subordinate bodies. It became afflicted and a part of the organization at Mark Masons Hall, England, the Grand Council of the Allied Degrees. The Order of Knights of Constantinople is of a Christian

character, associated in legend with the Emperor Constantine, and teaches the lesson of universal equality The jewel of the organization is a Cross surmounted by a Crescent.

*

CONSTITUTED, LEGALLY

The phrase, a legally constituted Lodge, is often used Masonically to designate any Lodge working under proper authority, which necessarily includes Lodges working under Dispensation, although, strictly, a Lodge cannot be legally constituted until it has received its warrant or Charter from the Grand Lodge. But so far as respects the regularity of their work, Lodges under Dispensation and Warranted Lodges have the same standing.

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CONSTITUTION OF A LODGE

Any number of Master Masons, not less than seven, being desirous of forming a new Lodge, having previously obtained a Dispensation from the Grand Master, must apply by petition to the Grand Lodge of the State in which they reside, praying for a Charter, or Warrant of Constitution, to enable them to assemble as a regular Lodge. Their petition being favorably received, a Warrant or Charter for the Lodge is immediately granted, and the Grand Master appoints a day for its consecration and for the installation of its officers.

The Lodge having been consecrated, the Grand Master, or person acting as such, declares the Brethren "to be constituted and formed into a regular Lodge of Free and Accepted Masons," after which the officers of the Lodge are installed. In this declaration of the Master, accompanied with the appropriate ceremonies, consists the constitution of the Lodge. Until a Lodge is thus legally constituted, it forms no component of the constituency of the Grand Lodge, can neither elect officers nor members, and exists only as a Lodge under dispensation at the will of the Grand Master.

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CONSTITUTION, PARIS

See Paris Constitutions

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CONSTITUTIONS, BOOK OF

See Book of Constitutions

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CONSTITUTIONS OF 1762

This is the name of one of that series of Constitutions, or Regulations, which have always been deemed of importance in the history of the Ancient and accepted Scottish Rite; although the Constitutions of 1762 have really nothing to do with that Rite, having been adopted long before its establishment. In the year 1758, there was founded at Paris a Masonic Body which assumed the title of the Chapter or Council, of Emperors of the East and West, and which organized a Rite known as the Rite of Perfection, consisting of twenty-five Degrees, and in the same year the Rite was carried to Berlin by the Marquis de Bernez.

In the following year, a Council of Princes of the Royal Secret, the highest Degree conferred in the Rite, was established at Bordeaux. On September 21, 1762, nine Commissioners met and drew up Constitutions for the government of the Rite of Perfection, which have been since known as the Constitutions of 1762. Of the place where the Commissioners met, there is some doubt. Of the two copies, hereafter to be noticed, which are in the archives of the Southern Supreme Council, that of Delahogue refers to the Orients of Paris and Berlin, while that of Aveilhé, says that they were made at the Grand Orient of Bordeaux.

Thory also (Acta Latomorum, 1, 79), names Bordeaux as the place of their enactment, and so does Ragon (Orthodoxie Maçonnique, 133); although he doubts their authenticity, and says that there is no trace of any such document at Bordeaux, nor any recollection there of the Consistory which is said to have drawn up the Constitutions.

To this it may be answered, that in the Archives of the Mother Supreme Council at Charleston there are two manuscript copies of these Constitutions--one written by Jean Baptiste Marie Delahogue in 1798, which is authenticated by Count de Grasse, under the seal of the Grand Council of the Princes of the Royal secret, then sitting at Charleston; and another, written by Jean Baptiste Aveilhé in 1797.

This copy is authenticated by Long, Delahogue, De Grasse, and others. Both documents are written in French, and are almost substantially the same. The translated tittle of Delahogue's copy is as follows :

Constitutions and Regulations drawn up by nine Commissioners appointed by the Grand Council of the Sovereign- Princes of the Royal Secret at the Grand Orients of Paris and Berlin, by virtue of the deliberation of the fifth day of the third week of the seventh Month of the Hebrew Era, 1662, and of the Christian Era, 1762. To be ratified and observed by the Grand Councils of the sublime Knights and Princes of Masonry as well as by the particular Councils and Grand Inspectors regularly constituted in the two Hemispheres.

The title of Aveilhé's manuscript differs in this, that it says the Constitutions were enacted "at the Grand Orient of Bordeaux, " and that they were "transmitted to our Brother Stephen Morin, Grand Inspector of all the Lodges in the New World." Probably this is a correct record, and the Constitutions were prepared at Bordeaux. The Constitutions of 1762 consist of thirty-five articles, and are principally occupied in providing for the government of the Rite established by the Council of Emperors of the East and West and of the Bodies under it.

The Constitutions of 1762 were published at Paris, in 1832, in the Recueil des Actes du Conscil Suprême de France or Collected Proceedings of the Supreme Council of France. They were also published, in 1859, in America; but the best printed exemplar of them is that published in French and English in the Book of Grand Constitutions, edited by Brother Albert Pike, which is illustrated with copious and valuable annotations by the editor, who was the Sovereign Grand Commander of the Southern Supreme Council.

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CONSTITUTIONS OF 1786

These have been generally regarded by the members of the Ancient and Accepted Scottish Rite as the fundamental law of their Rite. They are said to have been established by Frederick II, of Prussia, in the last year of his life ; a statement, however, that has been denied by some writers (see Mackey's revised History of Freemasonry under Early History of the Scottish Rite; Findel's History of Freemasonry under Declaration of the Grand Lodge of the Three Globes at Berlin; also Gould's History of Freemasonry under The Ancient and Accepted Scottish Rite). The controversies as to their authenticity have made them a subject of interest to all Masonic scholars. Brother Albert Pike, the Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, published them, in 1872, in Latin, French, and English; and his exhaustive annotations are valuable because he has devoted to the

investigation of their origin and their authenticity more elaborate care than any other writer. Of these Constitutions, there are two exemplars, one in French and one in Latin, between which there are, however, some material differences. For a long time the French exemplar only was known in this country. It is supposed by Brother Pike that it was brought to Charleston by Count de Grasse, and that under its provisions he organized the Supreme Council in that place. They were accepted by the Southern Supreme Council, and have been regard… by the Northern Supreme Council as the only authentic Constitutions. But there is abundant internal evidence of the incompleteness and incorrectness of the French Constitutions, of whose authenticity there is no proof, nor is it likely that they were made at Berlin and approved by Frederick, as they profess. The Latin Constitutions were probably not known in France until after the Revolution. In 1834, they were accepted as authentic by the Supreme Council of France, and published there in the same year. A copy of this was published in America, in 1859, by Brother Pike. These Latin Constitutions of 1786 have been accepted by the Supreme Council of the Southern jurisdiction in preference to the French version. Most of the other Supreme Councils-those, namely, of England and Wales, of Italy, and of South America have adopted them as the law of the Rite, repudiating the French version as of no authority. The definite and well-authorized conclusions to which Brother Pike has arrived on the subject of these Constitutions have been expressed by that eminent Freemason in the following language : "We think we may safely say, that the charge that the Grand Constitutions were forged at Charleston is completely disproved, and that it will be contemptible hereafter to repeat it. No set of speculating Jews constituted the Supreme Council established there; and those who care for the reputations of Colonel Mitchell, and Doctors Dalcho, Auld, and Moultrie, may well afford to despise the scurrilous libels of the Ragons, Clavels, and Folgers. "And, secondly, that it is not by any means proven or certain that the Constitutions were not really made at Berlin, as they purport to have been, and approved by Frederick. We think that 'the preponderance of evidence, internal and external, is on the side of their authenticity, apart from the positive evidence of the certificate of 1832. "And, thirdly, that the Supreme Council at Charleston had a perfect right to adopt them as the law of the new Order; no matter where, when, or by whom they were made, as Anderson's Constitutions were adopted in Symbolic Masonry; that they are and always have been the law of the Rite, because they were so adopted ; and because no man has ever lawfully received the degrees of the Rite without swearing to maintain them as its supreme law; for as to the articles themselves, there is no substantial difference between the French and Latin copies. "And, fourthly, that there is not one particle of proof of any sort, circumstantial or historical, or by argument from improbability, that they are not genuine and authentic. In law, documents of great age, found in the possession of those interested under them, to whom they rightfully belong, and with whom they might naturally be expected to be found, are admitted in evidence without proof, to establish title or facts. They prove themselves, and to be avoided must be disproved by evidence. There is no evidence against the genuineness of these Grand Constitutions." We have alluded to the controversies aroused by the historical concepts formed of these documents. But we must warn the readers against assuming that this was ever understood by the leading disputants as any argument against the legality of them. That was quite another thing. Both Brothers Pike and Carson, differing widely as they did upon the source of the Constitutions in 1786, were agreed upon the legal aspect. Brother Enoch Terry Carson, then Deputy of the Scottish Rite for Ohio, says, "We shall not enter into a discussion of the question as to whether these Constitutions had the origin claimed for them or not, it is sufficient to say that they were recognized, and that under and by authority of them the Southern Supreme Council, at Charleston, the first in the world, was organized and until 1813, possessed exclusive jurisdiction over the United States; and all other regular Supreme Councils from that day down to the present have, and still recognize them. If they, the Constitutions of1786, ever were irregular, they ceased to be so to any and every Supreme Council the very moment they recognized and adopted them. Without , them there can be no Thirty-third Degree of the Ancient and Accepted Scottish Rite." Brother Albert Pike is equally direct to the point where he says very plainly, "But the validity and effect of these Constitutions did not depend on their emanating from Frederick. On the contrary, he had no power to make any such laws. Their force and effect as law depended on their adoption as such by the first Body of the Rite" (see Mackey's revised History of Freemasonry, pages 1836-7).

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CONSTITUTIONS, OLD

See Records, Old

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CONSUMMATUM EST
Latin, meaning it is finished. A phrase used in some of the higher degrees of the Ancient and Accepted Scottish Rite. It is borrowed from the expression used by our Lord when He said, on the cross, "It is finished," meaning that the work which had been given him to do had been executed. It is, therefore, appropriately used in the closing ceremonies to indicate that the sublime work of the degrees is finished, so that all may retire in peace.

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CONTEMPLATIVE

To contemplate is, literally, to watch and inspect the Temple. The augur, or prophet, among the Romans, having taken his stand on the Capitoline Hill, marked out with his wand the space in the heavens he intended to consult. This space he called the templum, the Latin word for a designated or marked-off area. Having divided his templum into two parts from top to bottom, he watched to see what would occur. The watching of the templum was called contemplating; and hence those who devoted themselves to meditation upon sacred subjects assumed this title. Thus, among the Jews, the Essenes and the Therapeutists, and, among the Greeks, the school of Pythagoras, were contemplative sects. Among the Freemasons, the word speculative is used as equivalent to contemplative (see Speculative Freemasonry).

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CONTINENTAL LODGES

This expression is used throughout this work, as it constantly is by English writers, to designate the Lodges on the Continent of Europe which retain many usages which have either been abandoned by, or never were observed in, the Lodges of England, Ireland, and Scotland, as well as the United States of America. The words Continental Freemasonry are employed in the same sense.

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CONTUMACY

In civil law, contumacy, or stubbornness, is the refusal or neglect of a party accused to appear and answer to a charge preferred against him in a court of justice. In Masonic jurisprudence, it is disobedience of or rebellion against superior authority, as when a Freemason refuses to obey the edict of his Lodge, or a Lodge refuses to obey that of the Grand Master or the Grand Lodge. The punishment, in the former case, is generally suspension or expulsion ; in the latter, arrest of Charter or forfeiture of Warrant.

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CONVENTION
In a state or territory where there is no Grand Lodge, but three or more Lodges holding their Warrants of Constitution from Grand Lodges outside of the territory, these Lodges may meet together by their representatives-who should Properly be the first three officers of each Lodge-and take the necessary steps for the organization of a Lodge in that state or territory. This preparatory meeting is called a Contention. A President and Secretary are chosen, and a Grand Lodge is formed by the election of a Grand Master and other proper officers, when the

old Warrants are returned to the Grand Lodges, and new ones taken out from the newly formed Grand Lodge. Not less than three Lodges are required to constitute a Convention. The first Convent1oll of this kind ever held was that of the four old Lodges of London, which met at the Apple-Tree Tavern, in 1716, and in the following year formed the Grand Lodge of England.

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CONVENTION NIGHT

A title sometimes given in the Minutes of English Lodges to a Lodge of Emergency. Thus, in the minutes of Constitution Lodge, No. 390 (London), we read: "This being a Convection Night to consider the state of the Lodge," etc. (see Sadler's History and Records of the Lodge of Emulation, page 64).

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CONVENTIONS or CONGRESSES

of Freemasons, arranged in chronological order: 926. York, under Prince Edwin of England. 1275. Strassburg, under Edwin Von Steinbach- 1459. Ratisbon, under Jost Dolzinger. 1464. Ratisbon, under Grand Lodge of Strassburg. 1469. Spire, under Grand Lodge of Strassburg. 1535. Cologne, by Hermann, Bishop of Cologne. 1563. Basle, by Grand Lodge of Strassburg. 1717. London, by the Four Old Lodges. Organization of Grand Lodge. 1730. Dublin, by the Dublin Lodges. 1736. Edinburgh. Organization and institution of Grand Lodge. 1756. Hague, by the Royal Union Lodge. 1762. Paris and Berlin, by nine commissioners nominated by the Sovereign Grand .....Council of Princes of Freemasonry. 1763. Jena, by the Lodge of Strict Observance. 1764. Jena, by Johnson or Beeker, denounced by Baron Hund. 1765. Altenberg, a continuation wherein Hund was elected Grand Master of the .....Rite of Strict Observance. 1772. Kohl, by Ferdinand oi Brunswick and Baron Hund, without success. 1775. Brunswick, by Ferdinand, Duke of Brunswick. 1778. Lyons, by Lodge of Chevaliers Bienfaisants. 1778. Wolfenbuttel, by Duke of Brunswick. 1782. Wilhelmsbad, and impotent session for purification. 1784. Paris, a medley of Lovers of Truth and United Friends. 1786. Berlin, alleged to have been convened by Frederick II of Prussia. 1822. National Masonic Congress, Washington, District of Columbia, March 9. 1842. National Masonic Congress, Washington, District of Columbia, March 7. 1843. National Masonic Convention, Baltimore, Maryland, May 8, 1847. National Masonic Convention, Baltimore, Maryland, September 23, 1853. National Masonic Convention, Lexington, Kentucky, September 17, 1855. Paris, by Grand Orient of France. 1855. National Masonic Convention, Washington, District of Columbia, Jan.3-4 1859. National Masonic Convention, Chicago, Illinois, September 13, 1893. Masonic Congress, Chicago, Illinois, August 14-17, 1909. Conference of Grand Masters, Philadelphia, Pennsylvania, June 1, 1909. Conference of Grand Masters, Baltimore, Maryland, November 16, 1913. Conference of Grand Masters, Indianapolis, Indiana, March 17. 1914. -Conference of Grand Masters, St. Louis, Missouri, May 14-16. 1918. Conference of Grand Masters, New York City, New York, May 9-10, 1918. Conference of Grand Masters, Cedar Rapids, Iowa, November 26-28, 1919. Masonic Service Association, Cedar Rapids, Iowa, November 11-13, 1920. Masonic Service Association, St. Louis, Missouri, November 9-10, 1921. Masonic Service Association, Chicago, Illinois, November 9-11, 1922. Masonic Service Association, Kansas City, Missouri, November 17-19, 1923. Masonic Service Association, Washington, Distr. of Col., Oct. 29-30. 1924. Masonic Service Association, Chicago, Illinois, November 11-12. .....Following the meeting at Cedar Rapids in 1919, Masonic Service Association has met at St. Louis, Mo., November 9-10, 1920; Chicago, Ill., November 9-11, 1921; Kansas City, Mo., November 17-19, 1922; Washington, D. C., October 29-30, 1923; Chicago, Ill., November 11-12, 1924, and so on annually, a Conference of Grand Masters usually being held at the same place conveniently about that time. 1875. Lausanne. A Convention of the Supreme Councils of the Ancient and Accepted Scottish Rite of the World, which subsequently led to an eternal bond of unity both offensive and defensive. Conversation among the Brethren during Lodge hours is forbidden by the Charges of1722 in

these words: "You are not to hold private committees or separate conversation without leave from the Master" (see Constimions, 1723, page 53).

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CONVOCATION

The meetings of Chapters of Royal Arch Freemasons are so called from the Latin convocation, meaning a calling together. It seems very properly to refer to the convoking of the dispersed Freemasons at Jerusalem to rebuild the second Temple, of which every Chapter is a representation.

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CONVOCATION, GRAND

The meeting of a Grand Chapter is so styled.

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COOKE, MATTHEW

English Masonic writer; edited an early prose Masonic Constitutions known as the Additional Manuscript, 1861. Brother Cooke arranged a number of musical scores for the Ancient and Accepted Scottish Rite, Southern Jurisdiction, United States.

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COOKE'S MANUSCRIPT

The old document commonly known among Masonic scholars as Matthew Cooke's Manuscript, because it was first given to the public by that distinguished Brother, was published by him, in 1861, from the original in the British Museum, which institution purchased it, on the 14th of October, 1859, from Mrs. Caroline Baker. It was also published in facsimile by the Quatuor Coronati Lodge, No. 2076, London, in 1890. Its principal value is derived from the fact, as Brother Cooke remarks, that until its appearance "there was no prose work of such undoubted antiquity known to be in existence on the subject." Brother Cooke gives the following account of the Manuscript in his preface to its republication: By permission of the Trustees of the British Museum, the following little work has been allowed to be copied and published in its entire form. The original is to be found among the additional manuscripts in that national collection, and is numbered 23,198. Judging from the character of the handwriting and the form of contractions employed by the scribe, it was most probably written in the litter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period. By whom or for whom it was originally penned there is no means of ascertaining; but from the style, it may be conjectured to have belonged to some Master of the Craft, aud to have been used in assemblies of Freemasons as a text-book of the traditional history and laws of the Fraternity.

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COPELAND, PATRICK

A native of Udaught, Scotland. In 1590, by Royal Patent, because his ancestors had held the same office, he was made Patron for life of the Freemasons of Aberdeen, Banff and Kincardine.

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COPE-STONE

See Capstone

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CORD, HINDU SACRED

See Zennaar

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CORD, SILVER

See Silver Cord

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CORD, THREEFOLD

See Threefold Cord

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CORDON

The Masonic decoration, which in English is called the collar, is styled by the French Freemasons the cordon.

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CORINTHIAN ORDER

This is the lightest and most ornamental of the pure orders, and possesses the highest degree of richness and detail that architecture attained under the Greeks. Its capital is its great distinction, and is richly adorned with leaves of acanthus, olive, etc., and other ornaments. The column of Beauty which supports the Lodge is of the Corinthian Order, and its appropriate situation and symbolic officer are in the South.

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CORK, ORDER OF THE

A side Degree found in British Masonic circles and practiced with that excellent conviviality characteristic of the Brethren. The main object is to provide an opportunity for the display of high spirits on some especial occasion. Significant of the membership is a jewel, a section or slice of cork, usually enclosed in a metal band for attachment to the watch-chain as a charm or pendant, or carried as a pocket-piece. The absence of this emblem or pledge when a member is challenged by another one subjects the corkless Brother to a forfeit, which again is commonly and appropriately the cause of mutual enjoyment.

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CORNER, NORTHEAST

See Northeast Corner

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CORNER-STONE, SYMBOLISM OF THE

The corner-stone is the stone which lies at the corner of two walls and forms the corner of the foundation of an edifice. In Masonic buildings it is now always placed in the Northeast; but this rule was not always formerly observed. As the foundation on which the entire structure is supposed to rest, it is considered by Operative Freemasons as the most important stone in the edifice. It is laid with impressive ceremonies; the assistance of Speculative Freemasons is often, and ought always to be, invited to give dignity to the occasion; and for this purpose Freemasonry has provided an especial ritual which is to govern the proper performance of that duty.

Among the ancients the corner-stone of important edifices was laid with impressive ceremonies. These are well described by Tacitus in the history of the rebuilding of the Capital. After detailing the preliminary ceremonies, which consisted of a procession of vestals, who with chaplets of flowers encompassed the ground and consecrated it by libations of living water, he adds that, after solemn prayer, Helvidius Priscus, to whom the care of rebuilding the Capitol had been committed, "laid his hand upon the fillets that adorned the foundation stone, and also the cords by which it was to be drawn to its place. In that instant the magistrates, the priests, the senators, the Roman knights, and a number of citizens, all acting with one effort and general demonstrations of joy, laid hold of the ropes and dragged the ponderous load to its destined spot. They then threw in ingots of gold and silver, and other metals which had never been melted in the furnace, but still retained, untouched by human art, their first formation in the bowels of the earth" (see Histories iv, 53).

The symbolism of the corner-stone when duly laid with Masonic rites is full of significance, which refers to its form, to its situation, to its permanence, and to its consecration.

As to its form, it must be perfectly square on its surfaces, and in its solid contents a cube. Now the square is a symbol of morality, and the cube, of truth.

In its situation it lies between the north, the place of darkness, and the east, the place of light; and hence this position symbolizes the Masonic progress from darkness to light, and from ignorance to knowledge.

The permanence and durability of the corner-stone, which lasts long after the building in whose foundation it was placed has fallen into decay, is intended to remind the Freemason that, when this earthly house of his tabernacle shall have passed away, he has within him a sure foundation of eternal life-a corner-stone of immortality-an emanation from that Divine Spirit which pervades all nature, and which, therefore, must survive the tomb, and rise, triumphant and eternal, above the decaying dust of death and the grave.

The stone, when deposited in its appropriate place, is carefully examined with the necessary implements of Operative Freemasonry-the square, the level, and the plumb, themselves all symbolic in meaning-and is then declared to be "well formed, true, and trusty." Thus the Freemason is taught that his virtues are to be tested by temptation and trial, by suffering and adversity, before they can be pronounced by the Master Builder of souls to be materials worthy of the spiritual building of eternal life, fitted, "as living stones, for that house not made with hands, eternal in the heavens." And lastly, in the ceremony of depositing the cornerstone, the elements of Masonic consecration are produced, and the stcne is solemnly set apart by pouring corn, wine, and oil upon its surface, emblematic of the Nourishment, Refreshment, and Joy which are to be the rewards of a faithful performance of duty.

The comer-stone does not appear to have been adopted by any of the heathen nations, but tc have been as the eben pinah, peculiar to the Jews, from whom it descended to the Christians.

In the Old Testament, it seems always to have denoted a prince or high personage, and hence the Evangelists constantly use it in reference to Christ, who is called the Chief Comer-stone. In Masonic symbolism, it signifies a true Freemason, and therefore it is the first character which the Apprentice is made to represent after his initiation has been completed.

Saint Martin-in-the-Fields Church, perhaps the best known church in London, was the first in England to have its foundation stone laid with special Masonic ceremony after the coming into existence of the Grand Lodge there. This event took place in 1724, in the reign of King George I, whose direct descendant, the Duke of Connaught, was Grand Master two hundred years later (see Freemason, March 7, 1925).

The first or cornerstone of the Baltimore and Ohio Railroad was laid by the Grand Master of Maryland with the Grand Masters of Pennsylvania and Virginia co-operating with the Brethren of Maryland.

The stone was laid on July 4, 1824, in Carroll's Field at Baltimore and the first spading of the ground where the stone was to rest was dug by the venerable Charles Carroll of Carrollton, then the only living signer of the Declaration of Independence. Brother E. T. Schultz (Freemasonry in Maryland, pages 562-79) says that the first train over this new railroad reached the bank of the Ohio River, January 11, 1853. The several city trades took part in the procession and presented gifts to Mr. Carroll, one from the Weavers and Tailors was "a coat made on the way."

Allusions to public ceremonies by the Craft are frequent in the old records. One of Tuesday, August 27, 1822, deserves mention, not because of the distance in elapsed time from that date to the present, but by reason of the close identity of the custom in Great Britain and in other Countries during these many years. The occasion was the laying of the Foundation-stone of the National Monument of Scotland, at Edinburgh, and after describing the usual procession, and the placing of coins, newspapers, plans, etc., in the cavities of the stone, these were covered with inscribed plates. 'the first being headed "To the Glory of God-In honor of the King-For the Good of the People." Then Laurie's History of Free Masonry and the Grand Lodge of Scotland (1849, page 201) continues:

The Most Worshipful the Grand Master proceeded with the ceremony, and having applied the square, the plumb, and the level respectively to the stone, with the mallet he gave three knocks, saying,-"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown this splendid edifice with every success; and may it be considered, for time immemorial, a model of taste and genius and serve to transmit with honor to posterity the names of the artists engaged in it"; followed by the Grand Honors from the Brethren, and the Band playing "On. on my dear Brethren.

" When the music ceased, the cornucopia with corn, and the cups with wine and oil were delivered by the Grand Wardens to the Substitute Grand Master, who in succession handed them to the Most Worshipful the Grand Master, when he, according to ancient custom, poured out the corn, the wine, and the oil upon the stone, saying, "Praise be to the Lord immortal and eternal, Who formed the heavens, laid the foundations of the earth, and extended the waters beyond it, Who supports the pillars of Nations, and maintains in order and harmony surrounding Worlds: We implore Thy aid, and may the contintled blessings of an allbounteous Providence be the lot of these our native shores.

Almighty Ruler of Events, deign to direct the hand of our gracious Sovereign, so that he may pour down blessings upon his people; and may they, living under sage laws and a free government, ever feel grateful for the blessings they enjoy": Which was followed by the Grand Honors from the Brethren, and prolonged cheering from the Royal Commissioners and spectators.
Brother Laurie also tells on page 207 of the curious fact that on April 30, 1824, "the Foundation-stone of the new road or approach to Glasgow from London was laid, by sanction of the Grand Lodge, by the Right Honorable Lord Provost Smith of Glasgow, Depute

Provincial Grand Master of the Lower Ward of Lanarkshire, in presence of a large assemblage of the Brethren and a great number of spectators."

An unusual method of laying the Foundation-stone of a Masonic Temple took place in London on July 14, 1927. The site of the Temple in Great Queen Street, Ringsway, would not accommodate a large crowd, so it was arranged that the Grand Master of English Freemasons, the Duke of Connaught, should perform the ceremony at Royal Albert Hall, nearly three miles away. A replica of the stone was laid on a specially erected platform in the great hall where some ten thousand Freemasons from al1 parts of the Empire attended in their regalia. The ceremony in Albert Hall was performed simultaneously with the laying of the actual stone in Great Queen Street by means of special electrical contrivances.

A distinction should be made between Comer-stone and Foundation Stone. Doctor Mackey was emphatic on this point and it is well to have the matter in mind. But the two are not always distinguished definitely in the records. We have placed several items together here which the reader can list as he personally may choose. The precise classification of comer-stones of railroads and foundation stones of highways, judged by any Masonic requirement, is probably best left to individual taste. The subject may be considered under the several heads, Foundation Stone, and Stone of Foundation.

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CORN OF NOURISHMENT

One of the three elements of Masonic consecration (see Corn, Wine, and Oil).

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CORNUCOPIA

The horn of plenty. The old Pagan myth tells us that Zeus was nourished during his infancy in Crete by the daughters of Melissus, with the milk of the goat Amalthea. Zeus, when he came to the empire of the world, in gratitude placed Amalthea in the heavens as a constellation, and gave one of her horns to his nurses, with the assurance that it should furnish them with a never-failing supply of whatever they might desire. Hence it is a symbol of abundance, and as such has been adopted as the jewel of the Stewards of a Lodge, to remind them that it is their duty to see that the tables are properly furnished at refreshment, and that every Brother is suitably served. Among the deities whose images are to be found in the ancient Temples at Elora, in Hindustan, is the goddess Ana Purna, whose name is compounded of Ana, signifying corn, and Puma, meaning plenty.

She holds a corn measure in her hand, and the whole therefore very clearly has the same allusion as the Masonic Horn of plenty.

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CORN, WINE, AND OIL

Corn, wine, and oil are the Masonic elements of consecration. The adoption of these symbols is supported by the highest antiquity. Corn, wine, and oil were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment David enumerates them among the greatest blessings that we enjoy, and speaks of them as "wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Psalm civ., 15). In devoting anything to religious purposes, the anointing with oil was considered as a necessary part of the ceremony, a rite which has descended to Christian nations. The tabernacle in the wilderness, and all its holy vessels, were, by God's express command, anointed with oil;

Aaron and his two sons were set apart for the priesthood with the same ceremony ; and the prophets and kings of Israel were consecrated to their offices by the same rite.

Hence, Freemasons' Lodges, which are but temples to the Most High, are consecrated to the sacred purposes for which they were built by strewing corn , wine, and oil upon the Lodge, the emblem of the Holy Ark. Thus does this mystic ceremony instruct us to be nourished with the hidden manna of righteousness, to be refreshed with the Word of the Lord, and to rejoice with joy unspeakable in the riches of divine grace. "Wherefore, my brethren," says the venerable Harris (Discourse iv, 81), "wherefore do you carry corn, wine, and oil in your processions, but to remind you that in the pilgrimage of human life you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickness hath made in the bodies, or afflictions rent in the heart, of your fellow-travelers?"

In processions, the corn alone is carried in a golden pitcher, the wine and oil are placed in silver vessels, and this is to remind us that the first, as a necessity and the "staff of life," is of more importance and more worthy of honor than the others, which are but comforts.

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CORONET, DUCAL

Italian, Coronetta. An inferior crown worn by noblemen; that of a British duke is adomed with strawberry leaves; that of a marquis has leaves with pearls interposed; that of an earl has the pearls above the leaves ; that of a viscount is surrounded with pearls only; that of a baron has only four pearls. The ducal coronet is a prominent symbol in the Thirty-third Degree of the Ancient and Accepted Scottish Rite.

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CORPORATION OF SQUAREMEN

See Squaremen¸ Corporation of

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CORRESPONDENCE

See Committee on Foreign Correspondence

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CORRESPONDING GRAND SECRETARY

An officer of a Grand Lodge to whom was formerly entrusted, in some Grand Lodges, the Foreign Correspondence of the Body. The office is now disused, a temporary appointment being made when familiarity with a foreign language may require the services of an assistant to the Grand Secretary.

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CORYBANTES, MYSTERIES OF

Rites instituted in Phrygia in honor of Atys, the lover of Cybele. The goddess was supposed first to bewail the death of her lover, and afterward to rejoice for his restoration to life. The ceremonies were a scenical representation of this alternate lamentation and rejoieing, and of

the sufferings of Atys, who was placed in an ark or coffin during the mournful part of the orgies. If the description of these rites, given by Sainte-Croix from various ancient authorities, be correct, they were but a modification of the Eleusinian mysteries.

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COSMIST

A religious faith of late recognition, having for its motto, Deeds, not Creeds, and for its principle the service of humanity is the supreme duty.

The design of Cosmism is to join all men and women into one family, in which the principle of equality, together with that of brotherly love, that is, love of the human race, is the predominant one, and the moral and material welfare of all, the sole aim and purpose.

The Cosmists are enjoined to act as follows: To give one another encouragement and aid, both material and moral, to cultivate all their faculties, to contemplate all mankind as Brethren; to be courteous and forbearing to each and all; to practice charity without publicity or ostentation. Freemasonry is an intensely theistical institution; but its principles could scarcely be better expressed than tho se above enumerated as the foundation of the Cosmistic faith; more especially in the motto, Deeds, not Creeds.

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COSMOPOLITE

The Third Degree of the Second Temple of the Rite of African Architects, which see in this Encyclopedia.

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COSTA RICA

The most southern state of Central America. The first Masonic Lodge in Costa Rica was instituted by the Grand Orient of New Granada at San José in 1867. On December 7, 1899, the Grand Lodge was formed at San José. Oliver Day Street, in his Report on Correspondence to the Grand Lodge of Alabama, 1922 states: "This Grand Lodge must be moribund, if not defunct, as after repeated efforts this scribe has not been able to get into communication with it. Not a word has been received from it during the seven years he has been Foreign Correspondent." The Grand Lodge is credited by the Annuaire in 1923 as having seven Lodges, with 206 members, three Lodges being at San José and one each at Port Limon and Alajuela being named. Nos. 5 and 6 not located.

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COUNCIL

In several of the advance Degrees of Freemasonry the meetings are styled Councils; as, a Council of Royal and Select Masters, or Princes of Jerusalem, or Companions of the Red Cross

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COUNCIL CHAMBER

A part of the room in which the ceremonies of the Companions of the Red Cross are performed.

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COUNCIL, GRAND

See Grand Council

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COUNCIL OF ALLIED MASONIC DEGREES

An organization formed in England in 1880 to embosom, protect, and promulgate all side Degrees of a Masonic or other secret character, and those otherwise unclaimed that may appear as waifs. The central organization is termed the Grand Council of Allied Masonic Degrees.
The Sovereign College of the Allied Masonic Degrees of America was organized on February 1, l892, at Richmond, Virginia, and the first officers of this Body were chosen as follows:
Hartley Carmichael, 33 , Sovereign Grand Master.

Wm. Ryan, 33 , Deputy Grand Master, C.J.S.
Right Rev. A. M. Randolph, Bishop of Southern Virginia, Grand Abbot
Frederick Webber, 33 , Grand Senior Warden
Alfred R. Courtney 32 , Grand Junior Warden
W. O. English, 32 , K.C. , Grand Chancellor.
Charles A. Nesbitt, 33 , Grand Recorder-General,
John F. Mayer. 33 , Grand Bursar.
Josiah Drummond, 33 , Grand Almoner.
R. P. Williams. 33 , Grand Prefect of Rites.
Beverly R. Welford, Jr. 32 , Grand Magister non regens
R. H. Hall, 33 , Grand Deacon.
O. W. Budd, 32 , S. Fellow.
Thomas Whittet, 33 , Grand Verger.
Jacob Reinhardt, 32 , Grand Chief of Musisians.
Ernest T. Walthall, Grand Printer.
H. F. W, Southern, 32 , Grand Tiler.

Brother Nesbitt, the Grand Recorder-General who was also Grand Secretary, Grand Lodge of Virginia, was elected Deputy Grand Master of the Sovereign College in 1901, Brother Howard D. Smith, Norway, Maine, at the same time being chosen Grand Recorder-General. This Sovereign College was organized for the purpose of uniting under Masonic government a number of Degrees hitherto not so controlled. The object of the Sovereign College was two-fold-to work with proper rituals such as were, from their importance or beauty, worthy of propagation, and to lay on the shelf such Degrees, possessed by it, as were merely Masonic absurdities. This Grand Body assumed the care of several Degrees of interest and importance to earnest and progressive Freemasons. It governs the Ark Mariner or Ark and Doye, Secret Monitor, Saint Lawrence the Martyr, Tilers of King Solomon, Knights of Constantinople, the Holy Order of Wisdom, and the Trinitiam Knights of Saint John of Patmos. From the archives we obtain the following particulars;

For the Degree of Ark Mariner all Master Masons in good standing are eligible, and all Ark Mariners are eligible for the Monitor Degree. The Ark Degree ought to be possessed by every well-equipped Freemason. In England the synonymous Degree of Royal Ark Mariner is exceedingly popular. Though it is not necessary in America to possess the Mark Degree before receiving that of the Ark, yet it is well for all Freemasons, who are likely to travel, to take the Mark Degree in the Chapter also,-as the qualification for the English Royal Ark Mariner's Degree is that the candidate must be a Mark Mason. The Degrees of Tiler of

Solomon, Saint Lawrence the Martyr, and the Knight of Constantinople are only conferred on those who are already Ark Mariners and Secret Monitors.

The Holy Order of Wisdom is one of the finest and most impressive Degrees in Freemasonry. The qualification is that the candidate must be a Knight Templar of the American Rite, or a. Knight Rose Croix of the Ancient and Accepted Scottish Rite.

The Knight of Patmos is conferred only once a year, and then sparingly. It is given only to Freemasons of some mark and learning.

From the Knights of Patmos the officers of the Sovereign College are elected.

The Degrees of the Order of Wisdom, and the Knight of Patmos, are essentially Christian and Trinitarian. For the latter Degree the Candidate must be a Prince of the Royal secret of the Ancient and Accepted Scottish Rite.

The Grand Bodies with which the Sovereign College is in amity:

In the Ark Mariner Degree: In England, The Royal Ark Council of England. In Scotland, The Supreme Royal Arch Chapter of Scotland.

In the other Degrees, in England, The Grand Council Of Allied Masonic Degrees for England, Wales and the Colonies and Dependencies of the British Crown. In Scotland, The Grand Council of Allied Masonic Degrees for Scotland.

The Festival of the Order is Saint Paul's Day. The Prayer Book Commentary (Maemillan, 1922, page 26) says, "In the ease of Saint Paul we have the festival of his conversion, January 25, commemorating an event standing on a totally different footing from every other conversion, which was divinely destined to alter the whole tone of Christianity,. Our earliest notices of this festival carry it, we believe, to about the middle of the ninth century."

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COUNCIL OF COMPANIONS OF THE RED CROSS

A bo dy in which the First Degree of the Templar system in the United States of America is conferred. It is held under the Charter of a Commandery of Knights Templar, which, when meeting as a Council, is composed of the following officers: A Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Despatches, Master of Cavalry, Master of Infantry, Standard-Bearer, Sword-Bearer, Warder and Sentinel.

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COUNCIL OF ROYAL AND SELECT MASTERS

United Body conferring Royal and Select Degrees. In some Jurisdictions this Council confers also the Degree of a Super-Excellent Master.

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COUNCIL OF ROYAL MASTERS

The Body in which the Degree of Royal Master, the eighth in the American Rite, is conferred. It receives its Charter from a Grand Council of Royal and Select Masters, and has the following officers: Thrice Iliustrious Grand Master, Illustrious Hiram of Tyre, Principal

Conductor of the Works, Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council, and Steward.

*

COUNCIL OF SELECT MASTERS

The body in which the Degree of Select Masters, the ninth in the American Rite, is conferred. It receives its Charter from a Grand Council of Royal and Select Masters. Its officers are: Thrice Iliustrios Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward.

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COUNCIL OF THE TRINITY

An independent Masonic Jurisdiction, in which are conferred the Degrees of Knight of the Christian Mark, and Guard of the Conclave, Knight of the Holy Sepulcher, and the Holy and Thrice Illustrious Order of the Cross. They are conferred after the Encampment Degrees. They are Christian Degrees, and refer to the crucifixion.

COUNCIL, SUPREME

See Supreme Council

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COUNTRY STEWARDS' LODGE

An old Eng1ish Lodge which met first at the Guildhall Coffee House and afterwards at Freemasons Tavern. It was known as No. 540, having been constituted in 1789. The members were made up of Freemasons who had served as Stewards at the "Country Feast of the Society," a festival held every several years after 1732. A special jewel with a green collar was assigned for their use by the Grand Lodge in 1789 and in 1795 they were permitted to line their aprons with green silk. As a result of this ruling they were frequently called the Green Apron Lodge, but in 1797 this ruling was withdrawn. The Lodge lapsed about 1802.

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COURT DE GEBELIN, ANTOINE

French author; a founder of the Rite des Philaletes in 1773; Secretary of the famous Lodge of Nine Sisters, Paris. in 1779. President of the Apolionian Society and author of Primitive World Analyzed and Compared with the Modern World. Although a Protestant his literary work secured for him the office of Royal Censor. At the time Voltaire was initiated into the Lodge of Nine Sisters, Court de Gebelin assisted and also presented a copy of his new book mentioned above and read that part of it concerning the ancient mysteries of Eleusis. He died in 1784 (see Lodge of Nine Sisters).

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COURT OF HONOR

The letters K.C.C.H., stand for Knight Commander of the Court of Honor. The Court of Honor is an honorary body between the Thirty-second and Thirty-third Degrees of the Southern Jurisdiction, Ancient and Accepted Scottish Rite. It was established to confer honor on certain

Brethren whose zeal and work for Scottish Rite Freemasonry have entitled them to recognition. This Court of Honor is composed of all Thirty-third Degree Freemasons whether active or honorary, and also such Thirty-second Degree Freemasons as the Supreme Council may select. In the Court of Honor there are two ranks, that of Knight Commander and that of Grand Cross. No more than three Grand Crosses can be selected at each regular session of the Supreme Council, but the Knight Commander rank is not so restricted. At least two weeks before each regular session of the Supreme Council, each active Thirty-third Degree member may nominate one Thirty-second Degree member for the honor and decoration of Knight Commander.

In addition to this he is entitled to nominate for this honor one candidate for every forty Freemasons of the Fourteenth Degree in his Jurisdiction, who has received that Degree since the preceding regular session of the Supreme Council. This does not mean that a Fourteenth Degree Freemason is entitled to the honor.

On the contrary, the honor can only be conferred on one who has received the Thirty-second Degree at least two years prior to his nomination, but the number of such Thirty-second Degree Freemasons who may receive the honor is limited by the number of tho se who have received the Fourteenth Degree in the Jurisdiction of the member making the nomination. However, if in the judgment of the Supreme Council there are others not so nominated who should receive the honor, the Supreme Council may elect without such nomination. The rank of Knight Commander or Grand Cross cannot be applied for and if applied for, must be refused. The Court of Honor assembles as a body when called to gather by the Grand Commander, and is presided over by the Grand Cross named by the Grand Commander.

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COURTESY

Politeness of manners, as the result of kindness of disposition, was one of the peculiar characteristics of the knights of old. "No other human laws enforced," says M. de Saint Palaye, "as chivalry did, sweetness and modesty of temper, and that politeness which the word courtesy was meant perfectly to express" We find, therefore, in the language of Templarism, the phrase "a true and courteous knight" ; and Knights Templar are in the habit of closing their letters to each other with the expression, Yours in all knightly courtesy. Courtesy is also a Masonic virtue, because it is the product of a feeling of kindness; but it is not so specifically spoken of in the symbolic degrees, where brotherly love assumes its place, as it is in the orders of knighthood.

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COUSINS, LES BONS
or COUSINS CHARBONNIERS.

A secret society of France in the eighteenth century (see Carbonari).

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COUSTOS, JOHN

The sufferings inflicted, in 1743, by the Inquisition at Lisbon, on John Coustos, a Freemason, and the Master of a Lodge in that city; and the fortitude with which he endured the severest tortures, rather than betray his trusts and reveal the secrets that had been confided to him, constitute an interesting episode in the history of Freemasonry. Coustos, after returning to England, published, in 1746, a book, detailing his sufferings, from which the reader is presented with the folio wing abridged narrative.
John Coustos was born at Berne, in Switzerland, but emigrated, in 1716, with his father to England, where he became a naturalized subject. In l743 he removed to Lisbon, in Portugal,

and began the practice of his profession, which was that of a lapidary or dealer in precious stones. In consequence of the bull or edict of Pope-Clement XXII denouncing the Masonic Institution, the Lodges at Lisbon were not held at public houses, as was the custom in England and other Protestant countries, but privately, at the residences of the members. Of one of these Lodges, Coustos, who was a zealous Freemason, was elected the Master. A female, who was cognizant of the existence of the Lodge over which Coustos presided, revealed the circumstance to her confessor, declaring that, in her opinion, the members were "monsters in nature, who perpetrated the most shocking crimes." In consequence of this information, it was resolved, by the Inquisition, that Coustos should be arrested and subjected to the tender mercies of the Holy Ofice. He was accordingly seized, a few nights afterwards, in a coffee-house--- the public pretense of the arrest being that he was privy to the stealing of a diamond, of which they had falsely accused another jeweler, friend and warden of Coustos, whom they had previously arrested. Coustos was then carried to the prison of the Inquisition, and after having been searched and deprived of all his money, papers, and other things that he had about him, he was led to a lonely dungeon, in which he was immured, being expressly forbidden to speak aloud or knock against the walls, but if he required anything, to beat with a padlock that hung on the outward door, and which he could reach by thrusting his arm through the iron grate. "It was there," says he, "that, struck with the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy; especially when I reflected on the dire consequences with which my confinement might very possibly be attended."

On the next day he was led, bareheaded, before the President and four Inquisitors, who, after having made him reply on oath to several questions respecting his name, his parentage, his place of birth, his religion, and the time he had resided in Lisbon, exhorted him to make a full confession of all the crimes he had ever committed in the whole course of his life ; but, as he refused to make any such confession, declaring that, from his infancy, he had been taught to confess not to man but to God, he was again remanded to his dungeon.

Three days after, he was again brought before the Inquisitors, and the examination was renewed. This was the first occasion on which the subject of Freemasonry was introduced, and there Coustos for the first time learned that he had been arrested and imprisoned solely on account of his connection with the forbidden Institution.

The result of this conference was that Coustos was conveyed to a deeper dungeon, and kept there in close confinement for seven weeks, during which period he was taken three times before the Inquisitors. In the first of these examinations they again introduced the subject of Freemasonry, and declared that if the Institution was as virtuous as their prisoner contended that it was, there was no occasion for concealing so industriously the secrets of it. Coustos did not reply to this objection to the Inquisitorial satisfaction, and he was remanded back to his dungeon, where a few days after he fell sick.

After his recovery, he was again taken before the Inquisitors, who asked him several new questions with regard to the tenets of Freemasonry-among others, whether he, since his abode in Lisbon, had received any Portuguese into the society. He replied that he had not. When he was next brought before them, "they insisted," he says, "upon my letting them into the secrets of Freemasonry; threatening me, in case I did not comply." But Coustos firmly and fearlessly refused to violate his obligations.

After several other interviews, in which the effort was unavailingly made to extort from him a renunciation of Freemasonry, he was subjected to the torture, of which he gives the following account:

I was instantly conveyed to the torture-room, built in form of a square tower, where no light appeared but what two candles gave; and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

The reader will naturally suppose that I must be seized with horror, -when, at my entering this infernal place, I saw myself, on a sudden, surrounded by six wretches, who, after preparing the tortures, stripped me naked, all to linen drawers, when, laying me on my back, they began to lay hold of every part of my body. First, they put around my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched my limbs with all their might. They next wound two ropes round each arm, and two round each thigh, which ropes passed under the scaffold through holes made for that purpose, and were all drawn tight at the same time, by four men, upon a signal made for this purpose.

The reader will believe that my pains must be intolerable, when I solemnly declare that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone, making the blood gush out at eight different places that were thus bound. As I persisted in refusing to discover any more than what has been seen in the interrogatories above, the ropes were thus drawn together four different times. At my' side stood a physician and a surgeon, who often felt my temples, to judge of the danger I might be in-by which means my tortures were suspended, at intervals, that I might have an opportunity of recovering myself a little Whilst I was thus suffering, they were so barbarously unjust as to declare, that, were I to die under the torture, I should be guilty, by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pains I endured, that I fainted quite away; insomuch that I was carried back to my dungeon, without perceiving it.

These barbarians, finding that the tortures above described could not extort any further discovery from me; but that, the more they made me suffer, the more fervently I addressed my supplications, for patience, to heaven. they were so inhuman, six weeks after, as to expose me to another kind of torture, more grievous, if possible, than the former. They made me stretch my arms in such a manner that the palms of my hands were turned outward; when, by the help of a rope that fastened them together at the wrist, and which they turned by an engine, they drew them gently nearer to one another behind, in such a manner that the back of each hand touched and stood exactly parallel one to another; whereby both my shoulders were dislocated, and a considerable quantity of blood issued from my mouth.

This torture was repeated thrice; after which I was again taken to my dungeon, and put into the hands of physicians and surgeons, who, in setting my bones, put me to exquisite pain. Two months after, being a little recovered, I was again conveyed to the torture-room, and there made to undergo another kind of punishment twice. The reader may judge of its horror, from the following description thereof :

" The torturers turned twice around my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pulley, through which there ran a rope, that caught the ends of the chains at my wrists. The tormentors then stretched these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the means were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put cut of joint. The surgeons, however, set them presently after; but the barbarians not yet having satiated their cruelty, made me undergo this torture a second time, which I did with fresh pains, though with equal consistency and resolution. I was then remanded back to my dungeon, attended by the surgeons, who dressed my bruises; and here I continued until their auto-da-fé, or gaol delivery. On that occasion, he was sentenced to work at the galleys for four years.

Soon, however, after he had commenced the degrading occupation of a galley slave, the injuries which he had received during his inquisitorial tortures having so much impaired his health, that he was unable to undergo the toils to which he had been condemned, he was sent to the infirmary, where he remained until October, 1744, when he was released upon the demand of the British minister, as a subject to the King of England. He was, however, ordered to leave the country. This, it may be supposed, he gladly did, and repaired to London, where he published the account of his sufferings in a book entitled The Sufferings of John Coustos for Freemasonry, and for refusing to turn Roman Catholic, in the Inquisition at Lisbon, etc.,

etc. London, 1746; 8vo , 400 pages. This work was reprinted at Birmingham in 1790. Such a narrative is well worthy of being read. John Coustos has not, by his literary researches, added anything to the learning or science of our Order; yet, by his fortitude and fidelity under the severest sufferings, inflicted to exhort from him a knowledge he was bound to conceal, he has shown that Freemasonry makes no idle boast in declaring that its secrets "are locked up in the depository of faithful breasts."

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COUVREUR

The title of an officer in a French Lodge, equivalent to the English Tiler.

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COUVRIR LE TEMPLE

A French expression for the English one to close the Lodge. But it has also another signification. To cover the Temple to a Brother, means in French Masonic language, to exclude him from the Lodge.

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COVENANT OF FREEMASONRY

As a covenant is defined to be a contract or agreement between two or more parties on certain terms, there can be no doubt that when a man is made a Freemason he enters into a covenant with the Institution. On his part he promises to fulfil certain promises, and to discharge certain duties, for which, on the other part, the Fraternity bind themselves by an equivalent covenant of friendship, protection, and support. This covenant must of course be repeated and modified with every extension of the terms of agreement on both sides.

The covenant of an Entered Apprentice is different from that of a Fellow Craft, and the covenant of the latter from that of a Master Mason. As we advance in Freemasonry our obligations increase, but the covenant of each Degree is not the less permanent or binding because that of a succeeding one has been super-added. The second covenant does not impair the sanctity of the first.

This covenant of Freemasonry is symbolized and sanctioned by the most important and essential of all the ceremonies of the Institution. It is the very foundation-stone which supports the whole edifice, and, unless it be properly laid, no superstructure can with any safety be erected. It is indeed the covenant that makes the Freemason.

A master so important as this, in establishing the relationship of a Freemason with the Craft-this baptism, so to speak, by which a member is inaugurated into the Institution-must of course be attended with the most solemn and binding ceremonies. Such has been the case in all countries. Covenants have always been solemnized with certain solemn forms and religious observances which gave them a sacred sanction in the minds of the contracting parties. The Hebrews, especially, invested their covenants with the most imposing ceremonies.

The first mention of a covenant in form that is met with in Scripture is that recorded in the fifteenth chapter of Genesis, where, to confirm it, Abraham, in obedience to the Divine command, took a heifer, a she-goat, and a ram, "and divided them in the midst, and laid each piece one against another" (see Genesis v, 10). This dividing a victim into two parts, that the covenanting parties might pass between them, was a custom not confined to the Hebrews, but borrowed from them by all the heathen nations.

In the Book of Jeremiah it is again alluded to , and the penalty for the violation of the covenant is also expressed.

And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.

The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land which passed between the parts of the calf.

I will even give them into the hand of their enemies, and into the hand of them that seek their live; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth" (Jeremiah xxxiv, 18, 19, 20).

These ceremonies, thus briefly alluded to in the passages which have been quoted, were performed in full, as follows. The attentive Masonic student will observe the analogies to those of his own Order.

The parties entering into a covenant first selected a proper animal, such as a calf or a kid among the Jews, a sheep among the Greeks, or a pig among the Romans. The throat was then cut across, with a single blow, so as to completely divide the windpipe and arteries, without to touching the bone. This was the first ceremony of the covenant. The second was, to tear open the breast, to take from thence the heart and vitals, and if on inspection the least imperfection was discovered, the body was considered unclean, and thrown aside for another. The third ceremony was to divide the body in twain, and to place the two parts to the north and south, so that the parties to the covenant might pass between them, coming from the east and going to the west. The carcass was then left as a prey to the wild beasts of the field and the vultures of the air, and thus the covenant was ratified (see Hand, also Oath and Penalty).

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COVERING OF THE LODGE

As the lectures tell us that our ancient Brethren met on the highest hills and lowest vales, from this it is inferred that, as the meetings were thus in the open air, the only covering must have been the overarching vault of heaven. Hence, in the symbolism of Freemasonry the covering of the Lodge is said to be a clouded canopy or starry-decked heaven. The terrestrial Lodge of labor is thus intimately connected with the celestial Lodge of eternal refreshment. The symbolism is still further extended to remind us that the whole world is a Freemason's Lodge, and heaven its sheltering cover.

*

COWAN

This is a purely Masonic term, and signifies in its technical meaning an intruder, whence it is always coupled with the word eavesdropper. It is no t fo und in any of the old manuscripts of the English Freemasons anterior to the eighteenth century, unless we suppose that lowen, met with in many of them, is a clerical error of the copyists. It occurs in the Schaw Manuscript, a Scotch record which bears the date of 1598, in the following passage: "That no Master or Fellow of Craft receive any cowans to work in his society or company, nor send none of his servants to work with cowans." In the second edition of Anderson's Constitutions, published in 1738 (page 146), we find the word in use among the English Freemasons, thus : "But Free and Accepted Masons shall not allow cowans to work with them ; nor shall they be employed by cowans without an urgent necessity; and even in that case they must not reach cowans, but must have a separate communication." There can be but little doubt that the word, as a Masonic term, comes to us from Scotland, and it is therefore in the Scotch language that we

must look for its signification. Now, Jamieson, in his Scottish Dictionary, gives us the following meanings of the word: Cowans.

l. A term of contempt ; applied to one who does the work of a mason, but has not been regularly bred.
2. Also used to denote one who builds dry walls, otherwise denominated a dry diker.
3. One unacquainted with the secrets of Freemasonry.

And he gives the following examples as his authorities:
A boat-carpenter, joiner, cowan (or builder of stone without mortar), get ls. at the minimum and good maintenance. P. Morven, Argyles. Statistic, Acct., X, 267. N.

Cowans. Masons who build dry-stone dikes or walls. P. Halkirk, Carthn, Statistic. Acct., XIX, 24. N. In the Rob Roy of Scott, the word is used by Allan Inverach, who says:
She does not value a Cawmill mair as a cowan.

The word has therefore, in the opinion of Brother Mackey, come to the English Fraternity directly from the Operative Freemasons of Scotland, among whom it was used to denote a pretender, in the exact sense of the first meaning of Jamieson.

There is no word that has given Masonic scholars more trouble than this in tracing its derivation. By some it has been considered to come from the Greek meaning a dog; and referred to the fact that in the early ages of the Church, when the mysteries of the new religion were communicated only to initiates under the veil of secrecy, infidels were called dogs, a term probably suggested by such passages as (Matthew vii 6), "Give not that which is holy unto the dogs"; or (Philippians iii 2), "Beware of dogs, beware of evil workers, beware of the concision" (see also Revelations xxii 15). This derivation has been adopted by Oliver, and many other writers.

Jamieson's derivations are from the old Swedish kujon, kuzhjohn, meaning a silly fellow, and the French coion, coyon, signifying a coward, a base fellow. No matter how we get the word, it seems always to convey an idea of contempt. .The attempt to derive it from the chouans of the French Revolution is manifestly absurd, for it has been shown that the word was in use long before the French Revolution was even meditated.

However, Brother Hawkins points out that Doctor Murray in the New English Dictionary says that the derivation of the word is unknown.

Notwithstanding the above reference by Brother Hawkins we may venture to consider another objective.

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DESCRIPTIVE
There is a possibility of the word common presenting an explanation of our word cowan. Common is found frequently in use by the trade Gilds. Usually it means the citizens as a body. Today the English Commons is the assembled representatives of the people.

Several instances of its use are to be found in Jupps' History of the Carpenters Company. Sometimes it is spelled Coen and then Comon, and so on as the habit or fancy of the writer moved him. About half a dozen of them are given in the book by Jupp.

To the Masonic student of philology we would submit these considerations as it is just possible that cowan is but a variant of common. Workmen raised by a skilled knowledge of their trade above the ordinary level could not directly stigmatize those not in their class by any more descriptive word than that which briefly scored them as of merely ordinary qualifications. Do the contemptuous not still so speak of the common herd, and has not the outraged "cullud

pussun" been reported by the freely descriptive novelist as retorting on occasion with the saying of "common white trash?"

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COWPER, WILLIAM

Deputy Grand Master, 1726-7, under Lord Inchiquin.

*

CRAFT

It is from the Saxon craft, which indirectly signifies skill or dexterity in any art. In reference to this skill, therefore, the ordinary acceptation is a trade or mechanical art, and collectively, the persons practicing it. Hence, the Craft, in Speculative Freemasonry, signifies the whole body of Freemasons, wherever dispersed.

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CRAFT MASONRY, ANCIENT

See Ancient Craft Masonry

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CRAFTED

A word sometimes colloquially used, instead of the Lodge term passed, to designate the advancement of a candidate to the Second Degree.

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CRAFTSMAN

A Freemason. The word originally meant anyone skillful in his art, and is so used by our early writers. Thus Chaucer, in his Knights' Tale (v 1897), says:

For in the land there was no craftsman,
That geometry or arsmetrike can,
Nor pourtrayor, nor carver of images,
That Theseus ne gave him meat and wages.
The theatre to make and to devise.

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CRAFTSMEN, CLEVELAND FEDERATION OF

See Universal Craftsmen Council of Engineers

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CRATA REPOA

See Egyptian Priests, Initiations of the.

*

CREATE

In chivalry, when anyone received the order of knighthood, he was said to be created a knight. The word dub had also the same meaning. The word created is used in Commanderies of Knights Templar to denote the elevation of a candidate to that Degree (see Dub).

*

CREATION

Preston (Illustrations of Masonry, Book I, Section 3) says: "From the commencement of the world, we may trace the foundation of Masonry.

Ever since symmetry began, and harmony displayed her charms, our Order has had a being." Language like this has been deemed extravagant, and justly, too , if the words are to be taken in their literal sense. The idea that the Order of Freemasonry is coeval with the creation is so absurd that the pretension cannot need refutation. But the fact is, that Anderson, Preston, and other writers who have indulged in such statements, did not mean by the word Masonry anything like an organized Order or Institution bearing any resemblance to the Freemasonry of the present day.

They simply meant to indicate that the great moral principles on which Freemasonry is founded, and by which it professes to be guided, have always formed a part of the Divine government, and been presented to man from his first creation for his acceptance. The words quoted from Preston may be subject to criticism, because they are liable to misconstruction. But the symbolic idea which they intended to convey, namely, that Freemasonry is truth, and that truth is coexistent with man's creation, is correct, and cannot be disputed.

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CREED, A FREEMASON'S

Although Freemasonry is not a dogmatic theology, and is tolerant in the admission of men of every religious faith, it would be wrong to suppose that it is without a creed.

On the contrary, it has a creed, the assent to which it rigidly enforces, and the denial of which is absolutely incompatible with membership in the Order, This creed consists of two articles: First, a belief in God, the Creator of all things, who is therefore recognized as the Great Architect of the Universe ; and secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state. To the first of these articles assent is explicitly required as soon as the threshold of the Lodge is crossed. The second is expressively taught by legends and symbols, and must be implicitly assented to by every Freemason, especially by those who have received the Third Degree, which is altogether founded on the doctrine of the resurrection to a second life.

At the revival of Freemasonry in 1717, the Grand Lodge of England set forth the law, as to the religious creed to be required of a Freemason, in the following words, to be found in the Charges approved by that body.

In ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves (see Constitutions, 1723, page 50). This is now considered universally as the recognized law on the subject.

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CRESSET

An open lamp formerly having a crosspiece filled with combustible material, such as naphtha, and recognized as the symbol of Light and Truth.

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CREUZER, GEORG FRIEDERICH

George Frederick Creuzer, who was born in Germany in 1771, and was a professor at the University of Heidelberg, devoted himself to the study of the ancient religions, and, with profound learning, established a peculiar system on the subject. His theory was, that the religion and mythology of the ancient Greeks were borrowed from a far more ancient people --a body of priests coming from the East-who received them as a revelation. The myths and traditions of this ancient people were adopted by Hesiod, Homer, and the later poets, although not without some misunderstanding of them ; and they were finally preserved in the Mysteries, and became subjects of investigation for the philosophers. This theory Creuzer has developed in his most important work, entitled Symbolik und Archäologie der alten Völker, besonders der Griechen, which was published at Leipsic in 1819--21. There is no translation of this work into English; but Guigniaut published at Paris, in 1829, a paraphrastic translation of it, under the title of Religions de l'Antiquité considerées principalement dans leur Formes Symboliques et Mythologiques (Religions of Antiquity, considered principally under their Symbolical and Mythological Forms). Creuzer's views throw much light on the symbolic history of Freemasonry. He died in1858.

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CRIMES, MASONIC

In Freemasonry, every offense is a crime, because, in every violation of a Masonic law there is not only sometimes an infringement of the rights of an individual, but always, superinduced upon this, a breach and violation of public rights and duties, which affect the whole community of the Order considered as a community.

The first class of crimes which are laid down in the Constitutions, as rendering their perpetrators liable to Masonic jurisdiction, are offenses against the moral law. "Every Mason," says the Old Charges of 1722, "is obliged by his tenure to obey the moral law." The same charge continues the precept by asserting, that if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. Atheism, therefore, which is a rejection of a supreme, superintending Creator, and irreligious libertinism, which, in the language of that day, signified a denial of all moral responsibility, are offenses against the moral law, because they deny its validity and contemn its sanctions ; and hence they are to be classed as Masonic crimes.

Again: the moral law inculcates love of God, love , of our neighbor, and duty to ourselves. Each of these embraces other incidental duties which are obligatory on every Freemason, and the violation of any one of which constitutes a Masonic crime.

The love of God implies that we should abstain from all profanity and irreverent use of his name. Universal benevolence is the necessary result of love of our neighbor. Cruelty to one's inferiors and dependents, uncharitableness to the poor and needy, and a general misanthropical neglect of our duty as men to our fellow-beings, exhibiting itself in extreme selfishness and indifference to the comfort or happiness of all others, are offenses against the moral law, and therefore Masonic crimes.

Next to violations of the moral law, in the category of Masonic crimes, are to be considered the transgressions of the municipal law, or the law of the land.

Obedience to constituted authority is one of the first duties which is impressed upon the mind of the candidate; and hence he who transgress the laws of the government under which he lives violates the teachings of the Order, and is guilty of a Masonic crime.

But the Order will take no cognizance of ecclesiastical or political offenses. And this arises from the very nature of the society, which eschews all controversies about national religion or state policy. Hence apostasy, heresy, and schisms, although considered in some governments as heinous offenses, and subject to severe punishment, are not viewed as Masonic crimes Lastly, violations of the Landmarks and Regulations of the Order are Masonic crimes. Thus, disclosure of any of the secrets which a Freemason has promised to conceal; disobedience and want of respect to Masonic superiors; the bringing of "private piques or quarrels" into, the Lodge; want of courtesy and kindness to the Brethren ; speaking calumniously of a Freemason behind his back, or in any other way attempting to injure him, as by striking him except in self-defense, or violating his domestic honor, is each a crime in Freemasonry. Indeed, whatever is a violation of fidelity to solemn engagements, a neglect of prescribed duties, or a transgression of the cardinal principles of friendship, morality, and brotherly love, is a Masonic crime.

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CRIMSON

Crimoysin is Old English. A deep-red color tinged with blue, emblematical of fervency and zeal; belonging to several degrees of the Scottish Rite as well as to the Holy Royal Arch.

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CROMLECH

A large stone resting on two or more stones, like a table. Cromlechs are found in Brittany, Denmark, Germany, and some other parts of Europe, and are supposed to have been used in the Celtic Mysteries.

*

CROMWELL

The Abb, Larudan published at Amsterdarn, in 1746, a book entitled Les Francs Maçons Ecrasés, meaning the Freemasons Crushed, of which Klos says in his Bibliographie der Freimaurerei No. 1874, that it is the armory from which all the abuse of Freemasonry by its enemies has been derived.

Larudan was the first to advance in this book the theory that 01iver Cromwell was the founder of Freemasonry. He says that Cromwell established the Order for the furtherance of his political designs; adopting with this view, as its governing principles, the doctrines of liberty and equality, and bestowed upon its members the title of Freemasons, because his object was to engage them in the building of a new edifice, that is to say, to reform the human race by the extermination of kings and all regal powers. He selected for this purpose the design of rebuilding the Temple of Solomon. This Temple, erected by Divine command, had been the sanctuary of religion. After years of glory and magnificence, it had been destroyed by a formidable army. The people who there worshiped had been conveyed to Babylon, whence, after enduring a rigorous captivity, they had been permitted to return to Jerusalem and rebuild the Temple. This history of the Solomonic Temple Cromwell adopted, says Larudan, as an allegory on which to found his new Order. The Temple in its original magnificence was man in his primeval state of purity; its destruction and the captivity of its worshipers typified pride and

ambition, which have abolished equality and introduced dependence among men; and the Chaldean destroyers of the glorious edifice are the kings who have trodden on an oppressed people.

It was, continues the Abbé, in the year 1648 that Cromwell, at an entertainment given by him to some of .his friends, proposed to them, in guarded terms, the establishment of a new society, which should secure a true worship of God, and the deliverance of man from oppression and tyranny. The proposition was received with unanimous favor; and a few days after, at a house in King Street, and at six o'clock in the evening, for the Abbé is particular as to time and place, the Order of Freemasonry was organized, its Degrees established, its ceremonies and ritual prescribed, and several of the adherents of the future Protector initiated.

The Institution was used by Cromwell for the advancement of his projects, for the union of the contending parties in England, for the extirpation of the monarchy, and his own subsequent elevation to supreme power. It extended from England into other countries, but was always careful to preserve the same doctrines of equality and liberty among men, and opposition to all monarchical government.

Such is the theory of the Abbé Larudan, who, although a bitter enemy of Freemasonry, writes with seeming farness and mildness. But it is hardly necessary to say that this theory of the origin of Freemasonry- finds no support either in the legends of the Institution, or in the authentic history that is connected with its rise and progress.

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CROMWELL, THOMAS, EARL OF ESSEX

Doctor Anderson says that Thomas Cromwell was Grand Master of England, 1534-40 (see also William Preston's Illustrations of Masonry, section iv).

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CROSIER

The staff surmounted by a cross carried before a bishop on occasions of solemn ceremony. They are generally gilt, and made light; frequently of tin, and hollow. The pastoral staff has a circular head.

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CROSS

We can find no symbolism of the cross in the primitive Degrees of Ancient Craft Masonry. It does not appear among the symbols of the Apprentice, the Fellow Craft, the Master, or the Royal Arch. This is undoubtedly to be attributed to the fact that the cross was considered, by those who invented those Degrees, only in reference to its character as a Christian sign. The subsequent archeological investigations that have given to the cross a more universal place in iconography were unknown to the old rituals. It is true, that it is referred to, under the name of the rode or rood, in a manuscript of the fourteenth century, published by Halliwell; this was, however, one of the Constitutions of the Operative Freemasons, who were fond of the symbol, and were indebted for it to their ecclesiastical origin, and to their connection with the Gnosties, among whom the cross was a much used symbol. But on the revival in I7I7, when the ritual was remodified, and differed very greatly from that meager one in practice among the medieval Freemasons, all allusion to the cross was left out, because the revivalists laid down the principle that the religion of Speculative Freemasonry was not sectarian but universal. And although this principle was in some points, as in the lines parallel, neglected, the reticence as to the Christian sign of salvation has continued to the present day so that the cross cannot be considered as a symbol in the primary and original Degrees of Freemasonry.

But in the advanced Degrees, the cross has been introduced as an important symbol. In some of them - those which are to be traced to the Temple system of Ramsay-it is to be viewed with reference to its Christian origin and meaning.

Thus, in the original Rose Croix and Kadosh-no matter what may be the modern interpretation given to it-it was simply a representation of the cross of Christ. In others of a philosophical character, such as the ineffable Degrees, the symbolism of the cross was in all probability borrowed from the usages of antiquity, for from the earliest times and in almost all countries the cross has been a sacred symbol.

It is depicted on the oldest monuments of Egypt, Assyria, Persia, and Hindustan.

It was, says Faber (Mysteries of the Cabiri 11, 390), a symbol throughout the Pagan world long previous to its becoming an object of veneration to Christians.

In ancient symbology it was a symbol of eternal life.

M. de Mortillet, who, in 1866, published a work entitled Le Signe de la Croix avant le Christianism (The Sign of the Cross before Christianity), found in the very earliest epochs three principal symbols of universal occurrence: namely, the circle, the pyramid, and the cross. Leslie (Man's 0rigin and Destiny, page 312) quoting from him in reference to the ancient worship of the cross, says: "It seems to have been a worship of such a peculiar nature as to exclude the worship of idols." This sacredness of the crucial symbol may be one reason why its form was often adopted, especially by the Celts, in the construction of their temples.

Of the Druidical veneration of the cross, Higgins quotes from the treatise of Schedius, De Moribus Germanorum xxiv, the following remarkable paragraph:

The Druids seek studiously for an oak tree, large and handsome, growing up with two principal arms in the form of a cross, beside the main, upright stem. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross beam to it. This tree they consecrate in this manner. Upon the right. branch they cut in the bark, in fair characters, the word Hesus; upon the middle or upright stem, the word Taramis; upon the left branch, Belenus; over this, above the going off of the arms, they cut the name of God, Thau. Under all the same repeated, Thau. This tree, so inscribed, they make their kebla in the grove, cathedral, or summer church, towards which they direct their faces in the offices of religion.

Brinton, in his interesting work entitled Symbolism; The Myths of the New World (page 95) has the following remarks:

The symbol that beyond all others has fascinated the human mind, the cross, finds here its source and meaning. Scholars have pointed out its sacredness in many natural religions, and have reverently accepted it as a mystery, or offered scores of conflicting, and often debasing interpretations. it is but another symbol of the four cardinal points, the four winds of heaven. This will luminously appear by a study of its use and meaning in America.

Brinton gives many instances of the religious use of the cross by several of the aboriginal tribes of this continent, where the allusion, it must be confessed, seems evidently to be to the four cardinal points, or the four winds, or four spirits of the earth. If this be so, and if it is probable that a similar reference was adopted by the Celtic and other ancient peoples, then we would have in the cruciform temple as much a symbolism of the world, of which the four cardinal points constitute the boundaries, as we have in the square, the cubical, and the circular.

*

CROSS-BEARING MEN

The Latin is Viri Crucigeri. A name sometimes assumed by the Rosicrucians. Thus, in the Miracula Naturae of the year 1619, there is a letter addressed to the Fraternity of the Rosy Cross, which begins with a Latin phrase: Philesophi Fratres, Viri Crucigeri, meaning Brother Philosophers, Cross-Bearing Men.

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CROSS, DOUBLE

See Cross, Patriarchal

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CROSS, JEREMY L

A teacher of the Masonic ritual, who, during his lifetime, was extensively known, and for some time very popular. He was born June 27, 1783, at Haverhill, New Hampshire, and died at the same place in I86I. Cross was admitted into the Masonic Order in 1808, and soon afterward became a pupil of Thomas Smith Webb, whose modifications of the Preston lectures and of the advanced Degrees were generally accepted by the Freemasons of the United States. Cross, having acquired a competent knowledge of Webb's system, began to travel and disseminate it throughout the country. In 1819 he published The True Masonic Chart or Hieroglyphic Monitor, in which he borrowed liberally from the previous work of Webb.

In fact, the Chart of Cross is, in nearly all its parts, a mere transcript of the Monitor of Webb, the first edition of which was published in 1797. Webb, it is true, took the same liberty with Preston, from whose Illustrations of Masonry be borrowed largely. The engraving of the emblems constituted, however, an entirely new and original feature in the Hieroglyphic Chart, and, as furnishing aids to the memory, rendered the book of Cross at once very popular; so much so, indeed, that for a long time it almost altogether superseded that of Webb. In 1820 Cross published The Templars Chart, which, as a monitor of the Degrees of chivalry, met with equal success. Both of these works have passed through numerous editions.

Cross received the appointment of Grand Lecturer from many Grand Lodges, and traveled for many years very extensively through the United States, teaching his system of lectures to Lodges, Chapters, Councils, and Encampments.

He possessed few or no scholarly attainments, and his contributions to the literature of Freemasonry are confined to the two compilations already cited. In his latter years he became involved in an effort to establish a Supreme Council of the Ancient and Accepted Rite. But he soon withdrew his name, and retired to the place of his nativity, where he died at the advanced age of seventy-eight.

Although Cross was not a man of any very original genius, yet a more recent writer has announced the fact that the symbol in the Third Degree, the broken co1umn, unknown to the system of either Preston or Webb, was invented by him (see Monument).

*

CROSS, JERUSALEM

A Greek cross between four crosslets. It was adopted by Baldwyn as the arms of the kingdom of Jerusalem, and has since been deemed a symbol of the Holy Land. It is also the jewel of the Knights of the Holy Sepulcher. Symbolically, the four small crosses typify the four wounds of the Savior in the hands and feet, and the large central cross shows forth his death for that world to which the four extremities point.

*

CROSS, MALTESE

A cross of eight points, worn by the Knights of Malta. It is heraldically described as "a cross pattée, but the extremity of each pattée notched at a deep angle." The eight points are said to refer symbolically to the eight beatitudes (see Matthew v, 3 to II).

*

CROSS OF CONSTANTINE

See Labarum

*

CROSS OF SALEM

Called also the Pontifical Cross, because it is borne before the Pope. It is a cross, the upright piece being crossed by three lines, the upper and lower shorter than the middle one. It is the insignia of the Grand Master and Past Grand Masters of the Grand Encampment of Knights Templar of the United States. The same cross placed on a slant is the insignia of the Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite.

*

CROSS, PASSION

The cross on which Jesus suffered crucifixion. It is the most common form of the cross. When rayonnant, or having rays issuing from the point of intersection of the limbs, it is the insignia of the Commander of a Commandery of Knights Templar, according to the American system.

*

CROSS, PATRIARCHAL

A cross, the upright piece being twice crossed, the upper arms shorter than the lower. It is so called because it is borne before a Patriarch in the Roman Church.

It is the insignia of the officers of the Grand Encampment of Knights Templar of the United States. The same cross placed on a slant is the insignia of all possessors of the Thirty-third Degree in the Ancient and Accepted Scottish Rite.

*

CROSS, SAINT ANDREW'S

A saltier or cross whose decussation or crossing of the arms is in the form of the letter X. Said to be the form of cross on which Saint Andrew suffered martyrdom. As he is the patron saint of Scotland, the Saint Andrew's cross forms a part of the jewel of the Grand Master of the Grand Lodge of Scotland, which is "a star set with brilliants having in the center a field azure (blue), charged with Saint Andrew on the cross, gold this is pendant from the upper band of the collar, while from the lower band is pendant the jewel proper, the Compasses extended, with the Square and Segment of a Circle of 90, the points of the Compasses resting on the Segment, and in the center, the Sun between the Square and Compasses." The Saint

Andrew's cross is also the jewel of the Twenty-ninth Degree of the Ancient and Accepted Scottish Rite, or Grand Scottish Knight of Saint Andrew.

*

CROSS, TAU

The cross on which Saint Anthony is said to have suffered martyrdom. It is in the form of the letter T (see Tau).

*

CROSS, TEMPLAR

André Favin, a French heraldic writer, says that the original badge of the Knights Templar was a Patriarchal Cross, and Clarke, in his History of Knighthood, makes the same statement, but this is an error. At first, the Templars wore a white mantle without any cross. But in 1146 Pope Eugenius III prescribed for them a red cross on their breasts, as a symbol of the martyrdom to which they were constantly exposed. The cross of the Hospitalers was white on a black mantle, and that of the Templars was different in color but of the same form, namely, a cross pattée, pattée meaning the arms broad and spreading at the outer ends. In this it differed from the true Maltese Cross, worn by the Knights of Malta, which was a cross pattée, the limbs deeply notched so as to make a cross of eight points. Sir Walter Scott, with his not unusual heraldic inaccuracy, and Godfrey Higgins, who is not often inaccurate, but only fanciful at times, both describe the Templar cross as having eight points, thus confounding it with the Cross of Malta. In the statutes of the Order of the Temple, the cross prescribed is that depicted in the Charter of Transmission, and is a cross pattée.

*

CROSS, TEUTONIC

The cross formerly worn by the Teutonic Knights. It is described in heraldry as "a cross potent, sable (or black), charged with another cross double potent or (or gald), and surcharged with an escutcheon argent (or silver), bearing a double-headed eagle sable (or black). " It has been adopted as the jewel of the Kadosh of the Ancient and Accepted Scottish Rite in the United States, but the original jewel of the degree was a Latin or Passion Cross.

*

CROSS, THRICE ILLUSTRIOUS ORDER OF THE

A Degree formerly conferred in this country on Knights Templar, but now extinct. Its meetings were called Councils, and under the authority of a body which styled itself the Ancient Council of the Trinity.

The Degree is no longer conferred.

*

CROSS, TRIPLE

See Cross of Salem

*

CROSSES

In referring to the philosophic triads and national crosses, there will be found in a work entitled The Celtic Druids, by Godfrey Higgins, the following: "Few causes have been more powerful in producing mistakes in ancient history than the idea, hastily formed by all ages, that every monument of antiquity marked with a cross, or with any of those symbols which they' conceived to be monograms of Christ the Savior, was of Christian origin. The cross is as common in India as in Egypt or Europe."

The Rev. Mr. Maurice remarks (Indian Antiquities): "Let not the piety of the Catholic Christian be offended at the assertion that the cross was one of the most usual symbols of Egypt and India. The emblem of universal nature is equally honored in the Gentile and Christian world. In the Cave of Elephanta, in India, over the head of the principal figure may be seen the cross, with other symbols."

Upon the breast of one of the Egyptian mummies in the museum of the London University is a cross upon a Calvary or mount. People in those countries marked their sacred water-jars, dedicated to Canopus, with a Tau cross, and sometimes even that now known as the Teutonic cross. The fertility of the country about the river Nile, in Egypt, was designated, in distance on its banks from the river proper, by the Nilometer, in the form of a cross.

The erudite Dr. G. L. Ditson says: "The Rabbins say that when Aaron was made High Priest he was marked in the forehead by Moses with a cross in the shape of that now known as Saint Andrew's. "

Proselytes, when admitted into the religious mysteries of Eleusis, were marked with a cross

*

CROSSING THE RIVER

The Cabalists have an alphabet so called, in allusion to the crossing of the river Euphrates by the Jews on their return from Babylon to Jerusalem to rebuild the Temple. It has been adopted in some of the advanced Degrees which refer to that incident. Cornelius Agrippa gives a copy of the alphabet in his Occult Philosophy.

*

CROSS-LEGGED KNIGHTS

In the Middle Ages it was the custom to bury the body of a Knight Templar with one leg crossed over the other; and on any monuments in the churches of Europe, the effigies of these knights are to be found, often in England, of a diminutive size, with the legs placed in this position. The cross-legged posture was not confined to the Templars, but was appropriated to all persons who had assumed the cross and taken a vow to fight in defense of the Christian religion. The posture, of course, alluded to the position of the Lord while on the cross.

*

CROSS-LEGGED MASONS

A name given to the Knights Templar, who, in the sixteenth century, united themselves with the Masonic Lodge at Sterling, in Scotland. The allusion is evidently to the funeral posture of the Templars, so that a cross-legged Mason must have been at the time synonymous with a Masonic Knight Templar.

*

CROTONA

One of the most prominent cities of the Greek colonists in Southern Italy, where, in the sixth century, Pythagoras established his celebrated school. As the early Masonic writers were fond of citing Pythagoras as a Brother of their Craft, Crotona became connected with the history of Freemasonry, and was often spoken of as one of the most renowned seats of the Institution. Thus, in the Leland Manuscript, whose authenticity is now, however, doubted, it is said that Pythagoras "framed a grate Lodge at Groton, and made many Maconnes," in which sentence Groton, it must be remarked, is an evident corruption of Crotona.

*

CROW

An iron implement used to raise heavy stones. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to raise his thoughts above the corrupting influence of worldly-mindedness.

*

CROWN

A portion of Masonic regalia worn by officers who represent a king, more especially King Solomon. In Ancient Craft Freemasonry, however, the crown is frequently displaced by the hat.

*

CROWN, KNIGHT OF THE

See Knight of the Crown

*

CROWN, PRINCESSES OF THE

The French phrase is Princesses de la Couronne. A species of androgynous or female Freemasonry established in Saxony in 1770 (see Thory, Acta Latomorum 1, 303). It existed for only a brief period.

*

CROWNED MARTYRS

See Four Crowned Martyrs

*

CROWNING OF MASONRY

The French expression is Le couronnement de la Maçonnerie. The Sixty-first Degree, seventh series, of the collection of the Metropolitan Chapter of France (see Thory, Acta Latomorum 1, 303).

*

CROWNS

As the result of considerable classification, Brother Robert Macoy presents nine principal crowns recognized in heraldry and symbolism:
1. The Triumphal Crown, of which there were three kinds---a laurel wreath, worn by a General while in the act of triumph; a golden Crown, in imitation of laurel leaves ; and the presentation golden Crown to a conquering General.
2. The Blockade Crown of wild flowers and grass, presented by the army to the Commander breaking and relieving a siege.
3. The Civic Crown of oak leaves, presented to a soldier who saved the life of his comrade.
4. The Olive Crown, conferred upon the soldiery or commander who consummated a triumph.
5. The Mural Crown, which rewarded the soldier who first sealed the wall of a besieged city.
6. The Naval Crown, presented to the Admiral who won a naval victory.
7. The Vallary Crown, or circlet of gold, bestowed on that soldier who first surmounted the stockade and forced an entrance into the enemy's camp.
8. The Ovation Crown, or chaplet of myrtle, awarded to a General who had destroyed a despised enemy and thus obtained the honor of an ovation.
9. The Eastern or Radiated Crown, a golden circle set with projecting rays.
The crown of Darius, used in Red Cross knighthood and in the Sixteenth Degree, Scottish Rite, was one of seven points, the central front projection being more prominent than the other six in size and height.

*

CRUCEFIX, ROBERT T.

An English Freemason, distinguished for his services to the Craft. Robert Thomas Crucefix, M.D., I. D., was born in Holborn, England, in the year 1797, and received his education at Merchant Tailors' School. After leaving school, he became the pupil of Doctor Chamberlayne, a general and celebrated practitioner of his day, at Clerkenwell; he afterward became a student at Saint Bartholomew's Hospital and was a pupil of the celebrated Abernathy.

On receiving his diploma as a member of the Royal College of Surgeons, in 1810, he went out to India, where he remained but a short time; upon his return he settled in London, and he continued to reside there till the year 1845, when he removed to Milton-on-Thames, where he spent the rest of his life till within a few weeks before his decease, when he removed, for the benefit of his declining health, to Bath, where he expired February 25, 1850.

Doctor Crucefix was initiated into Freemasonry in 1829, and during the greater part of his life discharged the duties of important offices in the Grand Lodge of England, of which he was a Junior Grand Deacon in 1836, and in several subordinate Lodges, Chapters, and Encampments. He was an earnest promoter of all the Masonic charities of England, of one of which, the Asylum for Aged and Decrepit Freemasons, he was the founder. In 1834 he established the Freemasons Quarterly Review, and continued to edit it for six years, during which period he contributed many valuable articles to its pages.

Brother Mackey says that in 1840, through the machinations of his enemies, for he was too great a man not to have had some, he incurred the displeasure of the ruling powers; and on charges which, undoubtedly, were not sustained by sufficient evidence, he was suspended by the Grand Lodge for six months, and retired from active Masonic life. But he never lost the respect of the Craft, nor the affection of the leading Freemasons who were his contemporaries. On his restoration, he again began to labor in behalf of the Institution, and spent his last days in advancing its interests.

The belief of Brother Mackey was founded upon evidence that however satisfactory to him is not wholly in agreement with that given by Brother Hawkins, whose account in his Concise Cyclopedia of Freemasonry (page 60), is as follows:

Brother Crucefix set on foot a movement in favor of a charity for Aged Freemasons; he advocated the erection of an asylum, while others urged that a system of annuities was a preferable scheme. The matter was keenly discussed for several years, and at a meeting on November 13, 1839, at which Doctor Crucefix was presiding some intemperate language was employed, as to which a complaint was made to the Board of General Purposes, and Crucefix was suspended for six months for not having checked the speakers; his suspension was confirmed at a Grand Lodge in June, 1840, and he then wrote a vehement letter to the Grand Master and published it in the Freemasons' Quarterly Review with many improper editorial observations; the letter was laid before the Board of General Purposes, and he was summoned to show cause at a Special Grand Lodge why he should not be expelled from the Craft; accordingly, on October 30, he attended and made a very. humble apology, which was accepted. Doctor Crucefix died in 1550, in which year also the Asylum and Annuity Funds for Aged Freemasons and their Widows were amalgamated.

To his character, his long-tried friend, the venerable Oliver, pays this tribute:
Doctor. Crucefix did not pretend to infallibility, and , like all other public men he might. be sometimes wrong ; but his errors were not from the heart, and always leaned to the side of virtue and beneficence. He toiled incessantly for the benefit of his Brethren, and was anxious that all inestimable blessings should be conveyed by Freemasonry on mankind. In sickness or in health he was ever found at his post, and his sympathy was the most active in behalf of the destitute brother, the widow, and the orphan. His perseverance never flagged for a moment; and he acted as though he had made up his mind to live and die in obedience to the calls of duty.

*

CRUCIFIX

A cross with the image of the Savior suspended on it. A part of the furniture of a Commandery of Knights Templar and of a Chapter of Princes of Rose Croix.

*

CRUDELI, DOCTOR

Master of the Lodge at Florence, Italy, victim of the Inquisition, arrested in 1739, in Florence, on the charge of having held a Masonic Lodge in his house in spite of the Roman Catholic edict against Freemasons. He was tortured ans sentenced to a long imprisonment. The Grand Lodge of England transmitted to him twenty pounds to provide the necessities of life, and exerted every effort toward securing his liberation, which they succeeded in doing in December of that year (see Roman Catholicism and Freemasonry, Dudley Wright, London, 1922, page 27).

*

CRUSADES

There was between Freemasonry and the Crusades a much more intimate relation than has generally been supposed. In the first place, the communications frequently established by the Crusaders, and especially the Knights Templar, with the Saracens, led to the acquisition, by the former, of many of the dogmas of the secret societies of the East, such as the Essenes, the Assassins, and the Druses.

These were brought. by. the knights to Europe, and subsequently, as was believed by Brother Mackey, on the establishment by Ramsay and his contemporaries and immediate successors of Templar Freemasonry, were incorporated into the high degrees, and still exhibit their influence. Indeed, it is scarcely to be doubted that many of these degrees were invented with a special reference to the events which occurred in Syria and Palestine. Thus, for instance, the Scottish Degree of Knights of the East and West must have originally alluded, as its name imports, to the legend which teaches a division of the Freemasons after the Temple was finished, when the Craft dispersed-a part remaining in Palestine, as the Assideans, whom Lawrie, citing Scaliger, calls the Knights of the Temple of Jerusalem, and another part passing over into Europe, whence they returned on the breaking out of the Crusades.

This, of course, is but a legend, yet the influence is felt in the invention of the advanced Degrees rituals. But the influence of the Crusades on the Freemasons and the architecture of the Middle Ages is of a more historical character. In 1836, Westmacott, in a course of lectures on art before the Royal Academy, remarked that the two principal causes which materially tended to assist the restoration of literature and the arts in Europe were Freemasonry and the Crusades.

The adventurers, he said, who returned from the Holy Land brought back some ideas of various improvements, particularly in architecture, and, along with these, a strong desire to erect castellated, ecclesiastical and palatial edifices, to display the taste they had acquired; and in less than a century from the first crusade about six hundred buildings of the above description had been erected in Southern and Western Europe. This taste was spread into almost all countries by the establishment of the Fraternity of Freemasons, who, it appears, had, under some peculiar form of brotherhood, existed for an immemorial period in Syria and other parts of the East, from whence some bands of them migrated to Europe, and after a time a great efflux of these ingenious men-Italian, German, French, Spanish, etc.-had spread themselves in communities through all civilized Europe; and in all countries where they settled we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate.

*

CRUX ANSATA

This signifies, in Latin, the cross with a handle. It is formed by a Tau cross surmounted by a circle or, more properly, an oval. It was one of the most significant of the symbols of the ancient Egyptians, and is depicted repeatedly on their monuments borne in the hands of their deities, and especially Phtha. Among them it was the symbol of life, and with that meaning it has been introduced into some of the advanced Degrees of Freemasonry.

The Crux Ansata, surrounded by a serpent in a circle, is the symbol of immortality, because the cross was the symbol of life, and the serpent of eternity.

*

CRYPT

From the Greek, Ke meaning to hide. A concealed place, or subterranean vault. The caves, or cells underground, in which the primitive Christians celebrated their secret worship, were called cryptae; and the vaults beneath our modern churches receive the name of crypts. The existence of crypts or vaults under the Temple of Solomon is testified to by the earliest as well as by the most recent topographers of Jerusalem. Their connection with the legendary history of Freemasonry is more fully noticed under the head of Vault, Secret.

*

CRYPTIC DEGREES

The degrees of Royal and Select Master. Some modern ritualists have added to the list the Degree of Super-excellent Master ; but this, although now often conferred in a Cryptic Council, is not really a Cryptic Degree, since its legend has no connection with the crypt or secret vault.

*

CRYPTIC FREEMASONRY

That division of the Masonic system which is directed to the investigation and cultivation of the Cryptic Degrees. It is, literally, the Freemasonry of the Secret Vault.

*

CTEIS

Greek, Ke". The female personification of the productive principle. It generally accompanied the phallus, as the Indian yoni did the lingam; and as a symbol of the prolific powers of nature, was extensively venerated by the nations of antiquity (see Phallic Worship).

*

CUBA

The Historia de la Masoneria Cubana by Ricards A. Byrne, quoted freely in Symbolisme, November, 1925, and translated by us for the Builder, April, 1926, page 115, indicated that an Irish military Lodge was working at Havana from 1762. The 1798 insurrection drove some French Brethren to Santiago de Cuba from Santo Domingo where Lodges existed since 1748. These immigrants erected Lodges, Perseverance and Concord, Friendship and Benevolent Concord, in 1802 and 1803. Next year the Lodge Le Temple des Virtus Theologales was instituted at Havana by the Grand Lodge of Pennsylvania but the Franco-Spanish War in 1809 forced the French to leave for Louisiana.

On March 27, 1818, a Grand Lodge was organized, and April 2, General Louis de Clonet, a Frenchman, founded at Havana a Grand Consistory, Princes of the Royal Secret. But Masonic progress was hindered in 1823 by the arrest and execution of many Brethren, victims of the bloody persecutions ordered by Ferdinand VII. Masonic meetings were forbidden and only allowed after many years, in 1859. Again the War of Independence exposed Freemasonry once more to the attacks of the authorities and it survived in secret to resume open freedom on March 26, 1899, through intervention by the United States. Lodges resumed labor, others were organized, and the Gran Logia de la Isla de Cuba, founded in 1859, of which Brother Byme has been Grand Master, thrived accordingly. There is also recorded by the Annual an Oriental Grand Lodge, dating from I921, with headquarters at Santiago de Cuba but this is not mentioned in the data credited to Brother Byrne.

*

CUBICAL STONE

This symbol is called by the French Freemasons pierre cubique, and by the German, cubik stein. It is the Perfect Ashlar of the English and American systems (see Ashlar).

*

CUBIT

A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was twenty-one inches ; but only eighteen according to other authorities. There were two kinds of cubits, the sacred and profane---the former equal to thirty-six, and the latter to eighteen inches. It is by the common cubit that the dimension of the various parts of the Temple are to be computed.

Hastings Dictionary of the Bible (page 967) declares that "we have at present no means of ascertaining the exact dimensions of the Hebrews ordinary and royal cubits. The balance of evidence is certainly in favor of a fairly close approximation to the Egyptian system." This being the case, we may take the common cubit as 17.52 inches and the royal cubit as 20.67 inches as in the Egyptian system of measurements, these dimensions being taken from actual measuring rods. Hastings points out a curious result of the Rabbinical tradition being subjected to scientific experiment, the traditional dimension being that a cubit equaled so many grains of barley. This number, 144 of grains of barley of medium size were laid side by side carefully and measured as accurately as possible, the result being 17.77 inches long or equal in length substantially to the Egyptian common cubit.

Another suggestion that has been offered is that Josephus when giving Jewish measures, which differ from the Greek or Roman, is usually careful to explain that fact to his readers, but this he does not do in the case of the cubit, thus arousing a conviction that he regarded the Roman and the Hebrew as the same, the Roman Attic cubit being 17.57 inches according to Hastings. But it is well to remember that we are dealing with a period in which handbreadths and finger spans were probably the common units of length, and the decimal parts of inches and perhaps the inches themselves mentioned in the above comments need to be deemed mere approximations, an average sort of survey of a situation not likely to have had in the ancient times any close accuracy about it.

*

CULDEES

When Saint Augustine came over, about the beginning of the sixth century, to Britain, for the purpose of converting the natives to Christianity, he found the country already occupied by a Body of priests and their disciples, who were distinguished for the pure and simple apostolic religion which they professed. These were the Culdees, a name said by some to be derived from Cultores Dei, or worshipers of God ; but by others, with perhaps more plausibility, from the Gaelic, Cuildich, which means a secluded corner, and evidently alludes to their recluse mode of life. The Culdees are said to have come over into Britain with the Roman legions; and thus it has been conjectured that these primitive Christians were in some way connected with the Roman Colleges of Architects, blanches of which Body, it is well known, everywhere accompanied the legionary armies of the empire.

The chief seat of the Culdees was in the island of Iona, where Saint Culumba, coming out of Ireland, with twelve Brethren, in the year 563 A.D., established their principal monastery. At Avernethy, the capital of the kingdom of the Picts, they founded another in the year 600 A.D., and subsequently other principal seats at Dunkeld, St. Andrew's, Brechin, Dunblane, Dunfermline, Kirkaldy, Melrose, and many other places in Scotland.

A writer in the London Freemasons Quarterly Review (1842, page 36) says they were little solicitous to raise architectural structures, but sought chiefly to civilize and socialize mankind by imparting to them the knowledge of those pure principles which they taught in their Lodges. Lenning and Gädieke, however, both state that the Culdees had organized within themselves, and as a part of their social system, Corporations of Builders; and that they exercised the architectural art in the construction of many sacred edifices in Scotland, Ireland, and Wales, and even in other countries of Northern. Europe. Gädicke also claims that the York Constitutions of the tenth century were derived from them. But neither of these German lexicographers has furnished us With authorities upon which these statements are founded. It is, however, undeniable, that Masonic writers have always claimed that there was a

connection---it might be only a mythical one---between these apostolic Christians and the early Freemasonry of Ireland and Scotland. The Culdees were opposed and persecuted by the adherents ofi Saint Augustine, and were eventually extinguished in Scotland. But their complete suppression did not take place until about the fourteenth century.

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CUMBERLAND, HENRY F., DUKE OF

Grand Master of England, 1782-90, being initiated in 1767. He was own brother of King George III.

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CUMULATION OF RITES

The practice by a Lodge of two or more Rites, as the American or York and the Ancient Accepted Scottish, or the Scottish and French Modern Rites. This accumulation of Rites has been practiced to a considerable extent in France, and in Louisiana in the United States. The word comes from the Latin comulus, a heap.

*

CUNNING

Used by old English writers in the sense of skillful. Thus, in First Kings (vii, 14), it is said of the architect who was sent by the King of Tyre to assist King Solomon in the construction of his Temple, that he was "cunning to work all works in brass."

*

CUP OF BITTERNESS

The French expression is Calice d'Amertume. A ceremony in the First Degree of the French Rite. It is a symbol of the misfortunes and sorrows that assail us in the voyage of life, and which we are taught to support with calmness and resignation.

*

CURETES

Priests of ancient Crete, whose mysteries were celebrated in honor of the Mother of the Gods, and bore, therefore, some resemblance to the Eleusinian Rites. The neophyte was initiated in a cave, where he remained closely confined for thrice nine days. Porphyry tells us that Pythagoras repaired to Crete to receive initiation into their rites.

*

CURIOSITY

It is a very general opinion among Freemasons that a candidate should not be actuated by curiosity in seeking admission into the Order. But, in fact, there is no regulation nor landmark on the subject, An idle curiosity is, it is true, the characteristic of a weak mind. But to be influenced by a laudable curiosity to penetrate the mysteries of an Institution venerable for its antiquity and its universality, is to be controlled by a motive which is not reprehensible, an impulse to be esteemed and welcomed. There are, indeed, in legends of the advanced

degrees, some instances where curiosity is condemned; but the curiosity, in these instances, led to an intrusion into forbidden places, and is very different from the curiosity or desire for knowledge which leads a profane to seek fairly and openly an acquaintance with mysteries which he has already leamed to respect.

*

CURIOUS

The Latin word is curious, from cura, meaning care. An archaic expression for careful. Thus in Masonic language, which abounds in archaisms, an evidence, indeed, of its antiquity, Hiram Abif is described as a curious and cunning workman, that is to say, careful and skillful.

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CUSTOMS, ANCIENT

See Usages

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CYNOCEPHALUS

The figure of a man with the head of a dog. A very general and important hieroglyphic among the ancient Egyptians. It was with them a symbol of the sun and moon; and in their mysteries they taught that it had indicated to Isis the place where the Body of Osiris lay concealed. The possessor of the advanced Degrees of Freemasonry will be familiar with the symbol of a dog, which is used in those Degrees because that animal is said to have pointed out on a certain occasion an important secret.

Hence the figure of a dog is sometimes found engraved among the symbols on old Masonic diplomas.

*

CYRUS

Cyrus, King of Persia, was a great conqueror, and after having reduced nearly all Asia, he crossed the Euphrates, and laid siege to Babylon, which he took by diverting the course of the river which ran through it. The Jews, who had been carried away by Nebuchadnezzar on the destruction of the Temple, were then remaining as captives in Babylon. These Cyrus released 3466 AM., or 538 B.C., and sent back to Jerusalem to rebuild the house of God, under the care of Joshua, Zerubbabel, and Haggai.

Hence, from this connection of Cyrus with the history of Freemasonry, he plays an important part in the rituals of many of the advanced Degrees. But from late discoveries of inscriptions pertaining to Cyrus as mentioned in the excellent little London work called Fresh Light from the Ancient Monuments (pages 166-86), A. H. Sayce, M.A., it would appear that this king was a polytheist, and that he was not a king of Persia, although he acquired that country after his Conquest of Asiyages, 559 B.C., between the sixth and ninth years of Nabonidos. Cyrus was king of Elam. The empire he founded was not a Persian one; Darius, the son of Hystaspes, at a subsequent period, was the real founder of that kingdom. Professor Sayce continues: "It was only as the predecessor of Darius, and for the sake of intelligibility. to the readers of a later day, that Cyrus could be called a king of Persia" (see Ezra1, 2).

The original words of his proclamation "King of Elam," have been changed into the more familiar and intelligible "King of Persia." Elsewhere in the Bible (Isaiah xxi, 1-10), when the

invasion of Babylon is described, there is no mention of Persia, only of Elam and Media, the ancestral dominions of Cyrus. This is in strict accordance with the revelations of the monuments, and testifies to the accuracy of the Old Testament records.

Cyrus Dever besieged Babylon, a city fifteen miles square. It opened its gates to his general without battle, 538 B.C. The description by Herodotus belongs to the reign of Darius. Bosanquet asserts that the Darius of the Book of Daniel is Darius the son of Hystaspes.

Cyrus had learned that a disaffected conquer people imported into a kingdom was a constantly menace and danger, and he returned the Jewish exiles to Jerusalem to rebuild their city and be a fortress and check upon Egypt. The nations which had been brought from East and West were restored to their lands along with their gods. So it was with the captives of Judah. His dominions extended from the Hellespont almost to India. Cyrus was a worshiper of Merodach, originally the Sun-god, who is mentioned and intended by the name Bel, and Nebo, his prophet (see Isaiah xlvi, 1). His first act after acquiring Babylonia was to restore the Babylonian gods to their shrines, from which they has been removed by Nabonidos, and further asks for their intercession. The theory that Cyrus believed in but one supreme god---Ormudz-must be abandoned. God consecrated Cyrus to be His instrument in restoring His chosen people to their land, not because the King of Elam was a monotheist, but because the period of prophecy, "ten weeks of years," was closing. These statements are made upon the authority of the three inscriptions among the clay documents lately discovered in Babylonia by Rassam, and translated by Sir Henry Rawlinson and Pinches. The first of these is a cylinder, inscribed by order of Cyrus ; the second a tablet, which describes the conquest of Babylonia by Cyrus; while the third is an account given by Nabonidos of his restoration of the temple of the Moon-god at Haran, and of the temples of the sun-god and of Anunit at Sepharvaim.

Cyrus ascended the throne 559 B.C., and was slain in battle against the Massagetae, 529 B.C. He was followed by Cambyses, his son, until 521 B.C., when he was succeeded by Smerdis, a Magian usurper, who reigned sev CZECHO-SLOVAKIA. en months. Darius I, son of Hystaspes, a nobleman, conspired with six others and murdered Smerdis, when, by device, Darius obtained the throne over his companions, 521 B.C. The celebrated siege of Babylon lasted two years; the city finally succumbed to the strategy of General Zopyrus, in the year 516.

Darius reigned 36 years, died 485 B.C. This article is mainly due to the industrious researches of Brother Charles T. McClenachan to whom the subject made an especial appeal (see also Zendavesta).

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

D

D

The fourth letter of the Phoenician, the Hebrew, the Greek, the Roman, and of nearly all alphabets. In Hebrew it is Daleth, signifying the door of life, a representation of which was probably its original hieroglyph, as in the illustration. Here
1 shows the approximation to the Hebrew Daleth;
2 the Greek Delta, resembling the opening of a tent.

The numerical value of Daleth is four; as a Roman numeral it stands for 500.

*

DA COSTA, HIPPOLYTO JOSEPH

A native of Colonia-do-Sacramento, on the river La Plata. He was made a Freemason in Philadelphia in the United States and afterward settled in Lisbon. He was subsequently persecuted by the Inquisition, and was rescued only in time to save his life by the aid of English Brethren who got him under the protection of the British flag. He then passed over into England, where he lived for several years, becoming a zealous Freemason and devoting himself to Masonic literature. In 1811, he published in London a Narrative of his persecution in Lisbon, by the Inquisition, for the pretended crime of Freemasonry, in two volumes. He wrote also a History of the Dionysian Artificers, in which he attempts to connect Freemasonry with the Dionysian and other mysteries of the ancients. He begins with the Eleusinian mysteries, assuming that Dionysus, Bacchus, Adonis, Thammuz, and Apollo were ail various names for the Sun, Whose apparent movements are represented by the death and resurrection referred to in the ceremonies. But as the sun is typified as being dead or hidden for three months under the horizon, he thinks that the mysteries must have originated in a cold climate as far north as latitude 66 , or among a people living near the polar circle. He therefore attributes the invention of these mysteries to the ancient Scythians or Massagetae, of whom he confesses that we know nothing. He afterward gives the history of the Dionysiac or Orphic mysteries of El eusis, and draws a successful parallel between the initiation into these and the Masonic initiation. His disquisition's are marked by much learning, although his reasoning may not always carry conviction.

*

DACTYLI

Priests of Cybele, in Phrygia, of whom there were five, which number could not be exceeded, and alluded to the salutation and blessing by the five fingers of the hand. The word is from the Greek daktylos, meaning a finger.

*

DADUCHOS
A torch-bearer. The title given to an officer in the Eleusinian mysteries, who bore a torch in commemoration of the torch lit by Ceres at the fire of Mount Etna, and carried by her through the wood in her search for her daughter.

*

DAEDALUS

A famous artist and mechanician, whose genealogy is traced in the Greek myths as having sprung from the old Athenian race of kings, the Erechtheidae. He is said to have executed the Cretan Labyrinth, the reservoir near Megaris in Sicily, the Temple of Apollo at Capua, and the celebrated altar sculptured with lions on the Libyan coast. He is said to be the inventor of a

number of the working Tools used in the various degrees of Freemasonry, the plumb-line and the ax, most of the tools used in carpentry, and of glue. Of him is told the fable of his flying safely over the Aegean by means of wings made by himself. His nephew, Perdix, is the reputed inventor of the third Great Light in Freemasonry, the Compasses, which are dedicated to the Craft. Through envy Daedalus is said to have hurled his nephew, Perdix, from the Temple Athena.

*

DAGGER

In the advanced Degrees a symbol of Masonic vengeance, or the punishment of crime (see Vengeance).

*

DAGRAIN, LOUIS

A miter in the Amsterdam Journal of November 3, 1735, of an article on the subject of Freemasonry, which caused an edict from the States General forbidding Masonic gatherings throughout the country (see Thory, Acta Latomorum 11, 306).

*

DAGRAN, LOUIS

President of a General Assembly of thirty Lodges, held on Saint John's Day, 1756, at the Hague, for the formation of the Grand Lodge of Holland. It was at this December meeting that Baron Van Aerssen Beyeren Van Hogerheide was appointed Grand Master (see Thory, Acta Latomorum 1, 72).

*

DAIS

From the French word dais, meaning a canopy. The raised floor at, the head of a banqueting room, or any ceremonial chamber or hall, designed for guests of distinction ; so called because it used to be decorated with a canopy. In Masonic language, the dais is the elevated portion of the eastern part of the lodge-room, which is occupied by Past Masters and the dignitaries of the Order. This should be elevated three steps above the floor. This station of the Junior Warden is raised one step, and that. of the Senior two.

*

DAKOTA

Saint .John's Lodge was the first Lodge in Dakota. It received a Dispensation from the Grand Lodge of Iowa, December 5, 1862, and a Charter on June 3, 1863. Representatives of this Lodge and of Incense. Elk Point, Minnehaha, and Silver Star Lodges held a Convention on June 21, 1875, to consider the formation of a Grand Lodge.

Members of Mount Zion Lodge, U. D., were present but, owing to the fact that they had no Charter, did not take part, in the proceedings. A Constitution was adopted and Grand Officers; who were installed at another meeting on July 21, were elected. When in 1999 the territory of Dakota was divided by Act of Congress into North Dakota and South Dakota the Grand Lodge of Dakota became the Grand Lodge of South Dakota and certain Lodges in North Dakota were permitted to organize a Grand Lodge of North Dakota.

The General Grand Chapter of the United States chartered eight Chapters in Dakota, the first of which was Yankton, No. 1, at. Yankton, chartered on August 24, 1885. On February. 25, 1885, the Grand Chapter was organized by the following Chapters: Yankton, No. 1; Sioux Falls, No. 2; Dakota, No. 3; Siroc, No. 4; Casselton, No. 7; Cheyenne, No. 9, U. D. Huron, No. 10, U. D.; Keystone, No. 11, U. D.; Watertown, No. 12, U. D.; Jamestown, No, 13, U. D.; Aberdeen, No. 14, U. D. The first Annual Convocation was held June 8, 1885. When the division of the Territory took place the Grand Chapter of Dakota gave permission to the Lodges located in South Dakota to organize a Grand Chapter of South Dakota, under the Constitution of the General Grand Chapter. This was done on January 6, 1890. The Grand Chapter of North Dakota was organized three days later.

The first Council in Dakota, Fargo, No.1, was chartered by the General Grand Council on November 19, 1889. This Council was located in North Dakota and, therefore, after 1889, was considered the first. Council of that State. There was no Grand Council in Dakota until after the division of the Territory.

The Grand Commandery was organized at Sioux Falls on May 14, 1884, by representant of the four Commanderies. Dakota. No1; Cyrene, No. 2; De Molay; No. 3, and Fargo, No. 5. On June 16, 1890 the representatives of Tancered. No 4: Fargo, No. 5; Grand Forks, No. 8, and Wi-ha-ha, No . 12, organized the Grand Commandery of North Dakota. The Grand Commandery of North Dakota. The Grand Commandery of Dakota then changed its name to that of Grand Commandery of South Dakota.

A Consistory of the Ancient and Accepted Scottish Rite was chartered at Fargo, on May 26, 1886, as Dakota, No. 1; a Council of Kadosh, Fargo, No. 1, on December 8, 1883; a Chapter of Rosy Croix, Mackey, No.1, on February 27, 1882, and a Lodge of Perfection, Alpha, No. 1, on February 8, 1882.

*

DALCHO, FREDERICK

One of the founders of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States. He was born in the City of London in the year 1770, of Prussian parents. His father had been a distinguished officer under Frederick the Great and, having been severely wounded, was permitted to retire to England for his health. He was a very earnest Freemason, and transmitted his sentiments to his son. At his death, this son was sent for by een uncle, who had a few years before emigrated to Baltimore. Here he obtained a good classical education, after which he devoted himself successfully to the study of medicine, including a more extensive course of botany than has been common in medical course. Having received his degree of Doctor of Medicine, he took a commission in the medical department of the American army. With his division of the army he came to South Carolina, and was stationed at Fort Johnson, in Charleston harbor. Here some diviculty arose between Doctor Dalcho and his brother officers, in consequence of which he resigned his place in the army in 1799. He then removed to Charleston, where he formed a partnership in the practice of physic with Isaac Auld, and he became a member of the Medical Society, and a trustee of the Botanic Garden, established through its influence, On the 12th of June, 1818, Doctor Dalcho was admitted to the priesthood of the Protestant Èpiscopal Church. On the 23d of February, he was elected assistant minister of Saint Michael's Church, in Charleston. He died on the 24d of November, 1836, in the sixty- seventh year of his age, and the seventeenth of his ministry in Saint Michael's Church. The principal published work of Doctor Dalcho is "An Historical Account of the Protestant Episcopal Church in South Carolina. He also published a work entitled " The Evidence from Prophecy for the Truth of Christianity and the Divining of Christ : besides several sermons and essays, some of which were the result of considerable labor and research. He was also the projector, and for a long time the principal conductor, of the Gospel Messenger, then the leading organ of the Episcopal Church in South Caroline.

The Masonic career of Doctor Dalcho closely connects him with a York Freemasonry in South Carolina, and the Scottish Rite throughout. the United States.

He was initiated in a York or Athol Lodge at the time when the Jurisdiction of South Carolina was divided by the existence and the dissension's of two Grand Lodges, the one deriving its authority from the Grand Lodge of Free and Accepted Masons of England, and the other from the rival Atholl Grand Lodge.

His constant desire appears, however, to have been to unit these discordant elements, and to uproot the evil spirit of Masonic rivalry and contention which at that time prevailed -a wish which was happily gratified, at length, by the union of the two Grand Lodges of South Carolina in 1817, a consummation to which he himself greatly contributed.

In 1801 Doctor Dalcho received the Thirty.-third and ultimate Degree of Sovereign Grand Inspector of the Ancient and Accepted Scottish Rite ; and May 31, 1801 he became instrumental in the establishment at Charleston of the Supreme Council for the Southern Jurisdiction of the United States, of which Body he was appointed Grand Secretary, and afterward Grand commander; which latter position he occupied until 1823, when he resigned. September 23, 1801, he delivered an oration before the Sublime Grand Body in Charleston. This and another delivered March 21, 1803, before the same Body, accompanied by a learned historical appendix, were published in the latter year under the general name of Dalcho's Orations. The work was soon after republished in Dublin by the Grand Council of Heredom or Prince Masons of that city; and McCosh says that there were other editions issued in Europe, which, however, Brother Mackey had never seen.

The oration of 1803 and the appendix furnish the best information that up to that day, and for many years afterward. was accessible to the Craft in relation to the history of the Ancient and Accepted Scottish Rite in this country.

In 1807. at the request of the Grand Lodge of York Masons of South Carolina, he published an Ahiman Rezon, which was adopted as the code for the government of the Lodges under the jurisdiction of that Body. This work, as was to be expected from the character of the Grand Lodge which it represented, was based on the previous book of Laurence Dermott.

In 1808 he was elected Corresponding Grand Secretary of the Grand Lodge of Ancient York Masons, and from that time directed the influences of his high position to the reconciliation of the Masonic difficulties in South Carolina.

In 1817 the Grand Lodge of Free and Accepted Masons and that of Ancient York Masons of South Carolina became united under the name of the Grand Lodge of Ancient Freemasons of South Carolina. Doctor Dalcho took a very active part in this reunion, and at the first annual communication he was elected Grand Chaplain. The duties of this office he faithfully performed. and for many years delivered a public address or sermon on the Festival of Saint John the Evangelist.
In 1822 he prepared a second edition of the Ahiman Rezon which was published the following year, enriched with many notes. Some of these notes he would have hardly written, with the enlarged experience of the present day; but on the whole the second edition was an improvement on the first. Although retaining the peculiar title which had been introduced by Dermott it ceased in a great measure to follow the principles of the '"Ancient Masons."' In 1822 Dalcho became involved in an unpleasant controversy with some of his Masonic associates, in consequence of difficulties and dissension's which at that time existed in the Scottish Rite; and his feelings were so wounded by the un-masonic spirit which seemed to actuate his antagonists and former friends, that he resigned the office of Grand Chaplain, and retired for the remainder of his life from all participation in the active duties of Freemasonry.

*

DALMATIC

A robe worn by deacons in some Christian Churches. Originally made of linen, as shown by early Christian paintings on the walls of the catacombs at Rome, but now generally made of

heavy woolen or silk material, as the planate or outer vestment worn by the priest. This article of dress has become quite common in many of the Degrees of various Rites.

*

DAMASCUS

An ancient and important city of Syria, situated on the road between Babylon and Jerusalem, and said in Masonic tradition to have been one of the resting-places of the Freemasons who, under the proclamation of Cyrus, returned from the former to the latter city to rebuild the Temple. An attempt was made in 1868 to introduce Freemasonry into Damascus, and a petition, signed by fifteen applicants, for a Charter for a Lodge was sent to the Grand Lodge of England; but the petition was rejected on the ground that all the petitioners were members of Bodies under other Grand Lodge Jurisdictions.

*

DAMBOOL

The vast rock temple of the Buddhists in Ceylon, containing a profusion of carvings, figures of Buddha of extraordinary magnitude. Monuments of this deity are, in the common Singhalese term, called Dagoba, but the more general name is Stupa or Tope (see Topes).

*

DAME

In the York Roll No.4 and some of the other old manuscripts, we find the direction to the Apprentice that he shall not so act as to bring harm or shame, during his apprenticeship, "either to his Master or Dame." It is absurd to suppose that this gives any color to the theory that in the ancient Masonic gilds women were admitted. The word was used in the same sense as it still is in the public schools of England, where the old lady who keeps the house at which the pupils board and lodge, is called the dame. The Companions de la Tour in France called her la mére, or the mother. it must, however, be acknowledged, that women, under the title of sisters were admitted as members. and given the freedom of the company, in the old Livery Companies of London -a custom which Herbert (History of the Livery Companies i, 83) thinks was borrowed, on the reconstitution of the companies by Edward III, from the religious gilds (see this subject discussed under the tittle Sisters of the Gild).

*

DAMES OF MOUNT TABOR

An androgynous, both sexes, Masonic Society, established about the year 1818, under the auspices of the Grand Orient of France. Its design was to give charitable relief to destitute females.

*

DAMES OF THE ORDER OF SAINT JOHN

Religious ladies who, from its first institution, had been admitted into the Fraternity of Knights Hospitalers of Saint John of Jerusalem. The rules for their reception were similar to those for the Knights, and the proofs of noble descent which were required of them were sometimes more rigid. They had many conventual establishments or asylums in France, Italy, and Spain.

*

DAMES PLEIADES

See Feuillants

*

DAMOISEL

A name sometimes given in the times of chivalry to a page or candidate for knighthood, but also used mean a young woman.

*

DAN

One of the twelve tribes of Israel, whose blue banner, charged with an eagle, is borne by the Grand Master of the First Veil in a Royal Arch Chapter.

*

DANGER

In all the old Constitutions and Charges, Freemasons are taught to exercise brotherly love, and to deal honestly and truly with each other, whence results the duty incumbent upon every Freemason to warn his Brother of approaching danger. That this duty may never be neglected, it is impressed upon every Master Mason by a significant ceremony.

*

DANIEL

The old countersign with "Darius" formerly used in the Thirty-second Degree, Ancient and Accepted Scottish Rite. A Hebrew prophet, contemporary of Ezekiel, about 600 B.C. Carried captive to Babylon in the fourth year of Jehoiakim, but selected for instruction in all the learning of the Chaldeans by order of the Court. His skill in the interpretation of dreams was famed. He became Governor of Babylon under Nebuchadnezzar, and the first ruler of the whole Medo-Persian Empire, inferior only to Darius, then the king. Under Cyrus he was Grand Master of the Palace and Interpreter of Visions, as suggested by the Fifteenth Degree, Ancient and Accepted Scottish Rite.

He did not return with his countrymen to Judea when granted their liberty. It is a dispute as to when he died, or where, but the majority favor Sushan, in Persia, when he was ninety years of age. At the present day a tomb is shown in this ancient city bearing his name; in fact, it is the only standing structure there. Daniel was noted and famed for his piety, and as well for his worldly possessions.

*

DANNEBROG

The banner of Denmark containing a white cross is founded upon the tradition, which reminds us of that of Constantine, that Waldemar II, of Denmark, in 1219 saw in the heavens a fiery cross, which betokened his victory over the Esthonians.

Brother Charles Schou, San Carlos, Occidental Negros, Philippine Islands, writes that the Danish flag is a white cross on a red field, the white cross dividing the background or field of

the flag into four red squares. He says further that " the origin of this banner, or the legend of its origin as it was taught to me years ago when I went to school. in Denmark is as follows: 'During the Esthonian battle in 1219, the Danish army was being hard pressed and it looked as if it would lose the battle. Bishop Absolon who was with the Army, asked to be carried up on a hill nearby and there he prayed for victory for the Danes. The Bishop was old, he had just left his sickbed and he soon became exhausted and it was necessary for the monks to hold up his arms while praying. Suddenly the heavens opened up and a large red banner with a white cross was seen floating towards earth. It was immediately caught and carried to the front of the Danish Army. The sight of the cross inspired the Army with new courage and soon the Esthonians were fleeing for their lives.'

*

DANTZIC

In the year 1768, on the 3d of October, the burgomaster and magistrates of the city of Dantzic commenced a persecution against Freemasonry, which Institution they charged with seeking to undermine the foundations of Christianity; and to establish in its place the religion of nature. Hence, they issued a decree forbidding every citizen, inhabitant, and even stranger sojourning in the city, from any attempt to reestablish the society of Freemasons, which was thenceforth to be regarded "as forever abolished," under penalties of fine and imprisonment.

*

DAO

The Zen name for light, from Daer, meaning to shine.

*

DARAKIEL

A responsive word in the Twenty-third Degree of the Scottish Rite. sometimes pronounced dar-kee-ale. The Latin expression is Directio Dei, meaning By direction of God.

*

DARIUS

The successor of Cyrus on the throne of Persia, Babylon, and Medea. He pursued the friendly policy of his predecessor in reference to the Jews, and confirmed the decrees of that monarch by a new edict. In the second year of his reign, Haggai and Zechariah, encouraged by this edict, induced their countrymen to resume the work of restoring the Temple, which was finished four years afterward.

Darius is referred to in the Degrees of Princes of Jerusalem, the Sixteenth of the Scottish Rite, and Companion of the Red Cross in the American Rite.

*

DARKNESS

Darkness has, in all the systems of initiation, been deemed a symbol of ignorance, and so opposed to light, which is the symbol of knowledge.

Hence the rule, that the eye should not see until the heart has conceived the true nature of those beauties which constitute the mysteries of the Order. In the Ancient Mysteries, the aspirant was always shrouded in darkness as a preparatory step to the reception of the full light of knowledge. The time of this confinement in darkness and solitude varied in the different mysteries. Among the Druids of Britain the period was nine days and nights; in the Grecian Mysteries it was three times nine days, while among the Persians, according to Porphyry, it was extended to the almost incredible period of fifth, days of darkness, solitude, and fasting. Because, according to all the cosmogonies, accounts of the universe, darkness existed before light was created, darkness was originally worshiped as the firstborn, as the progenitor of day and the state of existence before creation. The apostrophe of Young to Night embodies the feelings which gave origin to this debasing worship of darkness:

O majestic night!
Nature's great ancestor! Day's elder born!
And fated to survive the transient sun!
By morals and immortals seen with awe!

Freemasonry has restored darkness to its proper place as a state of preparation; the symbol of that antemundane chaos from whence light issued at the Divine command; of the state of nonentity before birth, and of ignorance before the reception of knowledge. Hence, in the Ancient Mysteries, the release of the aspirant from solitude and darkness was called the act of regeneration, and he was said to be born again, or to be raised from the dead. And in Freemasonry, the darkness which envelops the mind of the uninitiated being removed by the bright effulgence of Masonic light, Freemasons are appropriately called the sons of light. In Doctor Oliver's Signs and Symbols there is a lecture "On the Mysterious Darkness of the Third Degree." This refers to the ceremony of enveloping the room in darkness when that Degree is conferred-a ceremony once always observed, but now, in this country at least, frequently but improperly omitted. The darkness here is a symbol of death, the lesson taught in the Degree, while the subsequent renewal of light refers to that other and subsequent lesson of eternal life.

*

DARMSTADT, GRAND LODGE OF

The Grand Lodge of Darmstadt, in Germany, under the distinctive appellation of the Grand Lodge zur Eintracht (meaning of Concord), was established on the 22d of March, 1846, by three Lodges, in consequence of a dissension between them and the Eclectic Union. The latter body had declared that the religion of Freemasonry was universal, and that Jews could be admitted into the Order. Against this liberal declaration a Lodge at Frankfort had protested, and had been erased from the roll for contumacy. Two other Lodges, at Mainz and at Darmstadt, espoused its cause, and united with it in forming a new Grand Lodge for Southern Germany, founded on the dogma "that Christian principles formed the basis on which they worked." It was, in fact, a dispute between tolerance and intolerance. Nevertheless, the Body had the Grand Duke of Hesse as patron, and was recognized by most of the Grand Lodges of Germany.

DASSIGNY, FIFIELD

A Freemason and physician of Dublin, Ireland, who published, in 1744, at that city, A Serious and Impartial Inquiry into the Cause of the present Decay of Freemasonry in the Kingdom of Ireland. It contained an abstract of the history of Freemasonry, and an allusion to the Royal Arch Degree, on account of which it has been cited by Dermott in his Ahiman Rezon. The work is important on account of its reference to Royal Arch Masonry, but is very scarce, only three copies of it being known to exist, of which one belongs to the Grand Lodge of Iowa, and one to the West Yorkshire Masonic Library, of which a facsimile was published in 1893, while a third copy was discovered in 1896.

The writer's name is spelled D'Assigny or Dassigny, but is given in the latter form on the title-page of the Serious Enquiry. Dr. W. J. Chetwode Crawley has investigated the history of the D'Assigny family (see Caelnentaria Hibernica. FascieulusII).

Both the spelling and the pronunciation of this name have been matters of some inquiry. The name is Dassigny on the title page of his famous Enquiry.

The Ahiman Rezon of Brother Laurence Dermott, 1764 (page 47), gives the name as D'Assigny. Kenning's Cyclopedia of Freemasonry spells the name Assigny and says of this spelling " generally so spelt, but his real name seems to have been Dassigny," though Brother Woodford (page 148) spells it D'Assigny, a choice of three ways. As for the sounds in the name the following is suggested as representative of common usage: Das, as in pass or class; sig, as in see or key, and ny, as in penny or many. Doctor E. B. de Sauzé prefers the following from a French point of view: Da, as the first a in lateral; ssi, as ci in city; gn, as in signor with the Spanish ñ, and y, as the French i. He also feels certain that the original spelling of the name was D'Assigny.

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DATES, MASONIC

See Calendar

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DATHAN

A Reubenite who, with Korah and Abiram, revolted against Moses and unlawfully sought the priesthood. In the first chapter of the Book of Numbers, where the whole account is given, it is said that as a punishment the earth opened and swallowed them up. The incident is referred to in the Order of High Priesthood, an honorary Degree of the . American Rite, which is conferred upon the installed High Priests of Royal Arch Chapters.

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DAUGHTER, MASON'S

See Mason's Wife and Daughter

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DAUGHTER OF A FREEMASON

The daughter of a Freemason is entitled to certain peculiar privileges and claims upon the Fraternity arising from her relationship to a member of the Craft. There has been some difference of opinion as to the time and manner in which the privileges cease. Masonic jurists, however, very generally incline to the opinion that they are terminated by marriage. If a Freemason's daughter marries a profane, she absolves her connection with the Fraternity. If she marries a Freemason, she exchanges her relation of a Freemason's daughter for that of a Freemason's wife.

*

DAVID

David has no place in Masonic history, except that which arises from the fact that he was the father of King Solomon, and his predecessor on the throne of Israel. To him, however, were the Jews indebted for the design of a Temple in Jerusalem, the building of which was a favorite object with him. For this purpose he purchased Mount Moriah, which had been the threshing-floor of Oman the Jebusite; but David had been engaged in so many wars, that it did not seem good to the Lord that he should be permitted to construct so sacred an edifice. This duty, therefore, he left to his son, whom, before dying, he furnished with plans and with means to accomplish the task. Though David is a favorite subject among the Cabalistic and the Mohammedans, who relate many curious traditions concerning him, he is not alluded to in the legends or symbolism of Freemasonry except incidentally as the father of Solomon.

*

DAVID I, KING OF SCOTLAND

1124--53; known as Protector of Freemasons and Patron of the building art (see Alexander lll).

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DAVID, SHIELD OF

See Shield of David

*

DAZARD, MICHEL FRANÇOIS

Born at Chateaudun, in France, May 2, 1781. He was a devoted student of Freemasonry, and much occupied in the investigation of the advanced Degrees of ail the Rites.

He was an opponent of the Supreme Council, against which body he wrote, in 1812, a brochure in French of forty-eight pages entitled Eztrait des colonnes gravées du Père de Famille, vallée d'Angers (meaning Extract from the Graven Columns of the Father of the Family, Valley of Angers). Kloss calls it an important and exhaustive polemic document. It attempts to expose, supported by documents, what the author and his party called the illegal pretensions of the Supreme Council, and the arrogance of its claim to exclusive Jurisdiction in France. Dazard was the author of several other interesting discourses on Masonic subjects.

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DEACON

In every Symbolic Lodge, there are two officers who are called the Senior and Junior Deacons. In America the former has been appointed by the Master and the latter by the Senior Warden, both have been elected according to the respective Codes of the Jurisdictions, Pennsylvania, for example, has the Deacons appointed, Ohio has them elected; in England both are appointed by the Master. It is to the Deacons that the introduction of visitors should be properly entrusted. Their duties comprehend, also, a general surveillance over the security of the Lodge, and they are the proxies of the officers by whom they are appointed Hence their jewel, in allusion to the necessity of circumspection and justice is a square and compasses. In the center, the Senior Deacon wears a sun, and the Junior Deacon a moon, which serve to distinguish their respective ranks. In the English system, the jewel of the Deacons is a dove, in allusion to the dove sent forth by Noah. In the Rite of Mizraim the Deacons are called acolytes.

The office off Deacons in Freemasonry appears to have been derived from the usage's of the primitive church. In the Greek church, the Deacons were always the wvxwpoí, the pylori or doorkeepers, and in the Apostolica Constitutions the Deacon was ordered to stand at the men's door, and the Subdeacon at the women's, to see that none came in or went out during the oblation In the earliest rituals of the eighteenth century, there is no mention of' Deacons, and the duties of those officers were discharged partly by the Junior Warden and partly by the Senior and Junior Entered Apprentices, and they were not generally adopted in England until the Union of 1813. Brother W,J. Chetwode Crawley has some comments upon the subject in Caementaria Hibernica (Fasciculus i, pages 9-10). He advises that:

"We must carefully distinguish between the Deacon of the early Scottish Minute Books, and the Deacon of Irish ritual. The former occupied almost, if not altogether, the highest post among his Brethren, and having precedence over the Warden and presiding over the meeting when occasion required. The latter corresponded to the Dean-that is Deacon-of Faculty ; the latter to the lost order of the Ministry, the Deacon in Ecclesiastical parlance. The similarity does not go beyond the name.

The appointing of Deacons served in latter days, as a distinction between Irish and English work, for the Lodges under the Constitution of the Ancient naturally followed the Irish use. It must be observed that the office of Deacon was confined to supporting Lodges. During the first one hundred and twenty years of its existence, the Grand Lodge of Ireland never elected Grand Deacons . when their services were required they were selected for the occasion from the Masters then present. Their first appearance as prominent Grand Officers is in the addition of the Irish Constitutions, promulgated in 1850, though thirty-seven years previously the United Grand Lodge of England had adopted the office, in deference to the usage of the Ancient. (See also references under Titles.)

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DEACON'S ROD

See Rod, Deacon's

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DEAF AND DUMB

Deaf mutes, as imperfect men, come under the provisions of the Old Constitutions, and are disqualified for initiation. At one time, however, a Lodge in Paris, captivated by the eclat of the proceeding, and unmindful of the ancient landmark, initiated a deaf mute, who was an intelligent professor in the Deal and Dumb Asylum. All the instructions were given through the medium of the language of the deaf mutes. It. scarcely need be said that this cannot be recognized as a precedent.

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DEATH

The Scandinavians, in their Edda, describing the residence of Death in Hell, where she was east by her father, Loke, say that she there possesses large apartments, strongly built, and fenced with gates of iron. Her hall is Grief; her table, Famine Hunger, her knife; Delay, her servant; Faintness, her porch; Sickness and Pain, her bed ; and her tent, Cursing and Howling. But. the Masonic idea of death, like the Christian's, is accompanied with no gloom, because it is represented only as a sleep, from whence we awaken into another life. Among the ancients, sleep and death were fabled as twins. Old Gorgias, when dying, said, "Sleep is about to deliver me up to his brother"; but the death sleep of the heathen was a sleep from which there was no awaking. The popular belief was annihilation, and the poets and philosophers fostered the people's ignorance, by describing death as the total and

irremediable extinction of live. Thus Seneca says-and he was too philosophic not to have known better-"that after death there comes nothing," while Vergil, who doubtless had been initiated into the Mysteries of Eleusis, nevertheless calls death "an iron sleep, an eternal night," yet the Ancient Mysteries were based upon the dogma of eternal live, and their initiations were intended to represent a resurrection. Freemasonry, deriving its system of symbolic teachings from these ancient religious associations, presents death to its neophytes as the gate or entrance to eternal existence. To teach the doctrine of immortality is the great object of the Third Degree. In its ceremonies we learn that live here is the time of labor, and that, working at the construction of a spiritual temple, we are worshiping the Grand Architect for whom we build that temple. 'But we learn also that, when that live is ended, it closes only to open upon a newer and higher one, where in a second temple and a purer Lodge, the Freemason will find eternal truth. Death, therefore, in Masonic philosophy, is the symbol of initiation completed, perfected, and consummated.

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DEATH IN THE ANCIENT MYSTERIES

Each of the ancient religious Mysteries, those quasi-Masonic associations of the heathen world, was accompanied by a legend, which was always of a funereal character representing the death, by violence, of the deity to whom it was dedicated, and his subsequent resurrection or restoration to life. Hence, the first part of the ceremonies of initiation was solemn and lugubrious in character, ,while the latter part was cheerful and joyous. These ceremonies and this legend were altogether symbolical, and the great truths of the unity of God and the immortality, of the soul were by them intended to be dramatically explained.

This representation of death, which finds its analogue in the Third Degree of Freemasonry, has been technically called the Death of the Mysteries. It is sometimes more precisely defined, in reference to any special one of the Mysteries, as the Cabiric death or the Bacchic death, as indicating the death represented in the Mysteries of the Cabiri or of Dionysus.

*

DEBATE

Debates in a Masonic Lodge must be conducted according to the fraternal principles of the Institution. Masonic debate or discussion should not become wrangling disputes nor quarrelsome contention. in the language of Doctor Oliver, "the strictest courtesy should be observed during a debate, in a Mason's Lodge, on questions which elicit a. difference of opinion; and any gross violation of decorum and good order is sure to be met by an admonition from the chair." It must be always remembered that the object of a Masonic: discussion is to elicit truth, and not simply to secure ,victory. When, in a debate, a Brother desires to speak, he rises and addresses the chair. The presiding officer calls him by' his name, and thus recognizes his right to the floor. while he is speaking, he is not to be interrupted by any other member, except on a point of order. If called to order by any member, the speaker is immediately to take his seat until the point is stated, when the Master will make his decision without debate. The speaker will then rise and resume his discourse, if not ruled out by the Master. During the time that he is speaking, no motion is permissible. Every member is permitted to speak once on the subject under discussion ; nor can he speak a second time, except by permission of the Master, unless there is a more liberal provision in the by-laws of the Lodge. There are to this rule two exceptions, namely, when a member rises to explain.

and when the mover of the resolution closes the debate by a second speech to which he is entitled by parliamentary law.

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DECALOGUE

The ten commandments of the Masonic law, as delivered from Mount Sinai and recorded in the twentieth chapter of Exodus, are so called. They are not obligatory upon a Freemason as a Freemason, because the Institution is tolerant and cosmopolite, and cannot require its members to give their adhesion to any, religious dogmas or precepts, excepting those which express a belief in the existence of God, and the immortality of the soul. No partial law prescribed for a particular religion can be properly selected for the government of an Institution whose great characteristic is its universality (see Moral Law).

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DECANUS

An officer in the Knights Templar system of Baron Hund, who, in the absence of the Grand Master and his Prior, possessed the right to preside in the Chapter.

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DECATUR, STEPHEN

There Were two of this name, father and son. 0ne, born at Newport, Rhode Island, exact date unknown, died in 1808, at Philadelphia. Captain in the United States Navy from its birth, Brother Decatur was in charge of the Delaware, sloop of war, and later on commanded the Philadelphia, until the close of the differences with France. He moved from Philadelphia to Sinnepuxent, Maryland, and there, January 5, 1779, his son, Stephen Decatur II, was born. In August, 1777, Brother Decatur, the father, was initiated in Lodge No. 16, at Baltimore, and later in the same year received the Second and Third Degrees. Baltimore Lodge No. 16 was chartered by the Provincial Grand Lodge of Pennsylvania in 1770. In 1781 its Charter was forfeited but was restored in 1785 as Saint, Johns Lodge No. 20, Fells Point, Baltimore, and which later went out of existence. Grand Secretary John A. Perry, Pennsylvania, writes to us that on "revering to the Minute Book of Lodge No. 3, I find the signature of Stephen Decatur of the outside leaf. The minutes show:

Stated Lodge opened in due form April 18, 1780.

Brother Decatur of Lodge No. 16 in Maryland petitioned to become a member of this Lodge, was balloted or and unanimously approved of.

Lodge closed and a Master's Lodge opened.

Brothers Jackway and Decatur were raised to the sublime degree of Master Mason, returned and gave thanks.
Brother Decatur paid his fees $100.00 in the hands of the Treasurer.

" He no doubt previously received the Entered Apprentice Degree in Lodge No. 16, Baltimore, Maryland, whose Warrant was granted by the Grand Lodge of Pennsylvania, September 21, 1779, but was not in existence very long." The claim is made but not fully proven that the younger Stephen Decatur was initiated in Saint Johns Lodge, either of Maryland or Rhode Island, October 12, 1799. He became a naval commander of prominence and met with great success in various enterprises (see History of Freemasonry in Maryland , E.T. Schultz volume 1, pages 60, 102; also Builder, George W. Baird, May, 1920).

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DECIUS

The nom de plume, meaning in French the pen name, of C. L. Reinhold, a distinguished Masonic writer ((see Reinhold).

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DECLARATION OF CANDIDATES

Every candidate for initiation is required to make. "upon honor," the following declaration before an appropriate officer or committee.

That unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, he freely and voluntary offers himself as a candidate for the Mysteries Freemasonry: that he is prompted to solicit the privileges of Freemasonry by a favorable option conceived of the constitution and a desire of knowledge; and that he will cheerfully conform to all the ancient usage's and established customs of the Fraternity.

This form is very old. It is to be found in precisely the same words in the earliest edition of Preston. It is required by the English Constitution, that the candidate should subscribe his name to this declaration, But in America the declaration is made oral;, and usually before the Senior Deacon or the Stewards.

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DECLARATION OF THE MASTER

Every Master of a Lodge, after his election and before his installation, is required to give, in the presence of the Brethren, his assent to the following fifteen charges and regulations:

1. Do you promise to be a good man and true, and strictly to obey the moral law?
2. Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?
3. Do you promise not to be concerned in plots and conspiracies against the government of the country in which you live, but patiently to submit to the decisions of the law and the constituted authorities?
4. Do you promise to pay proper respect to the civil magistrates, to work diligently , live creditably, and act honorably by all men?
5. Do you promise to hold in veneration the original rulers and patrons of' the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their station ; and to submit to the awards and resolutions of your Brethren in Lodge convent , in every case consistent with the constitutions of the Order?
6. Do you promise, as much as in you lies, to avoid private piques and quarrels, and to guard against intemperance and excess.
7. Do you promise to be cautions in your behavior, courteous to your Brethren, and faithful to your Lodge?
8. Do you promise to respect genuine and true Brethren, and to discountenance impostors and all dissenters from the Ancient Landmarks and Constitutions of Masonry?
9. Do you promise, according to the best of your abilities to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?
10. Do you promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons that is not subversive of the principles and groundwork of Masonry'?
11. Do you admit that it is not in the power of any man or body of men, to make innovations in the Body of Masonry?
12. Do you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry , on convenient occasions?
13. Do you admit that no new Lodge can be formed without permission of the Grand Lodge;

and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient churches of the Order?
14. Do you admit that no person can be regularly made a Freemason in, or admitted a member of, any regular Lodge, without precious notice, and due inquirer into his characters l5. Do you agree that no visitors shall be received into your lodge without due examination and producing proper vouchers of their having been initiated in a regular Lodge? With very slight differences, such as might properly be called editorial variations, these charges and regulations are generally in use.

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DECLARING OFF

When a brother ceases to visit and pay his monthly subscription, he thereby declares himself off the Lodge" (see the Symbolical Dictionary). In England, the Brother resigns. Various designations rule in the United States, the chief one being dropped from the roll. In some States the Brother is punished by suspension. If, however, in certain States, he is clear of the books, upon application he can receive a certificate to that effect, and be dropped from the roll. In England he gets a clearance certificate. in Scotland a demit is issued by the Daughter Lodge and countersigned by the Grand Secretary.

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DECORATIONS

A Lodge-room ought, besides its necessary furniture, to be ornamented with decorations which, while they adorn and beautify it, will not be unsuitable to its sacred character. On this subject, Doctor Oliver (in his Book of the Lodge, chapter v, page 70) makes the following judicious remarks: The expert Mason will be convinced that the walls of a Lodge room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to propriety, relieves the dullness and vacuity of a blank space and, though but sparingly used, will produce a striking impression and contribute to the general beauty and solemnity of the scene.

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DEDICATION OF A LODGE

Among the ancients every temple, altar, statue, or sacred place was dedicated to some divinity. The Romans, during the Republic, confided this duty to their consuls, pretors, censors, or other chief magistrates, and afterward to the emperors. According to the Papirian law, the regulations of a clan or group of Roman families, the dedication must have been authorized by a decree of the senate and the people, and the consent of the college of augurs. The ceremony consisted in surrounding the temple or object of dedication with garlands of flowers, whilst the vestal virgins poured on the exterior of the temple the lustral water. The dedication was completed by a formula of words uttered by the Pontiff, and the immolation of a victim, whose entrails were placed upon an altar of turf. The dedication of a temple was always a festival for the people, and was annually commemorated.

While the Pagans dedicated their temples to different deities—sometimes to the joint worship of several —the monotheistic Jews dedicated their religious edifices to the one supreme Jehovah. Thus, David dedicated with solemn ceremonies the altar which he erected on the threshing-floor of Ornan the Jebusite, after the cessation of the plague which had afflicted his people; and Calmet conjectures that he composed the thirtieth Psalm on this occasion. The Jews extended this ceremony of dedication even to their private houses, and Clarke tells us, in reference to a passage on this subject in be Book of Deuteronomy, house to God with prayer, praise, and thanksgiving; and this was done in order to secure the divine presence

and blessing, for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God."

There is a noteworthy reproduction in the Symbolism of the Churches and Church Ornaments, a translation of the first book of the Rationale Divinorum Officorum written by William Durandus in the thirteenth century. Here we have the ritual of an ancient form of dedication. There is also quoted a brief but suggestive passage from Sugerius book on the dedication of the Church of St. Denis:

Right early in the morning, archbishops and bishops archdeacons and abbots, and other venerable persons who had lived of their proper expense, bore themselves right bishop fully and took their places on the platform raised for the consecration of the water, and placed between the sepulchers of the holy martyrs and S (the holy) Saviour's altar. Then might ye have seen and they who stood by saw, and that with great devotion, such a band of so venerable bishops, arrayed in their white robes, sparkling in their pontifical robes and precious orfreys, grasp their pastoral staves, call on God in holy exorcism pace around the consecrated enclosure, and perform the nuptials of the Great King with such care that it seemed as though the ceremony were performed by a chorus of angels not a band of men. The crowd, in overwhelming magnitude, rolled around to the door, and while the aforesaid Episcopal band were sprinkling the walls with hyssop, the king and his nobles drive them back, repress them, guard the portals.

Suger, or Sugerius, as the name is often Latinized, was born about 1081 A.D. and died on January 31, 1151. A Frenchman who has been deemed the foremost historian of his time, he was in his tenth year at school in the Priory of St. Denis near Paris. Later he became secretary to the Abbot of St. Denis, and after a sojourn at Rome succeeded to this office. At his death the Abbey possessed considerable property, including a new church of which he had written much, including the above item of interest in regard to the old ceremony of dedication.

According to the learned Selden, there was a distinction among the Jews between consecration and dedication, for sacred things were both consecrated and dedicated, while profane things, such as private dwelling-houses, were only dedicated. Dedication was, therefore, a less sacred ceremony than consecration. This distinction has also been preserved among Christians, many of whom, and, in the early ages, all, consecrated their churches to the worship of God, but dedicated them to, or placed them under, the especial patronage of some particular saint. A similar practice prevails in the Masonic Institution; and therefore, while we consecrate our Lodges "to the honor of God's glory," we dedicate them to the patrons of our Order.

Tradition informs us that Masonic Lodges were originally dedicated to King Solomon, because he was our first Most Excellent Grand Master. In the sixteenth century Saint John the Baptist seems to have been considered as the peculiar patron of Freemasonry; but subsequently this honor was divided between the two Saints John, the Baptist and the Evangelist; and modern Lodges, in the United States at least, are universally erected or consecrated to God, and dedicated to the Holy Saints John. In the Hemming lectures, adopted in 1813, at the time of the union of the two Grand Lodges of England, the dedication was changed from the Saints John to King Solomon, and this usage now prevails very generally in England where Lodges are dedicated to "God and His Service, also to the memory of the Royal Solomon, under chose auspices many of our Masonic mysteries had weir origin"; but the ancient dedication to the Saints John was never abandoned by American Lodges.

The formula in Webb which dedicates the Lodge to the memory of the Holy Saint John," was, undoubtedly, an inadvertence on the part of that lecturer, since in all his oral teachings Brother Mackey asserts he adhered to the more general system, and described a Lodge in his esoteric work as being "dedicated to the Holy Saints John." This is now the universal practice, and the language used by Webb becomes contradictory and absurd when compared with the fact that the festivals of both saints are equally celebrated by the Order, and that the 27th of December is not less a day of observance in the Order than the 24th of June.

In one old lecture of the eighteenth century, this dedication to the two Saints John is thus explained:

Q. Our Lodges being finished, furnished, and decorated with ornaments, furniture, and jewels, to whom were they consecrated?
A. To God.
Q. Thank you, Brother; and can you tell me to whom they were first dedicated?
A. To Noah, who was saved in the Ark.
Q. And by what name were the Masons then known?
A. They were called Noachidæ, Sasses, or Wise Men.
Q. To whom were the Lodges dedicated during the Mosaic Dispensation?
A. To Moses! the chosen of God, and Solomon, the an of David, king of Israel, who was an eminent patron of the Craft.
Q. And under what name were the Masons known during that period?
A. Under the name of Dionysias, Geometricians, or Masters in Israel.
Q. But as Solomon was a Jest, and died long before the promulgation of Christianity. to whom were they dedicated under the Christian Dispensation?
A. From Solomon the patronage of Masonry passed to Saint John the Baptist.
Q. And under what name were they known after the promulgation of Christianity?
A. Under the name of Essenes, Archaics, or Freeze masons.
Q. Why were the Lodges dedicated to Saint John the Baptists
A. Because he was the forerunner of our Savior, and, by preaching repentance and humiliation, drew the first parallel of the Gospel.
Q. Had Saint John the Baptist any equal?
A. He had; Saint John the Evangelist.
Q. Why is he said to be equal to the Baptist?
A. Because he finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former- ever since which time Freemasons' Lodges in all Christian countries, have been dedicated to the one or the other, or both, of these worthy and worshipful men.
here is another old lecture, adopted into the Prestonian system, which still further developed these reasons for the Johannite dedication, but with bight variations in some of the details. Brother

Mackey quotes it thus:
From the building of the first Temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple, and from that time to the final destruction of the Temple by Titus, in the reign of Vespasian, they were dedicated to Saint John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, being upwards of ninety, yet having been initiated into Masonry in the early part of his life, he would take upon himself the office. He thereby completed by his learning what the other Saint John effected by his zeal, and thus drew what Freemasons term a sine parallels ever since which time Freemasons Lodges in all Christian countries have been dedicated both to Saint John the Baptist and Saint John the Evangelist.

So runs the tradition, but, as it lacks every claim to authenticity, a more philosophical reason may be assigned for this dedication to the two Saints John.

One of the earliest deviations from the pure religion of the Noachidae was distinguished by the introduction of sun worship. The sun, in the Egyptian mysteries, was symbolized by Osiris, the principal object of their rites, whose name, according to Plutarch and Macrobius, signified

the prince and leader, the soul of the universe and the governor of the stars. Macrobius (Saturnalia, Book 1, chapter 18) says that the Egyptians worshiped the sun as the only divinity; and they represented him under various forms, according to the several phases, of his infancy at the winter solstice in December, his adolescence at the vernal equinox in March, his manhood at the summer solstice in June, and his old age at the autumnal equinox in September.

Among the Phoenicians, the sun was adored under the name of Adonis, and in Persia, under that of Mithras. In the Grecian mysteries, the orb of day was represented by one of the officers who superintended the ceremony of initiation; and in the Druidical rites his worship was introduced as the visible representative of the invisible, creative, and preservative principle of nature. In short, wherever the spurious Freemasonry existed, the adoration of, or, at least, a high respect for, the solar orb constituted a part of its system.

In Freemasonry, the sun is still retained as an important symbol. This fact must be familiar to every Freemason of any intelligence. It occupies, indeed, its appropriate position, simply as a symbol, but, nevertheless, it constitutes an essential part of the system. "As an emblem of God's power," says Hutchinson (Spirit of Masonry, Lecture IV, page 86), "His goodness, omnipresence, and eternity, the Lodge is adorned with the image of the sun, which he ordained to arise from the east and open the day; thereby calling forth the people of the earth to their worship and exercise in the walks of virtue."

"The government of a Mason's Lodge," says Oliver (Signs and Symbols of Freemasonry, pages 204), "is vested in three superior officers, who are seated in the East, West, and South, to represent the rising, setting, and meridian sun."

The sun, obedient to the all-seeing eye, is an emblem in the ritual of the Third Degree, and the sun displayed within an extended compass constitutes the jewel of the Past Master in the American system, and that of the Grand Master in the English.

But it is a needless task to cite authorities or multiply instances to prove how intimately the sun, as a symbol, is connected with the whole system of freemasonry.

It is then evident that the sun, either as an object of worship, or of symbolization, has always formed an important part of what has been called the two systems of Freemasonry, the Spurious and the Pure.

To the ancient sun worshipers, the movements of the heavenly bodies must have been something more than mere astronomical phenomena; they were the actions of the deities whom they adored, and hence were invested with the solemnity of a religious character. But, above allay the particular periods when the sun reached his greatest northern and southern declination, at the winter and summer solstices, by entering the zodiacal signs of Cancer and Capricorn, marked as they would be by the most evident effects on the seasons, and on the length of the days and nights, could not have passed unobserved. hut, on the contrary, must have occupied an important place in their ritual Now these important days fall respectively on the 21st of June and the 21st of December.

Hence, these solstitial periods were among the principal festivals observed by the Pagan nations. Du Pauw (Dissertations on Egyptians and Chinese in, page 159) remarks of the Egyptians, that "they had a fixed festival at each new moon; one at the summer, and one at the winter solstice, as well as the vernal and autumnal equinoxes "

The Druids always observed the festivals of midsummer and midwinter in June and December The former for a long time was celebrated by the Christian descendants of the Druids "The eve of Saint John the Baptist," says Chambers (information for the recopies Nose 89), "variously called Midsummer Eve, was formerly a time of high observance amongst the English, as it still is in Catholic countries. Bonfires were everywhere lighted, round which the people danced with joyful demonstrations, occasionally leaping through the flame."

Godfrey Higgins (Celtic Druids, page 165) thus alludes to the celebration of the festival of midwinter he the ancient world:

The festival of the 25th of December was celebrated, by the Druids in Britain and Ireland, with great fires lighted on the tops of the hills. On the 25th of December, at the first moment of the day, throughout all the ancient world, the birthday of the god Sol was celebrated. This was the moment when, after the supposed winter solstice and the lowest point of his degradation below our hemisphere he began to increase and gradually to ascend. At this moment. in all the ancient religions, his birthday was kept; from India to the Ultima Thule. these ceremonies partook of the same character: everywhere the god was feigned to he born, and his festival was celebrated with great rejoicings.

See, also, Dudley Writrht's Druidism, the Ancient Faith of Britain (page 24).
Our ancestors finding that the Church, according to its usage of purifying Pagan festivals by Christian application, had appropriated two days near those solstitial periods to the memory of two eminent saints, incorporated these festivals by the lapse of a few days into the Masonic calendar, and adopted these worthies as patrons of our Order. To this change, the earlier Christian Freemasons were the more persuaded by the peculiar character of these saints. Saint John the Baptist, by announcing the approach of Christ, and by the mystic ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might well be considered as the Grand Hierophant of the Church; while the mysterious and emblematic nature of the Apocalypse assimilated the mode of instruction adopted by Saint John the Evangelist to that practiced by the Fraternity.

We are thus led to the conclusion that the connection of the Saints John with the Masonic Institution is rather of a symbolic than of a historical character In dedicating our Lodges to them, we do not so much declare our belief that they were eminent members of the Order, as demonstrate our reverence for the great Architect of the Universe in the symbol of His most splendid creation, the great light of day.

In conclusion it may be observed that the ceremony of dedication is merely the enunciation of a form of words, and this having been done, the Lodge is thus, by the consecration and dedication, set apart as something sacred to the cultivation of the principles of Freemasonry, under that peculiar system which acknowledges the two Saints John as its patrons. Royal Arch Chapters are dedicated to Zerubbabel, Prince or Governor of Judah, and Commanderies of Knights Templar to Saint John the Almoner. Mark Lodges should be dedicated to Hiram the Builder; Past Masters to the Saints John, and Most Excellent Masters to King Solomon.

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DEDICATION OF THE TEMPLE

There are five dedications of the Temple of Jerusalem which are recorded in Jewish history:
1. The dedication of the Solomonic Temple, 1004 B.C.
2. The dedication in the time of Hezekiah, when it was purified from the abominations of Ahaz, 726 B.C.
3. The dedication of Zerubbabel's Temple, 513 B.C.
4. The dedication of the Temple when it was purified after Judas Maccabaeus had driven out the Syrians, 161 B.C.
5. The dedication of Herod's Temple. 22 B.C.

The fourth of these is still celebrated by the Jews in their Feast of the Dedication. The first only is connected with the Masonic ritual, and is commemorated in the Most Excellent Master's Degree of the American Rite as the Celebration of the Capstone. This dedication was made by King Solomon in the blear of the World 3000, and lasted eight days, commencing in the month of Tisri, 15th day, during the Feast of Tabernacles. The dedication of the Temple is called. in the English system of Lectures, the third grand offering which

consecrates the floor of a Mason s Lodge. The same Lectures contain a tradition that on that occasion King Solomon assembled the nine Deputy Gland Masters in the holy place, from which all natural light had been carefully excluded, and which only received the artificial light which emanated from the east, west, and south, and there made the necessary arrangements. The legend must be considered as a myth; but the inimitable prayer and in vocation which were offered up by King Solomon on e occasion are recorded in the eighth chapter of the first Book of Kings, which contains the Scriptural fount of the dedication.

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DEFAMATION

See Back

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DEFINITION OF FREEMASONRY

"The definitions of Freemasonry," says Oliver, in his historical Landmarks of Freemasonry, "have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the Lodge on earth to the Lodge in heaven. It is a mistake, however, to suppose that Freemasonry is a system of religion. It is but the handmaiden to religion, although it largely and effectually illustrates one great branch of it, which is practice."

The definition in the English Lectures is often quoted, which says that "Freemasonry is a peculiar system of morality veiled in allegory and illustrated symbols."

But Brother Mackey believed that a more compressive and exact definition is that it is a science which is engaged in the search after Divine Truth, and which employs symbolism as its method of instruction.

Another definition is by Dr. S. Bein, who terms Freemasonry that religious and mystical society - hose aim is moral perfection on the basis of general quality and fraternity (see Vortaro de Esperanto, page 50).

A more elaborate definition is by Brother W. N. Pontone, P.G.M., of Canada, as follows Masonry is something more than a secret Society, though secrecy is an element in esoteric work, more than ritualism, though the ritual, simple in its dignity and quaint and rhythmic in expression, is a factor more than symbolism, though Symbolic teaching is significant and transfigures the commonplace; more than philosophy, though it speculatively teaches how to live wisely and well; more than religion, but not greater than religion, yet discerning the divinity in humanity; more than mere landmarks, though these have their defining, historical, and traditional place; more even than brotherhood, for as in the Pythagorean days, it is educational and intellectual as well as social and fraternal; more than constructive and practical philanthropy, though love crowns all; yet it is all of these together with that something more of which language is inadequate to express the subtle mystery, even to those few choice spirits who seek to penetrate to the heart of its often unconscious power, and the span of life too brief to enable those who endeavor to attain the ideal perfection of that living organism, whose countersign is manhood~ whose inspiration is the God-head—that Masonic edifice of which love and truth form base and spire—Nisi Dominus frustra (see Builder, volume viii, page 55).

The Latin phrase Nisi Dominus frustra may be expressed in English as meaning Except the Masler be cheated. Brother Roscoe Pound has contributed to the Dictionary of Religion and Ethics (Macmillan Company, 1921), the following definition of our Institution:

The art or mystery of the Freemasons or Free and Accepted Masons, a universal religious, moral, charitable and benevolent fraternal organization It is religious in requiring belief in God as a prerequisite of initiation and insisting on such belief as one of its unalterable fundamental points. Beyond this and belief in immortality it has no religious dogmas but expects the brother to adhere to some religion and obligates him upon the sacred oath of the religion he professes For the rest it seeks to promote morals by ceremonies, symbols and lectures, inculcating life measured by reason and performance of duties toward God, one's country, one's neighbor and oneself. It relieves needy Brothers, cares for their dependents, educates orphans, and insists upon duties of charity and benevolence.

.At the laying of a cornerstone with Masonic ceremonies, an old friend, the late Colonel Edward hi. L. Ehlers, Grand Secretary of New York, gave an eloquent oration in which he used with fine effect a magnificent tribute to Freemasonry as our gifted and beloved Brother understood the Masonic Institution. As a definition it may be appropriately inserted here and should be studied with a similar statement found elsewhere (see Charity).

Fraternities of men have existed in some shape or form during every period of the world s history. Doubtless in the primitive ages it became apparent that mutual protection would afford the greatest security against the unbroken forces of nature and the evil nature of man and secure sympathy, support and protection, to those whose bond of union was made a common cause. Hence originated Masonry.

The origin of Masonry, like other historical transactions, lies buried in the gloom of obscurity. Its philosophy may be traced to the remotest ages of the world's history. Its symbols are older than the Temple of Solomon and antedate the Pentateuch of Moses. Its ceremonials were practiced in the ancient mysteries when Egypt stood as the first and the most enlightened power of the then known world. Its tenets were known by the nomadic tribes of the East and transmitted from father to son, generation after generation, so that even today the Bedouin of the desert recognizes the hail of the Craftsman.

The mission of Masonry is to curb intemperate passions and to reconcile conflicting interests; to extend to nations these principles of humanity and benevolence which should actuate individuals, to destroy the pride of conquest and the pomp of war; to annihilate focal prejudices and unreasonable partialities; to banish from the world every Source of enmity and hostility, and to introduce those Social dealings which are better r adulated to preserve peace and good order than penal laws or political regulations.

The advantages which mankind in genera! reap from this master Science are beyond calculation. Its blessings are confined to no country, but are diffused with the Institution throughout the world. Men of all languages, of all religions, of the remotest nations, and of every habit and opinion, are united in a bond of brotherly affection..

A Mason is at home in every country and with his friends in every clime. What Society other than our own could make the proud boast that we know no foreign land On the plane of Masonry we only know God and man We know no royal blood or peasant stock. Men of wealth and simple toil, philosophers and men of low degree. royal heirs and hard-handed peasants, meet hers upon a common ground as brothers and God is Father of them all.

Live on for ever, thou Genius of Masonry ! Bring light and gladness, toleration and rational liberty, to those who dwell in darkness and superstition! reach the millions yet unborn thy Faith, thy Hope, thy Charity!

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DEFORMITY

The Old Constitutions declare that the candidate for Freemasonry must be a "perfect youth, having no maim or defect in his body." The Masonic law of physical qualifications is derived

from the Mosaic, which excluded from the priesthood a man having any blemishes or deformities. The regulation in Freemasonry constitutes one of the landmarks, and is illustrative of the symbolism of the Institution. The earliest of the Old Constitutions, that of the Halliwell or Regius Manuscript (lines 153 to 156), has this language on the subject:

To the Craft it were great shame
To make a halt man and a lame,
For an imperfect man of such blood
Should do the Craft but little good.

This question is discussed in Doctor Mackey's Jurisprudence of Freemasonry.

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DEGREES

The word degree, in its primitive meaning, signifies a step. The degrees of Freemasonry are, then, the steps by which the candidate ascends from a lower to a higher condition of knowledge. It is now the opinion of the best scholars, that the division of the Masonic system into Degrees was the work of the revivalists of the beginning of the eighteenth century; that before that period there was but one Degree, or rather one common platform of ritualism; and that the division into Masters, Fellows, and Apprentices was simply a division of ranks, there being but one initiation for all.

In 1717 the whole body of the Fraternity consisted only of Entered Apprentices, who were recognized by the thirty-nine Regulations, compiled in 1720, as among the law-givers of the Craft, no change in those Regulations being allowed unless first submitted "even to the youngest Apprentice."

In the Old Charges, collected by Anderson and approved in 1722, the Degree of Fellow Craft is introduced as being a necessary qualification for Grand Master, although the word degree is not used. "No brother can be a Grand Master unless he has been a Fellow Craft before his election." And in the Manner of constituting a New Lodge of the same date, the Master and Wardens are taken from "among the Fellow Crafts," which Derrnott explains by saying that "they were called Fellow Crafts because the Masons of old times never gave any man the title of Master Mason until he had first passed the chair." In the thirteenth of the Regulations of 1720, approved in 1721, the orders or Degrees of Master and Fellow Craft are recognized in the following words: "Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge." Between that period and 1738, the system of Degrees had been perfected; for Anderson, who, in that year, published the second edition of the Book of Constitutions, changed the phraseology of the Old Charges to suit the altered condition of things, and said, "a Prentice, when of age and expert, may become an Entered Prentice or a Free-Mason of the lowest degree, and upon his due improvements a Fellow Craft and a Master-Mason" (see Old Charge III, Constitutions, 1738, page 145).

No such words are found in the Charges as printed in 1723; and if at that time the distinction of the three Degrees had been as well defined as in 1738, Anderson would not have failed to insert the same language in his first edition. That he did not, leads to the fair presumption that the ranks of Fellow Craft and Master were not then absolutely recognized as distinctive degrees. The earliest ritual extant, which is contained in the Grand Mystery, published in 1725, makes no reference to any Degrees, but gives only what we may suppose was the common understanding of the initiation in use about that time.

The division of the Masonic system into three Degrees must have grown up between 1717 and 1730, but in 80 gradual and imperceptible a manner that we are unable to fix the precise date of the introduction of each Degree. In 1717 there was evidently but one Degree, or rather one form of initiation, and one catechism. Perhaps about 1721 the three Degrees were introduced, but the second and third were probably not perfected for many years. Even as

late as 1735 the Entered Apprentice's Degree contained the most prominent form of initiation, and he who was an Apprentice was, for all practical purposes, a Freemason. It was not until repeated improvements, by the adoption of new ceremonies and new regulations, that the Degree of Master Mason took the place which it now occupies; having been confined at first to those who had passed the chair.

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DEGREES, ANCIENT CRAFT
See Ancient Craft Masonry

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DEGREES, ANDROGYNOUS

Degrees that are conferred on females as well as males (see Androgynous Degrees).

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DEGREES, APOCALYPTIC

See Apocalyptic Degrees

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DEGREES, HIGH

See High Degrees

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DEGREES, HONORARY

See Honorary Degrees

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DEGREES, INEFFABLE

See Ineffable Degrees

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DEGREES OF CHIVALRY

The religious and military orders of knighthood which existed in the Middle Ages, such as the Knights Templar and Knights of Malta, which were incorporated into the Masonic system and conferred as Masonic degrees, have been called Degrees of Chivalry. They are Christian in character, and seek to perpetuate in a symbolic form the idea on which the original Orders were founded. The Companion of the Red Cross, although conferred, in the United States of America, in a Commandery of Knights Templar, and as preliminary to that Degree, is not properly a Degree of chivalry.

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DEGREES OF KNOWLEDGE

Fessler was desirous of abolishing all the advanced Degrees, but being unable to obtain the consent of the Royal York Grand Lodge, he composed out of them a new system of five Degrees which he called Degrees of Knowledge, the German being the words Erkenntnis-Stufen, to each of which was annexed a form of initiation. "The Degrees of Knowledge," says Findel (History of Freemasonry, page 496), "consisted of a regular detailed course of instruction in each system of the Lodges, whether extinct or in full activity, and were to end with at complete critical remodelling of the history of Freemasonry, and of the Fraternity of Freemasons from the most ancient period down to our own day" (see Fessler, Rite of).

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DEGREES, PHILOSOPHICAL

See Philosophic Degrees

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DEGREES, SYMBOLIC

See Symbolic Degrees

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DIASTOLE

The counterpart of Tuathal. Mackenzie, in the Royal Masonic Cyclopaedia, says: Deiseil is used by the Druids as a term for the circumambulation of the sacred cairns. Derived from dead south, and tub a course that is, in a southward direction following the course of the sun. The opposite is Tuathal, in a northward direction, as is observed at the present day in approaching the grave with a corpse.

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DEISM

In an abstract sense, Deism, or Theism, is the belief in God, but the word is generally used to designate those who, believing in God, reject a belief in the Scriptures as a revelation. The sect of Deists which, in the seventeenth and eighteenth centuries, enrolled among its followers many great intellects, such as Toland, Collins, Lord Herbert of Cherbury, Fume, Gibbon, and Voltaire—is said by Findel (History of Freemasonry, page 126) to have "necessarily exercised an important influence on the Fraternity of Masons"; and, he adds, that "we cannot doubt that it contributed essentially to its final transformation from an Operative to a universal Speculative Society." The refutation of this remarkable assertion is best found in the first of the Charges adopted at the revival in 1717, and which was published in the Constitutions of 1793. A Mason is obliged, by his tenure, obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine," where the words irreligious libertine refer to the Freethinkers or Deists of that period. It is evident, then, that the Deists could have had no influence at that time in molding the Masonic organization.

There is still better evidence to be found in the old records of Freemasonry during several preceding centuries, when the Operative was its dominant character, and when the dogmas of Christianity were fully recognized, which must necessarily have been the case, since Freemasonry during that period was under the patronage of the Church. There is, in fact, no evidence to sustain Findel's theory, that in the transition stage from the Operative to the Speculative, when such men as the deeply religious Ashmole were among its members, the

Deists could have infused any If their principles into its organization or exercised any influence in changing its character.

Freemasonry, at that time sectarian, demanded almost a Christian belief—at all events, a Christian allegiance—from its disciples. It is now more tolerant, and Deism presents no disqualification for initiation. An atheist would be rejected, but none would now be refused admission on religious grounds who subscribed to the dogmas of a belief in God and a resurrection to eternal life.

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DEITY

See Great Architect of the Universe

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DeKALB, BARON

See Kalb Johann

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DELALANDE, CHARLES FLORENT JACQUES

A French litterateur of the last century, who was the author of many didactic and poetic articles on freemasonry inserted in the Mirror de la Vérité, the Annales Maçonniques, and other collections. He was also the author of the Defense et Apologia de la Franche-Maconnerie, ou Refutation des accusations dirigées contre elle à différentes Epoques et par divers Auteurs, meaning the Defense and Apology of Freemasonry, or Refutation of the Accusations directed against Her at several periods and by various Writers, a prize essay before a Lodge in Leghorn, published in 1814. He founded the archives of the Lodge of the Philosophic Rite at Douay, France.

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DELALANDE, JOSEPH JEROME

One of the most distinguished French astronomers of the eighteenth century. His name was Joseph Jérome Lefrançais but when quite a young man he was received at the Court of King Frederic II he called himself Lefrançais de la Lande, which has often been written as a surname Delalande and Lalande, the latter being used by his biographers Brother Louis Amiable. Delalande was born at Bourg-en-Bresse, France, July 11, 1732, and died at Paris, April 4, 1807. He founded a Lodge of the Sciences for uniting Freemasons especially devoted to scientific study and research. At the suggestion of Helvetius this scope was enlarged to those occupied with literature, science and the fine arts. The Lodge bore the name of the Nine Sisters, referring to the Muses, the Greek goddesses presiding over the arts and sciences. Of this Lodge Benjamin Franklin became Worshipful Masters Delalande was one of the founders of the Grand Orient of France and published. in 17~ n able memoir upon the History of Freemasonry, which was subsequently incorporated in the twentieth volume of the Encyclopedie Méthodique.

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DELAUNAY, FRANÇOIS H. STANISLAUS

A French litterateur and historian, and author of many works on Freemasonry, the principal of which is the Tuileur des trente-trois degrés de l'Ecossisme du Rite Ancien et Accepts meaning Handbook of the Thirty-three Degrees of the Ancient and Accepted Scottish Rite. This is a work of great erudition, and of curious research in reference to the etymology of the words of the Rite. These etymologies, however, are not always correct; and, indeed, some of them are quite absurd, betraying a want of the proper appreciation of the construction of Hebrew, from which language all of the words are derived.

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DELAWARE

There is some uncertainty about the first Lodge established in Delaware. The Grand Lodge of Scotland in 1764 is said to have issued a warrant to Union Lodge, No. 191, at Middletown, for General Marjoribank's Regiment. Failing this, Lodge No. 5, at Cantwell's Bridge, warranted on June 4, 1765, by the Grand Lodge of Pennsylvania, was the pioneer Lodge of the State. The Grand Lodge of Delaware was established under rather unusual circumstances. Nine Brethren. said to re represent Lodge No. 31, Grand Lodge of Maryland and Nos. 33, 96, and 14, Grand Lodge of Pennsylvania resolved to form a Grand Lodge. On June 7, 1806. Grand Officers were appointed and, without any previous installation, opened the Grand Lodge. The Grand Lodge of Pennsylvania refused to recognize it as five Lodges were deemed necessary to form a Grand Lodge and three of the Lodges taking part were indebted to the Grand Lodge of Pennsylvania for fees and dues. Not until 1816, when Lodge No. 5, at Cantwell's Bridge, joined it by permission of the Grand Lodge of Pennsylvania, and made up the number of five constituent Lodges, was the new Grand Lodge fully recognized.

The first Chapter in the State was opened on January 24, 1806, by a Convention at which were present Charles Mareighny of New York; John Sellers, Wilmington; George Monroe, Edinburgh, James Jefferis, Belfast; Evan Thomas, Santa Cruz; and Edwin Roche, Virginia. In 1831, this Chapter amalgamated with Hiram, No. 6, as Washington and Lafayette Chapter, No. 1. On June 24, 1817, delegates from the seven Chapters in Delaware, namely Hope, No. 4; Union, No. 7; Temple, No. 3; Washington, No. 1; Hiram, No. 6; Washington, No. 5, and one at Newcastle, held a Convention at Wilmington and established a Grand Holy Royal Arch Chapter. About the year 1856, however, it ceased to meet and, except for an irregular Convocation held in 1859, nothing more was heard of a Grand Chapter of Delaware until January, 1868. A meeting of Royal Arch Masons was then held which finally- proceeded to eject Grand Officers and adopt a Constitution. A Charter was issued by the General Grand High Priest, and at a meeting on January 20, 1869, the Grand Chapter of Delaware was organized and the Officers installed. Delaware is one of the States which make the Order of High Priesthood an essential qualification to the installation of the High Priest elect.

Gunning Bedford Council, No. 1, at Wilmington, was granted a Dispensation on February 10, 1917, and a Charter on September 30, 1918. It has been said that Jeremy L. Cross, while on a lecture tour, conferred the Degrees on some of the Brethren in Wilmington and Newcastle, but of this there is no evidence.

A Commandery was organized in Delaware by the Grand Encampment of the United States at Wilmington. namely, Saint Johns? No. 1, which was chartered on September 18 1868. Delaware Lodge of Perfection, chartered on September 2, 1910; Wilmington Council of Princes of Jerusalem, chartered on September 91, 1911; Wilmington Chapter of Rose Croix. chartered on September 21, 1911, and Delaware Consistory, chartered on October 3, 1912 are all at Wilmington, under the Supreme Council, Ancient and Accepted Scottish Rite. Northern Masonic Jurisdiction.

DELEGATES

Past Masters or others, sent, by a Lodge to represent it in the Grand Lodge, in place of the Master and Wardens, if these are absent. have been in some of the American Jurisdictions

called delegates. The word is a modern one, and without good authority. Those who represent a Lodge in the Grand Lodge, whether the Master and Wardens or their proxies, are properly representatives.

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DELIBERATION-, COUNCIL OF

See Grand Consistory

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DELTA

A triangle. The name of a piece of furniture in a Commandery of Nights Templar, which, being of a triangular form, derives its name from the Greek letter ~. delta. It is also the title given, in the French and Scottish Rites, to the luminous triangle which encloses the Ineffable Name (see
Triangle).

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DEMETER

The Greek name of Ceres, which see

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DEBIT

A Freemason is said to DEBIT from his Lodge when he withdraws his membership; and a DEBIT is a document granted by the Lodge which certifies that, that decision has been accepted by the Lodge, and that the demitting Brother is clear of the books and in good standing as a Freemason. To demit, which is the act of the member, is, then to resign; and to grant a demit, which is the act, of the Lodge, is to grant a certificate that the resignation has been accepted. It. is derived from the French reflective verb se démettre, which. according to the dictionary of the Academy, means to withdraw' from an office, to resign an employment. Thus it gives as an example. Il s`est démis de la charge en faveur d`un tel. meaning that he resigned (demitted) his office in favor of such a one.

The application for a demit is a matter of form, and there is no power in the Lodge to refuse it, if the applicant. has paid all his dues and is free of all charges.. It is true that a regulation of 1722 says that no number of Brethren shall withdraw or separate themselves from the Lodge in which the were made, without, a dispensation; vet it is not plane how the la v can be enforced, for Freemasonry being a voluntary association, there is no power in any Lodge to insist on any Brother continuing a connection with it which he desires to sever (see, on this subject, Doctor Mackey's Jurisprudence of Freemasonry).

The usual object in applying for a DEBIT is to enable the Brother to join some other Lodge, into which he cannot be admitted without some evidence that he was in good standing in his former Lodge. This is in accordance with an old law found in the Regulations of 1663 in the following; words: "No person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or Assembly until he has brought a certificate of the time and place of his acceptation from the Lodee that accepted him unto the Master of that limit or division where such Lodge is kept."

Brother Hunt, Grand Secretary of Iowa, wrote to us (March 21, 1923) as follows: The word dimit I believe has never been used in England. and the word DEBIT is seldom used there the words withdrawal or resignation being the most common ones used. In the Regulations of 1723 the only restriction on the right of a Brother to withdraw is found in Section 8 of the General Regulations which provides that they should not withdraw in numbers unless the Lodge becomes too numerous etc. This restriction was later withdrawn, and at the present time the rule is that Freemasonry being quite voluntary a member of a Lodge may server his connection with it any moment he pleases even though his dues are unpaid or he is under charges.

When a Brother leaves a Lodge he is entitled to a certificate stating the circumstances under which he so left. This is provided by Section 213 of the Grand Lodge Constitution. It has been held that if a Brother leaves under a cloud whether this cloud be unpaid dues or charges that the Lodge issuing the certificate should state the circumstances under which he left but Section 212 provides that one who has been excluded or voluntarily withdraws from a Lodge without having complied with its By-laws or the General Regulations of the Craft shall not he eligible to Join any other Lodge until that Lodge shall be made acquainted with his former neglect. If any Lodge receives a petition and accepts him and fails to make due inquiry as to the conditions under which the Brother left his former Lodge they are liable to his former Lodge for any arrearages which he may have owed them at the time of his withdrawal or exclusion.

This practice seems rather strange to us in this country but I believe that in the early days the duty- of a Freemason to become affiliated with some Lodge was not emphasized as it was later or as it is at the present time. A Brother had a right to resign membership, or as it was usually called DEBIT from his Lodge at any time he pleased, and his letter of resignation had much the same effect as a request for a DEBIT does at the present time except that the moment this letter was filed with the Secretary the act became irrevocable and if he repented and desired to withdraw the letter. he could not do so but must petition for membership, the same as another non-affiliate.

In the Grand Lodge of England there is the case of a Brother who wrote to his local Lodge Secretary resigning membership in the Lodge The next day he changed his mind and asked to be allowed to withdraw the resignation. Both letters were received by the Secretary before the next meeting of the Lodge but the letter of resignation was held to be final. The Grand Lodge held that there was no other way in which the fact of the resignation could be undone except as a joining member. This decision also seems strange to us , because we hold that a request for a DEBIT is inoperative until it has been read to the Lode, and there would be nothing to prevent a secretary from returning a request for a dimit to a Brother requesting it provided such request was made before it had been read to the Lodge.

However it all goes to show that Masonically the term DEBIT is the same as a resignation of membership. The verb DEBIT denotes the act of the Brother and not the act of the Lodge the noun DEBIT is a Certificate issued by the Lodge, certifying that the brother's membership has terminated. at his own request. Therefore, there is practically no difference between a DEBIT and a resignation of membership (see dignity).

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DENDERAH

A ruined town of Upper Egypt, of great interest in consequence of its astronomical allusions on the ceiling of the main portico supported on twenty-four columns which is covered with figures and hieroglyphies. This is in the principal temple, which is 220 by 50 feet. The numerous mythological figures are arranged in zodiacal fashion. Recent archeological travelers doubt the reference to astronomy, in Consequence of the absence of the Crab. The temple dates from the period of Cleopatra and the earlier Roman emperors and is one of the finest and best preserved structures or the kind in Egypt. The chief deity was Athor, the goddess of night, corresponding with the Greek Aphrodite (see Zodiac).

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DENMARK

The first Masonic Lodge in Denmark was opened in Copenhagen, by Baron G. O. Munnich. on the 11th of November, 1743, umber a Charter, as he climbed from the Lodge of the Three Globes in Berlin. In the next year a new Lodge named Zerubbabel was formed by three members separating from the former Lodge. Both of these Bodies, Saint Martins received as No. 204, on October 9, 1749 a Warrant from Lord Byron, Grand Master of England. granted a Warrant to the second Lodge as No. 197 on the English Register. The two Lodges united in 1767 under the name of Zerubbabel of the North Star and worked alternately in Danish and in German. When a purely Danish Lodge was instituted in 1778, Zerubbabel Lodge confined itself entirely to the use of the German language. In 1749 Lord Byron granted a Patent to Count Danneskiold Laurvig as Provincial Grand Master of Denmark and Norway. A Lodge had been established at Copenhagen, by the Grand Lodge of Scotland under the name of Le petit Nombre, meaning the little number. and in 1703 its Master was elevated by that body to the rank of a Provincial Grand Master. In 1792 Prince Charles became the sole head of the Danish Lodges, and the Grand Lodge of Denmark may be considered to have been then established. He died in 1836, and the Crown Prince, afterward Christian VIII, became the Protector of the Danish Lodges. and his son and Successor Frederick VII, became Grand Master of the Grand Master. It was decreed on January 6, 1850, bv the Grand Master that the Swedish Rite should he used thenceforward in all Lodges. The Crown in Denmark is well disposed to the Craft, the King being Grand Master (see Norway and Sweden).

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D'EON, CHEVALIER

Born October 5, 1728, at Tonnerre in Burgundy, and christened Charles Genevieve Louise Auguste André Timothée Déon De Beaumont. Led most singular career. After living nearly forty years an active life as a man the Chevalier voluntarily testified in an English Court that he had been masquerading during this entire period and that he was actually a woman. After his death this testimony was found to be untrue. The Chevalier was born of parents who stood high among the nobility. His baptismal certificate asserts that the above names were those given the child in regular and usual form. The family name was Deon but King Louis XV in 1757 addressed a communication to the Chevalier as D'Eon.

D'Elon studied law and literature in Paris at the College Mazarin. Admitted an advocate after securing the License in Canon and Civil Law. A brilliant student, he was made a Censor Royal of works on history and letters. Even at this early age he published a book on Historical Finance. D'Eon took up fencing and it was said only five could hold their own against him in all Europe. The French King honored D`Eon with a commission in a cavalry regiment about 175 when the Chevalier rode from Vienna to Paris with important dispatches to the King in thirty-six hours less time than it took the special Austrian couriers and this notwithstanding the misfortune to break his leg while on the road. His Physical endurance proved rugged and masculine. Louis XV, who sent Chevalier Douglas and his young secretary, D'Eon after his twenty-sixth year, to Russia as confidential envoys to protect Louis' interests there as a keen rivalry existed between France and England for the support of Russia. So ably did D'Eon serve that he was openly made Secretary to the Embassy and privately admitted to the inner circle of the Secret Service. This he gave up in 1760, when he left Russia. Probably he used his effeminate appearance in secret service work which enabled him to assume the disguise of a woman. Many stories were told of his experiences although the Chevalier's personal conduct was not Subject to reproach. He left Russia in 1760 to join his regiment in the Seven Years War. D'Eon was wounded in head and thigh at Ultrop and rendered distinguished Service. The Treaty of 1763 ended the Seven Years War and was largely negotiated by D' Eon who went to England. The French ambassador soon returned to France and D'Eon was first appointed Chargé d'Affaires and later Minister Plenipotentiary. When he returned to France England entrusted to him its official ratification to the Court of Versailles. King Louis XV gave him the Royal and Military order of Saint Louis. and his proper title became the

Chevalier D'Eon. He was superseded in the Embassy by an enemy, Count de Guerchy. The Chevalier refused to turn over some secret papers said to include charges of corruption against the Ministers who had concluded the Treaty and plans for the invasion of England. D'Eon retained the papers, but the death of Louis XV, 1774, put an end to the invasion of England and the documents lost their value. During this period of intrigue the Chevalier never lost the confidence of Louis XV although from the time the difficulty commenced in 1763 the question was constantly propagated as to the true sex of D'Eon. A pamphlet in the interests of De Guerchy was the first to print scurrilous statements reflecting upon D'Eon. Eliot Hodgkin, Richmond, Surrey, possessed the original manuscripts of D'Eon's account of his current expenditures from day to day. Several items clearly appear indicating his acceptance into the Masonic Fraternity and his receiving the first Three Degrees. Although the question of his sex had already begun to be discussed, he was admitted to the French Lodge, No. 376, on the Roll of the Grand Lodge of England, known as La loge de l'Immortalité, formed June 16, and formally constituted September 8, in 1766, at the Crown and Anchor in the Strand, London. Probably Worshipful Master M. de Vignoles presided at D'Eon's initiation and the first entry showing disbursement of funds on Freemasonry is dated May 18, 1768. In January, 1769, an item appears covering four shillings seven pence paid at time of receiving the Third Degree. Although this Lodge did not register in the Grand Lodge Books any members after 1767 and therefore the Chevalier's name does not appear on the records of the Grand Lodge, Brother Henry Sadler located in the old archives of Grand Lodge a document which supplies authoritative evidence that Chevalier D'Eon served as Junior Warden of this Lodge between 1769 and 1770. The number of the Lodge, originally 376, was about this same time changed to 303, and the records of the Grand Lodge show it was erased from the books in 1775 due to "not having contributed," etc. D'Eon, an exile from France then resided in England and was fortunate to have a sincere friend in Earl Ferrers, in 1762 to 1763 Grand Master of the Moderns in England, who offered shelter to the Chevalier which he gratefully accepted as he was subject to annoyance due to the notoriety given the question of his sex and the danger of kidnaping by persons financially interested. Betting on the question of the Chevalier's sex came to such a stage that a scheme of Insurance on the sex of M. Le Chevalier, or Mlle. La Chevaliere, D'Eon, resulted in the policies being taken up to the amount of 120,000 pounds. It was a practice, in the endeavor to put a legal aspect on certain forms of gambling, for the speculators to issue a sort of Insurance Policy covering certain mooted questions. Until 1845 the English courts held wagers as contracts and the winner of a bet could enforce payment through a Court of Law. So much money became involved about D'Eon and 80 many lawsuits were imminent that it was decided to bring the case to trial. In 1777, therefore, one of the insurance brokers presented two witnesses, one a doctor named Le Goux, and the other a journalist, M. de Morande, who swore that of their own personal knowledge D'Eon was a woman. Had the English Court, presided over by Lord Mansfield, been familiar with the history of these two witnesses, it would no doubt have returned a different verdict. The verdict by the jury was that the unfortunate Chevalier was a woman and, surprisingly, just at this time D'Eon himself, who had been negotiating through Beaumarchais for the restoration of the secret papers, made an official declaration to the French Ministers that he actually was a woman. He had also been negotiating with France for a pension and Louis XVI, then King, agreed to increase the pension and permit the return to France of the Chevalier only on the condition that "she resume the garments of her sex" and never appear in any part of the kingdom except in garments befitting a female. D'Eon, for some reason no one has been able to explain satisfactorily, accepted the condition without argument and thenceforward became La Chevaliere D'Eon.

The two contending Grand Lodges in England at that time. known as the Ancient and the Moderns, made much of this issue. The Ancient claimed that here was an evidence of modern laxity which permitted the admittance into the Masonic Order of a person not fulfilling all the physical requirements of the Old Charges and the controversy subjected the Fraternity to no little criticism and satire. The Chevalier, after accepting the condition that he discard male attire, never again attempted to enter a Masonic Lodge although, during the period from 1769 to 1774 at which time he spent twelve to fifteen hours a day at his desk and produced scores of Lettres, Piecés Justificatives, Memoires pour seruir, Documents Authentiques, and a thirteen-volume book entitled Les Loisirs do Chevalier de Beaumont, he also wrote a rough draft of an essay attempting to compare the merits of the Society of Freemasons and the Society of Friends. This manuscript is included in the collection owned by J. Eliot Hodgkin, from which the following is quoted:

Freemasonry and Quakerism. What I say here about Masonry is not meant to win the Gold or Silver Medal, advertised in the London Courier Français, No.....of ....page ..... , but only to win, in my heart, a prize graven on the Masonic Compass and Triangles each point of which, like the Trinity, rests on Truth Virtue, and Benevolence, common foundations of Equality and Justice between Brothers by birth and by Christianity, as between Brethren by Mason, enlightened by the Sun of Truth, inasmuch as this is the Truth held by the primitive Christians of Jerusalem and Antioch. But since the Greek, Latin, Gallican, and Anglican Churches have organized themselves into formidable bodies, they deride, individually and collectively, the sombre Society of good Quakers, who are good only at whining, sniveling, and having no poor among them while the Freemasons have established themselves in Worshipful Lodges, in order to laugh, drink, sing at their ease, and display benevolence towards their Brethren and Fellows dispersed over the Earth, without (infringing) the Laws of Moses or of the Paschal (Covenant). They spread sunshine, God's consolation, and true happiness m the heart of all human beings capable of appreciating simple Virtue. The happiness of man kind and the well-being of the Material World are to be found in Nature, Reason, Truth, Justice, and Simplicity, and not in huge books compiled by Philosophy and Divinity. All the State-craft of Machiavelli is only fit to drag man to . . . to the cells at Bedlam- or to lead him to Montfaucon, to Tyburn, or to the underground Pantheodemonium of the Lower Empire of Pluto. Lord Chancellor Bacon, who, of all England, was the Doctor most stuffed with Greek, Latin and Law, was right when he said "Honesty best Policy." These two words em body all that is good. I hold the religion of the Quakers very beautiful, because it is so simple.

August 6, 1777, D'Eon for the first time in London appeared dressed as a woman and exactly a week later he donned his uniform as Captain of Dragoons for convenience in traveling, the last time he appeared in London in the garb of a man. He went to France immediately, was presented to Marie Antoinette, and took up residence with his mother in Tonnerre. It is said that he retired for a time to the Convent of Les Filles de Ste Marie and actually resided at La Maison des demoiselles de Saint Cyr. However, he tendered his services to the French Fleet when the American Revolution broke out, which offer the French Government hastily declined. He returned to England in November, 1785, to settle come financial affairs and resided there until his death, never discarding his feminine garb. The French Revolution stopped his pension and it is said that he received a small pension in England from George III but he was in straitened circumstances and maintained himself by his skill in fencing, but was compelled to sell his jewels, then his library, and other possessions. He died May 21, 1810, in seclusion and penury. After his death an autopsy was made by a celebrated surgeon, Thomas Copeland, who gave a professional certificate stating without question that the deceased had been of the male sex. This fact was confirmed by Pére Elisée, a surgeon of renown who had belonged to the Fathers of Charity at Grenoble but left France when his confreres emigrated and at the death of the Chevalier attended the Duke of Queensberry. In later years Pére Elisée became King's Surgeon to Louis XVIII. The Earl of Yarborough, Sir Sidney Smith and a number of friends inspected the body, and the question as to the sex of the Chevalier D'Eon was finally settled. Several authors have discussed this remarkable personage, as Andrew Lang, Historical Mysteries, and the encyclopedias devote space to him; but the most satisfactory account for Freemasons is a paper by Brother W. J. Chetwode Crawley transactions, Quatuor Coronati Lodge, volume xvi, 1903, pages 229-59).

*

DEPOSITE

The deposit of the Substitute Ark is celebrated in the Degree of Select Master, and is supposed to have taken place in the last year of the building of Solomon's Temple, or 1000 B.C. This is therefore adopted as the date in Cryptic Freemasonry. In the legendary history of Freemasonry as preserved in the Cryptic Degrees, two deposits are spoken of; the deposit of the Substitute Ark, and the deposits of the Word, both being referred to the same year and being different parts of one transaction. They have, therefore, sometimes been confounded. The deposit of the Ark was made by the three Grand Masters; that of the Word by Hiram Abif alone.

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DEPOSITE, YEAR OF

See Anno Depositionu

*

DEPTH OF THE LODGE

This is said to be from the surface to the center, and is the expression of an idea connected with the symbolism of the form of the Lodge as indicating the universality of Freemasonry. The oldest definition was that the depth extended to the center of the earth, which, says Dr. Oliver, is the greatest extent that can be imagined (see Form of the Lodge).

*

DEPUTATION

The authority granted by the Grand Master to a Brother to act as Provincial Grand Master was formerly called a deputation. Thus, in Anderson's Constitutions (second edition, 1738, page 191) it is said, "Lovel, Grand Master, granted a Deputation to Sir Edward Matthews to be Provincial Grand Master of Shropshire." It was also used in the sense in which Dispensation is now employed to denote the Grand Master's authority for opening a Lodge. In German Freemasonry, a deputation is a committee of one Lodge appointed to visit and confer with some other Lodge.

*

DEPUTE GRAND MASTER

Depute is a Scotticism used in the Laws and Regulations of the Grand Lodge of Scotland to designate the officer known in England and America as Deputy Grand Master. The word comes from the Latin deputo, meaning to cut off or select.

*

DEPUTY

In French Freemasonry, the officers who represent a Lodge in the Grand Orient are called its deputies. The word is also wed in another sense. When two Lodges are affiliated, that is, have adopted a compact of union, each appoints a deputy to represent it at the meetings of the other. He is also called garant d'amitie, meaning in French the pledge of friendship, and is entitled to a seat in the East.

*

DEPUTY GRAND CHAPTER

In the Constitution adopted in January, 1798, by the Grand Royal Arch Chapter of the Northern States of Americans which afterward became the General Grand Chapter, it was provided that Grand Bodies of the system should be established in the several States, which should be known as Deputy Grand Royal Arch Chapters. But in the succeeding year, on the adoption of a new Constitution, the title was changed to State Grand Chapters.

*

DEPUTY GRAND MASTER

The assistant and, in his absence, the representative of the Grand Master. The office originated in the year 1720, when it was agreed that the Grand Master might appoint both his Grand Wardens and a Deputy Grand Master (see Constitutions, 1738, page 111).

The object evidently was to relieve a nobleman, who was Grand Master, from troublesome details of office. The Constitutions give a Deputy Grand Master no other prerogatives than those which he claims in the Grand Master's right. He presides over the Craft in the absence of the Grand Master, and, on the death of that officer, succeeds to his position until a new election. In England, and the custom has been followed in a few States of America, he is appointed by the Grand Master; but the general usage in the United States of America is to elect him.

*

DEPUTY LODGE

In Germany, a Deputations-Loge, or Deputy Lodge, was formed by certain members of a Lodge who lived at a remote distance from it, and who met under the name and by the authority of the mother Lodge, through whom alone it was known to the Grand Lodge, or the other Lodges. Such Bodies are not known in England or America, and have not been so common in Germany as formerly.

*

DEPUTY MASTER

In England, when a Prince of the Blood Royal is Master of a Private Lodge, his functions are performed by an officer appointed by him, and called a Deputy Master, who exercises all the prerogatives and enjoys all the privileges of a regular Master. In Germany, the Master of every Lodge is assisted by a Deputy Master, who is either appointed by the Master, or elected by the members, and who exercises the powers of the Master in the absence of that officer.

*

DERMOTT, LAURENCE

He was at first the Grand Secretary, and afterward the Deputy Grand Master, of that body of Freemasons who in 1751 formed the Grand Lodge of the Ancient, which see, stigmatizing the regular Freemasons as Moderns. In 1756, Dermott published the Book of Constitutions of his Grand Lodge, under the title of Ahiman Rezon; or a help to ad that are or would be Free and Accepted Masons, containing the quintessence of ad that has been published on the subject of Freemasonry. This work passed through several editions, the last of which was edited, in 1813, by Thomas Harper, the Deputy Grand Master of the Ancient Masons, under the title of The Constitutions of Freemasonry or Ahiman Rezon.

Dermott was undoubtedly the moving and sustaining spirit of the great conflict which, from the middle of the eighteenth to the beginning of the nineteenth century, divided the Freemasons of England; and his reputation has not been spared by the adherents of the constitutional Grand Lodge. Lawrie (History of Freemasonry, page 117) says of him: "The unfairness with which he has stated the proceedings of the moderns, the bitterness with which he treats them, and the quackery and vainglory with which he displays his own pretensions to superior knowledge, deserve to be reprobated by every class of Masons who are anxious for the purity of their Order and the preservation of that charity and mildness which ought to characterize all their proceedings."

There is perhaps much truth in this estimate of Dermott's character. As a polemic, he was sarcastic, bitter, uncompromising, and not altogether sincere or veracious. But in intellectual attainments he was inferior to none of his adversaries, and in a philosophical appreciation of the character of the Masonic Institution he was in advance of the spirit of his age. It has often been asserted that he invented the Royal Arch Degree by dismembering the Third Degree, but that this is entirely unfounded is proved by the fact that he was Exalted to the Royal Arch Degree in 1746, while the Degree was being conferred in London before 1744 (see Royal Arch Degree). Dermott was born in Ireland in 1720, initiated in 1740, installed Worshipful Master of Lodge No. 26 at Dublin in 1746, was Grand Secretary of the Ancient from 1752 to 1771 at London, the Deputy Grand Master from that year until 1771, then once more Deputy from 1782 to 1787, dying in 1791 An excellent, if brief, biography of his Masonic career has been written by Brother W. M. Bywater and was privately printed in 1884 at London under the title of Notes on Law: Dermott G. S. and His Work. Another essay, equally delightful, on Laurence Dermott, is by Brother Richard J. Reece, Secretary of the Grand Masters Lodge, No. 1, of England.

Brother Arthur Heiron's pamphlet, the Craft in the Eighteenth Century, says that "Dermott was musically inclined, and very fond of singing at the meetings of his Grand Lodge but that he was not always popular amongst the Ancient is proved by the fact that in 1752 four of their members accused him of having 'actually sung and lectured the Brethren out of their senses,' but in 1753 the W. M. in the chair at an Emergency held at the King and Queen, Cable Street, Rosemary Lane, thanked him for his last new song and 'hoped that the applause of his Brethren would induce Brother Dermott, G. S., to compose another against the next St. John's Day.'"

*

DERWENTWATER

Charles Radcliffe, titular Earl of Derwentwater, which title he assumed on the death of the unmarried son of his brother, James Radcliffe, Earl of Derwentwater, who was executed for rebellion in 1716, in London, was the first Grand Master of the Grand Lodge of France, to which office he was elected on the organization of the Grand Lodge in 1725. Charles Radcliffe was arrested with his brother, Lord Derwentwater, in 1715, for having taken part in the rebellion of that year to restore the house of Stuart to the throne. Both were convicted of treason, and the Earl suffered death, but his brother Charles made his escape to France, and thence to Rome, where he received a trifling pension from the Pretender.

After a residence at Rome of some few years, he went to Paris, where, with the Chevalier Maskelyne, Heguetty, and some other Englishmen, he established a Lodge in the Rue des Boucheries, which was followed by the organization of several others, and Radcliffe who had taken the title of Earl of Derwentwater on the death of his youthful nephew, the son of the last Earl, was elected Grand Master. Leaving France for a time, in 1736 he was succeeded in the Grand Mastership by Lord Harnouester.

So far we follow Brother Mackey but Brother Hawkins adds the substance of this paragraph: Such is the statement usually made, but R. F. Gould, in his Concise History of Freemasonry, suggests that Harnouester is a corruption of Darwentwater and that the two persons are identical, the Earl of Derwentmater being really elected Grand Master in 1736.

Radcliffe made many visits to England after that time in unsuccessful pursuit of a pardon. Finally, on the attempt of the young Pretender to excite a rebellion in 1745, he sailed from France to join him, and the vessel in which he had embarked having been captured by an English cruiser, he was carried to London and beheaded on December 8, 1746.

*

DESAGULIERS, JOHN THEOPHILUS

Of all those who were engaged in the revival of Freemasonry in the beginning of the eighteenth century, none performed a more important part than he to whom may be well applied the epithet of the Father of Modern speculative Freemasonry, and to whom, perhaps, more than any other person, is the present Grand Lodge of England indebted for its existence. A sketch of his life, drawn from the scanty materials to be found in Masonic records, and in the brief notices of a few of his contemporaries, cannot fail to be interesting to the student of Masonic history.

The Rev. John Theophilus Desaguliers, LL.D., F.R.S., was born on March 12, 1683, at Rochelle, in France. He was the son of a French Protestant clergyman; and, his father having removed to England as a refugee on the revocation of the Edict of Nantes, he was educated at Christ Church, Oxford, where he took lessons of the celebrated Keill in experimental philosophy. In 1719 he received the Degree of Master of Arts, and in the same year succeeded Doctor Keill as a lecturer on experimental philosophy at Hert Hall (now Hertford College). In the year 1713 he removed to Westminster, where he continued his course of lectures, being the first one, it is said, who ever lectured upon physical science in the metropolis. At this time he attracted the notice and secured the friendship of Sir Isaac Newton. His reputation as a philosopher obtained for him a Fellowship in the Royal Society. He was also about this time admitted to clerical orders, and appointed by the Duke of Chandos his Chaplain, who also presented him to the living of Whitchurch. In 1718 he received from the University of Oxford the degree of Doctor of Civil Law, and was presented by the Earl of Sunderland to a living in Norfolk, which he afterward exchanged for one in Essex. He maintained, however, his residence in London, where he continued to deliver his lectures until his death in 1744.

His contributions to science consist of a Treatise on the Construction of Chimneys translated from the French, and published in 1716; A System of Experimental Philosophy, of which a second edition was issued in 1719; .4 Course of Experimental Philosophy, in two volumes, published in 1734; and in 1735 he edited an edition of Gregory's Elements of Catoptrics and Dioptrics. He also translated from the Latin Gravesandes Mathematical Elements of Natural Philosophy.

In the clerical profession he seems not to have been an ardent worker, and his theological labors were confined to the publication of a single sermon unrepentance. He was in fact more distinguished as a scientist than as a clergyman, and Priestly calls him "an indefatigable experimental philosopher."

It is, however, as a Freemason that Doctor Desaguliers will most attract our attention. But nothing is known as to his connection with Freemasonry until 1719, when he was elevated to the throne of the Grand Lodge, succeeding George Payne, and being thus the third Grand Master after the revival. He paid much attention to the interests of the Fraternity, and so elevated the character of the Order, that the records of the Grand Lodge show that during his administration several of the older Brethren who had hitherto neglected the Craft resumed their visits to the Lodges, and many noblemen were initiated into the Institution.

Doctor Desaguliers was peculiarly zealous in the investigation and collection of the old records of the society, and to him we are principally indebted for the preservation of the Charges of a Freemason and the preparation of the General Regulations, which are found in the first edition of the Constitutions; which, although attributed to Doctor Anderson, were undoubtedly compiled under the supervision of Desaguliers. Anderson, we suppose, did the work, while Desaguliers furnished much of the material and the thought. One of the first controversial works in favor of Freemasonry, namely, A Detection of Dr. Plots' Account of the Freemasons, was also attributed to his pen; but he is said to have repudiated the credit of its authorship, of which indeed the paper furnishes no internal evidence.

In 1721 he delivered before the Grand Lodge what the records call "an eloquent oration about Masons and Masonry." It does not appear that it was ever published, at least no copy of it is extant, although Kloss puts the title at the head of his Catalogue of Masonic Orations. It is indeed, the first Masonic address of which we have any notice, and would be highly

interesting, because it would give us, in all probability, as Kloss remarks, the views of the Freemasons of that day in reference to the design of the Institution.

After his retirement from the office of Grand Master, in 1720, Desaguliers was three times appointed Deputy Grand Master: in 1723, by the Duke of Wharton; in June of the same year, by the Earl of Dalkeith; in 1725, by Lord Paisley; and during this period of service he did many things for the benefit of the Craft; among others, initiating that scheme of charity which was subsequently developed in what is now known in the Grand Lodge of England as the Fund of Benevolence.

After this, Doctor Desaguliers passed over to the Continent, and resided for a few years in Holland. In 1731 he was at The Hague, and presided as Worshipful Master of a Lodge organized under a special Dispensation for the purpose of initiating and passing the Duke of Lorraine, who was subsequently Grand Duke of Tuscany, and then Emperor of Austria as well as of Germany. The Duke was, during the same year, made a Master Mason in England.

On his return to England, Desaguliers was considered, from his position in Freemasonry, as the most fitting person to confer the Degrees on the Prince of Wales, who was accordingly entered, passed, and raised in an Occasional Lodge, held on two occasions at Kew, over which Doctor Desaguliers presided as Master.

Doctor Desaguliers was very attentive to all his Masonic duties, and punctual in his attendance on the Communications of the Grand Lodge. His last recorded appearance by name is on the 5th of February, 1742, but a few years before his death.

Of Desaguliers' Masonic and personal character, Doctor Oliver gives, from tradition, the following description:

There were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with brothers and fellows where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as strictly confidential; and being persuaded that his brothers by initiation actually occupied the same position as brothers by blood, he was undisguisedly free and familiar in the mutual interchange of Unrestrained courtesy. In the Lodge he was jocose and free-hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day (see Revelations of a Square, page 10).

In 1713, Desaguliers had married a daughter of William Pudsey, Esq., by whom he had two sons Alexander, who was 3 clergyman, and Thomas, who went into the army, and became a colonel of artillery and an equerry to George III.

The latter days of Doctor Desaguliers are said to have been clouded with sorrow and poverty. De Feller, in the Biographic Universelle, says that he became insane, dressing sometimes as a harlequin, and sometimes as a clown, and that in one of these fits of insanity he died. Cawthorn, in a poem entitled The Vanity of Human Enjoyments, intimates, in the following lines, that Desaguliers was in very necessitous circumstances at the time of his death:

How poor, neglected Desaguliers fell!
How he who taught two gracious kings to view
All Boyle ennobled and all Bacon knew,
Died in a cell. without a friend to save
Without a guinea, and without a grave.

But the accounts of the French biographer and the English poet are most probably both apocryphal, or, at least, much exaggerated; for Nichols, who knew him personally, and has given a fine portrait of him in the ninth volume of his Literary Anecdotes, says that he died on February 29, 1744, at the Bedford Coffee House, and was buried in the Savoy.

To few Freemasons of the present day, except to those who have made Freemasonry a subject of especial study, is the name of Desaguliers very familiar.

But it is well they should know that to him, perhaps, more than to any other man, are we indebted for the present existence of Freemasonry as a living institution, for it was his learning and social position that gave a standing to the Institution, which brought to its support noblemen and men of influence, so that the insignificant assemblage of four London Lodges at the Apple-Tree Tavern has expanded into an association which now shelters the entire civilized world. And the moving spirit of all this was John Theophilus Desaguliers.

The sounds in the French name Desaguliers as pronounced by Brother McClenachan will be found in the list of words printed at the end of the second volume of this work. A few comments may be made here upon the matter. All that can well be done is to indicate accepted custom. Doctor E. B. de Sauzé, the leading American authority on modern languages, prefers the following from a French point of view: De, as in desecrate; sa, as za, the short a as in lateral; gu, as gu, the French or German u (the sound best imitated by shaping the lips as if to whistle and then uttering the u); li, as in lid or lit, and ers, as the French é, shorter than the first e in desecrate. The reader will note that the final letters rs are not pronounced. Another and a fairly common pronunciation of the name among English-speaking Brethren is heard thus: Des, as in days or pays; ag, as in lag or tags u, as in mute or lute; li, as in lid or lit, and ers, as in pears or bears. A French naturalist of the same name is listed with the indicated pronunciation in Spiers' and Surenne's Dictionary (page 175) and as nearly as we can reproduce the sounds by English words may be illustrated thus: De, as in pay and way; sa, as 20 in zone; gu, as in gulf or gum, the French or German u sound being understood; li, as in lit or listen, and ers, as the a in cat or mat. Practically there is no tonic accent in French beyond a slight stress on the final syllable pronounced.

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DESERT

The outer court of a tent in the Order of Ishmael, or of Esau and Reconciliation.

*

DES ETANGS, NICHOLAS CHARLES

A Masonic reformer, who was born at Allichamps, in France, on the 7th of September, 1766, and died at Paris on the 6th of May, 1847. He was initiated, in 1797, into Freemasonry in the Lodge l'Heureuse Rencontre, meaning in French of the Happy Meeting. He subsequently removed to Paris, where, in 1822, he became the Master of the Lodge of Trinosophs, which position he held for nine years. Thinking that the ceremonies of the Masonic system in France did not respond to the dignity of the Institution, but were gradually being diverted from its original design, he determined to commence a reform in the recognized dogmas, legends, and symbols, which he proposed to present in new forms more in accord with the manners of the present age.

There was, therefore, very little of conservation in the system of Des Etangs. It was, however, adopted for a time by many of the Parisian Lodges, and Des Etangs was loaded with honors. His Rite embraced five Degrees, viz., 1, 2, 3, the Symbolic Degrees; 4, the Rose Croix Rectified; 5, the Grand Elect Knight Kadosh. He gave to his system the title of Freemasonry Restored to Its True Principles, and fully developed it in his work entitled veritable Lien; des Peuples, meaning True Bond of the Peoples, which was first published in 1823. Des Etangs also published in 1825 a very able reply to the calumnies of the Abbé Barruel, under the title of La Franc-Maçonnerie justifiée de toutes les calomnies répandues contre elle, meaning Freemasonry justified against all the falsehoods spread against her. In the system of Des Etangs, the Builder of the Temple is supposed to symbolize the Good Genius of Humanity destroyed by Ignorance, Falsehood, and Ambition; and hence the Third Degree is supposed

to typify the battle between Liberty and Despotism in the same spirit, the justness of destroying impious kings is considered the true dogma of the Rose Croix. In fact, the tumults of the French Revolution, in which Des Etangs took no inconsiderable share, had infected his spirit with a political temperament, which unfortunately appears too prominently in many portions of his Masonic system. Notwithstanding that he incorporated two of the high Degrees into his Rite, Des Etangs considered the three Symbolic Degrees as the only legitimate Freemasonry, and says that all other Degrees have been instituted by various associations and among different peoples on occasions when it was desired to revenge a death, to re-establish a prince, or to give success to a sect.

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DESIGN OF FREEMASONRY

The purpose of Freemasonry is neither charity nor almsgiving, nor the cultivation of the social sentiment; for both of these are merely incidental to its organization; but it is the search after truth, and that truth is the unity of God and the immortality of the soul. The various Degrees or grades of initiation represent the various stages through which the human mind passes, and the many difficulties which men, individually or collectively, must encounter in their progress from ignorance to the acquisition of this truth.

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DESTRUCTION OF THE TEMPLE

The Temple of King Solomon was destroyed by Nebuchadnezzar, King of the Chaldees, during the reign of Zedekiah, 3416 A.M., 588 B.C. and just four hundred and sixteen years after its dedication. Although the city was destroyed and the Temple burnt, the Masonic legends state that the deep foundations of the latter were not affected. Nebuchadnezzar caused the city of Jerusalem to be leveled to the ground, the royal palace to be burned, the Temple to be pillaged as well as destroyed, and the inhabitants to be carried captive to Babylon. These events are symbolically detailed in the Royal Arch, and, in allusion to them, the passage of the Book of Chronicles which records them is appropriately considered during the ceremonies of this part of the Degree.

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DETACHED DEGREES

Side or honorary Degrees outside of the regular succession of Degrees of a Rite, and which, being conferred without the authority of a supreme controlling Body, are said to be to the side of or detached from the regular regime or customary work. The word detached is peculiar to the Ancient and Accepted Scottish Rite. Thus, in the Circular of the Southern Supreme Council, October 10, 1802, is the following: "Besides those degrees which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them."

*

DEUCHAR CHARTERS

Warrants, some of which are still in existence in Scotland, and which are used to authorize the working of the Knights Templar Degree by certain Encampments in that country. They were designated Deuchar Charters, on account Alexander Deuchar, an engraver and heraldic writer, having been the chief promoter of the Grand Conclave and its first Grand Master. To his exertions, also, the Supreme Grand Royal Arch Chapter of Scotland may be said to have owed its origin.

He appears to have become acquainted with Knight Templarism early in the nineteenth century through Brethren who had been dubbed under a Warrant emanating from Dublin, which was held by Fratres serving in the Shropshire Militia. This corps was quartered in Edinburgh in 1798; and in all probability was through the instrumentality of its members that the first Grand Assembly of Knights Templar was first set up in Edinburgh. Subsequently, this gave place to the Grand Assembly of High Knights Templar in Edinburgh, working under a Charter, No. 31, of the Early Grand Encampment of Ireland, of which in 1807 Deuchar was Grand Master. The Deuchar Charters authorized Encampments to install "Knights Templar and Knights of Saint John of Jerusalem" one condition on which these Warrants were held being "that no communion or intercourse shall be maintained with any Chapter or Encampment, or body assuming that name, holding meetings of Knights Templar under a Master Mason's Charter." In 1837 the most of these Warrants were forfeited, and the Encampments erased from the roll of the Grand Conclave, on account of not making the required returns.

*

DEUS MEUMQUE JUS

Latin, meaning God and my right. The motto of the Thirty-third Degree of the Ancient and Accepted Scottish Rite, and hence adopted as that also of the Supreme Council of the Rite. It is a Latin translation of the motto of the royal arms of England, which is the French expression Dieu et mon droit, and concerning which we have the following tradition: Richard Coeur de Leon, besieging Gisors, in Normandy, in 1198, gave, as a parole or watchword, Dieu et man droit, because Philip Augustus, King of France, had, without right, taken that city, which then belonged to England. Richard, having been victorious with that righteous parole, hence adopted it as his motto; and it was afterward marshaled in the arms of England.

*

DEVELOPMENT

The ancients often wrote their books on parchment, which was made up into a roll, hence called a volume, from cohere, the Latin word meaning to roll up. Thus, he who read the book commenced by unrolling it, a custom still practiced by the Jews in reading their Sacred Law, and it was not until the whole volume had been unrolled and read that he became master of its contents. Now, in the Latin language, to unfold or to unroll was devolvere, whence we get our English word to develop. The figurative signification thus elicited from etymology may be well applied to the idea of the development of Freemasonry. The system of Speculative Freemasonry is a volume closely folded from unlawful eyes, and he who would understand its true intent and meaning must follow the old proverb, and "commence at the beginning." There is no royal road of arriving at this knowledge. It can be attained only by laborious research. The student must begin as an Apprentice, by studying the rudiments that are unfolded on its first page. Then as a Fellow Craft still more of the precious writing is unrolled, and he acquires new ideas. As a Master he continues the operation, and possesses himself of additional material for thought.

But it is not until the entire volume lies unrolled before him, in the highest Degree, and the whole speculative system of its philosophy is Lying outspread before him, that he can pretend to claim a thorough comprehension of its plan. It is then only that he has solved the problem, and can exclaim, "The end has crowned the work."

The superficial Freemason who looks only on the ornamental covering of the roll knows nothing of its contents. Freemasonry is a scheme of development; and he who has learned nothing of its design, and who is daily adding nothing to his stock of Masonic ideas, is simply one who is not unrolling the parchment. It is a custom of the Jews on their Sabbath, in the synagogue, that a member should pay for the privilege of unrolling the Sacred Law. So, too, the Freemason, who would uphold the law of his Institution, must pay for the privilege, not in

base coin, but in labor and research, studying its principles, searching out its design, and imbibing all of its symbolism; and the payment thus made will purchase a rich jewel.

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DEVICE

A term in heraldry signifying any emblem used to represent a family, person, nation, or society, and to distinguish such from any other. The device is usually accompanied with a suitable motto applied in a figurative sense, and its essence consists in a metaphorical similitude between the thing representing and that represented. Thus, the device of a lion represents the courage of the person bearing it. The oak is the device of strength; the palm, of victory; the sword, of honor; and the eagle, of sovereign power. The several sections of the Masonic sodality are distinguished by appropriate devices.

1. Ancient Craft Masonry. Besides the arms of Speculative Freemasonry, which are described in this work under the appropriate head, the most common device is a square and compass.
2. Royal Arch Masonry. The device is a triple tau within a triangle.
3. Knight Templarism. The ancient device, which was borne on the seals and banners of the primitive Order, was two knights riding on one horse, in allusion to the vow of poverty taken by the founders. The modern device of Masonic Templarism is a cross pattée.
4. Scottish Rite Masonry. The device is a double headed eagle crowned. holding in his claws a sword.
5. Royal and select Masters. The device is a trowel suspended within a triangle, in which the allusion is to the tetragrammaton symbolized by the triangle or delta and the workmen at the first Temple symbolized by the trowel
6. Rose Croix Masonry. The device is a cross charged with a rose- at its foot an eagle and a pelican.
7. Knight of the Sun. This old Degree of philosophical Freemasonry has for its device rays of light issuing frown a triangle inscribed within a circle of darkness, which "teaches us," says Oliver, " that when man was enlightened by the Deity with reason, he became enabled to penetrate the darkness and obscurity which ignorance and superstition had spread abroad to allure men to their destruction."

Each of these devices is accompanied by a motto which properly forms a part of it. These mottoes will be found under the head of Motto.

The Italian heralds have paid peculiar attention to the subject of devices, and have established certain laws for their construction, which are generally recognized in other countries. These laws are: That there be nothing extravagant or monstrous in the figures.. That figures be never jointed together which have no relation or affinity with one another. That the human body should never be used. That the figures should be few in number, and that the motto should refer to the device, and express with it a common idea. According to P. Bouhours, the figure or emblem was called the today, and the motto the soul of the device.

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DEVOIR

The gilds or separate communities in the system of French compagnonage are called devoirs (see Compagnonage).

*

DEVOIR OF A KNIGHT

The original meaning of devoir is duty; and hence, in the language of chivalry, a knight's devoir comprehended the performance of all those duties to which he was obligated by the

laws of knighthood and the vows taken at his creation. These were: The defense of widows and orphans, the maintenance of justice, and the protection of the poor and weak against the oppressions of the strong and great. Thus, in one of Beaumont and Fletcher's plays (knight of the Burning Pestle. Act II, Scene 1), the knight says to the lady Madame if any service or devoir of a poor errant knight may right your wrongs, command it, I am pressed to give you succor, For to that holy end I bear my armor. The devoir of a Knight Templar was originally to protect pilgrims on their visit to the Holy Land, and to defend the holy places. The devoir of a modern Knight Templar is to defend innocent virgins, destitute widows, helpless orphans, and the Christian religion.

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DEVOTIONS

The prayers in a Commandery of Knights Templar are technically called the devotions of the knights.

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DEW DROP LECTURE

An eloquent and much admired elaboration of the monitorial charge appropriate for the Fellow Craft. This fine composition has been ascribed to the gifted General Albert Pike. Geometry, the first and noblest of sciences, is the basis Upon which the superstructure of Freemasonry is erected. Regarding man as a rational and intelligent being, capable of enjoyment and pleasure to an extent limited only by the acquisition of useful knowledge, our Order points him to the studio of the Liberal Arts and Sciences and to the possession of knowledge as the most befitting and proper occupation for the God-like endowments with which he is gifted. Indeed, all who frequent our Masonic Temple, are charged to labor faithfully in the wide and unbounded field of human improvement, from which they are assured of reaping a most glorious harvest, a harvest rich in happiness to the whole family of man, and in manifestation of the goodness of God. Your attention is especially directed to the science of Geometry. no royal road, is true, but to one prepared with an outfit it must prove more attractive than palace walks by regal taste adorned.

The ancient philosophers placed such a high estimate upon this science that all who frequented the groves of the Sacred Academy, were compelled to explore its heavenly paths, and no one whose mind was unexpended be its precepts was intrusted with the instruction of the young. Even Plato. justly deemed the first of the philosophers when asked as to the probable occupation of Deity, replied, "He geometries continually."

If we consider the symmetry and order which govern all the works of creation, we must admit that Geometry pervades the universe. If, by the aid of the telescope, we bring the planets within the range of our observation and by the microscope, view particles too minute for the eye, unaided, to behold, we find them all pursuing the several objects of their creation, in accordance with the fixed plan of the Almighty.

By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover how the planets move in their respective orbits and demonstrate their various revolutions; by it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye; by it we discover the power, wisdom and goodness of the Grand Artificer of the Universe. and view with delight the proportions which connect the vast machine. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse and are all governed by the same unerring law of nature. Is there not more truth than fiction in the thought of the ancient philosopher, that God geometries continually?

By geometry He rounds the dew drop- points the pyramidal icicle that hangs from thatch-bound roof; bends into a graceful curve the foaming cataract; paints His bow of beauty upon the canvas of a summer shower; assimilates the sugar to the diamond, and in the fissures of the earth-bound rocks, forms gorgeous caverns, thickset with starry gems. Is it He taught the bee to store its honey in prismatic cells; the wild goose to range her fight, and the noble eagle to wheel and dart upon its prey, and the wakesome lark, God's earliest worshiper, to hymn its matin song in spiral flight. By it He forms the tender lens of the delicate eye, rounds the blushing cheek of beauty, curves the ruby lip and fashions the swelling breast that throbs in unison with a gushing heart. By it he paints the cheek of autumn's mellow fruit, forms in molds of graceful symmetry the gentle dove, marks the myriad circles on the peacock's gaudy train and decks the plumage of ten thousand warblers of His praise that animate the woody shade. By it He fashions the golden carp, decks the silvery perch, forms all fish of every fin and tribe that course the majestic ocean, cut the placid lake or swim in gentle brook. Nay, more, even the glassy element in which they dwell, when by gentle zephyrs stirred, sends its chasing waves in graceful curves by God's own finger traced in parallel above, beneath, around us, all the works of His hands, animate and inanimate, but prove that God geometries continually.

But if man would witness the highest evidence of geometer leal perfection, let him step out of the rude construction of his own hands and view the wide overspreading canopy of the stars, whether fixed as centers of vast systems or all noiselessly pursuing their geometrical paths in accordance with the never-changing laws of nature. Nay more, the vast fields of illimitable space are all formed of an infinitude of circles traced by the compass of the Almighty Architect, whose every work is set by the Level, adjusted by the Plumb, and perfected by the Square. Do this, my Brother, and you must admits with Plato, that God geometrizes continually, and be assured with Job, that He who stretcheth the earth upon emptiness and fixeth the foundation thereof upon nothing, so it cannot be moved, can bind the sweet influence of Pleiades or loose the bands of Orion.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age. The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely Lodged in the repository of faithful breasts. Tools and instruments of architecture, and symbolic emblems, most expressive, are selected by the Fraternity to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our Institution.

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DIALECTICS

That branch of logic which teaches the rules and modes of reasoning. Dialecticke and dialecticus are used as corruptions of the Latin dialectica in some of the old manuscript Constitutions, instead of logic, in the enumeration of the seven liberal arts and sciences.

*

DIAMOND

A precious stone; in Hebrew, om. It was the third stone in the second row of the high Priest's breastplate, according to the enumeration of Aben Ezra, and corresponded to the tribe of Zebulun. But it is doubtful whether the diamond was known in the time of Moses; and if it was.

its great value and its insusceptibility to the impression of a graving-tool would have rendered it totally unfit as a stone in the breastplate. The Vulgate more properly gives the jasper.

*

DIDACTICAL

Hemming is credited with naming the fourth section of the first Masonic lecture, didactical, perceptive or instructive and he says that "'the virtuous Mason, after he has enlightened his own mind by those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others."

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DIDEROT, DENIS

French encyclopedist. Born October 5, 1713; died July 30, 1784. Credited with an address at Paris in 1778 before the famous Lodge of Nine Sisters, mentioned in the correspondence, published at Paris in 1812, between Grimm and Diderot. But the Histoire de la Franc-Masonnerie Française (Albert Lantoine, 1925, Paris, page 360) says Diderot was not a Freemason.

*

DIESEA

A term used by the Druids to designate the circumambulation around the sacred cairns, and is derived from two words signifying on the right of the sun, because the circumambulation was always in imitation of the course of the sun, with the right hand next to the cairn or altar (see Circumambulation and Deiseil).

*

DIEU ET MON DROIT

French, meaning God and my Right (see Deus Meunque Jus).

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DIEU LE VEUT

A French expression for God wills it. The war-cry of the opal Crusaders, and hence adopted as a motto in the Degrees of Templarism.

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DIGNITARIES

The Master, the Wardens, the Orator, and the Secretary in a French Lodge are called dignitaries. The corresponding officers in the Grand Orient are called Grand Dignitaries. In English and American Masonic language the term is usually restricted to high officers of the Grand Lodge

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DIMIT

In Brother Mackey's opinion this is a modern, American, and wholly indefensible corruption of the technical word Demit. As the use of this form is very prevalent among American Masonic writers, he considered it proper that we should inquire which is the correct word, Demit or Dimit, and so he continues thus:

The Masonic world had been content, in its technical language, to use the word demit. But within a few years, a few admirers of neologisms—men who are always ready to believe that what is old cannot be good, and that new fashions are always the best—have sought to make a change in the well-established word, and, by altering the e in the first syllable into an i, they make another word dimit, which they assert is the right one. It is simply a question of orthography, and must be settled first by reference to usage, and then to etymology, to discover which of the words sustains, by its derivation, the true meaning which is intended to be conveyed.

It is proper, however, to premise that although in the seventeenth century Sir Thomas Browne used the word DEBIT as a verb, meaning to depress, and Bishop Hall used dimit as signifying to send away, yet both words are omitted by all the early lexicographers. Neither of them is to be found in Phillips, in 1706, nor in Blunt, in 1707, nor in Bailey, in 1739. Johnson and Sheridan, of a still later date, have inserted in their dictionaries DEBIT, but not dignity but Walker. Richardson, and Webster give both words, but only as verbs. The verb to DEBIT or to dimit may be found, but never the noun a DEBIT or a dimit. As a noun substantive, this word, however it may be spelled, is unknown to the general language, and is strictly a technical expression peculiar to Freemasonry. As a Masonic technicality we must, then, discuss it. And, first, as to its meaning:

Doctor Oliver, who omits dimit in his Dictionary of Symbolical Masonry, defines remit thus: "A Mason is said to DEBIT from the Order when he withdraws from all connection with it." It will be seen that he speaks of it here only as a verb, and makes no reference to its use as a noun. Macoy, in his Cyclopaedia, omits DEBIT, but defines dimit thus: "From the Latin dimitto, to permit to go. The act of withdrawing from membership." To say nothing of the incorrectness of this definition, to which reference will hereafter be made, there is in it a violation of the principles of language which is worthy of note. No rule is better settled than that which makes the verb and the noun derived from it have the same relative signification. Thus, to discharge means to dismiss; a discharge means a dismission; to approve means to express liking; an approval means an expression of liking; to remit means to relax; a remission means a relaxation, and so with a thousand other instances. Now, according to this rule, if to demit means to permit to go, then a remit should mean a permission to go. The withdrawal is something subsequent and Consequent, but it may ever take place.

According to Macoy's definition of the verbs the granting of a limit does not necessarily lead to the conclusion that the Freemason who received it has left the Lodge. He has only been permitted to do so. This is contrary to the universally accepted definition of the word. Accordingly, when he comes to define the word as a noun, he gives it the true meaning, which, however, does not agree with his previous definition as a verb.

To instituting the inquiry which of these two words is the true one, we must first look to the general usage of Masonic writers; for, after all, the rule of Horace holds good, that in the use of words we must be governed by custom or usage, whose arbitrary sway.

Words and the forms of language must obey.

If we shall find that the universal usage of Masonic writers until a comparatively recent date has been to employ the form demit, then we are bound to believe that it is the correct form, notwithstanding a few writers have more recently sought to intrude the form dimit upon us. Now, how stands the case? The first time that we find the word demit used is in the second edition of Anderson's Constitutions, 1738, page 153. There it is said that on the 25th of November, 1723, "it was agreed that if a Master of a particular Lodge is deposed, or demits, the Senior Warden shall forthwith fill the Master's Chair."

The word continued in use as a technical word in the Freemasonry of England for many years. In the editions of the Constitution published in 1756, page 311, the passage just quoted is again recited, and the word DEBIT is again employed in the fourth edition of the Constitutions published in 1767, page 345. In the second edition of Dermott's Ahiman Rezon, published in 1764, page 52, and in the third edition, published in 1778, page 58, the word DEBIT is employed. Oliver, it will be seen, uses it in his Dictionary, published in 1853. But the word seems to have become obsolete in England, and to resign is now constantly used by English Masonic writers in the place of to DEBIT.

In America, however, the word has been and continues to be in universal use, and has always been spelled, until recently, DEBIT. Thus we find it used by Tannehill, Manual, 1845, page 59; Morris, Code of Masonic Law, 1856, page 289; Hubbard, in 1851; Chase, Digest, 1859, page 104; Mitchell, Masonic History, volume ii, pages 556, 592, and by all the Grand Lodges whose proceedings Brother Mackey examined up to the year 1860. On the contrary, the word dimit is of recent origin. Usage, therefore, both English and American, is clearly in favor of demit, and dimit must be considered as an interloper, and ought to be consigned to the tomb of the Capulets. And now we are to inquire whether this usage is sustained by the principles of etymology. First, let us obtain a correct definition of the word. To demit, in Masonic language, means simply to resign. The Freemason who demits from his Lodge resigns from it. The word is used in the exact sense, for instance, in the Constitution of the Grand Lodge of Wisconsin, where it is said: "No brother shall be allowed to demit from any Lodge unless for the purpose of uniting with some other." That is to say: "No brother shall be allowed to resign from any Lodge."

Now what are the respective meanings of DEBIT and dimit in ordinary language? There the words are found to be entirely different in signification. To DEBIT is derived first from the Latin demittere through the French demettre. In Latin the prefixed particle de has the weight of down; added to the verb mittere, to send, it signifies to let down from an elevated position to a lower. Thus, Caesar used it in this very sense, when, in describing the storming of Avaricum (Commentary de bello Gallico, vii, 28), he says that the Roman soldiers did not let themselves down, that is, descend from the top of the wall to the level ground. The French, looking to this reference to a descent from a higher to a lower position, made their verb se demettre, used in a reflective sense, signify to Olive up a post, office, or occupation, that is to say, to resign it. And thence the English use of the word is reducible, which makes to demit signify Go region. We have another word in our language also derived from demettre, and in which the same idea of resignation is apparent. It is the word demise, which was originally used only to express a Loyal death. The old maxim was that "the king never dies." So, instead of saying the death of the king, they said the demise of the king, thereby meaning his resignation of the crown to his successor. The word is now applied more generally, and we speak of the demise of Pitt, or any other person. To dimit is derived from the Latin dimittere. The prefixed particle di or dis has the effect of off from, and hence dimittere means to send away. Thus, Terence uses it to express the meaning of dismissing or sending away an army.

Both words are now obsolete in the English language. They were formerly used, but in the different senses already indicated. Thus, Hollinshed employs demit to signify a surrender, yielding up, or resignation of a franchise. Bishop Hall uses dimit to signify a sending away of a servant by his master.

Demit, as a noun, is not known in good English; the correlative nouns of the verbs to demit and to dimit are demission and dimission. A demit is altogether a Masonic technicality, and is, moreover, an Americanism of recent usage. It is then evident that to demit is the proper word, and that to use to dimit is to speak and write incorrectly. When a Freemason demits from a Lodge, we mean that he residers from a Lodge, because to demit means to resign. But what does anyone mean when he says that a Freemason dimits from a Lodge?

To dimit means, as we have seen, to send away; therefore he dimits from the Lodge is equivalent to saying he sends away from the Lodge, which of course is not only bad English, but sheer nonsense.

If dimit is to be used at all, as it is an active, transitive verb, it must be used only in that form, and we must either say that a Lodge dimits a Mason, or that a Mason is dimitted by his Lodge. Brother Mackey believed he had discovered the way in which this blunder first arose. Rob Morris (Code of Masonic Law, page 289) has the following passage:
A demit, technically considered, is the act of withdrawing and applies to the Lodge and not to the individual. A Mason cannot demit in the strict sense, buff the Lodge may demit (dismiss) him. It is astonishing how the author of this passage could have crowded into so brief a space so many violations of grammar, law, and common sense. First, to demit means to withdraw, and then this withdrawal is made the act of the Lodge and not of the individual, as if the Lodge withdrew the member instead of the member withdrawing himself. And immediately afterward, seeing the absurdity of this doctrine, and to make the demission the act of the Lodge, he changes the signification of the word, and makes to demit mean to dismiss. Certainly it is impossible to discuss the law of Masonic demission when such contrary meanings are given to the word in one and the same paragraph.

But certain wiseacres, belonging probably to that class who believe that there is always improvement in change, seizing upon this latter definition o f Morris, that to demit meant to dismiss, and seeing that this was a meaning which the word never had, and, from its derivation from demittere, never could have changed the word from demit to dimit, which really does have the meaning of sending away or dismissing. But as the Masonic act of demission does not mean a dismissal from the Lodge, because that would be an expulsion, but simply a resignation, the word dimit cannot properly be applied to the act.

A Freemason demits from the Lodge; he resigns. He takes out his demit, a strictly technical expression and altogether confined to this country; he asks for and receives an acceptance of his resignation.

Thus far we have followed Brother Mackey who went into this matter in considerable detail. An equally impressive showing is to be found in the Builder (Volume v, page 308), where Brother C. C. Hunt discusses the same question. At the end of his article the editor, Brother H. L. Haywood, said, "A study of forty-nine codes of the Grand Lodges of the United States reveals the fact that forty-one used he word dimit while but eight used demit.

Brother Hunt (page 29, volume vi, Builder) comments upon this note, in brief, as follows: Dimit came into the English language through church usage, where a priest would be sent from one diocese to another. The bishop gave him a dimit, virtually an order to go. The priest had to accept dismissal. This word is obsolete since letter of dismissal, or dimissory letter takes its place. Demit came into the language from the same Latin word, but from the late Latin and the French, and meaning a voluntary resignation. It so came to be used by Freemasons, the thought being that a member of a Lodge, in good standing, had an absolute right to relinquish his membership and obtain a certificate to that effect. Until comparatively recently the word used was demit. History of the word has been lost and ecclesiastical rather than the Masonic sense attached to the word by those that use dimit.

The Lexicographer of the Literary Digest (July 9, 1927, page 68) has this to say of the distinction between demit and dimit: As a verb, the word demit designates to give up; lay down, or resign as an appointment; to drop or east down; depress. As a noun, it means a letter of dismissal, specifically, a recommendation given to a person removing from one Masonic Lodge to another. In the sense of to release or dimiss, demit is obsolete. The verb dimit means to permit or to go away; dismiss; to send or give forth; to grant or lease (see Demit).

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DIOCESAN

The Fifth Degree of Bahrdt's German Union

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DIONYSIAN ARCHITECTS

The priests of Bacchus, or, as the Greeks called him, Dionysus, having devoted themselves to architectural pursuits, established about 1000 years before the Christian era a society or fraternity of builders in Asia Minor, which is styled by the ancient writers the Fraternity of Dionystan Architects, and to this society was exclusively confined the privilege of erecting temples and other public buildings.

The members of the Fraternity of Dionysian Architects were linked together by the secret ties of the Dionysian mysteries, into which they had all been initiated. Thus constituted, the Fraternity was distinguished by many peculiarities that strikingly assimilate it to our Order. In the exercise of charity, the more opulent were sacredly bound to provide for the exigencies of the poorer brethren." For the facilities of labor and government, they were divided into communities called ouvoud each of which was governed by a Master and Wardens.

They held a general assembly or grand festival once a year, which was solemnized with great pomp and splendor. They employed in their ceremonial observances many of the implements which are still to be found among Freemasons, and used, like them, a universal language, by which one Brother could distinguish another in the dark as well as in the light, and which served to unite the members scattered over India, Persia, and Syria, into one common brotherhood.

The existence of this Order in Tyre, at the time of the building of the Temple, is universally admitted; and Hiram, the widow's son, to whom Solomon entrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skillful architect and cunning and curious workman, was, very probably, one of its members. Hence, we may legitimately suppose that the Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow-laborers a knowledge of the advantages of their Fraternity, and invited them to a participation in its mysteries and privileges. In this union, however, the apocryphal legend of the Dionysians would naturally give way to the true legend of the Freemasons, which was unhappily furnished by a melancholy incident that occurred at the time.

The latter part of this statement is, it is admitted, a mere speculation, but one that has met the approval of Lawrie, Oliver, and our best writers; and although this connection between the Dionysian Architects and the builders of King Solomon may not be supported by documentary evidence, the traditional theory is at least plausible, and offers nothing which is either absurd or impossible. If accepted, it supplies the necessary link which connects the Pagan with the Jewish mysteries.

The history of this association subsequent to the Solomonic era has been detailed by Masonic writers, who have derived their information sometimes from conjectural and sometimes from historical authority. About 300 B.C., they were incorporated by the kings of Pergamos at Teos, which was assigned to them as a settlement, and where they continued for centuries as an exclusive society engaged in the erection of works of art and the celebration of their mysteries. Notwithstanding the edict of the Emperor Theodosius which abolished all mystical associations, they are said to have continued their existence down to the time of the Crusades, and during the constant communication which was kept up between the two continents passed over from Asia to Europe, where they became known as the Traveling Freemasons of the Middle Ages, into whose future history they thus became merged.

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DIONYSIAN MYSTERIES

These mysteries were celebrated throughout Greece and Asia Minor, but principally at Athens, where the years were numbered by them. They were instituted in honor of Baccus, or, as the Greeks called him, Dionysus, and were introduced into Greece from Egypt. In these mysteries, the murder of Dionysus by the Titans was commemorated, in which legend he is evidently identified with the Egyptian Osiris, who was slain by his brother Typhon. The aspirant, in the ceremonies through which he passed, represented the murder of the god and his restoration to life, which, says the Baron de Sacy (Notes on Saint-Croix, ii 86), were the subject of allegorical explanations altogether analogous to those which were given to the rape of Proserpine and the murder of Osiris.

The commencement of the mysteries was signalized by the consecration of an egg, in allusion to the mundane egg from which all things were supposed to have sprung. The candidate having been first purified by water, and crowned with a myrtle branch, was introduced into the vestibule, and there clothed in the sacred habiliments. He was then delivered to the conductor, who, after the mystic warning, meaning in English, Bygone, begone, all ye profane.' exhorted the candidate to exert all his fortitude and courage in the dangers and trials through which he was about to pass. He was then led through a series of dark caverns, a part of the ceremonies which Stobaeus calls "a rude and fearful march through night and darkness. " During this passage he was terrified by the howling of wild beasts, and other fearful noises; artificial thunder reverberated through the subterranean apartments, and transient flashes of lightning revealed monstrous apparitions to his sight.

In this state of darkness and terror he was kept for three days and nights, after which he commenced the aphanism or mystical death of Bacchus. He was now placed on the pastos or couch, that is, he was confined in a solitary cell, where he could reflect seriously on the nature of the undertaking in which he was engaged. During this time, he was alarmed with the sudden flood of waters, which was intended to represent the deluge. Typhon, searching for Osiris, or Dionvsus, for they are here identical, discovered the ark where Osiris had been secreted, and, tearing it violently asunder, scattered the limbs of his victim upon the waters. The aspirant now heard the loud lamentations which were instituted for the death of the god.

Then commenced the search of Rhea for the remains of Dionysus. The apartments were filled with shrieks and groans; the initiated mingled with their howlings of despair the frantic dances of the Corybantes; everything was a scene of distraction, until, at a signal from the hierophant, the whole drama changed—the mourning was turned to joy; the mangled boded was found; and the aspirant was released from his confinement, amid the shouts of Eyprksapeu, EU7XQLPUMel x meaning in Greek, We have found it; let us rejoice together. The candidate was nova made to descend into the infernal regions, where he beheld the torments of the wicked and the rewards of the virtuous.

It was now that he received the lecture explanatory of the Rites, and was invested with the tokens which served the initiated as a means of recognition. He then underwent a lustration, after which he was introduced into the holy place, where he received the name of epopt, and was fully instructed in the doctrine of the mysteries, which consisted in a belief in the existence of one God and a future state of rewards and punishments. These doctrines were taught by a variety of significant symbols. After the performance of these ceremonies, the aspirant was dismissed, and the Rites concluded with the pronunciation of the mystic words, Konx Ompax (which see elsewhere in this work). Sainte-Croix (Mysteries of Paganism ii, 90) says that the murder of Dionysus by the Titans was only an allegory of the physical revolutions of the world; but these were in part, in the ancient initiations, significant of the changes of life and death and resurrection.

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DIONYSUS

The Greek name of Bacchus (see Dionysian Mysteries)

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DIPLOMA

Literally means something folded. From the Greek;7rXoz. The word is applied in Freemasonry to the Certificates granted by Lodges, Chapters, and Commanderies to their members, which should always be written on parchment. The more usual word, however, is Certificate, which see. In the Scottish Rite they are called Patents.

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DIRECTOR OF CEREMONIES, GRAND
An officer in the Grand Lodge of England, who has the arrangement and direction of all processions and ceremonies of the Grand Lodge and the care of the regalia, clothing, insignia, and jewels belonging to the Grand Lodge. His jewel is two rods in saltire, or crossed! tied by a ribbon.

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DIRECTORY

In German Lodges, the Master and other officers constitute a Council of Management, under the name of Directorium or Directory.

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DIRECTORY, ROMAN HELVETIC

The name assumed in 1739 by the Supreme Masonic authority at Lausanne, in Switzerland (see Switzerland).

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DISCALCEATION, RITE OF

The ceremony of taking off the shoes, as a token of respect, whenever we are on or about to approach holy ground. It is referred to in Exodus (iii, 5), where the angel of the Lord, at the burning bush, exclaims to Moses: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It is again mentioned in Joshua (v, 15), in the following words: "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And lastly, it is alluded to in the injunction given in Eeclesiastes (v, 1): "Keep thy foot when thou goest to the house of God." The Rite, in fact, always was, and still is, used among the Jews and other Oriental nations when entering their temples and other sacred edifices. It does not seem to have been derived from the command given to Moses; but rather to have existed as a religious custom from time immemorial, and to have been borrowed, as Mede supposes, by the Gentiles, through tradition, from the patriarchs. The direction of Pythagoras to his disciples was in these words in Greek: Avvroonos AVf KQL TpoKvMeL that is, in English, Offer sacrifice and worship with they shoes off. Justin Martyr says that those who came to worship in the sanctuaries and temples of the Gentiles were commanded by their priests to put off their shoes. Drusius, in his votes on the Book of Joshua, says that among most of the Eastern nations it was a pious duty to tread the pavement of the temple w ith unshod feet. Maimonides, the great expounder of the Jewish aw, asserts (in the Beth Habbechirah, chapter vii) that "it was not lawful for a man to come into the mountain of God's house with his shoes on his feet, or with his staff, or in his working garments, or with dust on his feet." Rabbi Solomon, commenting on the command in Leviticus (xix, 30), "Ye shall reverence my sanctuary," makes the same remark in relation to this custom. On this subject, Oliver (Historical Landmarks ii, 471) observes: "Now the act of

going with naked feet was always considered a token of humility and reverence, and the priests, in the temple worship, always officiated with feet uncovered, although it was frequently injurious to their health." Mede quotes Zago Zaba, an Ethiopian bishop, who was ambassador from David, King of Abyssini, to John III. of Portugal, as saying: "We are not permitted to enter the church except barefooted." The Mohammedans, when about to perform their devotions, always leave their slippers at the door of the mosque. The Druids practiced the same custom whenever they celebrated their sacred rites; and the ancient Peruvians are said always to have left their shoes at the porch when they entered the magnificent temple consecrated to the worship of the sun. Adam Clarke (Commentary on Elodus) thinks that the custom of worshiping the Deity barefooted, was so general among all nations of antiquity, that he assigns it as one of his thirteen proofs that the whole human race have been derived from one family. Finally, Bishop Patrick, speaking of the origin of this Rite, says, in his Commentaries: "Moses did not give the first beginning to this Rite, but it was derived from the patriarchs before him, and transmitted to future times from that ancient, general tradition; for we find no command in the law of Moses or the priests performing the service of the temple without shoes, but it is certain they did so from immemorial custom; and so do the Mohammedans and other nations at this day."

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DISCIPLINA ARCANI

See Discipline of the Secret

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DISCIPLINE

This word is used by Freemasons, in its ecclesiastical sense! to signify the execution of the laws by which a Lodge is governed and the infliction of the penalties enjoined against offenders who are its members, or, not being members, live within its jurisdiction. To discipline a Freemason is to subject him to punishment (see Jurisdiction and Punishments) .

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DISCIPLINE OF THE SECRET

There existed in the earlier ages of the Christian church a mystic and secret worship, from which a portion of the congregation was peremptorily excluded, and whose privacy was guarded, with the utmost care, from the obtrusive eyes of all who had not been duly initiated into the sacred rites that qualified them to be present. This custom of communicating only to a portion of the Christian community the more abstruse doctrines and more sacred ceremonies of the church, is known among ecclesiastical writers by the name of Disciplina Arcani, or the Discipline of the Secret.
Converts were permitted to attain a knowledge of all the doctrines, and participate in the sacraments of the church, only after a long and experimental probation. The young Christian, like the disciple of Pythagoras, was made to pass through a searching ordeal of time and patience, by which his capacity, his fidelity, and his other qualifications were strictly tested. For this purpose, different ranks were instituted in the congregation. The lowest of these were named the Catechumens, meaning in English, the beginners, those under instruction. These were occupied in a study of the elementary principles of the Christian religion. Their connection with the church was not consummated by baptism, to which rite they were not admitted, even as spectators, it being the symbol of a higher Degree; but their initiation was accompanied with solemn ceremonies, consisting of prayer, signing with the cross, and the imposition of hands by the priest. The next Degree was that of the Competentes. or seekers.

When a Catechumen had exhibited satisfactory evidences of his proficiency in religious knowledge, he petitioned the Bishop for the sacrament of baptism. His name was then

registered in the books of the church. After this registration, the candidate underwent the various ceremonies appropriate to the Degree upon which he vas about to enter. He was examined by the bishop as to his attainments in Christianity, and, if approved, was exorcized for twenty days, during which time he was subjected to rigorous fasts, and, having made confession, the necessary penance was prescribed. He was then, for the first time, instructed in the words of the Apostles' Creed, a symbol of which the Catechumens were entirely ignorant.

Another ceremony peculiar to the Competentes was that of going about with their faces veiled. Saint Augustine explains the ceremony by saying that the Competentes went veiled in public as an image of the slavery of Adam after his expulsion from Paradise, and that, after baptism. the veils were taken away as an emblem of the liberty of the spiritual life which was obtained by the sacrament of regeneration. Some other significant ceremonies, but of a less important character, were used. and the Competent, having passed through them all, was at length admitted to the highest Degree.

The Fideles, or Faithful, constituted the Third Degree or Order. Baptism was the ceremony by which the Competentes, after an examination into their proficiency, were admitted into this Degree. "They were thereby," says Bingham, "made complete and perfect Christians, and were, upon that account, dignified with several titles of honor and marks of distinction above the Catechumens." They were called Illuminati, or Illuminated, because they had been enlightened as to those secrets which were concealed from the inferior orders.

They were also called Initiati, or Initiated, because they were admitted to a knowledge of the sacred mysteries; and so commonly was this name in use, that, when Chrysostom and the other ancient writers spoke of their concealed doctrines, they did so in ambiguous terms, so as not to be understood by the Catechumens, excusing themselves for their brief allusions, by saying, "the Initiated know what we mean." And so complete was the understanding of the ancient Fathers of a hidden mystery, and an initiation into them, that Saint Ambrose has written a book, the title of which is, Concerning those who are Initiated into the Mysteries. They were also called the perfect, to intimate that they had attained to a perfect knowledge of all the doctrines and sacraments of the church.

There were certain sprayers, which none but the Faithful were permitted to hear. Among these was the Lord's prayer, which, for this reason, was commonly called Oratio Fidelium, or, the Prayer of the Faithful. They were also admitted to hear discourses upon the most profound mysteries of the church, to which the Catechumens were strictly forbidden to listen. Saint Ambrose, in the book written by him to the Initiated, says that sermons on the subject of morality were daily preached to the Catechumens; but to the Initiated they gave an explanation of the Sacraments, which, to have spoken of to the unbaptized, would have rather been like a betrayal of mysteries than instruction.

Saint Augustine, in one of his sermons to the Faithful, says: "Having now dismissed the Catechumens, you alone have we retained to hear us, because, in addition to those things which belong to all Christians in common, we are now about to speak in an especial manner of the Heavenly Mysteries, which none can hear except those who, by the gift of the Lord, are able to comprehend them."

The mysteries of the church were divided, like the Ancient Mysteries, into the lesser and the greater. The former was called Missa Catechumenorum, or the Mass of the Catechumens, and the latter, Missa Fidelium, or the Mass of the Faithful. The public service of the church consisted of the reading of the Scripture, and the delivery of a sermon, which was entirely of a moral character. These being concluded, the lesser mysteries, or Mass of the Catechumens, commenced. The deacon proclaimed in a loud voice, " Ne quis audientium, ne quis infidelium," that is, the Latin meaning, Let none who are simply hearers, and let no infuiets be present. All then who had not acknowledged their faith in Christ by placing themselves among the Catechumens, and all Jews and Pagans, were caused to retire, that the Mass of the Catechumens might begin. For better security, a deacon was placed at the men's door and a subdeacon at the women's, for the deacons were the doorkeepers, and, in fact, received that

name in the Greek church. The Mass of the Catechumens which consisted almost entirely of prayers, with the episcopal benediction was then performed.

This part of the service having been concluded, the Catechumens were dismissed by the deacons, with the expression, Catechumens, depart in peace. The Competentes, however, or those who had the Second or Intermediate Degree, remained until the prayers for those who were possessed of evil spirits, and the supplications for themselves, were pronounced. After this, they too were dismissed, and none now remaining in the church but the Faithful, the Missa Fidelium, or greater mysteries, commenced.

The formula of dismission used by the deacon on this occasion was: Sancta sanctis, foras canes, the Latin for Holy things for the holy, let the dogs depart, the word doff being a term of reproach for the unworthy, the hangers-on.

The Faithful then all repeated the creed, which served as an evidence that no intruder or uninitiated person was present; because the creed was not revealed to the Catechumens, but served as a password to prove that its possessor was an initiate. After prayers had been offered up—which, however, differed from the supplications in the former part of the service, by the introduction of open allusions to the most abstruse doctrines of the church, which were never named in the presence of the Catechumens the oblations were made, and the Eucharistical Sacrifice, or Lord's Supper, was celebrated. Prayers and invocations followed, and at length the service was concluded, and the assembly was dismissed by the benediction, "Depart in peace."
Bingham records the following rites as having been concealed from the Catechumens, and entrusted, as the sacred mysteries, only to the Faithful: the manner of receiving baptism; the ceremony of confirmation; the ordination of priests; the mode of celebrating the Eucharist; the Liturgy, or Divine Service; and the doctrine of the Trinity, the Creed, and the Lord's Prayer, which last, however, were begun to be explained to the Competentes.

Such was the celebrated Discipline of the Secret in the early Christian church. That its origin, so far as the outward form was concerned, is to be found in the Mysteries of Paganism, there can be no doubt, as has been thus expressed by the learned Mosheim:

Religion having thus, in both its branches the speculative as well as the practical, assumed a twofold charater - the one public or common, the other private or mysterious it was not long before a distinction of a similar kind took place also in the Christian discipline and form of divine worship; for, observing that in Egypt as well as in other countries, the heathen worshippers in addition to their public religious ceremonies to which everyone was admitted without distinction, had certain secret and most sacred rites, to which they gave the name of mysteries, and at the celebration of which none but persons of the most approved faith and discretion were permitted to be present, the Alexandrian Christians first. and after them others, were beguiled into a notion that they could not do better than make the Christian discipline accommodate itself to this model. No trace of the Disciptina Arcani is found until the end of the second century and it appears to have died rapidly near the close of the sixth century Strong traces of it are asserted by the encyclopedists to be even now in the Greek liturgy. Further details are given in the old works De Duciptini Arcani by Schelstrate, published at Rome in 1685, and that by Tentzel, published at Leipzig in 1692.

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DISCOVERY OF THE BODY

See Euresis

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DISCOVERY, THE YEAR OF THE

The Latin phrase Anno Inventionis, or in the Year of the Discovery, is the style assumed by the Royal Arch Masons, in commemoration of an event which took place soon after the commencement of the rebuilding of the Temple by Zerubbabel.

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DISMISSORIAL

The German name for what English Freemasons call a Certificate of Lodge Resignation. A Dimit.

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DISPENSATION

A permission to do that which, without such permission, is forbidden by the constitutions and usages of the Order.

Du Cange (in the Glossarium) defines a Dispensation to be a prudent relaxation of a general law, the Latin expression being Provida juris cmmmunis relaxatio. While showing how much the ancient eclesiastical authorities were opposed to the granting of Dispensations, since they preferred to pardon the offense after the law had been violated, rather than to give a previous license for its violation, he adds, "but, however much the Roman Pontiffs and pious Bishops felt of reverence for the ancient Regulations, they were often compelled to depart in some measure from them, for the utility of the church; and this milder measure of acting the jurists called a Dispensation."

This power to dispense with the provisions of law in particular cases appears to be inherent in the Grand Master; because, although frequently referred to in the old Regulations, it always is as if it were a power already in existence, and never by way of a new grant. There is no record of any Masonic statute or constitutional provision conferring this prerogative in distinct cords. The instances, however, in which this prerogative may be exercised are clearly enumerated in various places of the Old Constitutions, so what there can be no difficulty in understanding to what extent the prerogative extends.

The power of granting dispensations is confided to the Grand Master, or his representative, but should not be exercised except on extraordinary occasions, or for excellent reasons. The dispensing power is conned to four circumstances:

1. A Lodge cannot be opened and held unless a Warrant of Constitution be first granted by the (Grand Lodge; but the Grand Master may issue his Dispensation, empowering a constitutional number of Brethren to open and hold a Lodge until the next Communication of the Grand Lodge. At this communication, the Dispensation of the Grand Master is either revoked or confirmed.. A Lodge under Dispensation is not permitted to be represented, nor to vote in the Grand Lodge.

2. Not more than five candidates can be made at the same communication of a Lodge; but the Grand Master, on showing of sufficient cause, may extend to a Lodge the privilege of making as many more as he may think proper.

3. No brother can, at the same time, belong to two Lodges within three miles of each other. But the Grand Master may dispense with this regulation also.

4. Every Lodge must elect and install its officers on the constitutional night, which, in most Masonic Jurisdictions, precedes the anniversary of Saint John the Evans list. Should it, however neglect this duty, or should any officer die, or be expelled. or removed permanently

no subsequent election or installation can take place, exept under Dispensation of the Grand Master.

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DISPENSATION, LODGES UNDER

See Lodge

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DISPENSATIONS OF RELIGION

An attempt has been made to symbolize the Pagan, the Jewish, and the Christian Dispensations by a certain ceremony of the Master's Degree which dramatically teaches the resurrection of the body and the immortality of the soul. The reference made in this ceremony to portions of the First, Second, and Third Degrees is used to demonstrate the differences of the three dispensations in the reception of these two dogmas. It is said that the unsuccessful effort in the Entered Apprentice's Degree refers to the heathen dispensation, where neither the resurrection of the body nor the immortality of the soul was recognized; at the second unsuccessful effort in the Fellow Craft's Degree refers to the Jewish dispensation, where, though the resurrection of the body was unknown, the immortality of the soul was dimly hinted; and that the final and successful effort in the Master's Degree symbolizes the Christian Dispensation, in which, through the teachings of the Lion of the tribe of Judah, both the resurrection of the body and the immortality of the soul were clearly brought to light. This symbolism, which is said by Brother Mackey to have been the invention of a peripatetic lecturer in the South many years ago, is so forced and fanciful in its character, that it did not long survive the local and temporary teachings of its inventor, and is only preserved here as an instance of how symbols, like metaphors, may sometimes run mad.
But there is another symbolism of the three Degrees, as illustrating three dispensations, which is much older, having originated among the lecture makers of the eighteenth century, which for a long time formed a portion of the authorized ritual, and has been repeated with approbation by some distinguished writers. In this the three Degrees are said to be symbols in the progressive knowledge which they impart of the Patriarchal, the Mosaic, and the Christian dispensations. The First, or Entered Apprentice's Degree, in which but little Masonic light is communicated, and which, indeed, is only preparatory and introductory to the two succeeding Degrees, is said to symbolize the first, or Patriarchal Dispensation, the earliest revelation, where the knowledge of God was necessarily imperfect, His worship only a few simple rites of devotion, and the religious dogmas merely a general system of morality.

The Second, or Fellow Craft's Degree, is symbolic of the second or Mosaic Dispensation, in which, while there were still many imperfections, there was also a great increase of religious knowledge, and a nearer approximation to Divine truth, with a promise in the future of a better theodicy. But the Third, or Master Mason's Degree, which, in its original conception, before it was dismembered by the innovations of the Royal Arch, was perfect and complete in its consummation of all Masonic light, symbolizes the last, or Christian Dispensation, where the great and consoling doctrine of the resurrection to eternal life is the crowning lesson taught by its Divine Founder. This subject is very fully treated by the Rev. James Watson, in an address delivered at Laneaster, England, in 1795, and contained in Jones's Masonic Miscellanies (page 245); better, in Brother Mackey's opinion, by him than even by Hutchinson.

Beautiful as this symbolism may be, and appropriately fitting in all its parts to the laws of symbolic science, it is evident that its origin cannot be traced farther back than to the period when Freemasonry was first divided into three distinctive Degrees; nor could it have been invented later than the time when Freemasonry was deemed, if not an exclusively Christian organization, at least to be founded on and fitly illustrated by Christian dogmas. At present, this symbolism, though preserved in the speculations of such Christian writers as Hutchinson and Oliver, and those who are attached to their peculiar school, finds no place in the modern

cosmopolitan rituals. It may belong, as an explanation, to the history of Freemasonry, but can scarcely make a part of its symbolism. Here a brief note may be added to the above comments by Brother Mackey on this important subject to say that a notebook formerly in the possession of Brother John Barney, whose field of instruction in the Masonic ceremonies extended through Ohio, Indiana, Michigan and Illinois, has a monitorial teaching pertaining to the three Dispensations concluding with Christianity, a lecture ready for use when desired but which could easily be omitted on other occasions. Such a lecture is unknown to the practice of-the present generation.

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DISPERSION OF MANKIND

The dispersion of mankind at the tower of Babel and on the plain of Shinar, which is recorded in the Book of Genesis, has given rise to a Masonic tradition of the following purport:
The knowledge of the great truths of God and immortality were known to Noah, and by him communicated to his immediate descendants, the Noachidae or Noachites, by whom the true worship continued to be cultivated for some time after the subsidence of the deluge; but when the human race were dispersed, a portion lost sight of the Divine truths which had been communicated to them from their common ancestor, and fell into the most grievous theological errors, corrupting the purity of the worship and the orthodoxy of the religious faith which they had primarily received.

These truths were preserved in their integrity by but a very few in the patriarchal line, while still fewer were enabled to retain only dim and glimmering portions of the true light. The first class was confined to the direct descendants of Noah, and the second was to be found among the priests and philosophers, and, perhaps, still later, among the poets of the heathen nations, and among those whom they initiated into the secrets of these truths.

The system of doctrine of the former class has been called by Masonic writers the Pure or Primitive Freemasonry of antiquity, and that of the latter class the Spurious Freemasonry of the same period. These terms were first used by Doctor Oliver, and are intended to refer—the word pure to the doctrines taught by the descendants of Noah in the Jewish line, and the word spurious to those taught by his descendants in the heathen or Gentile line.

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DISPUTE

The spirit of all the Ancient Charges and Constitutions is, that disputes among Freemasons should be settled by an appeal to the Brethren, to whose award the disputants were required to submit. Thus, in an Old Record of the fifteenth century, it is provided, among other charges, that: If any discord shall be between him and his fellows, he shall abey him mekely and be stylle at the byddyng of his Master or of the Wardeyne of his Master, in his Master's absent to the holy day following, and that he accorded then at the disposition of his fellows.

A similar regulation is to be found in all the other old Charges and Constitutions, and is continued in operation at this day by the Charges approved in 1799, which express the same idea in more modern language.

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DISSOLVED LODGES

A Lodge in England may be dissolved by the unanimous consent of its members and can be erased or suspended by proper vote of Grand Lodge. Should a majority of the members of any Lodge decide to retire from it the rest of the members have the power of assembling. Should, however, all the members withdraw, the Lodge becomes automatically extinct.

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DISTINCTIVE TITLE

In the rituals, all Lodges are called Lodges of Saint Johns but every Lodge has also another name by which it is distinguished. This is called its distinctive title. This usage is preserved in the diplomas of the Continental Freemasons, especially the French, where the specific name of the Lodge is always given as well as the general title of Saint John, which it has in common with all other Lodges. Thus, a Diploma issued by a French Lodge whose name on the Register of the Grand Orient would perhaps be La Vérité, meaning The Truth, will purport to have been issued by the Lodge of Saint John, under the distinctive title of La Vérité, or to use the full expression in French, par la Lope de St. Jeansous be titre distinctif de la Varité. The term is never used in English or American Diplomas.

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DISTRESS, SIGN OF

See Sign of Distress

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DISTRICT DEPUTY GRAND MASTER

An officer appointed to inspect old Lodges, consecrate new ones, install their officers, and exercise a general supervision over the Fraternity in the districts where, from the extent of the jurisdiction, the Grand Master or his Deputy cannot conveniently attend in person. He is considered as a Grand Officer, and as the representative of the Grand Lodge in the district in which he resides. In England, officers of this description are called Provincial Grand Masters.

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DISTRICT GRAND LODGES

In the Constitution of the Grand Lodge of England and some other Jurisdictions, Grand Lodges in colonies and other foreign parts are called Distract Grand Lodges, to distinguish them from Provincial Grand Lodges or the sovereign governing Masonic body.

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DISTRICT OF COLUMBIA

The District of Columbia lies partly in the State of Maryland and partly in the State of Virginia. It was set apart by Act of Congress on July 16, 1790, for the capital of the United States. Some months previously, on April 21, 1769, Potomac Lodge, No. 9, had been organized in Georgetown by the Grand Lodge of Maryland but later it ceased work. Potomac Lodge, No. 43, warranted on November 11, 1806, was the first Lodge in the State to endure. A Convention was held on December 11, 1810, by five Lodges, namely Federal, No. 15; Brooke, No. 47; Columbia, No. 35; Washington Naval, No. 41, and Potomac, No.43. The organization of a Grand Lodge was fully completed on February 19, 1811.

The first Chapter or Encampment, as it was called in the District of Columbia, worked under the Charter of Federal Lodge, No. 15, F. A. A. M., of the Jurisdiction of the Grand Lodge of Maryland. A meeting took place on Monday, December 14, 1795, to make arrangements for the new Chapter. Two other meetings were held, one on December 16, 1795, and one on June 17, 1797, before the Chapter was finally constituted. In February, 1799, it was decided that the Royal Arch Encampment should be broken up. A Dispensation dated August 30,

1822, was issued by the General Grand High Priest to the Chapters in the District of Columbia to organize a Grand Chapter. Representatives of Federal Chapter, No. 3; Union, No. 4; Brooke, No. 6, and Potomac, No. 8, were present at a Convention held on Tuesday, February 10, 1824. Potomac Chapter, however, decided to continue under her old Charter. After January 8, 1833, the Grand Lodge of the District of Columbia no longer existed and the Chapters were placed under the Jurisdiction of the Grand Chapter of Maryland. In the year 1867 steps were taken to reorganize a Grand Chapter by Columbia, No. 15; Washington, No. 16; Mount Vernon, No. 20, and Potomac, No. 8, and it was duly constituted in Washington at the Opera House on May 23 1867. After encountering much trouble and opposition, the Grand Chapter of the District was admitted to the General Grand chapter in 1868 and a short time after was joined by 'Potomac Chapter, No. 8. The Select Degrees were at first conferred in Chapters. When the Grand Chapter of the District of Columbia was organized in 1867 it resolved to drop the Select Degrees from Chapter work, and Companion Benjamin B. French issued Dispensations to form three Councils for the District. These, however, ceased work after a short time.

Washington Council No. 1, chartered August 14, 1883; Adoniram Council No. 2, chartered November 9, 1909, and Columbia No. 3, chartered September 30, 1918, through their representatives at a Convention held at Washington on April 5, 1919, General Grand Master George A. Newell, presiding, formed the Grand Council, Royal and Select Masters of the District of Columbia, Companion George E. Corson being the first Grand Master and John A. Colborn, Grand Recorder.

The first Commandery organized was Washington, No. 1, in the City of Washington, December 1, 1824, chartered January 14, 1825. Representatives of Washington, No. 1; Columbia, No. 2; Potomac, No. 3; De Molay Mounted, No. 4, and Orient, No. 5, met in Convention, January 14, 1896, and constituted the Grand Commandery by authority of a Warrant dated December , 1895. The Ancient and Accepted Scottish Rite was first introduced to Washington when Mithras Lodge of Perfection, No. 1; Evangelist Chapter of Rose Croix, No. 1; Robert de Bruce Council of kadosh, No. 1, and Albert Pike Consistory, No. 1, were chartered on December 30, 1870; December 7, 1871; January 29, 1874, and January 12, 1876, respectively.

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DIU

Understood to be an abbreviation meaning the Shining Light of Heaven. An Indian word applied to the Supreme God, of the same signification as the Greek words Zeus and Theos, and the Latin Deus, Jupiter or Jovis; in Sanskrit, Dewas; in Lettish, Dews; in Gothic, Thius; and in North German, Tyr.

*

DIVINING-ROD or PEDUM

The moderator, or Royal Master, was imaged with the ureas on his forehead, the pedum and the whip between his knees. The Divining-Rod or wand of divination, a magic wand, was a symbol of pn, Hek, signifies a law, a statute, or custom; and therefore ppl, a legislator, a scepter, a king, moderator, and a pedum. Hence, a staff. It is represented by a crook surmounted on a pole. The rod of the Rose Croix Knight is dissimilar; it is straight, white, like a wand, and yet may be used as a helping or leaning staff.

*

DOCUMENTS, THREE OLDEST

See Krause

DODD, REVEREND WILLIAM

Born 1729, first Grand Chaplain of England, 1775, and died 1777. Weakness of character in money matters caused him to be tried for forgery, and executed. At the dedication of Freemasons Hall in London, 1776, he delivered an oration and he was also the author of many books and literary papers. His Beauties of Shakespeare was very popular.

*

DODD'S CONSTITUTIONS

This is a printed pamphlet of twenty pages, in quarto, the title being The beginning and the first Foundation of the Most Worthy Craft of Masonry; with the Charges there unto belonging. By a deceased Brother, for the benefit of his widow. London: printed for Mrs. Dodd at the Peacock without Temple Bar. 1739. Price, sixpence.

Probably this pamphlet was printed from the Spencer Manuscript; it is very rare, but the Grand Lodges of England and Iowa each have a copy and so had Brother Enoch T. Carson of Cincinnati, who reprinted 125 copies of it in 1886; it has also been reproduced in facsimile by the Quatuor Coronati Lodge in volume iv of its Masonic Reprints.

*

DOG

A symbol in the Advanced Degrees (see Cynocephalus).

*

DOLMEN

A name given in France to the Celtic stone tables termed in England cromlechs.

*

DOMATIC

At one time, especially in Scotland, Operative Freemasons were styled Domatic, while the Speculative ones were known as Geometric; but theorigin and derivation of the terms are unknown

*

DOMINE DEUS MEUS

The Hebrew term for this Latin expression is ..... , pronounced as Ad-o-noy ' El-o-hay, signifying oh Lord, my God, and referring to the Third Degree of the Scottish Rite.

*

DOMINICAN REPUBLIC

Freemasonry, in the Dominican Republic, had for its center the National Grand Orient, which possessed the supreme authority and which practiced the Ancient and Accepted Scottish Rite. The Grand Orient was divided into a National Grand Lodge, under which have been fifteen Symbolic Lodges; a sovereign Grand Chapter General, under which are all Chapters;

and a Supreme Council, which controlled the Advanced Degrees of the Rite. Santo Domingo was the headquarters of Morin (see further reference to him in this work) in 1763, when he was establishing the Scottish Rite in America.

Following the formation of the Republic of Santo Domingo in 1844, a Grand Orient was established in 1858 by Lodges originally chartered by the Grand Orient of Haiti. A Grand Lodge was organized in 1865 and later in that year there came into being a Supreme Council, the two uniting as a National Grand Orient on January 1, 1866.

*

DOMINICANS, ORDER OF

Founded at Toulouse, in 1215, by Dominic, or Domingo, de Guzman, who was born at Calahorra, in Old Castile, 1170. He became a traveling missionary to convert the heretical Albigenses, and established the Order for that purpose and the cure of souls. The Order was confirmed by Popes Innocent III and Honorius III, in 1216. Dress, white garment, with black cloak and pointed cap. Dominic died at Bologna, 1221, and was canonized, given saintly standing in the church, by Gregory IX in 1233

*

DONATS

A class of men who were attached to the Order of Saint John of Jerusalem, or Knights of Malta. They did not take the vows of the Order, but were employed in the various offices of the convent and hospital. In token of their connection with the Order, they wore what was called the demi-cross (see Knights of Malta).

*

DOOR

Every well-constructed Lodge-room should be provided with two doors—one on the left hand of the Senior Warden, communicating with the preparation room; the other on his right hand, communicating with the Tiler's apartment.

The former of these is called the Inner Door, and is under the charge of the Senior Deacon; the latter is called the outer Door, and is under the charge of the Junior Deacon. In a well-furnished Lodge, each of these doors is provided with two knockers, one on the inside and the other on the outside; and the outside door has sometimes a small aperture in the center to facilitate communications between the Junior Deacon and the Tiler. This, however, is a modern innovation, and its propriety and expediency are very doubtful. No communication ought legally to be held between the inside and the outside of the Lodge except through the door, which should be opened only after regular alarm duly reported, and on the order of the Worshipful Master.
Brother Mackey here describes the common practice in the United States of America, but the arrangement he advocates is by no means universal, Brother Clegg reporting instances found abroad where he entered at the left of the Senior Warden.

*

DORIC ORDER

The oldest and most original of the three Grecian orders. It is remarkable for robust solidity in the column, for massive grandeur in the entablature, and for harmonious simplicity in its construction. The distinguishing characteristic of this order is the want of a base. The flutings

are few, large, and very little concave. The capital has no astragal or molding, but only one or more fillets, which separate the flutings from the torus or bead. The column of strength which supports the Lodge is of the Doric order, and its appropriate situation and symbolic officer are in the West (see Orders of Architecture).

*

DORMANT LODGE

A Lodge whose Charter has not been revoked, but which has ceased to meet and work for a long time, is said to be dormant. It can be restored to activity only by the authority of the Grand Master or the Grand Lodge on the petition of some of its members, one of whom, at least, ought to be a Past Master.

*

DORMER

In the Lectures, according to the present English system, the ornaments of a Master Mason's Lodge are said to be the porch, dormer, and square pavement. The dormer is the window which is supposed to give light to the Holy of Holies. In the Glossary of Architecture, a dormer is defined to be a window pierced through a sloping roof, and placed in a small gable which rises on the side of the roof. This symbol is not preserved in the American system.

*

DOTAGE

The regulations of Freemasonry forbid the initiation of an old man in his dotage; and very properly, because the imbecility of his mind would prevent his comprehension of the truths presented to him.

*

DOUBLE CUBE

A cubical figure, whose length is equal to twice its breadth and height. Solomon's Temple is said to have been of this figure, and hence it has sometimes been adopted as the symbol of a Masonic Lodge. Doctor Oliver (Dictionary of Symbolic Masonry) thus describes the symbolism of the double cube:

The heathen deities were many of them represented by a cubical stone. Pausanius informs us that a cube was the symbol of Mercury because, like the cube, he represented Truth. In Arabia, a black stone in the form of a double cube was reputed to be possessed of many occult virtues. Apollo was sometimes worshiped under the symbol of a square stone; and it is recorded that when a fatal pestilence raged at Delphi, the oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress, and it commanded that the cube should be doubled. This was understood by the priests to refer to the altar, which was of a cubical form. They obeyed the injunction, increasing the altitude of the altar to its prescribed dimensions, like the pedestal in a Masons Lodge, and the pestilence ceased.

We may here add a few comments upon what Brother Mackey says of the double cube because the account may be understood in a somewhat different way. In fact, the famous problem of antiquity concerning the cube was not so simple as to give it twice the dimensions of its edges but to produce a cube twice the volume of another one, which is an entirely different proposition.
The origin of the problem is not definitely known but probably it was suggested by the one

credited to Pythagoras, namely, squat a square or constructing a square of twice the area of a Seen square.

The account given by Doctor Oliver is credited to Eratosthenes about 200 B.C. This authority in a letter to Ptolemy Euergetes tells the history of the problem. The Delphians, suffering a pestilence, consulted their oracles and were ordered to double the volume of the altar to be erected to their god, Apollo. An altar was built having an edge double the length of the original but the plague went on unabated, the oracles not having been obeyed. However, this story is a mere fable and is given no weight at the present time.

*

DOUBLE-HEADED EAGLE

See Eagle Double headed

*

DOUGLAS, STEPHEN ARNOLD

American statesman, born at Brandon, Vermont, April 23, 1813, and died June 3, 1861, at Chicago. Resourceful in political leadership, his rise to national prominence was rapid. Representative from Illinois, 1843, he became Senator in 1847, unsuccessful candidate for President, 1852 and 1856, and in 1858 ably debated with Abraham Lincoln in seven cities. His petition to Springfield Lodge No. 4, at Springfield, Illinois, is reproduced in this world The original hangs in the Lodge-room and the photograph was kindly furnished us by Brother H. C. McLoud.

*

DOVE

In ancient symbolism's the dove represented purity and innocence; in ecclesiology, especially in church decoration, it is a symbol of the Holy Spirit. In Freemasonry, the dove is only viewed in reference to its use by Noah as a messenger. Hence, in the Grand Lodge of England, doves are the jewels of the Deacons, because these officers are the messengers of the Masters and Wardens.
They are not so used in America. In an honorary or side Degree formerly conferred in America, and called the Arks roll of parchment, in a very clear hand, apparently and Dove, that bird is a prominent symbol.

*

DOVE, KNIGHTS AND LADIES OF THE

An Brother extinct secret society, of a Masonic model, but androgynous, including both sexes, instituted at Versailles, France in 1784.

*

DOWLAND MANUSCRIPT

First published by James Dowland, in the Gentelman's Magazine, May, 1815 (volume lxxxv, page 489). "Written on a long roll of parchment in a very clear hand , apparently early in the seventeenth century, and very probably is copied from a manuscript of earlier date." Brother William J. Hughan says: "Brother Woodford, Mr. Sims, and other eminent authorities, consider the original of the copy, from which the manuscript for the Gemtelman's Magazine

was written, to be a scroll of at least a century earlier than the date ascribed to Mr.Dowland's manuscript, that is, about 1550."

The original manuscript from which Dowland made his copy has not yet been traced. Hughan's Old Charades, the edition of 1872, contains a reprint of the Douwland Manuscript.

*

DRAESEKE, JOHAN HEINRICH DERNHARDT

A celebrated pulpit orator of great eloquence, born at Brunswick, 1774, and died at Potsdam, 1849, who presided over the Lodge named Oelzweig, meaning, the Olive Branch, in Bremen, for three years, and whose contributions to Masonic literature were collected and published in 1865, by A. W. Muller, under the title of Bishop Dräseke as a Mason, in German Der Bischof Draseke als Maurer. Of this work Findel says that it "contains a string of costly pearls full of Masonic eloquence."

*

DRAKE, FRANCIS

Francis Drake, M.D., F.R.S., a celebrated antiquary and historian, was initiated in the city of York in 1725, and, as Hughan says, "soon made his name felt in Masonry." His promotion was rapid; for in the same year he was chosen Junior Grand Warden of the Grand Lodge of York, and in 1726 delivered an address, which was published with the following title: A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall, in the city of York, on St. John's Day, December the 27th, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. Olim meminisse Juvabit. York.

The Latin expression here is quoted from the Poet Vergil, recalling the joys of other times. The address was published in York without any date, but probably in 1727, and reprinted in London in 1729 and 1734. It has often been reproduced since and can be found in Hughan's Masonic Sketches and Reprints. In this work Brother Drake makes the important statement that the first Grand Lodge in England was held at York; and that while it recognizes the Grand Master of the Grand Lodge in London as Grand Master of England, it claims that its own Grand Master is Grand Master of all England. The speech is also important for containing a very early reference to the three Degrees of Entered Apprentice, Fellow Craft and Master Mason.

*

DRAMA

See Scenic Representations; Mysteries, Ancient, and Master Mason

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DRAMATIC LITERATURE OF FREEMASONRY

Freemasonry has frequently supplied the play writers with a topic for the exercise of their genius. Kloss (Bibliographic, page 300) gives the titles of no less than forty-one plays of which Freemasonry has been the subject. Brother William Rufus Chetwood wrote the libretto of an opera entitled The Generous Freemason and this was given a first performance in London in 1730. An account of it has been printed by Brother Richard Northcott of the Covent Garden Theater, London, England. The earliest Masonic play is noticed by Thory (Annales Oripnis Magni Galliarum Orientis, ou Histoire de la Fondation du Grand Orient de France, meaning

the History of the Foundation of the Grand Orient of France, page 360), as having been performed at Paris, in 1739, under the title of Les freemasons. Editions of it were subsequently published at London, Brunswick, and Strasbourg. In 1741, we have Das Geheimniss der Freimaurer, the Freemason's Secret, at Frankfort and Leipzig.

France and Germany made many other contributions to the Masonic drama. Even Denmark supplied one in 1745, and Italy in 1785. The English dramatists give us only a pantomime, Harlequin Freemasons which was brought out at Covent Garden in 1781, and Solomon's Temple, an oratorio. Templarism has not been neglected by the dramatists. Kalchberg, in 1788, wrote Die Tempelherren, meaning The Templars, a dramatic poem in the German language in five acts. Odon de Saint-Amand, Grand Maître des Templiers, the latter title meaning Grand Master of the Templars, a melodrama in three acts, was performed at Paris in 1806. Jacques Molai, a melodrama, was published at Paris in 1807, and La Mort de Jacques Molai, meaning in English the Death of James Molai, a tragedy, in 1812. Some of the plays on Freemasonry were intended to do honor to the Order, and many to throw ridicule upon it.

*

DRESDEN, CONGRESS OF

A General Congress of the Lodges of Saxony was held in Dresden, in 1811, where the representatives of twelve Lodges were present. In this Congress it was determined to recognize only the Freemasonry of Saint John, and to construct a National Grand Lodge. Accordingly, on September 28, 1811, the National Grand Lodge of Saxony was established in the city of Dresden, which was soon joined by all the Saxon Lodges, with the exception of one in Leipzig. Although it recognized only the Symbolic Degrees, it permitted great freedom in the selection of a ritual; and, accordingly, some of its Lodges worked in the Rite of Fessler, and others in the Rite of Berlin.

*

DRESS OF A FREEMASON

See Clothed

*

DROP CLOTH

A part of the furniture used in the United States of America in the ceremony of the Third Degree.

*

DROPS, THREE

Refers to mystic number of drops of blood from the White Giant, that in the Persian mysteries restored sight to the captives in the cell of horrors when applied by the conqueror Rustam. In India, a girdle of three triple threads was deemed holy; 80 were three drops of water in Brittany, and the same number of drops of blood in Mexico.

*

DRUIDICAL MYSTERIES

The Druids were a sacred order of priests who existed in Britain and Gaul, but whose mystical rites were practiced in most perfection in the former country, where the isle of Anglesea was

considered as their principal seat. Godfrey Higgins thinks that they were also found in Germany, but against this opinion we have the positive statement of Caesar.

The meanings given to the word have been very numerous, and most of them wholly untenable. The Romans, seeing that they worshiped in groves of oak, because that tree was peculiarly sacred among them, derived their name from the Greek word, apes, drus thus absurdly seeking the etymology of a word of an older language in one comparatively modern. Their derivation would have been more reasonable had they known that in Sanskrit druma is an oak, from dru, meaning wood. It has also been traced to the Hebrew with equal incorrectness, for the Druids were not of the Semitic race. Its derivation is rather to be sought in the Celtic language. The Gaelic word Druiah signifies a holy or wise man; in a bad sense a magician; and this we may readily trace to the Aryan druh, applied to the spirit of night or darkness, whence we have the Zend dru, a magician. Druidism was a mystical profession, and in the olden time mystery and magic were always confounded. Charles Vallencey (Collectanea de Rebus Hibernicus, iii 503) says: "Walsh, Drud, a Druid, that is the absolver or remitter of sins; so the Irish Drui, a Druid, most certainly is from the Persic duru, meaning a good and holy man"; and Ousely (Collectanea Oriental iv, 302) adds to this the Arabic dari, which means a wise man. Bosworth (Anglo-Saxon Dictionary) gives dry, pronounced dru, as the Anglo-Saxon for a magician, sorcerer, druid. Probably with the old Celts the Druids occupied the same place as the Magi did with the old Persians.
Druidism was divided into three orders or Degrees, which were, beginning with the lowest the Bards, the Prophets, and the Druids. Godfrey Higgins thinks that the prophets were the lowest order, but he admits that it is not generally allowed. The constitution of the Order was in many respects like that of the Freemasons. In every country there was an Arch-Druid in whom all authority was placed. In Britain it is said that there were under him three arch-flamens or priests, and twenty-five flamens. There was an annual assembly for the administration of justice and the making of laws, and, besides, four quarterly meetings, which took place on the days when the sun reached his equinoctial and solstitial points. The latter two would very nearly correspond at this time with the festivals of Saint John the Baptist and Saint John the Evangelist. It was not lawful to commit their ceremonies or doctrines to writing, and Caesar says (Commentarii de bello Gallico vi, 14) that they used the Greek letters, which was, of course, as a cipher; but Godfrey Higgins (page 90) says that one of the Irish Ogum alphabets, which Toland calls secret writing, "was the original, sacred, and secret character of the Druids."

The places of worship, which were also places of initiation, were of various forms: circular, because a circle was an emblem of the universe; or oval, in allusion to the mundane egg, from which, according to the Egyptians, our first parents issued; or serpentine, because a serpent was a symbol of Hu, the druidical Noah; or winged, to represent the motion of the Divine Spirit; or cruciform, because a cross was the emblem of regeneration.

Their only covering was the clouded canopy, because they deemed it absurd to confine the Omnipotent beneath a roof; and they were constructed of embankments of earth, and of unhewn stones, unpolluted with a metal tool. Nor was anyone permitted to enter their sacred retreats, unless he bore a chain.

The ceremony of initiation into the Druidical Mysteries required much preliminary mental preparation and physical purification. The aspirant was clothed with the three sacred colors, white, blue, and green; white as the symbol of Light, blue of Truth, and green of Hope. When the rites of initiation were passed, the tri-colored robe was changed for one of green; in the Second Degree, the candidate was clothed in blue; and having surmounted all the dangers of the Third, and arrived at the summit of perfection, he received the red tiara and flowing mantle of purest white. The ceremonies were numerous, the physical proofs painful, and the mental trials appalling. They commenced in the First Degree, with placing the aspirant in the pastes, bed or coffin, where his symbolical death was represented, and they terminated in the Third, by his regeneration or restoration to life from the womb of the giantess Ceridwin, and the committal of the body of the newly born to the waves in a small boat, symbolical of the ark. The result was, generally, that he succeeded in reaching the safe landing-place, but if his arm was weak, or his heart failed, death was the almost inevitable consequence. If he refused the

trial through timidity, he was contemptuously rejected, and declared forever ineligible to participate in the sacred rites. But if he undertook it and succeeded, he was joyously invested with all the privileges of Druidism.
The doctrines of the Druids were the same as those entertained by Pythagoras. They taught the existence of one Supreme Being; a future state of rewards and punishment; the immortality of the soul, and a metempsychosis; and the object of their mystic rites was to communicate these doctrines in symbolic language, an object and a method common alike to Druidism, to the Ancient Mysteries and to Modern Freemasonry (see also Druidism, Dudley Wright, London, 1924, containing a bibliography of the subject).

*

DRUMMOND, JOSIAH HAYDEN

Born 1827, Brother Drummond was made a Freemason in 1849, and died on October 25, 1902, aged seventy-five. He served at the head of all the Masonic Bodies of his State, Maine, and had also been Grand High Priest of the General Grand Chapter, Grand Master of the General Grand Council, and Grand Commander of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite. A Freemason for fifty-four years, this Grand Master of the Grand Lodge of Maine, 1860 to 1862, was for thirty-eight y ears a vigorous writer of the Foreign Correspondence Reports and of other valuable works on Freemasonry. Christopher Diehl of the Grand Lodge of Utah wrote of him in the Proceedings of 1903, "His whole life was devoted to Freemasonry and for it he did his best work and because of that work he will live in the hearts of his Brethren for all time to come. The world is better off because he lived. His fame is secure. May his last sleep be sweet." At the anniversary of the one hundred years since the death of Washington, conducted by the Grand Lodge of Virginia at Mount Vernon on December 14, 1899, when no less than seventeen Grand Masters were present together with the President of the United States, Brother Drummond was introduced by the Grand Master as follows:
"First of all I wish to call upon one whom Freemasonry delights to honor. The most erudite and accomplished Masonic scholar our century has known, the charm of whose personality and the strength of whose character, coupled with a conservative, calm and judicial mind, has made him not only beloved but a power of usefulness throughout the whole Masonic Fraternity" (see` Proceedings of the Grand Lodge of Pennsylvania, 1900).

*

DRUSES

A sect of mystic religionists who inhabit Mounts Lebanon and Anti-Lebanon, in Syrian 294. They settled there about the tenth century, and are said to be a mixture of Cuthites or Kurds, Mardi Arabs, and possibly of Crusaders; all of whom were added, by subsequent immigrations, to the original stock to constitute the present or modern race of Druses.

Their religion is a heretical compound of Judaism, Christianity, and Mohammedism; the last of which, greatly modified, predominates in their faith. They have a regular order of priesthood, the office being filled by persons consecrated for the purpose, comprising principally the emirs and sheiks, who form a secret organization divided into several Degrees, keep the sacred books, and hold secret religious assemblies. Their sacred books are written in antiquated Arabic. The Druses are divided into three classes or Degrees, according to religious distinctions. To enable one Druse to recognize another, a system of passwords is adopted, without an interchange of which no communication is made that may give an idea of their religious tenets (see Tien's Druse Religion Unveiled). Doctor Clarke tells us in his Travels that "one class of the Druses are to the rest what the initiated are to the profane, and are called Okkals, which means spiritualists; and they consider themselves superior to their countrymen. They have various degrees of initiation."

Colonel Churchill in his Ten Years' Residence on Mount Lebanon, tells us that among this singular people there is an order having many similar customs to the Freemasons. It requires a twelve months' probation previous to the admission of a member. Both sexes are admissible. In the second year the novice assumes the distinguishing mark of the white turban, and afterward, by Degrees, is allowed to participate ;,n the whole of the mysteries. Simplicity of attire, self-denial, temperance, and irreproachable moral conduct are essential to admission to the order. All of these facts have led to the theory that the Druses are an offshoot from the early Freemasons, and that their connection with the latter is derived from the Crusaders, who, according to the same theory, are supposed to have acquired their Freemasonry during their residence in Palestine. Some writers go so far as to say that the Degree of Prince of Libanus, the Twenty-second in the Ancient and Accepted Scottish Rite, refers to the ancestors of these mystical mountaineers in Syria.

Several chapters deal with the Dresses in the Secret Sects of Syria and the Lebanon, by Brother Bernard H. Springett, London.

*

DUAD

The number two in the Pythagorean system of numbers.

*

DUALISM

The state of being two-fold, as good and evil, for example. In the old mythologies, there was a doctrine which supposed the world to have been always governed by two antagonistic principles, distinguished as the good and the evil principle. This doctrine pervaded all the Oriental religions. Thus in the system of Zoroaster, one of the great religious teachers of the East we have Ahriman and Ormuzd, and in the Hebrew cosmogony, their explanation of the system of the universe, we find the Creator and the Serpent. There has been a remarkable development of this system in the three degrees of Symbolic Freemasonry, which everywhere exhibit in their organization, their symbolism, and their design, the pervading influences of this principle of dualism. Thus, in the First Degree, there is Darkness overcome by might; in the Second, Ignorance dispersed by Snout e, and in the Third, Death conquered by Eternal Life

*

DUB

In the ancient ceremonies of chivalry, a knight was made by giving him three strokes on the neck with the flat end of the sword, and he was then said to be dubbed a knight. Dubbing is from the Saxon, dubban, meaning to strike with a blow. sir Thomas Smith (English Commonwealth), who wrote in the sixteenth century, says:

And when any man is made a knight, he, kneeling down, is strooken of the prince, with his sword naked, upon the back or shoulder the prince saying, Sus or sois chevalier au nom de Dieu, the two expressions in French meaning Be of good cheer, Knight, in God's name, and in times past they added St. George, and at his arising the prince sayeth, Avancey. This is the manner of dubbing of knights at this present; and that term dubbing was the old term in this point, and not creation.

*

DUE EAST AND WEST

A Lodge is said to be situated due east and west for reasons which have varied at different periods in the ritual and lectures (see Orientation).

*

DUE EXAMINATION

That sort of examination which is correct and prescribed by law. It is one of the three modes of proving a strange Brother; the other two being strict trial and lawful information (see Vouching).

*

DUE FORM

When the Grand Lodge is opened, or any other Masonic ceremony performed, by the Deputy Grand Master in the absence of the Grand Master, it is said to be done in due form. Subordinate Lodges are always said to be opened and closed in due form. It is derived from the French word du, and that from devoir, meaning to owe, that which is owing or ought to be done. Due form is the form in which an act ought to be done to be done rightly. The French expression is En due form (see Ample Form).

*

DUE GUARD

A mode of recognition which derives its name from its object, which is to duly guard the person using it in reference to his obligations, and the penalty for their violation. The Due Guard is an Americanism, and of comparatively recent origin, being unknown to the English and Continental systems. In some of the old books of the date of 1757, the expression is used, but only as referring to what is now called the Sign. Dieu garde is similar in pronunciation to Due Guard and means God preserve. This similarity is worth consideration.

*

DUELING

This has always been considered a Masonic crime, and some of the Grand Lodges have enacted statutes by which Freemasons who engage in duels with each other are subject to expulsion. The Monde Maçonnique, the Masonic World, a French publication, May, 1858, gives the following correct view on this subject:

A Freemason who allows himself to be involved in :3 duel and who possesses not sufficient discretion to be able to make reparation without cowardice and without having recourse to this barbarous extremity destroys by that impious act the contract which binds him to his brethren. His sword or his pistol, though it may seem to spare his adversary, still commits a murder for it destroys his brothers from that time fraternity no longer exists for him.

*

DUES

The payment of annual dues by a member to his Lodge is a comparatively modern custom, and one that certainly did not exist before the revival of 1717. As previous to that period, according to Preston, Lodges received no Warrants, but a sufficient number of Brethren meeting together were competent to practice the Rites of Freemasonry, and as soon as the special business which called them together had been accomplished, they separated; there

could have been no permanent organization of Speculative Freemasons, and no necessity for contributions to constitute a Lodge fund.

Dues must therefore have been unknown except in the Lodges of Operative Freemasons, which, as we find, especially in Scotland, had a permanent existence.

There is, accordingly, no regulation in any of the old Constitutions for the payment of dues. Brother Mackey held that it is not a general Masonic duty, in which the Freemason is affected to the whole of the Craft, but an arrangement between himself and his Lodge, with which the Grand Lodge ought not to interfere. As the payment of dues is not a duty owing to the Craft in general, so, in his opinion, the non-payment of them is not an offense against the Craft, but simply against his Lodge, the only punishment for which should be striking from the roll or discharge from membership.

Brother Mackey reports that in his day it was the almost universal opinion of Masonic jurists that suspension or expulsion from the Order is a punishment that should never be inflicted for non-payment of dues. However, the reader must be referred to the Masonic Code of his own Jurisdiction for the practice prevailing there.

*

DUMBNESS

Inability to speak. Although the faculty of speech is not one of the five human senses, it is important as the medium of communicating instruction, admonition, or reproof, and the person who does not possess it is unfitted to perform the most important duties of life. Hence dumbness disqualifies a candidate for Masonic initiation.

*

DUMM

A word that has been used in the Grand Chapter of Minnesota to signify what is more usually called a substitute in the Royal Arch Degree.

*

DUNCKERLEY, THOMAS

No one, among the Freemasons of England, occupied a more distinguished position or played a more important part in the labors of the Craft during the latter part of the eighteenth century than Thomas Dunckerley, whose private life was as romantic as his Masonic career was honorable. Thomas Dunckerley was born in the city of London on the 23d of October, 1724. He was the reputed son of a Mr. and Mrs. (Mary) Dunekerley, but really owed his birth to a personage of a much higher rank in life, being the natural son of the Prince of Wales, afterward George II, to whom he bore, as his portrait shows, a striking resemblance. It was not until after his mother's death that he became acquainted with the true history of his birth; so that for more than half of his life this son of a king occupied a very humble position on the stage of the world, and was sometimes even embarrassed with the pressure of poverty and distress.

At the age of ten he entered the navy, and continued in the service for twenty-six years, acquiring, by his intelligence and uniformly good conduct, the esteem and commendation of all his commanders. But having no personal or family interest, he never attained to any higher rank than that of a gunner. During all this time, except at brief intervals, he was absent from England on foreign service.

He returned to his native country in January, 1760, to find that his mother had died a few days before, and that on her death-bed she had made 3 solemn declaration, accompanied by such details as left no possible doubt of its truth, that Thomas was the illegitimate son of King George II, born while he was Prince of Wales. The fact of the birth had, however, never been communicated by the mother to the prince, and George II died without knowing that he had such a son living.

Dunckerley, in the account of the affair which he left among his posthumous papers, says: "This information gave me great surprise and much uneasiness; and as I was obliged to return immediately to my duty on board the Vanguard, I made it known to no person at that time but Captain Swanton. He said that those who did not know me would look on it to be nothing more than a gossip's story. We were then bound a second time to Quebec, and Captain Swanton did promise me that on our return to England he would endeavor to get me introduced to the king, and that he would give me a character; but when we came back to England the king was dead." Dunckerley had hoped that his case would have been laid before his royal father, and that the result would have been an appointment equal to his birth. But the frustration of these hopes by the death of the king seems to have discouraged him, and no efforts appear for some time to have been made by him or his friends to communicate the facts to George III, who had succeeded to the throne.

In 1761 he again left England as a gunner in Lord Anson's fleet, and did not return until 1764, at which time, finding himself embarrassed with 3 heavy debt, incurred in the expenses of his family, for he had married in early life, in the year 1744, knowing no person who could authenticate the story of his birth, and seeing no probability of gaining access -to the ear of the king, he sailed in a merchant vessel for the Mediterranean. He had previously been granted superannuation in the navy in consequence of his long services, and received a small pension, the principal part of which he left for the support of his family during his absence.

But the romantic story of his birth began to be publicly known and talked about, and in 1766 attracted the attention of several persons of distinction, who endeavored, but without success, to excite the interest of the Princess Dowager of Wales in his behalf.

In 1767, however, the declaration of his mother was laid before the king, who was George III, the grandson of his father. It made an impression on him, and inquiry into his previous character and conduct having proved satisfactory, in May 7, 1767, the king ordered Dunckerley to receive a pension of £100, which was subsequently increased to £800, together with a suite of apartments in Hampton Court Palace. He also assumed, and was permitted to bear, the royal arms, with the distinguishing badge of the bend sinister, and adopted as his motto the appropriate words Fato non merito, meaning By destiny, not merit. In his familiar correspondence, and in his book-plates, he used the name of Fitzy George.

In 1770 he became a student of law, and in 1774 was called to the bar; but his fondness for an active life prevented him from ever making much progress in the legal profession.

Dunckerley died at Portsmouth in the year 1795, at the ripe age of seventy-one; but his last years were embittered by the misconduct of his son, whose extravagance and dissolute conduct necessarily afflicted the mind while it straitened the means of the unhappy parent. Every effort to reclaim him proved utterly ineffectual; and on the death of his father, no provision being left for his support, he became a vagrant, living for the most part on Masonic charity. At last he became a bricklayer's laborer, and was often seen ascending a ladder with a hod on his shoulders. His misfortunes and his misconduct at length found an end, and the grandson of a king of England died a pauper in a cellar at St. Giles.

Dunckerley was initiated into Freemasonry on January 10, 1754, in a Lodge, No. 31, which then met at the Three Tuns, Portsmouth; in 1760 he obtained a Warrant for a Lodge to be held on board the Vanguard, in which ship he was then serving; in the following year the Vanguard sailed for the West Indies, and Dunckerley was appointed to the Prince, for which ship a Lodge was warranted in 1762; this Warrant Dunckerley appears to have retained when he left the service, and in 1766 the Lodge was meeting at Somerset House, where

Dunckerley was then living. In 1768 the Vanguard Lodge was revived in London, with Dunckerley as its first Master, and it exists to the present day under the name of the London Lodge, No. 108.

In 1767 he joined the present Lodge of Friendship; in 1785 he established a Lodge at Hampton Court, now No. 255. In 1767 he was appointed Provincial Grand Master of Hampshire, and in 1776 Provincial Grand Master for Essex, and at various dates he was placed in charge of the provinces of Bristol, Dorsetshire, Gloucestershire, Somersetshire, and Herefordshire. In Royal Arch Masonry Dunckerley displayed equal activity as in Craft Masonry; he was exalted at Portsmouth in 1754 and in 1766 joined the London Chapter, which in the following year became a Grand Chapter.

He was especially active in promoting Arch Masonry all over the country and was in charge of the English counties of Essex, Hants, Kent, Wilts, Dorset, Devon, Somerset, Gloucester, Suffolk, Sussex and Durham.

He was also a most zealous Knight Templar, being in 1791 the first Grand Master of the Order when the Grand Conclave was formed in London.

He was also a Mark Mason. A Charge, or Oration, is still extant, which was delivered by him at Plymouth in April, 1757, entitled The Light and Truth of Masonry Explained. He was also the author of A Song for the Knights Templar, and of an Ode for an Exaltation of Royal Arch Masons. These will be found in Thomas Dunckerley—his Life, Labors and Letters, by H. Sadler, 1891. Brother Hawkins in submitting the foregoing article points out that it is often asserted that Dunckerley revised the Craft Lectures and reconstructed the Royal Arch Degree, but there is no proof forthcoming of these statements. However, we may add to the comment by Brother Hawkins an observation by Brother Sadler (page 224) where he tells us that the publication of the various Charges, etc., by Brother Dunckerley are of such a character that they not unlikely thereby originated the tradition that he had revised or remodeled the Craft Lectures; but to Brother Sadler it seemed more than probable that the compiler of the Lectures made a very free use of Dunckerley's brains in the work of compilation.

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DUPATY, LOUIS EMANUEL CHARLES MERCIER

The author of many Masonic songs and other fugitive pieces inserted in the Annales Maçonniques. He wrote in 1810, with Révéroui de Saint-Cyr a comic opera entitled Cagliostro ou les Illuminés In 1818 he published a Masonic tale entitled l'Harmonie. He was a poet and dramatic writer of some reputation. He was born in the Gironde in 1775, elected to the French Academy in 1835, and died in 1851.

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DURER, ALBRECHT

Famous German painter and engraver. Born at Nuremberg, May 21, 1471 died April 6, 1528. His mystically symbolic copper plates are particularly interesting and significant. The most important from a Masonic point of view is probably one entitled Melancholy (see illustration) in which is seen an exposition of medieval Freemasonry which suggests that Durer was familiar with the Fraternity of his time, possibly associated with the Nuremberg Lodge, and may have been a member of it (see American Freemason, November, 1911, page 21).

A suggestive examination of the symbolism of this 1514 copper-plate engraving was made by W. P. Tuckerman and translated by R. T. House, appeared in the Open Court, July, 1911, and extracts from it are by permission of the editor, Brother Paul Carus, given as follows: "A promising field for investigation is furnished by Albrecht Durer's copper-engravings, etchings

and wood-cuts which, in addition to their other great merits in the faithful portrayal of the life of his time, have caught and handed on to us many old traditions. Real mines of information are Durer's mystically symbolic copper-plates. Of these puzzling will-o-the-wisps the most important is the one entitled 'Melancholy', which was formerly considered the first picture in a cycle representing the various moods of the soul but which now, viewed in the light of the Nuremberg developments, is seen to be an exposition of medieval Freemasonry. In Strasbourg, 1598, Emperor Maximilian gave to German Lodges, whose patron and honorary brother he was, a new organization, charter, and coat of arms.

The years from 1439 to 1477 were occupied in the Construction of the choir of the Church of St. Lorenz in Nuremberg, with its rich, artistic Gothic vaulted roof; and when we remember the dates of Durer's birth and death, 1471 and 1528, the figures fit together so well that the probabilities seem to point to Durer's personal contact with the Nuremberg fraternity, and his knowledge of their teachings; and a closer examination of his engraving 'Melancholy' will show very clearly that he is enforcing the ethical doctrines of Freemasonry by conventional symbolic formulas.

"Symbolism, that double form of expression, having a naive and innocent form for the larger public and a hidden meaning for the intelligent initiated, is well known to have been the resource of the medieval freethinking teacher who was forced to pick his way with the utmost care among the rocks of the Inquisition. Victor Hugo calls the images on the portals of Notre Dame the 'freedom of the press' of that epoch. It was natural that the architects, sculptors and painters of the Middle Ages, in their criticisms and satires directed at social evils, should have shielded themselves from the Church, which, moreover, employed symbolism in the promulgation of her own mystic dogmas. Hence it is that Durer avails himself of this stratagem in the promulgation of his humanistic ideas by his drawings, which were sold at the fairs under the inquisitorial eye of the Church; although the Church, in spite of her severe punishment of humanistic activities, was unable to prevent the public appearance of the Reformation in Nuremberg after the year 1524. "During Durer's stay in Italy as a student in 1505, which took him to Bologna, he undoubtedly made the acquaintance of the academies there, as appears clearly from copper-plates like 'Great and Little Fortune.' On the other hand, in view of his extensive knowledge of mathematics and engineering he must have been associated with the Nuremberg Lodge, and was probably even a member of it. That he publicly handled the ethical doctrines of the latter, which through their agreement with teachings of the humanists were already known to a large circle of the uninitiated, in the regular symbolic language, indicates that the most severely kept secrets in the Lodge were not these teachings, but some ritual which is known no longer.

"When we examine the picture of 'Melancholy' in a purely objective fashion, we come to the conclusion, from a view of the most elevated figure, that of the writing angel, that the theme is some divine command which this being is communicating, a revelation or an ethical teaching. The content of the latter is drastically brought out, as always with Durer, by a sharp contrast, the contrast in this ease being the lower material handicraft and the higher symbolic labor, so that in the arrangement of figures the former is placed on a lower level, the latter on an elevated platform. On this level appears the prominent figure of the whole picture, a genius with mighty wings, much larger than the little angel, who in accordance with the old symbolism is represented as a small winged child.

The leading figure is a woman in rich festal attire, a garland on her loosened hair, her head supported thoughtfully on her left arm. Her right arm rests on a book, probably the Bible, and in her right hand she holds an open pair of ornamented compasses with which she is drawing figures on the tablet on her knees suggested by the form into which her skirt is drawn. Humanistically interpreted, this genius is the personification of some virtue operating with the writing angel, and the use of the compasses suggests the activity of the Masons. The explanation is given added weight by the polygonal structure with the ladder and the great building-stone leaning against it. But all this does not mean the completion of the work; it has only symbolical significance. In this the three great Platonic virtues, beauty, wisdom and strength, play a leading part as the means to human perfection just as Raphael, for instance, treats them in the Segaatura and are here evident as the content of the three main elements

in the picture. First the angel, who sits on a round stone hung with a rich fringed cover, symbolizes wisdom because he is the means of divine revelation. At his left the great winged genius, the prominent person in the picture is Beauty. In her is symbolically represented the main interest of the fraternity; she is their guide and adviser, who teaches them to handle the compasses in the production of beautiful architectural figures. Finally, at the right of Wisdom, Strength is represented, not in a personification, but by an indication of the result, by a symbolizing of labor as the principal object of the effective Masonic Lodge. This lesson is taught by the great, many-sided building stone, with the shaping-hammer at its side, the conventional symbol of labor. The logical conclusion of this ethical teaching is the landscape in the background, with a sun breaking forth from rain-clouds and a diabolical creature who has no place in the calm scene and who is hastening to leave it, bearing a sign which labels him Melancholy.

"This sad attitude of soul, which would today be called pessimism, is ascribed only to the fleeing, banished devil, not to the genius of Beauty serious as this personage, in common with Durer's characters in general, appears nor to the picture as a whole, which is thus wrongly named. The general characterization of the engraving as the ethical content of Freemasonry is borne out by the symbolic additions. In the first place it is significant that exactly over the angel on the outer wall of the polygonal structure the scales are hung, the well-known symbol for the judgment of the world and divine justice. This arrangement therefore characterizes the polygonal structure as a temple, the symbol for the perfection of all humanity. Only two faces of the building are represented, before whose broader front sits the genius of Beauty. Beauty, according to the Platonic conception, is moderation and harmony of the soul; in technical Masonry it is rhythm in architectural proportions.

This genius has a secret to guard, as is indicated by the bunch of keys and the bag suspended from her girdle. The subject of the secret is indicated again by the articles on the temple wall, especially the hour glass, the symbol of our fast fleeting life and the careful valuing of earthly and heavenly goods. On the dial above the hour-glass the hand stands between the figures three and four, which can be distinctly seen with a magnifying glass. These two numbers play an important part in the figure that follows, which is a so-called magic square hung up likewise on the temple wall, and reading 34 in every direction. If the reader will make the trial with the numbers from 1 to 16 written in the sixteen squares he will be astonished at the result. The same sum, 34, is obtained not only in the horizontal and vertical rows, but also in the diagonals, in the four smaller squares, in the middle square, etc. In the symbolism of numbers, three is the number of completeness and four indicates the extension of space in four directions, to the right, to the left, upward and downward.

Hence four is the symbol for the world and the house, moreover, for the Masonic Lodge and the Masonic fraternity. If these symbols are combined with the bell symbol above, the meaning is this, and may be put into the mouth of the genies as follows: Here sits the genius of Beauty, whose efforts are directed toward securing harmony between God and the world, and in view of the transitory nature of life she invites an active interest in the symbolic temple structure, which represents a perfected world.

" All these explanations are taken from well-known works on Christian symbolism and the symbols of the old Christian catacombs. The seven-runged ladder also, which leads into the temple, has its significance, as have the surfaces of the great building stone. We must assume that Durer, the accurate draughtsman, has made a correct picture; and in fact anyone who goes scientifically to work to procure the projections of this stone will be surprised at the many conclusions to be derived from a study of this traditional piece of apprentice work. one surface is an equilateral triangle, another a regular pentagon, two are trapezoids and two irregular pentagons. An architect acquainted with old buildings recognizes the block as the keystone for the vaulted ceiling of a six-sided cloister room, a chapel with a round aspe in which belongs the flat circular stone, whose center where the altar stands is cut with a double opening, all with symbolic significance. The keystone is to be so placed that the triangular side comes underneath, with the point toward the altar and the base toward the entrance. It is easy to reconstruct such a building, and the result opens up a wonderful perspective into some as yet unknown connection between the Masons and the Templars, the Order which

was destroyed in 1313 and whose prototype for all their chapel structures is just the plan we have described. One more symbol is to be mentioned, the melting-pot which stands beside the stone, burning vigorously and ready to fuse the lead. This symbol is unknown elsewhere, but can reasonably be assumed to indicate the Brotherhood fused together in love, as the clamps and braces are leaded and secured by the help of the flame. "We have already spoken of the landscape in the background, but we must add that there is no evidence of a comet, as some commentators insist; it is the sun breaking through rain-clouds and sending out somewhat exaggerated beams. If it were not the sun the rainbow could not be where it is, seen by the spectator with his back to the sun, so that he looks out of the picture. According to the old Christian symbolism the rainbow is a sign of peace and the covenant between God and men. When this alliance with the Most High is perfected, the bat like, nocturnal devil's imp, Melancholy, flees from the temple and the scene. On the label there appears after the word which has led to so mistaken a conclusion, a figure 1 or an i. The scholars who insist on a series of four pictures dealing with moods of the soul, considered this drawing the first because they read a 1; but if it is the letter i, it indicates an abbreviated Latin word, appropriate to the general tone of the picture, for example iacet. Then it reads 'Melancholia iacet', Melancholy falls in defeat or flees, which indicates the thought of the picture as a whole. Now if the old interpretation of the engraving, which makes the great winged genius the personification of Melancholy, is abandoned, and the new one accepted, the meaning of the articles scattered about on the ground is clear. They are the carelessly dropped, as it were discarded, tools of the trade at the feet of the winged genius, just as in Raphael's celebrated picture, Saint Cecilia, discards the musical instruments which seem to her inadequate.

"In contrast to the higher symbolic spiritual instruments, these tools, pliers, beveling tool, plumb line, plane, iron band, saw and nails, represent incompleteness. But among them we see the sleeping dog, the ball, and an article which is not absolutely clear, but which is perhaps a vessel for incense. The dog, who lies very significantly under the round altarstone, represents in Christian symbolism, on account of his watchfulness and fidelity, the priestly order, as is indicated by the phrase Domini canes. When this order disregards its duty and, like the dog here, falls asleep, it belongs among the discarded tools and gives the laity who constitute the Masonic fraternity the right to open communication with the Most High without clerical mediation. As a pendant to this, could not the article lying near, an unused incense vessel, the symbol for the prayers which are pleasing to God, indicate that this vessel, belonging to the priesthood, is also discarded and that in its place we have the loving alliance of those who seek perfection through their own efforts, symbolized by the melting pot? The ball, elsewhere a mathematical sign of completeness, here standing for the earth, is probably also a symbol of earthly imperfection, in view of which the flight into purer regions of the spirit seems all the more necessary.

" Many scholars undervalue Durer's inventive independence. Thus we read in Dohne's Runst und Kunst 'There is no reason for imputing profound thoughts to him; Durer was no nineteenth century philosophical thinker, but his was a genuine artist nature, and in works like "Melancholy," "Nemesis," and others, we may be sure that he was working under the orders of learned patrons.' Who of the Nuremberg humanists Pirkheimer perhaps, or the townclerk Lazarus Spengler—could have coupled with his philosophical training so intimate a knowledge of the practical demands of stone-masonry? It is just here we have an evidence of Durer's peculiar nature, which this ethically symbolic material, appealing to his mystic bent, fitted exactly. Hence this profound artist-philosopher, who sought to train his contemporaries in wisdom and beauty to strength, becomes for us a still far from exhausted source of the highest pleasure and the noblest teaching."

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DUTCH GUIANA

See Surinam

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DUTY

The duty of a Freemason as an honest man is plain and easy. It requires of him honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing. To sleep little, and to study much; to say little, and to hear and think much; to learn, that he may be able to do; and then to do earnestly and vigorously whatever the good of his fellows, his country, and mankind requires, are the duties of every Freemason.

Northern Freemason is quoted in Palmer Templegram. September, 1926, to the following effect: The very first duty that an Entered Apprentice acknowledges is to improve himself in Masonry. How many truly and sincerely attempt to discharge that duty? What would be the success of a lawyer who ever again looked into a law book after his admission D the bar- a minister of the Gospel, who never read the Bible after his ordination; a doctor who never took up medical work after securing his sheepskin; or that f any other profession, who does not take up post graduate studies?

And yet you find Freemasons pretending to be Masonic lights, who never read a Grand Lodge Proceedings a report on Foreign Correspondence, or a Masonic periodical Some of them, perhaps, can glibly repeat certain portions of the ritual, but could not give an intelligent interpretation of the same to save their lives.

Masonic reading is an essential part of the education of a Freemason, and it is never too late to begin, but it is always better to begin early. It is the duty of the Worshipful ;Master to impress this fact upon newly-made Masons, but if they themselves are in the class of nonreaders. how can we expect from them such wholesome advice?

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DYAUS

Sanskrit for sky; Might; exalted. Therefore the word becomes significant of the Deity, the sun, the celestial canopy, the firmament.

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DYE NA SORE

or Die Wanderer aus dem Sanskrit Ubersetzt. A Masonic romance, by Von Meyern, which appeared at Vienna in 1789, and contains a complete account of Masonic festivities.

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EAGLE

The eagle, as a symbol, is of great antiquity. In Egypt, Greece, and Persia, this bird was sacred to the sun. Among the Pagans it was an emblem of Jupiter, and with the Druids it was a symbol of their supreme god. In the Scriptures, a distinguished reference is in many instances made to the eagle; especially do we find Moses (Exodus xix, 4) representing Jehovah as saying, in allusion to the belief that this bird assists its feeble young in their flight by bearing them upon its own pinions, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Not less elevated was the symbolism of the eagle among the Pagans. Thus, Cicero, speaking of the myth of Ganymede carried up to Jove on an eagle's back, says that it teaches us that the truly wise, irradiated by the shining light of virtue, become more and more like God, until by wisdom they are borne aloft and soar to Him. The heralds explain the eagle as signifying the same thing among birds as the lion does among quadrupeds. It is, they say, the most swift, strong, laborious, generous, and bold of all birds, and for this reason it has been made, both by ancients and moderns, the symbol of majesty. In the jewel of the Rose Croix Degree is found an eagle displayed at the foot of the cross; and it is there very appropriately selected as a symbol of Christ, in His Divine character, bearing the children of His adoption on His wings, teaching them with unequaled love and tenderness to poise their unfledged wings and soar from the dull corruption's of earth to a higher and holier sphere. Thus the eagle in the jewel of that Degree is significantly represented with wings displayed as if in flight.

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KNIGHT OF THE EAGLE AND PELICAN

See Knights of the Eagle and Pelican

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EAGLE, DOUBLE-HEADED

The Eagle Displayed, that is, with extended wings, as if in the act of dying, has always, from the majestic character of the bird, been deemed an emblem of imperial power. Marius, the consul, first consecrated the eagle, about eight years before the Christian era, to be the sole Roman standard at the head of every legion, and hence it became the standard of the Roman Empire ever afterward.

As the single-headed Eagle was thus adopted as the symbol of imperial power, the double-headed Eagle naturally became the representative of a double empire; and on the division of the Roman dominions into the eastern and western empire, which were afterward consolidated by the Carlovingian race into what was ever after called the Holy Roman Empire, the double-headed Eagle was assumed as the emblem of this double empire; one head looking, as it were, to the West, or Rome, and the other to the East, or Byzantium.

Hence the escutcheons of many persons now living, the descendants of the princes and counts of the Holy Roman Empire, are placed upon the breast of a double-headed Eagle Upon the dissolution of that empire, the emperors of Germany, who claimed their empire to be the representative of ancient Rome, assumed the double-headed Eagle as their symbol, and placed it in their arms, which were blazoned thus: or, an Eagle displayed sable, having two heads, each enclosed within an amulet, or beaked and armed Jules, holding in his right claw a sword and scepter or, and in his left the imperial mound. Russia also bears the double-headed eagle, having added, says Brewer, that of Poland to her own, and thus denoting a double empire. It is, however, probable that the double-headed eagle of Russia is to be traced to some assumed representation of the Holy Roman Empire based upon the claim of Russia

to Byzantium; for Constantine, the Byzantine emperor, is said to have been the first who assumed this device to intimate the division of the empire into East and West.

Commenting on this suggestion by Doctor Mackey, Brother David E. W. Williamson writes that: There is no historical question whatever as to the time and occasion of the adoption of the double-headed eagle by Russia. It was taken as his device by Ivan III on his marriage with Zoe Palaeologa (Sophia), daughter of Thomas of Morea claimant to the imperial throne of Byzantium, and the date was 1469. It was probably because he claimed to be the successor of the Eastern Emperors. As to the adoption of the device in the West. I have no original authorities, but it is stated that it is first seen in the Holy Roman arms in 1345 and it is a fact that it first appears on the seals of the Holy Roman Empire in 1414. The legend of how it came to be adopted by the Emperors at Constantinople may or may not be true, but it is certainly not correct to say that the Seljuk Turks adopted it from the ruins of Euyuk, for Tatar coins antedating the occupation of the Asia Minor country by the Seljuks have been found. As to the device at Euyuk, it is not the most ancient representation of the double-headed eagle by any means if the figure of a comb, No. 10, plate XXIX, in Petriess Prehistoric Egypt, be, as I think it is, an attempt to carve it.

The statement of Millington (Heraldry in History, Poetry, and Romance, page 290) is doubtful that the doubleheaded eagle of the Austrian and Russian empires was first assumed during the Second Crusade and typified the great alliance formed by the Christian sovereigns of Greece and Germany against the enemy of their common faith, and it is retained by Russia and Austria as representations of those empires." The theory is more probable as well as more generally accepted which connects the symbol with the eastern and western empires of Rome. It is, however, agreed by all that while the single-headed eagle denotes imperial dignity the extension and multiplication of that dignity is symbolized by the two heads.

The double-headed eagle was probably first introduced as a symbol into Freemasonry in the year 1758. In that year the Body calling itself the Council of Emperors of the East and West was established in Paris. The double-headed eagle as likely to have been assumed by this Council in reference to the double Jurisdiction which it claimed, and which is represented so distinctly in its title.

The jewel of the Thirty-third Degree, or Sovereign Grand Inspector-General of the Ancient and Accepted Scottish Rite, is a double-headed eagle (which was originally black. but is now generally of silver), a golden crown resting on both heady wings displayed, beak and claws of gold, his talons grasping a wavy sword, the emblem of cherubic fire, the hilt held by one talon, the blade by the other. The banner of the Order is also a double-headed eagle crowned. A captivating account of the curious progress of the double-headed eagle from a remote antiquity was prepared by Brother W. J. Chetwode Crawley (Transactions, Quatuor Coronati Lodge, pages 214, volume xxiv, 1911). This essay in part runs as follows:

The most ornamental, not to say the most ostentatious feature of the insignia of the Supreme Council, 33 , of the Ancient and Accepted (Scottish) Rite, is the double-headed eagle, surmounted by an imperial crown. This device seems to have been adopted some time after 175S by the grade known as the Emperors of the East and West; a sufficiently pretentious title. This seems to have been its first appearance in connection with Freemasonry, but history of the high grades has been subjected to such distortion that it is difficult to accept unreservedly any assertion put forward regarding them. From this imperial grade, the double-headed eagle came to the "Sovereign Prince Masons" of the Rite of Perfection. The Rite of Perfection with its twenty-five Degrees was amplified in 1801, at Charleston, United States of America, into the Ancient and Accepted Rite of 33 , with the double-headed eagle for its most distinctive emblem. When this emblem was first adopted by the high grades it had been in use as a symbol of power for 5000 years, or so. No heraldic bearing, no emblematic device anywhere today can boast such antiquity. It was in use a thousand years before the Exodus from Egypt, and more than 2000 years before the building of King Solomon's Temple.

The story of our Eagle has been told by the eminent Assyriologist, M. Thureau Dangin, in the volume of Zeitschrift fur Assyriologie 1904. Among the most important discoveries for which

we are indebted to the late M. de Sarzec, were two large terra cotta cylinders covered with many hundred lines of archaic cuneiform characters These cylinders were found in the brick mounds of Tello, which has been identified with certainty as the City of Lagash, the dominant center of Southern Babylonian ere Babylon had imposed its name and rule on the country.

The cylinders are now in the Louvre and have been deciphered by M. Thureau Dangin, who displays to our wondering eyes the emblem of power that was already centuries old when Babylon gave its name to Babylonia. The cylinder in question is a foundation record deposited by one Gudea, Ruler of the City of Lagash, to mark the building of the temple, about the year 3000 B.C., as nearly as the date could be fixed. The foundation record was deposited just as our medals, coins and metallic plates are deposited today, when the corner stone is laid with Masonic honors. It must be born in mind that in this ease, the word cornerstone may be employed only in a conventional sense, for in Babylonia all edifices, temples, palaces, and towers alike, were built of brick. But the custom of laying foundation deposits was general, whatever the building material might be, and we shall presently see what functions are attributed, by another eminent scholar, to the foundation chamber of King Solomon's Temple.

The contents of this inscription are of the utmost value to the oriental scholar, but may be briefly dismissed for our present purpose. Suffice it to say, that the King begins by reciting that a great drought had fallen upon the land. " The waters of the Tigris," he says, " fell low and the store of provender ran short in this my city," saying that he feared it was 3 visitation from the gods, to whom he determined to submit his evil ease and that of his people. The reader familiar with Babylonian methods that pervade the Books of the Captivity, will not be surprised to learn that the King dreamed a dream, in which the will of the gods was revealed by direct personal intervention and interlocution. In the dream there came unto the King " a Divine Man, whose stature reached from earth to heaven, and whose head was crowned with the crown of a god, surmounted by the Storm Bird that extended its wings over Lazash, the land thereof." This Storm Bird, no other than our double-headed eagle, was the totem as ethnologists and anthropologists are fain to call it, of the mighty Sumerian City of Lagash, and stood proudly forth the visible emblem of its power and domination. This double-headed eagle of Lagash is the oldest Royal Crest in the world.

As time rolled on, it passed from the Sumerians to the men of Akhad. From the men of Akhad to the Hittites , from the denizens of Asia Minor to the Seliukian Sultans, from whom it was brought by Crusaders to the Emperors of the East and West, whose successors today are the Hapsburgs and Romanoffs, as well as to the Masonic Emperors of the East and West, whose successors today are the Supreme Council, 33 , that have inherited the insignia of the Site of Perfection.

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EAGLE, KNIGHT OF THE

See Knight of the Eagle

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EAGLE, KNIGHT OF THE AMERICAN

See Knight of the American Eagle

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EAGLE, KNIGHT OF THE BLACK

See Knight of the Black Eagle

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EAGLE, KNIGHT OF THE GOLDEN

See Knight of the Golden Eagle

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EAGLE, KNIGHT OF THE PRUSSIAN

See Knight of the Prussian Eagle

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EAGLE, KNIGHT OF THE RED

See Knight of the Red Eagle

*

EAGLE, KNIGHT OF THE WHITE AND BLACK

See Knight of the White and Black Eagle

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EAGLES, KNIGHT OF THE TWO CROWNED

See Knight of the Two Crowned Eagles

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EARLY GRAND MASTER

See E. G. M. in Abbreviations

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EAR OF CORN

This was, among all the ancients , an emblem of plenty. Ceres, who was universally worshiped as the goddess of abundance, and even called by the Greeks Dewneter, a manifest corruption of Gemeter, or Mother Earth, was symbolically represented with a garland on her head composed of ears of corn, a lighted torch in one hand, and a cluster of poppies and ears of corn in the other. In the Hebrew, the most significant of all languages, the two words, which signify an ear of corn, are both derived from roots which give the idea of abundance. For shibboleth, pronounced shib-bo-leth which is applicable both to an ear of corn and a flood of water, has its root in pronounced shib-bole, meaning to increase or to flow abundantly; and the other name of corn, pronounced daw-gawn, is derived from the verb, no, pronounced daogaw, signifying to multiply, or to be increased.

Ear of corn, which is a technical expression in Freemasonry, has been sometimes ignorantly displaced by a sheaf of wheat. This was done under the mistaken supposition that corn refers only to Indian maize, which was unknown to the ancients. But corn is a generic word, and includes wheat and every other kind of grain. This is its legitimate English meaning, and

hence an ear of corn, which is an old expression, and the right one, would denote a stalk, but not a sheaf of wheat (see Shibboleth).

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EAR, THE LISTENING

The listening ear is one of the three precious jewels of a Fellow Craft Freemason. In the Hebrew language, the verb YDD, pronounced shaw-mah, signifies not only to hear, but also to understand and to obey. Hence, when Jesus said, after a parable, "he that hath ears to hear, let him hear," he meant to denote that he who hears the recital of allegories should endeavor to discover their hidden meaning, and be obedient to their teaching.

This is the true meaning of the symbol of the listening ear which admonishes the Fellow Craft not only that he should receive lessons of instruction from his teacher, but that he should treasure them in his breast, so as to ponder over their meaning and carry out their design

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EARTHEN PAN

In the lectures of the early part of the eighteenth century used as a symbol of zeal, together with chalk and charcoal, which represented freedom and fervency. In the modern lectures clay has been substituted for it. Pan once signified hard earth, a meaning which it now obsolete, though from it we derive the name of a cooking utensil.

*

EAST

The East has always been considered peculiarly sacred. This was, without exception, the case in all the Ancient Mysteries. In the Egyptianrites, especially, and those of Adonis, which were among the earliest, and from which the others derived their existence, the sun was the object of adoration, and his revolutions through the various seasons were fictitiously represented. The spot, there fore, where this luminary made his appearance at the commencement of day, and where his worshipers were wont anxiously to look for the first darting of his prolific rays, was esteemed as the figurative birthplace of their god, and honored with an appropriate degree of reverence. Even among those nations where sun-worship gave place to more enlightened doctrines, the respect for the place of sun-rising continued to exist. The camp of Judah was placed by Moses in the East as a mark of distinction; the tabernacle in the wilderness was placed due East and West; and the practise was continued in the erection of Christian churches. Hence, too, the primitive Christians always turned toward the East in their public prayers, which custom Saint Augustine (Serm. Dom. in Monte, chapter 5 accounts for "because the East is the most honorable part of the world, being the region of light whence the glorious sun arises." Hence all Masonic Lodges, like their great prototype the Temple of Jerusalem, are built, or supposed to be built, due East and West; and as the North is esteemed a place of darkness, the East, on the contrary, is considered a place of light.

In the primitive Christian church, according to Saint Ambrose, in the ceremonies that accompanied the baptism of a catechumen, a beginner in religious instruction, "he turned towards the West, the image of darkness, to abjure the world, and towards the East, the emblem of light, to denote his alliance with Jesus Christ." And so, too, in the oldest lectures of the second century ago, the Freemason is said to travel from the West to the East, that is, from dark ness to light. In the Prestonian system, the question is asked, "What induces you to leave the West to travel to the East?" And the answer is: "In search of a Master, and from him to gain instruction." The same idea, if not precisely the same language, is preserved in the modern and existing rituals.

The East, being the place where the Master sits, is considered the most honorable part of the Lodge, and is distinguished from the rest of the room by a dais, or raised platform, which is occupied only by those who have passed the Chair. Bazot (Manuel, page 154) says: "The veneration which Masons have for the East confirms the theory that it is from the East that the Masonic cult proceeded, and that this bears a relation to the primitive religion whose first degeneration was sun-worship."

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EAST AND WEST, KNIGHT OF THE

see Knight of the East and West

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EAST, GRAND

The place where a Grand Lodge holds its Communications, and whence are issued its Edicts, is often called its Grand East. Thus, the Grand East of Boston, according to this usage, would be placed at the head of documents emanating from the Grand Lodge of Massachusetts. Grand Orient has sometimes been used instead of Grand East, but improperly. Orient might be admissible as signifying East, but Grand Orient having been adopted as the name of certain Grand Bodies, such as the Grand Orient of France, which is tantamount to the Grand Lodge of France, the use of the term might lead to confusion. Thus, the Orient of Paris is the seat of the Grand Orient of France. The expression Grand East, however, is almost exclusively confined to America, and even there is not in universal use.

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EAST INDIES

See India

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EAST, KNIGHT OF THE

See Knight of the East

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EASTER

Easter Sunday, being the day celebrated by the Christian church in commemoration of the resurrection of the Lord Jesus, is appropriately kept as a feast day by Rose Croix Freemasons. The Western churches, or those not identified with the Jewish race, generally keep Easter as the first day of Holy Week following the Friday of the crucifixion, while the Eastern churches as a rule keep Easter as the fourteenth day of April, immediately following the general fast. With the Jews, the Christian thought of Easter bears significant resemblance to the Paschal Lamb. Easter signifies to the entire Western Christian world the resurrection of the Christ, the name being derived from the Latin pascha which, in turn, came from the Chaldee or Aramaean form for the Hebrew word meaning Pass-over (see Exodus, xii, 27).

According to Bede the name is derived from Eostre or Ostara, the name of the Anglo-Saxon goddess of spring. Eostur monath or our month of April was also dedicated to this goddess. The German name for Easter is astern, named after this self-same goddess of Spring, the Teutonic Ostera. The New Testament makes no mention of an observance of Easter. The first

Christians did not have special days held more sanctified than the rest. As has been written (Ecclesiastical History, Socrates v, 22), "The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety."

For centuries the controversy as to just exactly what day was to be held as Easter went on between the various sects. Easter day is, briefly, the first Sunday after the full moon following the vernal equinox. This varies in different longitudes and this difficulty presented many problems to the clergy and the astronomers. About the year 325 it was decided by the Council of Nicaea, called by Constantine, that the correct date of Easter was to be reckoned at Alexandria and announced each year to the churches under the jurisdiction of that See by the Bishop him self.

This was to be communicated to the Roman See.

A bitter controversy ensued. Many refused to accept this solution of the difficulty, insisting upon the observance of the fourteenth day. Attempts were made to compute by means of cycles of years the correct time. At first an eight years cycle was adopted, then the eighty-four year cycle of the Jews, and after much reckoning a cycle of nineteen years was accepted.

Offing to the lack of anything definite Saint Augustine tells us that in the year 387 Easter was kept on March 21 by the churches of Gaul, on April 18 in Italy and on April 25 in Egypt. The ancient Celtic and British Churches adhered stubbornly to the finding of the Council of Constantine and received their instructions from the Holy See at Rome. Saint Augustine of Canterbury led the opposing group and this difference of opinion had the effect in England of a Church holding Easter on one day of certain years and the other Church holding Easter on an entirely different Sunday. Bede tells us that between the y ears 645 and 651 Queen Eanfleda fasted and kept Palm Sunday while her husband, Oswy, then King of Northumbria, followed the rule of the British Church and celebrated the Easter festival.

In 669 this difference of opinion was ended in England, due probably to the efforts of Archbishop Theodore In 1752 the Gregorian reformation of the calendar was adopted by Great Britain and Ireland. Easter at present is the first Sunday after the full moon which happens upon or next after the 21st of March, and if the full moon happens on a Sunday, Faster day is the Sunday after. By full moon is meant, the fourteenth day of the moon.

The ceremonies of the Easter Sepulcher are discussed in Scenic Representations, which see.

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EASTER MONDAY

On this day, in every third year, Councils of Kadosh in the Ancient and Accepted Scottish Rite hold their elections.

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EASTERN STAR, ORDER OF THE

This is the very popular American Rite of Adoption to which Brother Rob Morris gave many years labor and dedicated numerous poems. There are five beautiful degrees to which Freemasons and their mothers, wives, sisters and daughters are eligible. The ceremonies are entirely different to the old Rites of Adoption practiced on the Continent of Europe (see also Adoptive Masonry and Androgynous Degrees).

Degrees for women, under the title of the Masonry of Adoption, were as long ago as 1765 in vogue on the continent of Europe. These were administered under the patronage of the ruling Masonic body and especially flourished in the palmy days of the Empire in France, the Empress Josephine being at the head of the Order and many women of the highest standing were active members.

The term Adoption, so it is said, was given to the organization because the Freemasons formally adopted the ladies to whom the mysteries of the several degrees were imparted. Albert Pike, who took great interest in this Masonry of Adoption and made a translation of the ritual into English with some elaboration dictated by his profound knowledge of symbolism and philosophy, points out the reason that in his judgment existed for the conferring of degrees upon the women of a Freemasons family. He says in the preface to his ritual of the Masonry of Adoption:

Our mothers. sisters, wives and daughters cannot. it is true, be admitted to share with us the grand mysteries of Freemasonry, but there is no reason why there should not be also a Masonry for them, which may not merely enable them to make themselves known to Masons, and so to obtain assistance and protection; but by means of which, acting in concert through the tie of association and mutual obligation, they may Co-operate in the great labors of Masonry by assisting in and, in some respects, directing their charities, and toiling in the cause of human progress. The object of ' la Maçonnerie des Dames" is, therefore, very inadequately expressed, when it is said to be the improvement and purification of the sentiments.

The Order of the Eastern Star has become just such an organization, strong enough to take an active and powerful co-operative concern in the beneficent labors of Freemasons for the care of the indigent and the afflicted. While entirely different and distinct from the Masonry of Adoption, being indeed of American and not French development, all the expectations so ably expressed by Brother Pike have in no other fraternal association been so admirably fulfilled as in the Order of the Eastern Star.

Some mystery involves the origin of the Order. In this respect the Order of the Eastern Star is closely akin to the various branches of the Masonic brotherhood. To unravel the truth from the entanglement of myth is, with many of these knotty problems, a troublesome and perhaps a never wholly satisfactory task. Evidence having few and incomplete records, dependent rather upon memory than in documents of authority is the usual subject-matter of discussion when laboring at the historic past of human institutions.

First of all let us take the testimony of Brother Rob Morris, than whom no one person has, it is conceded, given more freely of his service in the early development of the Order. None ought to know of the Eastern Star's inception story more than he, the acknowledged pioneer propagandist during its tender infancy and struggling youth.

During the latter part of 1884 Brother Rob Morris gave an account of the origination of the Eastern Star, which is in part as follows:

In the winter of 1850 I was a resident of Jackson, Mississippi. For some time previous I had contemplated, as hinted above, the preparation of a Ritual of Adoptive Masonry, the Degrees then in vogue appearing to me poorly conceived, weakly wrought out, unimpressive and particularly defective in point of motive. I allude especially to those Degrees styled the Mason's Daughter, and the Heroines of Jericho. But I do expressly except from this criticism, the Good Samaritan, which in my judgment possesses dramatic elements and machinery equal to those that are in the Templar's Orders, the High Priesthood, the Cryptic Rite, and other organizations of Thomas Smith Webb. I have always recommended the Good Samaritan, and a thousand times conferred it in various parts of the world.

About the first of February, 1850, I was laid up for two weeks with a sharp attack of rheumatism, and it was this period which I gave to the work in hand. By the aid of my papers

and the memory of Mrs. Morris, I recall even the trivial occurrences connected with the work, how I hesitated for a theme, how I dallied over a name, how I wrought face to face with the clock that I might keep my drama within due limits of time, etc.

The name was first settled upon The Eastern Star.

Next the number of points, five, to correspond with the emblem on the Master's carpet. This is the pentagon, "The signet of King Solomon," and eminently proper to Adoptive Masonry. From the Holy Writings I culled four biographical sketches to correspond with my first four points, namely, Jephthah's Daughter (named Adah for want of a better) Ruth, Esther, and Martha. These were illustrations of four great congeries of womanly virtues, and their selection has proved highly popular. The fifth point introduced me to the early history of the Christian Church, where, amidst a noble army of martyrs, I found many whose lives and death overflowed the cup of martyrdom with a glory not surpassed by any of those named in Holy Writ. This gave me Electa, the "Elect Lady, " friend of St. John, the Christian woman whose venerable years were crowned with the utmost splendor of the crucifixion.

The colors, the emblems, the floral wreaths, the esotery proper to these five heroines, were easy of invention. They seemed to fall ready made into my hands. The only piece of mechanism difficult to fit into the construction was the cabalistic motto, but this occurred to me in ample time for use.

The compositions of the lectures was but a recreation. Familiar from childhood as I had been with the Holy Scriptures, I scarcely needed to look up my proof texts, so tamely did they come to my call. A number of odes were also composed at that time, but the greater part of the threescore odes and poems of the Eastern Star that I have written were the work of subsequent years. The first Ode of the series of 1850 was one commencing "Light from the East, 'tis gilded with hope."
The theory of the whole subject is succinctly stated in my Rosary of take Eastern Star, published in 1865: To take from the ancient writings five prominent female characters, illustrating as many Masonic virtues, and to adopt them into the fold of Masonry. The selections were:

1. Jephthah's Daughter, as illustrating respect to the binding force of a vow.
2. Ruth, as illustrating devotion to religious principles.
3. Esther, as illustrating fidelity to kindred and friends.
4. Martha, as illustrating undeviating faith in the hour of trial.
5. Electa, as illustrating patience and submission under wrong.

These are all Masonic virtues, and they have nowhere in history more brilliant exemplars than in the five characters presented in the lectures of the Eastern Star. It is a fitting comment upon these statements that in all the changes that the Eastern Star has experienced at so many hands for thirty-four, years, no change in the names, histories or essential lessons has been proposed. So my Ritual was complete, and after touching and retouching the manuscript, as professional authors love to do, I invited a neighboring Mason and his wife to join with my own, and to them, in my own parlor, communicated the Degrees. They were the first recipients the first of twice fifty thousand who have seen the signs, heard the words, exchanged the touch, and joined in the music of the Eastern Star. When I take a retrospect of that evening but thirty-four years ago and consider the abounding four hundred Eastern Star Chapters at work today, my heart swells with gratitude to God, who guided my hand during that period of convalescence to prepare a work, of all the work of my life the most successful.

Being at that time, and until a very recent period, an active traveler, visiting all countries where lodges exist —a nervous, wiry, elastic man, unwearying in work caring little for refreshments or sleep, I spread abroad the knowledge of the Eastern Star wherever I went. Equally in border communities, where ladies came in homespun, as in cities, where ladies came in satins, the new Degree was received with ardor, and eulogized in strongest terms, so that every induction led to the call for more. Ladies and gentlemen are yet living who met that immense assemblage at Newark, New Jersey, in 1853 and the still greater one in Spring

Street Hall, New York City, a little earlier, where I stood up for two hours or three, before a breathless and gratified audience, and brought to bear all that I could draw from the Holy Scriptures the Talmud, and the writings of Josephus, concerning the five "Heroines of the Eastern Star."

Not that my work met no opposition. Quite the reverse. It was not long until editors, report writers, newspaper critics and my own private correspondents began to see the evil of it. The cry of "Innovation" went up to heaven. Ridicule lent its aid to a grand assault upon my poor little figment. Ingenious changes were rung upon the idea of "petticoat Masonry." More than one writer in Masonic journals (men of an evil class we had them: men who knew the secrets, but have never applied the principles of Masonry), more than one such expressed in language indecent and shocking, his opposition to the Eastern Star and to me. Letters were written me, some signed, some anonymous, warning me that I was periling my own Masonic connections in the advocacy of this scheme. In New York City the opponents of the Eastern Star even started a rival project to break it down. They employed a literary person, a poet of eminence, a gentleman of social merit, to prepare rituals under an ingenious form, and much time and money were spent in the effort to popularize it but it survived only a short year and is already forgotten. But the Eastern Star glittered steadily in the ascendant. In 1855 I arranged the system of Constellations of the Eastern Star, of which the Mosaic Books was the index, and established more than one hundred of these bodies. Looking over that book, one of the most original and brilliant works to which I ever put my hand, I have wondered that the system did not succeed. It must be because the times were not ripe for it. The opposition to " Ladies' Masonry " was too bitter. The advocates of the plan were not sufficiently influential. At any rate it fell through. Four years later I prepared an easier plan, styled Families of the Eastern Star, intended, in its simplicity and the readiness by which it could be worked, to avoid the complexity of the "Constellations." This ran well enough until the war broke out, when all Masonic systems fell together with a crash.

This ended my work in systematizing the Eastern Star, and I should nearer have done more with it, save confer it in an informal manner as at first, but for Brother Robert Macoy of New York, who in 1868, when I had publicly announced my intentions of confining my labors during the remainder of my life to Holy Land investigations, proposed the plan of Eastern Star Chapters now in vogue. He had my full consent and endorsement, and thus became the instigator of a third and more successful System The history of this organization, which is now disseminated in more than four hundred chapters, extending to thirty-three States and Territories, I need not detail. The annual proceedings of Grand Chapters the indefatigable labors of the Rev. Willis D. Engle Grand Secretary of the General Grand Chapter, the liberal manner in which the Masonic journals have opened their columns to the proceeding of the Adoptive Order, the annual festivals, the sociables, concerts, picnics, etc., which keep the name of the Society before the public, make a history of their own better than I can write.

In another statement under date of 1884, Brother Morris further informs us: Some writers have fallen into the error of placing the introduction of the Eastern Star as far back as 1775, and this they gather from my work, Lights and Shadows of freemasonry published in 1852. What I intended to say in that book was that the French officers introduced Adoptive Masonry into the Colonies in 177S, but nothing like the degree called the Eastern Star, which is strictly my own origination.

The statements of Brother Morris are deserving of the utmost consideration and affectionate confidence. His devotion to Masonic service was long and honorable, freely acknowledged by his Brethren with promotions to places of the highest prominence within their gift. We can thus approach his assertions confident of their accuracy so far as the intent of Brother Morris is concerned. Candor, nevertheless, compels the conclusion that our excellent Brother did not in his various and valuable contributions to the history of the Eastern Star, and the related Bodies, always clearly define his positions, and the studious reader is therefore somewhat in doubt whether on all occasions the meaning is unmistakable. For example, the foregoing references are in themselves very clear that Brother Morris was the originator of the Eastern Star. It is substantially shown in detail how the several items of consequence were actually put into practice by him.

Let us now briefly mention what may be set forth on the other side. The Mosaic Book, by Brother Rob Morris, and published in 1857, says in Chapter II, Section 2:

In selecting some Androgynous Degree, extensively known, ancient in date, and ample in scope, for the basis of this Rite, the choice falls without controversy upon the " Eastern Star.- For this is a degree familiar to thousands of the most enlightened York Masons and their female relations—established in this country at least before 1778—and one which popularly bears the palm in point of doctrine and elegance over all others. Its scope, by the addition of a ceremonial and a few links in the chain of recognition, was broad enough to constitute a graceful and consistent system, worthy, it is believed, of the best intellect of either sex.

Brother Willis D. Engle, the first R. W. Grand Secretary of the General Grand Chapter of the Order, says (on page 12 of his History) that:

The fact is that Brother Morris received the Eastern Star degree at the hands of Giles M. Hillyer, of Vicksburg, Mississippi, about 1849.

Puzzling as is this mixture of statements, there is the one possible explanation that in speaking of the Order, Brother Morris had two quite different things in mind and that he may have inadvertently caused some to understand him to be speaking of the one when he referred to the other, or to both, as the case might be. We know that he had received Adoptive Degrees and we are well aware that he had prepared more than one arrangement of Eastern Star Degrees or of allied ceremonies. What more likely that in speaking of the one his thoughts should dwell upon the other; the one, Adoptive Freemasonry, being as we might say the subject in general; the other, the Eastern Star, being the particular topic. He could very properly think of the Degree as an old idea, the Freemasonry of Adoption, and he could also consider it as being of novelty in the form of the Eastern Star; in the one case thinking of it as given him, and b the second instance thinking of it as it left his hands. In any event, the well-known sincerity and high repute of Brother Morris absolve him from any stigma of wilful misrepresentation. Certainly it is due his memory that the various conflicting assertions be given a sympathetic study and as friendly and harmonious a construction as is made at all possible by their terms.

Another curious angle of the situation develops in The Thesauros (a Greek word meaning a place where knowledge is stored) of the Ancient and Honorable Order of the Eastern Star as collected and arranged by the committee, and adopted by the Supreme Council in convocation, assembled May, I793. A copy of this eighteen-page pamphlet is in possession of Brother Alonzo J. Burton, Past Grand Lecturer, New York. This book of monitorial instruction has been reprinted and does afford a most interesting claim for the existence of an Eastern Star organization as early as the eighteenth century.

A Supreme Constellation was organized by Brother Rob Morris in 1855 with the following principal officers: Most Enlightened Grand Luminary, Rob Morris; Right Enlightened Deputy Grand Luminary and Grand Lecturer, Joel M. Spiller, Delphi, Indiana; Very Enlightened Grand Treasurer, Jonathan R. Neill, New York, and Very Enlightened Grand Secretary, John W. Leonard, New York. Deputies were appointed for several States and by the end of 1855 seventy-five charters for subordinate Constellations had been granted. These Constellations were made up of five or more persons of each sex, with a limit of no more than twenty-five of the one sex, and several Constellations might be associated with a single lodge.

There subsequently arose a second governing Body of which James B. Taylor of New York became Grand Secretary. This organization was known as the Supreme Council of the Ancient Rite of Adoptive Masonry for North America. How much of a real existence was lived by this body is now difficult of determination because of the secrecy with which its operations were conducted. Early in the seventies it expired after a discouraging struggle for life.

Brother Morris was not a partner in the above enterprise and had in 1860 begun the organizing of Families of the Eastern Star. To use his own expression, "The two systems of

Constellations and Families are identical in spirit, the latter having taken the place of the former." A further statement by Brother Morris was to the effect that the ladies who were introduced to the advantages of Adoptive Freemasonry under the former system retained their privileges under the latter. During the next eight years more than a hundred Families were organized. Brother Robert Macoy of New York had in 1866 prepared a manual of the Eastern Star. In this work he mentions himself as National Grand Secretary. He also maintained the semblance of a Supreme Grand Chapter of the Adoptive Rite. Brother Morris decided in 1868 to devote his life to Masonic exploration in Palestine. His Eastern Star powers were transferred to Brother Macoy, as has been claimed. The latter in later years described himself as Supreme Grand Patron. Still another attempt at the formal organization of a governing Body occurred in 1873 at New York, when the following provisional officers of a Supreme Grand Council of the World, Adoptive Rite, were selected: Supreme Grand Patron, Robert Macoy, of New York; Supreme Grand Matron, Frances E. Johnson, of New York; Associate Supreme Grand Patron, Andres Cassard, of New York; Deputy Supreme Grand Patron, John L. Power, of Mississippi; Deputy Supreme Grand Matron, Laura L. Burton, of Mississippi; Supreme Treasurer, W. A. Prall, of Mix sari; Supreme Recorder, Rob Morris, of Kentucky; Supreme Inspector, P. M. Savery, of Mississippi. But nothing further came of this organization except that when later on measures were taken to make a really effective controlling Body, the old organization had claimants in the field urging its prior rights, though to all intents and purposes its never more than feeble breath of life had then utterly failed.

The various Bodies of the Order under this fugitive guidance became ill-assorted of method. Laws were curiously conflicting. A constitution governing a State Grand Chapter had in one section the requirement that "Every member present must vote" on petitions; which another section of the same constitution forbade Master Freemasons "when admitted to membership" from balloting for candidates or on membership. There was equal or even greater inconsistency between the laws of one State and another. Serious defects had been discovered in the ritual. Some resentment had been aroused over the methods employed in the propaganda of the Order. The time was ripe for a radical change.

Rev. Willis D. Engle, in 1874, publicly proposed a Supreme Grand Chapter of Representatives from the several Grand Chapters and "a revision and general boiling down and finishing up of the ritual which is now defective both in style and language." Not content with saying this was a proper thing to do, Brother Engle vigorously started to work to bring about the conditions he believed to be most desirable. Delegates from the Grand Chapters of California, Illinois, Indiana, Missouri, and New Jersey, met in Indianapolis, November 15-16, 1876, on the invitation of the Grand Chapter of Indiana. Grand Patron James S. Nutt, of Indiana, welcomed the visitors and opened the meeting. Brother John M. Mayhew, of New Jersey, was elected President, and Brother John R Parson, of Missouri, Secretary. A Constitution was adopted, a committee appointed on revision of the ritual, and a General Grand Chapter duly organized.

The second session of the General Grand Chapter was held in Chicago, May 8-10, 1878, and the name of the organization became officially The General Grand Chapter of the Order of the Eastern Star. The Most Worthy Grand Patron was then the executive head, though in later years this was decided to be the proper province of the Most Worthy Grand Matron.

The Grand Chapters with their dates of organization are as follows:

Alabama ..... March 6 1901 ..... New York ..... November 31, 1870
Alberta ..... July 20, 1912 ..... New Mexico ..... April 11, 1902
Arizona ..... November 15, 1900 ..... North Carolina ..... May 20, 1905
Arkansas ..... October 2, 1876 ..... North Dakota ..... June 14, 1894
British Columbia ..... July 21, 1912 ..... Ohio ..... July 28, 1889
California ..... May 8 1873 ..... Oklahoma ..... February 14, 1902
Colorado ..... June 6, 1892 ..... Ontario ..... April 27,1915
Connecticut ..... August 11, 1874 ..... Oregon ..... October 3, 1889
District of Columbia ..... April 30, 1896 ..... Pennsylvania ..... November 21, 1894

Florida ..... June 7, 1904 ..... Porto Rico ..... February 17, 1914
Georgia ..... February 21, 1901 ..... Rhode Island ..... August 22, 1895
Idaho ..... April 17, 1902 ..... Saskatchewan ..... May 16, 1916
Illinois ..... November 6, 1875 ..... Scotland ..... August 20, 1904
Indiana ..... May 6, 1874 ..... South Carolina ..... June 1, 1907
Iowa ..... July 30, 1878 ..... South Dakota ..... July 10, 1889
Kansas ..... October 18, 1878 ..... Tennessee ..... October 18, 1900
Kentucky ..... June 10, 1903 ..... Texas ..... May 5, 1884
Louisiana ..... October 4, 1900 ..... Utah ..... September 20, 1905
Maine ..... August 24, 1892 ..... Vermont ..... November 12, 1873
Maryland ..... December 23 1898 ..... Virginia ..... June 22, 1904
Massachusetts ..... December 11, 1876 ..... Washington ..... June 12, 1889
Michigan ..... October 31, 1867 ..... West Virginia ..... June 26, 1904
Minnesota ..... October 18, 1878 ..... Wisconsin ..... February 19, 1891
Mississippi ..... May 29, 1906 ..... Wyoming ..... September 14,1898
Montana ..... September 25, 1890
Missouri ..... September 25, 1890
Nebraska ..... June 22, 1875
Nevada ..... September 19, 1905
New Hampshire ..... May 12, 1891
New Jersey ..... July 18, 1870

Of the above Grand Chapters there are three not constituent members of the General Grand Chapter. These independent bodies are New Jersey, New York, and Scotland. Chapters of the Eastern Star are also to be found in Alaska, the Canal Zone at Panama, the Hawaiian Islands,' the Philippine Islands, Manitoba, New Brunswick, Quebec, Cuba, Delaware, India, Mexico, and in the Yukon.

A Concordat or treaty agreement adopted by the General Chapter on September 20, 1904, and by a convention of Scottish Chapters of the Eastern Star held at Glasgow on August 20, 1904, was to the following effect:

"The Grand Chapter of Scotland shall have supreme and exclusive jurisdiction over Great Britain, Ireland, and the whole British dominions (excepting only those upon the Continent of America), and that a Supreme or General Grand Chapter of the British Empire shall be formed as soon as Chapters are instituted therein and it seems expedient to do so."

According to the terms of this agreement the territory in the East Indies wherein Chapters were already instituted, as at Benares and Calcutta, was ceded to the Grand Chapter of Scotland, which retains control. The other Chapters not so released are still under the jurisdiction of the General Grand Chapter.

The first eighteen Most Worthy Grand Matrons of the General Grand Chapter of the Eastern Star have been the following:

Mrs. Elizabeth Butler, Chicago, Ill 1876
Mrs. Elmira Foley, Hannibal. Mo 1878
Mrs. Lorraine J. Pitkin, Chicago. 111 1880
Mrs. Jennie E. Mathews, Rockford, la 1883
Mrs. Marv A. Flint, San Juan. Calif. .1886
Mrs. Nettie Ransford, Indianapolis Ind.1889
Mrs. Marv C. Snedden, Wichita, Kans.1892
Mrs. Marv E. Partridge, Oakland, Calif . . .1896
Mrs. Hattie E. Ewing, Orange. Mass . . .1898
Mrs. Laura B. Hart, San Antonio, Tex 1901
Mrs. M. B. Conkling, Cheeotah, Okla. 1904
Mrs. Ella S. Washburn. Racine. Wis 1907

Mrs. M. Alice Miller, El Reno, Okla .1910
Mrs. Rata A. Mills, Duke Center. Pa .1913
Mrs. E. C. Ocobock. Hartford. Mich . 19l6,
Mrs. E. L. Chapin, Pine Meadow. Conn . 1919
Mrs. C. R. Franz, Jacksonville. Fla 1922
Mrs. Clara Henrick, Newport, Sky. 1920

The first eighteen Most Worthy Grand Patrons of the General Grand Chapter of the Eastern Star have been:

Rev. John D. Vineil, St. Louis, Mo 1876
Thomas M. Lamb, Woreester, Mass 1878
Willis Brown, Seneca, Kans 1880
Rollin C. Gaskill, Oakland, Calif 1883
Jefferson S. Conover, Coldwater, Mieh 1886
Benjamin Lynds, St. Louis, Mo 1889
James R. Donnell, Conway, Ark 1892
H. Harrison Hinds, Stanton, Mich .1895
Nathaniel A. Gearhart, Duluth, Minn 1898
L. Cabel Williarnson, Washington, D. C 1901
Dr. William F. Kuhn, Kansas City, Mo .1904
William H. Norris, Manchester, la 1907
Rev. Willis D. Engle, Indianapolis, Ind ..1910
G. A. Pettigrew, Sioux Falls, so. Dak.1913
George M. Hyland, Portland, Ore . .1916
Dr. A. G. McDaniel, San Antonio, Tex 1919
Dr. Will W. Grov., St. Joseph, Mo . .1922
J. Ernest Teare, Cleveland, Ohio .1925

From 1876 to 1889 Rev. Willis D. Engle of Indianapolis was the Right Worthy Grand Secretary. In 1880 Mrs. Lorraine J. Pitkin, of Chicago, became the Most Worthy Grand Matron, and afterwards the General Grand Secretary, being elected in 1889. She Joined the Order in 1866. Born in 1845, she died in 1922. Mrs. Minnie Evans Keyes, of Lansing, Michigan, was elected Right Worthy Grand Secretary of the Seattle meeting of July, 1919, and the headquarters of the Order established at Washington, District of Columbia.

*

EAST PORT

An error in the Lansdowne Manuscript, where the expression "the city of East Port" occurs as a corruption of "the cities of the East."

*

EAVESDROPPER

A listener. The punishment which was directed in the old lectures, at the revival of Freemasonry in 1717, to be inflicted on a detected cowan was: "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels." The French inflict a similar punishment: "On le met sous une gouttiere, une pompe, ou une fontaine, jusqu'à ce qu'il soit mouillé depuis la tete jusqu'aux pieds," meaning They put him under the rain-spout, a pump, or a fountain, until he is drenched from head to feet. Hence a listener is called an eavesdropper. The word is not, as has by some been supposed, a peculiar Masonic term, but is common to the language. Skinner gives it in his Etymologicon, and approvingly calls it vox sane elegantissima, aptly sound word; and Blackstone (Com, mentaries iv, 13) thus defines it:

Eavesdroppers, or such as listen under walls, or windows, or the eaves of a houses to hearken after discourse and thereupon to frame slanderous and mischievous tales, are a common nuisance and presentable at the court leet or are indictable at the sessions. and punishable by fine and finding sureties for their good behavior.

*

EBAL

According to Mackenzie, Royal Masonic Cyclopaedia, the following was introduced into the lectures of Freemasonry in the eighteenth century:

Moses commanded Israel that as soon as they had passed the Jordan, they should go to Sheehem, and divide into two bodies, each composed of six tribes one placed on, that is, adjacent to, Mount Ebal: the other on, or adjacent to, Mount Gerizim.

The six tribes on or at Gerizim were to pronounce blessings on those who should faithfully observe the law; and the six on Mount Ebal were to pronounce curses against those who should violate it.

This Joshua executed. Moses enjoined them to erect an altar of unhewn stones on Mount Ebal, and to plaster them over, that the law might be written on the altar. Shechem is the modern Nabious (see also Deuteronomy xxvii, and Joshua viii, 30-35).

*

EBEN BOHAN

The stone which Bohan set up as a witness-stone, and which afterwards served as a boundary-mark on the frontier between Judah and Benjamin (see Joshua xv, 6, and xvii, 17).

*

EBEN-EZER

Hebrew, xxx, pronounced, Eh'-ben haw-é-zer, and meaning stone of help. A stone set up by Samuel between Mizpeh and Shen in testimony of the Divine assistance obtained against the Philistines (see First Samuel vii, 12).

*

EBLIS

The Arabian name of the prince of the apostate angels, exiled to the infernal regions for refusing to worship Adam at the command of the Supreme, Eblis claiming that he had been formed of ethereal fire, while Adam was created from clay. The Mohammedans assert that at the birth of their prophet the throne of Eblis was precipitated to the bottom of hell. Eblis of the Mohammedans is the Azazel in Hebrew, the desert spirit to whom one of the two goats was sent, laden with the sins of the people (see the Revised Version of the Bible, Leviticus xvi, 8, 10, 26). The word in the King James Version is scapegoat but in the original the word Azazel is a proper name.

*

EBONY BOX

A symbol, in the advanced Degrees, of the human heart, which is intended to teach reserve and taciturnity, which should be inviolably maintained in regard to the incommunicable secrets of the Order. When it is said that the ebony box contained the plans of the Temple of Solomon, the symbolic teaching is, that in the human heart are deposited the secret designs and motives of our conduct by which we propose to erect the spiritual temple of our lives.

*

ECBATANA

An ancient city of great interest to those who study the history of the rebuilding of the Temple. Its several names were Agbatana, Hagmatana, and Achmeta. Tradition attributes the founding of the city to Solomon, Herodotus to Deioces, 728 B.C., the Book of Judith to Arphaxad. It was the ancient capital of Media. Vast quantities of rubbish now indicate where the palace and citadel stood. The Temple of the Sun crowned a conical hill enclosed by seven concentric walls. According to Celsus, there was thus exhibited a scale composed of seven steps or stages, with an eighth at the upper extremity. The first stage was composed of lead, and indicated Saturn; the second, of tin, denoted Venus; the third, of copper, denoted Jupiter; the fourth, of iron, denoted Mars; the fifth, of divers metals, denoted Mercury; the sixth, of silver, denoted the Moon: the seventh, of gold, denoted the Sun; then the highest, Heaven. As they rose in gradation toward the pinnacle, all the gorgeous battlements represented at once—in Sabean fashion—the seven planetary spheres. The principal buildings were the Citadel, a stronghold of enormous dimensions, where also the archives were kept, in which Darius found the edict of Cyrus the Great concerning the rebuilding of the Holy Temple in Jerusalem.

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ECHANGES D' ENFANTS, BUREAU MAÇONNIQUE GRATUIT POUR LES

See Children's Exchange Bureau

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ECLECTIC BUND

See Eclectic Union

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ECLECTIC FREEMASONRY

From the Greek, eklektikos, which means selecting. Those philosophers who, in ancient times, selected from the various systems of philosophy such doctrines as appeared most conformable to truth were called Eclectic Philosophers. So the Confederation of Freemasons in Germany, which consisted of Lodges that selected the Degrees which they thought most conformable to ancient Freemasonry, was called the Eclectic Union, and the Freemasonry which it adopted received the name of Eclectic Freemasonry (see Eclectic Union).

*

ECLECTIC RITE

The Rite practiced by the Eclectic Union, which see.

*

ECLECTIC UNION

The fundamental idea of a union of the German Lodges for the purpose of purifying the Masonic system of the corruptions which had been introduced by the numerous Degrees founded on alchemy, theosophy, and other occult sciences which at that time flooded the continent of Europe, originated, in 1779, with the Baron Von Ditfurth, who had been a prominent member of the Rite of Strict Observance; although Lenning attributes the earlier thought of a circular letter to Von Knigge. But the first practical step toward this purification was taken in 1783 by the Provincial Grand Lodges of Frankfort-on-the-Main and of Wetzlar. These two Bodies addressed an encyclical letter to the Lodges of Germany, in which they invited them to enter into an alliance for the purpose of "re-establishing the Royal Art of Freemasonry." The principal points on which this union or alliance was to be founded were:

1. That the three symbolic Degrees only were to be acknowledged by the united Lodges. 2. That each Lodge was permitted to practice for itself such high Degrees as it might select for itself, but that the recognition of these was not to be made compulsory on the other Lodges. 3. That all the united Lodges were to be equal, none being dependent on any other.

These propositions were accepted by several Lodges, and thence resulted the Eklectischer Bund, or Eclectic Union of Germany, at the head of which was established the Mother Grand Lodge of the Eclectic Union at Frankfort-on-the-Main. The system of Freemasonry practiced by this union is called the Eclectic System, and the Rite recognized by it is the Eclectic Rite, which consists of only the three Degrees of Apprentice, Fellow Craft, and Master Mason.

*

ECOSSAIS

This is a French word, pronounced a-ko-say, which Masonically is generally to be translated as Scottish Master. There are numerous Degrees under the same or a similar name; all of them, however, concurring in one particular, namely, that of detailing the method adopted for the preservation of the true Word. The American Freemason will understand the character of the system of Ecossaism, as it may be called, when he is told that the Select Master of his own Rite is really all Ecossais Degree. It is found, too, in many other Rites. Thus, in the French Rite, it is the Fifth Degree. In the Ancient and Accepted Scottish Rite, the Thirteenth Degree or Knights of the Ninth Arch is properly an Ecossais Degree. The Ancient York Rite is without an Ecossais Degree, but its principles are set forth in the instructions Of the Royal Arch. Some idea of the extent to which these Degrees have been multiplied may be formed from the fact that Oliver has a list of eighty of them; Ragon enumerates eighty-three; and the Baron Tschoudy, first rejecting twenty-seven which he does not consider legitimate, retains a far greater number to whose purity he does not object.

In the Ecossais system there is a legend, a part of which has been adopted in all the Ecossais Degrees, and which has in fact been incorporated into the mythical history of Freemasonry. It is to the effect that the builder of the Temple engraved the word upon a triangle of pure metal, and, fearing that it might be lost, he always bore it about his person, suspended from his neck, with the engraved side next to his breast. In a time of great peril to himself, he cast it into an old dry well, which was in the southeast corner of the Temple, where it was afterward found by three Masters. They were passing near the well at the hour of meridian, and were attracted by its brilliant appearance; whereupon one of them, descending with the assistance of his comrades, obtained it, and carried it to King Solomon. But the more modern form of the legend dispenses with the circumstance of the dry well, and says that the builder deposited it in the place which had been purposely prepared for it, and where centuries afterward it was found. And this amended form of the legend is more in accord with the recognized symbolism of the loss and the recovery of the Word.

The word Ecossais has several related meanings as follows:
1. The Fourth Degree of Ramsay's Rite, and the original whence all the Degrees of

Ecossaism have sprung.
2 The Fifth Degree of the French Rite.
3 The Ecossais Degrees constitute the fourth class of the Rite of Mizraim—from the Fourteenth to the Twenty-First Degree.
In the accompanying articles only the principal Ecossais Degrees will be mentioned.

*

ECOSSAIS ANGLAIS SUBLIME

Sublime English Scottish, the thirty-eighth grade, fifth series, Metropolitan Chapter of France.

*

ECOSSAIS ARCHITECT, PERFECT

The French expression is Ecossais Architecte Parfait. A Degree in the collection of M. Pyron.

*

ECOSSAIS D'ANGERS or ECOSSAIS D'ALCIDONY

Two Degrees mentioned in a work entitled Philosophical Considerations on Freemasonry.

*

ECOSSAIS DES LOGES MILITAIRES

French for Scottish (Degree) of Military Lodges, a grade in three sections in M. Pyron's collection.

*

ECOSSAIS, ENGLISH

The French expression is Ecossais Anglais. A Degree in the Mother Lodge of the Philosophic Rite.

*

ECOSSAIS, FAITHFUL

The French expression is Ecossais Fidéle (see Vielle Bru).

*

ECOSSAIS, FRENCH

The Thirty-fifth Degree of the collection of the Metropolitan Chapter of France.

*

ECOSSAIS, GRAND

The Fourteenth Degree of the Scottish Rite is so called in some of the French books.

*

ECOSSAIS, GRAND ARCHITECT

The French expression is Grand Architecte Ecossais. The Forty-fifth Degree of the Metropolitan Chapter of France.

*

ECOSSAIS, GRAND MASTER

Formerly the Sixth Degree of the Capitular system, practised in Holland.

*

ECOSSAIS, KNIGHT

A synonym of the Ninth Degree of Illuminism. It is more commonly called Illuminatus Dirigens in Latin.

*

ECOSSAIS, MASTER

The Fifth Degree of the Rite of Zinnendorf. It was also formerly among the high Degrees of the German Chapter and those of the Rite of the Clerks of Strict Observance. It is said to have been composed by Baron Hund.

*

ECOSSAIS NOVICE

A synonym of the Eighth Degree of Illuminism. It is more commonly called IUuminatus Major in Latin.

*

ECOSSAIS OF CLERMONT

The Thirteenth Degree of the Metropolitan Chapter of France.

*

ECOSSAIS OF ENGLAND

A Degree in the collection of M. Le Rouge.

*

ECOSSAIS OF FRANVILLE

The Thirty-first Degree of the Metropolitan Chapter of France.

*

ECOSSAIS OF HIRAM

A Degree in the Mother Lodge of the Philosophic Scotch Rite.

*

ECOSSAIS OF MESSINA

A Degree in the nomenclature of M. Fustier.

*

ECOSSAIS OF MONTPELLIER

The Thirtysixth Degree of the Metropolitan Chapter of France.

*

ECOSSAIS OF NAPLES

The Forty-second Degree of the collection of the Metropolitan Chapter of France.

*

ECOSSAIS OF PERFECTION

The Thirty-ninth Degree of the collection of the Metropolitan Chapter of France.

*

ECOSSAIS OF PRUSSIA

A degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

*

ECOSSAIS OF SAINT ANDREW

A not unusual form of Ecossaism, and found in several Rites as follows:

1. The Second Degree of the Clerks of Strict Observance.
2. The Twenty-first Degree of the Rite of Mizraim
3. The Twenty-ninth Degree of the Ancient and Accepted Scottish Rite is also an Ecossais of Saint Andrew.
4. The Sixty-third Degree of the collection of the Metropolitan Chapter of France is an Ecossais of Saint Andrew of Scotland.
5. The Seventy-fifth Degree of the same collection is called Ecossaxs of Saint Andrew of the Thistle.

*

ECOSSAIS OF SAINT GEORGE

A Degree in the collection of Le Page.

*

ECOSSAIS OF THE FORTY

The French expression is Ecossais des Quarante. The Thirty-fourth Degree of the collection of the Metropolitan Chapter of France.

*

ECOSSAIS OF THE LODGE OF PRINCE EDWARD

A Degree in the collection of Pyron. This was probably a Stuart Degree, and referred to Prince Charles Edward, the young Pretender.

*

ECOSSAIS OF THE SACRED VAULT OF JAMES VI

The title refers to the following:

1. The Thirtv-third Degree of the collection of the Metropolitan Chapter of Franee, said to have been eomposed bs the Baron Tsehoudy.
2. The Twentieth Degree of the Rite of Mizraim.
3. In the French work this name has been given to the Fourteenth Degree of the Scottish Rite. Chemin Dupontes says that the Degree was a homage paid to the kings of Scotland. Nothing, however, of this can be found in its present form; but it is very probable that the Degree, in its first concept tion, and in some ritual that no longer exists, was an offspring of the house of Stuart, of which James VI was the first English king.

*

ECOSSAIS OF THE THREE J. J. J.

This refers to each of the following:
1. The Thirty-second Degree of the collection of the Metropolitan Chapter of France
v 2. The Nineteenth Degree of the Rite of Mizraim.
The three J. J. J. are the mutials of Jourdain, Jaho, Jachin.

*

ECOSSAIS OF THE TRIPLE TRIANGLE

The Thirty-seventh Degree of the collection of the Metropolitan Chapter of France.

*

ECOSSAIS OF TOULOUSE

A Degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

*

ECOSSAIS PARFAIT MAITRE ANGLAIS

French for Scottish Perfect English Master, a grade given by Pyron.

*

ECOSSAIS, PARISIAN

So Thory has it; but Ragon, and all the other nomenclators, give it as Ecossais Panissiere. The Seventeenth Degree of the Rite of Mizraim.

*

ECOSSAIS, PERFECT

A Degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

*

ECOSSISM

A name given by French Masonic writers to the thirty-three Degrees of the Ancient and Accepted Scottish Rite. This, in English, would be equivalent to Scottish Freemasonry, which see.

*

ECUADOR

A republic of South America. In l857 the Grand Orient of Peru introduced Freemasonry to Ecuador by establishing Lodges at Quito and Guayaquil.

The Dictator of Ecuador wished at first to join the Brotherhood but when admission to the Craft was refused him he proved a very powerful enemy. . Not until after he was killed in 1875 were conditions at all favorable for the growth of the Craft in this district.

A Grand Lodge is said to have existed at Guayaquil but its history is obscure and nothing is known until the Grand Lodge of Ecuador was established there in 1918. It was formed on the lines of civil governments having executive, legislative and judicial departments, but it was not considered altogether regular by other Grand Lodges.

Lodges Luz de Guaya9, No. 10; Cinco de Junio, No. 29, and Oriente Ecuatoriano, No. 30, all chartered by the Grand Lodge of Peru, sent delegates to an assembly at Guayaquil on March 5, 1921, to consider the establishment of a Grand Lodge. On June 19, 1921, by authority of the Grand Lodge of Peru, the Grand Lodge of the Ancient Free and Accepted Masons of the Republic of Ecuador was constituted.

The Grand Orient of Italy has a Lodge at Guayaquil. There is also in this city the headquarters of the Supreme Council of the Ancient and Accepted Scottish Rite of Ecuador.

*

EDDA

An Icelandic word, literally translated great-grandmother, as referred to in Scandinavian poetry. There are in reality two books of this name which were deemed inspired by the ancient Germans, Norwegians, and Swedes, and there grew out so many myths from these canonical writings, that great difficulty is now experienced as to what were apocryphal. The

myths springing from the old German theology are full of beauty; they pervade Freemasonry extensively and so intimately that they are believed by many of the best students to be the origin of a large number of its legends and symbols.

The older of the two, called The Edda of Samund the Learned, was written in a language existing in Denmark, Sweden and Norway as early as the eighth century. Samund Sigfusson, an Icelandic priest born in 1056, collected thirty-nine of these poems during the earlier portion of the twelfth century. The most remarkable of these poems is the Oracle of the Prophetess, containing the cosmogony, under the Scandinavian belief, from the creation to the destruction of the world. A well-preserved copy was found in Iceland in 1643.

The younger Edda is a collection of the myths of the gods, and of explanations of meters of Pagan poetry, and is intended for instruction of young scalds or poets. The first copy was found complete in 1628. The prologue is a curious compendium of Jewish, Greek, Christian, Roman, and Icelandic legend. Its authorship is ascribed to Snorro Sturleson, born in 1178; hence called Edda of Snorro.

*

EDICT OF CYRUS

Five hundred and thirty six years before the Christian era, Cyrus issued his edict permitting the Jews to return from the captivity at Babylon to Jerusalem, and to rebuild the House of the Lord.
At the same time he restored to them all the sacred vessels and precious ornaments of the first Temple, which had been carried away by Nebuchadnezzar, and which were still in existence (see Cyrus). This is commemorated in the Royal Arch Degree of the York and American Rites.
It is also referred to in the Fifteenth Degree, or Knight of the East of the Scottish Rite.

*

EDICTS

The decrees of a Grand Master or of a Grand Lodge are called Edicts, and obedience to them is obligatory on all the Craft.

*

EDINBURGH

The capital of Scotland. The Lodge of Edinburgh, Mary's Chapel, is No. 1 on the "Roll of Lodges holding under the Grand Lodge of Scotland," and is described therein as instituted "Before 1598." Nothing more precise is known as to the date of its foundation, but it possesses Minutes commencing in July, 1599. It met at one time in a chapel dedicated to the Virgin Mary, and from this is derived the second part of its name. Its history has been written by Brother D. M. Lyon, 1873 (see Scotland).

*

EDINBURGH, CONGRESS OF

It was convoked, in l736 by William Saint Clair of Roslin, Patron of the Freemasons of Scotland, whose Mother Lodge was Canongate Kilwinning, with the view of abdicating his dignity as hereditary Grand Patron, with all the privileges granted to the family of Saint Clair of Roslin by the Operative Masons of Scotland early in the seventeenth century (see Saint Clair Charters) and afterward to organize freemasonry upon a new basis. The members of thirty-

three Lodges uniting for this purpose, constituted the new Grand Lodge of Scotland, and elected Saint Clair as Grand Master on November 30, 1736 (see Saint Clair).

*

EDINBURGH-KILWINNING MANUSCRIPT

One of the Old Charges, probably written about 1665. It is in the custody of the I Mother Lodge Kilwinning, No. 0." which heads the Roll of Scotch Lodges. It has been reproduced in Brother Hughan's Masonic Sketches and Reprints, and in Brother D. M. Lyon's History of the Lodge of Edinburgh.

*

EDINBURGH, LODGE OF

Often called the Luke of Mary's Chapel.- This old Lodge met at one time in a chapel dedicated to the Virgin, which accounts for the second part of its name. Possesses Minutes commencing in July, 1599, and is No. 1 on the roll of the Grand Lodge of Scotland. At one time first on the list of Scotch Lodges but Mother Kilwinning Lodge was placed before it in 1807 as No. 0. Color of clothing is light blue. Date of the origin of this Lodge is not known hut believed to exist before 1598. Earliest authentic record of a non-operative being a member of a Masonic Lodge is recorded in the Minutes of this Lodge, July, 1599, and their Minutes also record the first written account of an initiation by a Lodge.

*

EDLING, COUNT

Thory lists Edling as Chamberlain of the King of Saxony and that he, with Prince Bernhard of Saxe Weimar, received the Thirty-second degree at Paris, 1813.

*

EDOM

See Tabaor

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EDUCATIONAL FOUNDATIONS

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EDUCATIONAL FOUNDATIONS

These are of various kinds to fit particular requirements. The items dealing with Colleges, Public Schools, Sunday Schools, and so on, prove that the tendency of the Masonic Brotherhood to promote proper instruction is and has ever been characteristic. A few instances here will be sufficient to. show what has been undertaken.

*

DELAWARE

inaugurated four scholarships in 1922 covering $125 to be awarded each year to students who would otherwise be unable to complete their education. These scholarships are in memory of the First Grand Master of the Grand Lodge of Delaware, Gunning Bedford, Jr., and they may be used at any school of college grade, but the Committee having charge of the awards prefer the University of Delaware. If proper progress is made by the student the scholarship continues four years. While these scholarships are under the jurisdiction of the Grand Lodge, contributions will be made be the subordinate Lodges of the State in proportion to their membership, thus gradually increasing the fund until eventually it will include all children and grandchildren of Freemasons who need educational assistance.

*

GEORGIA

At its 1921 Annual Communication the Grand Lodge of Georgia established an educational loan fund, and at its 1900 session made an appropriation therefor. The purpose of the loan is to enable worthy children of Freemasons to secure an education that otherwise would be denied them. Within its limits, loans are made under these conditions: Loans are made only for defraying the expenses of students in Georgia institutions. The applicant must not be under eighteen years of age at the time of entering college after the loan is authorized. The applicant must be unable to pay his own expenses in college. The applicant must be in reasonable good health. The applicant must be recommended by a Worshipful Master of a Masonic Lodge and by two other Master liaisons. The applicant must be recommended as a cantabile and deserving student by proper school authorities. The application must receive unanimous endorsement of the Educational Commission.

*

KNIGHTS TEMPLAR

When the Grand Encampment of the United States met at New Orleans, Louisiana, April 25-27, 1922, action was taken on an educational movement. Bonds to the amount of one hundred thousand dollars were transferred from the Permanent Fund to the Educational Fund, the income from which was to be used in the administration of the Fund as might be determined. To carry this movement to success each Grand Commandery and each Commandery subordinate to the Grand Encampment, were required to pay to the Grand Recorder of the Grand Encampment a sum equal to one dollar for each member of the Order therein, annually until the next Triennial Conclave of the Grand Encampment, the first payment to be made on or before the 1st day of July, 1924, and the second payment on or before the 1st day of July, 1925. One-half of the sums received to be transferred to an Endowment Fund, only the income from which may be used. The other half of the sums received is called the Educational Fund and available as a Revolving Loan Fund, for the benefit of students in each jurisdiction in proportion as jurisdictions have contributed to the Fund. It was made the duty of the Committee to be appointed bathe Grand Master, to organize and to prescribe rules for its procedure, and in formulating its plan of action the Committee should delegate to a Committee to be appointed by each Grand Commandery and each Commandery subordinate to the Grand Encampment, the final disposition of the funds apportioned according to the general plan of the Committees bier the Grand Encampment. A Committee was appointed by the Grand Master, composed of Sir Knights Joseph R. Orr of Atlanta, Georgia, as chairman; Alexander B. Andrews of Raleigh, North Carolina; Fred A. Aldrieh of Flint, Michigan; Thomas J. Jones of Cleveland, Ohio and Samuel P. Browning of Maysville, Kentucky. The committee, soon after its appointment, organized by the selection of Alexander B. Andrews as Secretary thereof. General plans of procedure were formulated for the administration, and the use and application of the Funds, and on January 1, 1923, were promulgated by the Grand Master.

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NATIONAL LEAGUE OF MASONIC CLUBS

At the Atlantic City, New Jersey, Convention held in 1929, the National League of Masonic Clubs decided that a worthy enterprise for their promotion would be something of an educational nature, national in scope and patriotic in character. At the Convention of 1925, at Saratoga Springs, New York, the report of a Board of Trustees, appointed to submit a concrete plan, was unanimously adopted. This project was the raising of an endowment fund of not less than $100,000 to provide for an income to maintain in perpetuity a Professorship in the George Washington University at Washington, District of Columbia, and establishing therewith a special course of instruction for students who wish to qualify to serve the United States of America at home or abroad as diplomatic or consular representatives of their country. In the case of representatives abroad of commercial interests in the United States, the plan would provide special training of importance and value. Such a scheme of instruction has existed for Shears at the (Roman) Catholic University, a Jesuit institution at Georgetown, District of Columbia.

*

NEW MEXICO

has a Student Loan Fund to aid young men and women to obtain college educations; a number of these have been assisted while studying at various institutions of learning.

*

NORTH CAROLINA
has a Masonic Educational Loan Fund amounting, in its fourth year, 1926, to $45,000, actively at work in various institutions of the State. The Several Grand Bodies annually contribute, the Grand Lodge, $3,000; Grand Chapter, 33,000; Grand Commandery, $1,000, and the bodies of the Ancient and Accepted Scottish Rite, $3,000.

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SASKATCHEWAN

has a Masonic Scholarship project suggestive of that true charity or brotherly love which Saint Paul mentions with such heartiness in First Corinthians (xiii, 1-8). The basic purpose of the plan is to establish up to fifty scholarships of $300 each, those receiving these sums of money to devote themselves to scholastic work in the various centers of the Province with a view to raising the educational standard and the implanting of sound, patriotic and moral ideals. Selections have been made by representatives of the Grand Lodge in consultation with the Department of Education, the successful candidates being of high academic attainments.

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SCOTTISH RITE

At the annual Meeting at Boston, 1921, of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite, United States of America, the sum of $50,000 was set apart "from the income of the permanent fund for the year 1921, to be expended under the direction of the Sovereign Grand Commander, the Grand Treasurer-General, and the Chairman of the Committee on Finance for such purposes of charity or relief as they may approve." On December 22,1991, the Grand Commander Leon M. Abbott announced the plan of this Committee to establish fifteen scholarships—one for each State in their jurisdiction—providing for a deserving son or daughter of a Master Mason a four years college course of education. Brothers Frederick W. Hamilton, Edgar F. Smith and Frederic B. Stevens were appointed on April 25, 1922, a special Advisory Committee to consider the scholarship plan and their report was submitted to the Annual Meeting at Cleveland,

September 19, 1922, and adopted. an Educational Fund being established under the direction of the Committee on Education. In brief (as stated on page 96 of the 1929 Proceedings) the plan is that one scholarship be awarded for each State in the Northern Masonic Jurisdiction, the recipient to choose his own college or technical school, provided it is approved by the Scholarship Committee. The amount of the scholarship for the first year is the regular college charges, together with the amount estimated by the college authorities as sufficient for a decent living. For the second year only two-thirds of the living allowance will be allowed, and for the third and fourth years only one-half the living allowance. Candidates must be sons or daughters of Master Masons, preferably of the Scottish Rite, in good standing. They must be of good moral character and of good scholarship and unable to obtain such an education without assistance. The scholarships are awarded by the Scholarship Committee, the choice of the beneficiaries being committed to their sound judgment. The bills are to be sent to the Chairman of the Scholarship Committee, to be approved by him before taking the usual course for payment. As a memorial to Washington the Freemason—a farsighted promoter as will later be seen of education for our young people, the Supreme Council Southern Jurisdiction, Ancient and Accepted Scottish Rite United States of America, at the biennial session of 1927 donated one million dollars to the George Washington University in the District of Columbia. This is the largest gift in the history of all the educational institutions at the City of Washington. Resolutions providing for the appropriation were introduced by Inspector General Perry W. Weidner of Southern California at the 1927 meeting and were unanimously adopted. A committee to carry the project into effect was appointed and consisted of Grand Commander John H. Cowles with Inspector Generals Perry NV. Breidner, Southern California; Edward C. Day, Montana, and Thomas J. Harkins, North Carolina. The generous offer outlined by the resolutions and as elaborated by the committee was accepted by the Trustees of George Washington University and the formal acceptance of the gift duly announced by President C. H. Marvin. This donation establishes and maintains a school of government at George Washington University, a department begun with the fall term of 1928. The will of Brother George Washington contained a stipulation that, read by few, deserves attention from many, and particularly by the Freemasons of the United States. The item in question comes immediately after provision had been made "towards the support of a free school established at and annexed to the said Academy, for the purpose of educating such children. . . as are unable to accomplish it with their own means, and who, in the judgment of the Trustees of the said Seminary, are best entitled to the benefit of this donation," stipulations quite in line, by the ways with what has been undertaken by several Masonic bodies in providing educational benefits of collegiate and university status for those unable otherwise to receive them. Washington's services for the State of Virginia in particular were rewarded not only by formal resolutions of gratitude but by a gift of substantial money value. The latter, as he says in his will, was refused, adding to this refusal, however, an intimation that if it should be the pleasure of the Legislature to permit me to appropriate the said shares to public uses, I would receive them on these terms with due sensibility and this it having consented to in flattering terms as will appear by a subsequent law and sundry resolutions in the most ample and honorable manner, I proceed after this recital for the more correct understanding of the case, to declare: That . . . it has been my ardent wish to see a plan devised on a liberal scale which would have a tendency to spread systematic ideas through all parts of this rising Empire, thereby to do away local attachments and state prejudices, as far as the nature of things would or indeed, ought to admit, from our National Councils—looking anxiously forward to the accomplishment of so desirable an object as this is (in my estimation), my mind has not been able to contemplate any plan more likely to effect the measure than the establishment of a university in a central part of the United States to which the youth of fortune and talents from all parts thereof might be sent for the completion of their education in all the branches of polite literature—in arts and sciences, in acquiring knowledge in . . . polities and good Government.... Under these impressions so fully dilated: I give and bequeath in perpetuity the 50 shares which I hold in the Potomac Company (under the aforesaid acts of the Legislature of Virginia) towards the endowment of a University to be established within the limits of the District of Columbia, under the auspices of the General Government. if that government should incline to extend a fostering hand towards it..... But the failure of the funds due to the collapse of the company put an end for the time to the wise plans of Washington. We must not overlook the fact that this is by no means the limit of educational work by Scottish Rite Brethren. Not only do they contribute through the medium of the other branches of the Fraternity in which they hold membership but, as is noted else

where in this article, as in North Carolina, for example, they donate independently to State educational enterprise, and further, as in the following characteristic instance, it was decided at the fifty-eighth Annual Meeting in 1927, at Utica. of the New York Council of Deliberation of the Scottish Rite to award scholarships to boys and girls of the Masonic Home there, beginning that fall. Income from a $15,000 fund, known as the Scottish Rite Permanent Fund, was used for this purpose. Selection of those at the Home to receive scholarships was begun forthwith. There is a Masonic club-house at Berkeley, California, an outstanding educational and social factor in the collegiate lives of the students. Similar enterprises are found elsewhere. A Scottish Rite dormitory in Austin, at the University of Texas, provides accommodations for several hundred girls, a benevolent provision that inspires as well as protects. The girls of that dormitory promised $1,500 to the erection of the University of Texas Memorial Stadium and this pledge was paid in full. These scholarships awarded by leading organizations of Freemasons remind us of another instance or two worthy of record. An English Lodge whose Master had been so deserving of praise during his term of office that when he came to leave the chair the Brethren subscribed for a scholarship in the University of London. This was done with the purpose of allowing this good Brother to select some young man or woman to benefit by this opportunity of studying at one of the greatest educational institutions of the world. Probably the Brother was unusually interested in education and we can understand how delighted and honored he felt at this distinction. His experience was not unique, as in 19 5 we heard from Utica, New York, that, as a memorial to three Past District Deputy Grand Masters of the State, Lewis D. Collins, of Batavia, Rev. Pierre Cushing, of LeRoy, and John XT, Sparrow, of Warsaw, the Past Masters' Association of the Geneses Wyoming District voted to raise $5.000, the interest to be used for the education of a boy from the Masonic Home. Doubt appears to have arisen as to the advisability of locating the College twenty miles from Hannibal, in Marion County, Missouri, remote from city or town, and in 1846 a circular letter was authorized to the Lodges, inviting propositions. Four towns responded, Palmyra, Hannibal, Liberty, and Lexington, the latter being chosen. Committees were appointed to select a site of not less than five nor more than twenty acres, to raise funds, start building, and dispose by rent or sale of the old property. The corner-stone of the new College was laid on May 18, 1847. Among other proceedings at the Communication of 1847 a Committee was appointed to ascertain what prominent educators were Freemasons so as to have a handy list of them for selection when the College was completed. In 1848 the Committee on Masonic Hall reported adversely and the Committee on the College at Lexington stated that it had cash to date $8,759. 7, and the cost of the College would be $15,000. Salaries of College President and instructors were fixed by Grand Lodge, the highest $1,500 per year. At an adjourned session of the Grand Lodge, 184S, Brother Wilkens Tannehill of Nashville, Tennessee, was elected President, Brother van Doren, Professor of Mathematics, and a resolution introduced to add a Medical Department to the College. A special agent for the College Endowment Fund was to receive ten per cent on all monies collected. Ninety-five students were reported in 1849. But the succeeding meetings of the Grand Lodge show the College expenses exceeding the income, although the Endowment Fund in 1853 amounted to $53,198. We note that the average age of the college students in 1854 was fifteen and the number admitted was 175. A mortgage of $1,500 was placed by the Grand Lodge on the College property in 1855 and we see in 1857 that only eight beneficiaries mere among the 175 students, the original planning of the College, to educate children of indigent brethren notwithstanding. The Grand Lodge in 1859, after a brave and benevolent purpose, pursued faithfully for years, decided that experience showed the fixed fact that the Masonic College had failed to meet the reasonable and just expectations of the Grand Lodge and of its warmest and most ardent friends, that the Grand Lodge would not put forth any further efforts for its sustenance and whereas the treasuries of the Lodges were constantly drained for its support, thereby in a very great measure cutting off their resources for dispensing their own charities, it was therefore resolved "That at the close of the present Collegiate year the College be closed, sine die (without date) and that no more of the funds of this Grand Lodge be appropriated for its sustenance, further than to meet its present liabilities; that all Scholarships held either by Lodges or individuals, shall at the swish of the parties holding them, be cancelled, and such parties be released from all further obligations under the same." Citizens of Lexington had given $30,000 to sustain the College. The Grand Lodge and the Lodges gave even more. only to fail. During the Civil Bar the Battle of Lexington, September, 1861. was fought there, Union soldiers occupied the buildings, and the College and boarding-house were badly wrecked by cannon fire. At last the Grand Lodge

gave the College and grounds to the Marvin Female Institute. The report adopted by the Grand Lodge, in 1872, says, From the 1st of February, 1872, the Marvin Female Institute at Lexington, Missouri, will be known be the name of " Central Female College." and the same obligations entered into between the Grand Lodge and the institute will be carried out by the College, viz.: The Grand Lodge has the right to keep constantly at the College thirty daughters of deceased indigent Master Masons, free of tuition charge, they boarding in the College and paying their own expenses, except tuition. The religious proclivities of these students are not to be interfered with, contrary to such directions as their parents or guardians may dictate. Applications for admission of Masonic beneficiaries must be made through the committee appointed by the Grand Lodge: and the fact of the father having died while in good Masonic standing or the father now living being such, can be certified to by the nearest Lodge, or by some brother known to the committee. The old College building still forms a part of the main structure of what is the justly celebrated Central College for Women under the control of the Methodist Church. When the Grand Lodge of Missouri, on October 2, 1849, purchased the property in Marion County, the membership in that State was only 1139. Dr. William F. Kuhn, discussing with us the ambitions of the Brethren, alluded to the direction of their ideas, saying, "The curriculum embraced four departments, Natural Philosophy and Astronomy, Mathematics, Mental and Moral Science, Ancient Languages and Literature, six months tuition was given free, and $25.00 paid for board, room and washing for a whole session. The College in 1844 had forty students. Later, at Lexington, the enthusiasm of its projectors ran high. Hopes were entertained to have it rival Yale and Harvard but it became a burden and was an unfortunate adventure. So that is the story of a Masonic College in Missouri, and ought to be a warning for all such attempts in the future." Because of this very point, possible recurrence anywhere and everywhere of the same sort of project, and recognizing the importance of the advice of Past Grand Master Kuhn, space is freely given to this experiment in Missouri. Similar projects developed elsewhere as we shall note. Probably the visit of Brother Carnegy of Missouri in 1844 to the Grand Lodge of Kentucky had due weight in focusing the attention of his hosts upon the subject of Masonic Colleges. He was not the first to bring the matter of education to their attention. Grand Master Henry Wingate on August 28, 1843, urged the fostering of local and general schools, endowing professorships in colleges, and securing scholarships for indigent Freemasons' children. A proposition in 1844 to establish a Masonic School and Asylum resulted in recommending the appointment of seven as Trustees of Funk Seminary, a new school building at La Grange, Oldham County, Kentucky, with an endowment of $6,000 offered upon condition of maintaining a school and receiving pay scholars. The Committee on Education, or Trustees, were to employ teachers but contract no debt beyond the amount due from the lottery or manager; adopt by-laws, which Grand Lodge might alter, and at each annual communication of the Grand Lodge five Brethren were to be chosen as a Board of Trustees who were to make provision for the education of Masonic orphans in said seminary, but not to incur debt. The Trustees were to solicit contributions and make report. Every Freemason in Kentucky was requested to pay $1 towards the support of this educational charity. A further explanation, in 1845, shows that the LaGrange property included a two-story building, cost $4,580 with the lots, and $6,000, well secured, all conveyed to the Grand Lodge conditional on an efficient school being maintained where sons of citizens of the town and county might attend as pay pupils. James C. Davis took charge of the Primary department for the tuition fees, agreeing gratuitously to educate ten students to be sent by the Grand Lodge. Rev. J. R. Finley was made Principal and agent to solicit funds. Rev. A. A. Morrison was appointed Professor of Languages to find his compensation in the fees of his department. There were 127 pupils. A female school at LaGrange desired to be transferred to the Funk Seminary under control of the Grand Lodge. Six hundred dollars a year was voted to the seminary as long as it remained under Grand Lodge control. Soon the school is mentioned as the Masonic Seminary and Masonic College and in 1847 there were 170 students with beneficiaries from twelve Lodges. Mention is made that the Grand Lodge of the District of Columbia recommended the Masonic College of Kentucky to its Lodges and their members, and that Mississippi reported "The Masonic College of Kentucky is one of the wisest and one of the most philanthropic establishments of the present age," and so on, leading up to the Committee on Education of Kentucky advising that the Trustees of the College be authorized to contract with the Grand Lodge of Alabama to educate one hundred students a year for ten successive years, for $1,000 a year in advance. The tide turned. At the Communication of 1848 the reduction in pay students and withdrawal of scholarships by Lodges had "strained the institution in its finances" and in 1849 "four

hundred dollars as an increase of appropriation to the College for the year was made." Let it not be understood that this was the sum of what the generous Grand Lodge undertook for educational labors. In 1850, realizing that much had been done for boys to the exclusion of girls, therefore $1,000 a year was set apart for the education of female children of deceased Master Masons, and a Committee was also appointed "to devise the most suitable plan for supporting and educating daughters of poor deceased Master Masons." Grand Secretary H. B. Grant says the Grand Lodge's works of benevolence mounted up to over a million in one hundred years, 1800-1900 (footnote, Centennial History, page 210). The college under critical examination showed conditions not favorable to successful continuance. Brother Grant says (page 217, Centennial history), "No doubt the trouble was the Grand Lodge started with a school on too small a capital to be a seminary, college and university, so that as the school grew, Grand Lodge floundered about under all these names, and more of them." At last the property was leased in 1857 by the Trustees at a nominal rental for five years. Reports now came to the Grand Lodge as landlord concerning building repairs and so forth, incidentally alluding to the educational conditions and prospects, but in 1873 the report showed there had been no school there for years, the Grand Lodge surrendered the property, and with the few later allusions to legal adjustments the College came to an end. Ohio had a like opportunity but escaped. The Grand Lodge at Columbus, 1848, received a proposition from the Trustees of Worthington College for the transfer of that property for use in founding a Masonic College. The offer was made through James Kilbourne, President, and was referred to the Committee on Education. The Brethren submitted an elaborate report to the Grand Lodge, probably too long an essay for easy rapid digestion, as no final action resulted. However, a start was made and some interest aroused. At the following Communication Brother William T. Leacock, D.D., President of the Masonic College of Kentucky, presented and read a letter from the Grand Master of Kentucky to this Grand Lodge, introducing him, and asking fraternal consideration of the object of his visit, which letter was referred to a Committee, which reported, commending Brother Leacock to the subordinate Lodges of the State. The good Brother, two days later, delivered a Masonic address in the Episcopal Church to the Grand Lodge, Grand Chapter, and Grand Encampment of Ohio. Perhaps his hearers preferred to subscribe to the College outside the State, hut no action seems to have been exerted toward a Masonic College in Ohio. Arkansas experimented with the idea. The Grand Lodge once bought a large amount of property in the east end of Little Rock, which was then merely a town, and on this site they built an institution of learning, Saint John's College. This was a semi-military College. For some time it prospered. But the town was not big enough to support. it and later on the College was abandoned. The Grand Lodge continued to own the property for many years. Finally it was sold in one lump. With the proceeds the Grand Lodge built a Masonic Temple on the corner of Fifth and Main Streets, Little Rock. That building since then has burned down and that property was sold. Brother Charles E. Rosenbaum, Past Grand Master of Arkansas, and Lieutenant Grand Commander, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, who furnished these notes on Saint John's College, writes further: "Had they (the Grand Lodge) held the original Saint John's College property until within the past five or ten 5 ears, the Grand Lodge would have bad more money to invest than they could reasonably have found a place to put it. That is only one of the events that go along in Masonic as well as other affairs. We now have an Orphans' Home and School in Batesville in this State and it is running in good shape. I have been the President of the Board of Trustees of that ever since the Edict was created to build it." Georgia took over an educational institution at Covington in that State. That was in 1859, the Southern Masonic Female College. This was conducted by the Grand Lodge from 1859 up to 1873.

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EDUCATIONAL LOAN FUNDS

The Grand Encampment of Knights Templar, E. S. A., at its triennial session in New Orleans, Louisiana, April, 1992, in compliance with and pursuant to a recommendation of Grand Master Joseph Style Orr, of Atlanta, Georgia, established a revolving educational loan fund, which was to be available to assist worthy and needy students to secure a loan to aid them in completing the last two years of their course in the normal schools, colleges and universities of their state. The Grand Master-elect, Leonidas P. Newby, was authorized to appoint a Committee, with full power to carry the plan into effect, and did 80. The Grand Encampment

also established an educational endowment fund, the income of which only can be used, by levying an assessment of one dollar per annum on each Knight Templar under the jurisdiction of the Grand Encampment, payable July 1 of each year; one-half of which was to form a part of the endowment fund, which was supplemented by a transfer of $100,000 from the fund of the trustees of the Grand Encampment. These loans, in each Jurisdiction were to be made by a Committee of their own Grand Commanderies, appointed as their Grand Commander directed. The loans were made not exceeding two hundred dollars in one year, to suitable students, upon their personal notes, given without any security, with interest at five per cent commencing upon the date of their graduation, and the entire amount to be repaid by annual payments within four years from that date. The Supreme Council of the Northern Masonic Jurisdiction of the Ancient and Accepted Scottish Rite has also an educational loan fund of like character to enable deserving applicants to make their way successfully through universities and colleges of approved standing.

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EDWARD, KINGS

The four kings, numerically known as the First, Second, Third, and Fourth, appear as favorers, abettors, and protectors of the Institution of Freemasonry.

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EDWARD, PRINCE

Son of George III, and Duke of Kent, was initiated in 1790, at Geneva, in the Lodge De l' Union des Coeurs, meaning in French Of the Union of Hearts, was Grand Master of the Ancients, and resigned to the Duke of Sussex on the memorable occasion of the Union in England, 1813.

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EDWARD III MANUSCRIPT

A manuscript quoted by Anderson in his second edition (page 71), and also by Preston, as an old record referring to "the glorious reign of King Edward III." The whole of the record is not cited, but the passages that are given are evidently the same as those contained in what is now known as the Cooke Manuscript, the archaic phraseology having been modernized and interpolations inserted by Anderson, as was, unfortunately, his habit in dealing with those old documents. Compare, for instance, the following passages, taking first these lines from the Cooke Manuscript.

When the master and the felawes be forwarned beny come to such congregations if nede be the Schereffe of the counter or the mayer of the Cyte or alderman of the town in wyche the congregations is hold schall be felaw and sociat to the master of the congregation in helpe of hym a yest rebelles and upberying (upbearing) the rygt of the reme (see Lines 901 to 912). Edward III Manuscript, as quoted bar Anderson:

That when the Master and Wardens preside in a Lodge, the sheriff if need be, or the mayor or the alderman (if a brother) where the Chapter is held, shall be associate to the Master, in help of him against rebels and for upholding the rights of the realm.

The identity of the two documents is apparent. Either the Edward III Manuscript was copied from the Cooke, or both were derived from a common original.

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EDWARD THE CONFESSOR, KING

Said to have been a patron of Freemasonry in England in l041

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EDWARD VII, KING OF ENGLAND

Albert Edward, born November 9, 1841, the eldest son of Queen Victoria and Albert, Prince Consort. Initiated by the King of Sweden, at Stockholm, 1868. In 1870 the rank of Past Grand Master of England was conferred upon him; installed as Most Worshipful Grand Master by the Earl of Carnarvon, April 98, 1875; served as Worshipful Master in the Apollo University Lodge, Oxford; the Royal Alpha Lodge, London, and from 1574 was Worshipful Master of the famous Prince of Wales Lodge, No. 959, never losing an opportunity to publicly show his attachment to the Masonic Fraternity.

He was enrolled as Patron of the Grand Lodges of Scotland and Ireland and was an honorary member of the Lodge of Edinburgh, No.1; member and Patron of the Supreme Council of the Thirty-third Degree for England and Grand Master of the Convent General of the Knights Templar. In 1901 he ascended the throne, and then assumed the title of Protector of the Craft, his brother, the Duke of Connaught, succeeding him as Grand Master of Freemasons. Edward VII died May 6, 1910.

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EDWIN

The son of Edward, Saxon king of England, who died in 924, and was succeeded by his eldest son, Athelstan. The Masonic tradition is that Athelstan appointed his brother Edwin the Patron of Freemasonry in England, and gave him what the Old Records call a free Charter to hold an Annual Communication or General Assembly, under the authority of which he summoned the Freemasons of England to meet him in a Congregation at York, where they met in 926 and formed the Grand Lodge of England.

The Old Records say that these Freemasons brought with them many old writings and records of the Craft, some in Greek, some in Latin, some in French, and other languages, and from these framed the document now known as the York Constitutions, whose authenticity has been for years so much a subject of controversy among Masonic writers Prince Edwin died two years before his brother, and a report was spread of his being put wrongfully to death by him; "but this," says Preston, "is so improbable in itself, so inconsistent with the character of Athelstan, and, indeed, so slenderly attested, as to be undeserving a place in history." William of Malmesbury, the old chronicler, relates the story, but confesses that it had no better foundation than some old ballads. But now come the later Masonic antiquaries, who assert that Edwin himself is only a myth, and that, in spite of the authority of a few historical writers, Athelstan had no son or brother of the name of Edwin. Woodford (Old Charges of the British Freemasons, page xiv) thinks that the Masonic tradition points to Edwin, King of Northumbria, whose rendezvous was once at Auldby, near York, and who in 627 aided in the building of a stone church at York, after his baptism there, with Roman workmen. "Tradition," he says, "sometimes gets confused after the lapse of time; but I believe the tradition is in itself true which links Freemasonry to the church building at York by the Operative Brotherhood, under Edwin, in 627, and to a gild Charter under Athelstan, in 927."

The legend of Prince Edwin, of course, requires some modification, but we should not be too hasty in rejecting altogether a tradition which has been so long and so universally accepted by the Fraternity, and to which Anderson, Preston, Krause, Oliver, and a host of other writers, have subscribed their assent. The subject will be fully discussed under the head of York Legend, which see.

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EDWIN CHARGES

The charges said to have been given by Prince Edwin, and contained in the Antiquity Manuscript, are sometimes so called (see Antiquity Manuscript).

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EFFINGHAM, CHARLES HOWARD, EARL OF

Said to have been Grand Master of England from 1579 to 1588 (see William Preston's Illustrations of Masonry, section v). The Earl was born in 1536 and was Lord High Admiral, defeating the Spanish Armada in 1588. IIe died in 1624.

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EFFINGHAM, THOMAS HOWARD, EARL OF

The Duke of Cumberland made the Earl his Pro Grand Master in 1782, serving until 1790.

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EGAY, MONEY

Thory lists Egay as Grand Master of Portugal in 1805.

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EGG, MUNDANE

It was a belief of almost all the ancient nations, that the world was hatched from an egg made by the Creator, over which the Spirit of God was represented as hovering in the same manner as a bird broods or flutters over her eggs. Faber (Pagan Idolatry i, 4), who traced everything to the Arkite worship, says that this egg, which was a symbol of the resurrection, was no other than the ark; and as Dionysus was fabled in the Orphic hymns to be born from an egg, he and Noah were the same person; wherefore the birth of Dionysus or Brahma, or any other hero god from an egg, was nothing more than the egress of Noah from the ark.

Be this as it may, the egg has been always deemed a symbol of the resurrection, and hence the Christian use of Easter eggs on the great feast of the resurrection of our Lord. As this is the most universally diffused of all symbols, it is strange that it has found no place in the symbolism of Freemasonry, which deals so much with the doctrine of the resurrection, of which the egg was everywhere the recognized symbol. It was, however, used by the ancient architects, and from them was adopted by the Operative Freemasons of the Middle Ages, one of whose favorite ornaments was the ovolo, or egg-molding.

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EGLINTON MANUSCRIPT

An old document dated December 28, 1599. It is so named from its having been discovered some years ago in the charter chest at Eglinton Castle. It is a Scottish manuscript, and is valuable for its details of early Freemasonry in Scotland. In it, Edinburgh is termed "the first and principal Lodge," and Kilwinning is called "the heid and secund Ludge of Scotland in ad tyme cuming." An exact copy of it was taken by Brother D. Murray Lyon, and published in his

History of the Lodge of Edinburgh (page 12). It has also been printed in Brother Hughan's Masonic Sketches and Reprints.

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EGYPT

Moses:..... About this country of famed antiquity along the Valley of the River Nile in Northeast Africa, has clustered many suggestive allusions of interest to the Craft. The old Cooke's Manuscript tells us that from Egypt, Freemasonry "went from land to land and from kingdom to kingdom." In more modern days the claim has been made that a Lodge of the Order of Memphis, was founded by Freemasons of the prominence of Napoleon Bonaparte, General Kleber, and others of the French Army during the Egyptian Campaign of 1798.

The Grand Orient of France founded a Lodge in Egypt, La Bienfaisance, or Benevolence, of 1802, and another in 1806, Les Amis de Napoleon le Grand, Friends of Napoleon the Great, and other Lodges in 1847 and 1863, all at Alexandria; one at Cairo in 1868, and another at Alexandria in 1848, and one at Mansourah in 1882. Lodges at Alexandria were established by the Grand Lodge of France, one in 1871, the other in 1910, also three at Cairo, in 1889, 1910, and 1911, with one at Port Said in 1867.

A German Lodge was set at work in Cairo in 1866, and one at Alexandria in 1908. The first of two Lodges was chartered by the Grand Lodge of Scotland in 1867 and 1884. The Grand Orient of Italy has had six Lodges at Alexandria, three at Cairo, one at Port Said, and another at Suez. The Grand Lodge of England also chartered Lodges at Alexandria in 1862 and 1865; Zetland Lodge in 1867, Alexandria Lodge in 1920, have survived; nine Lodges were chartered at Cairo, Bulwer Lodge, the oldest, 1865; Grecia Lodge, 1866 Star of the East Lodge, 1871, and Lotus Lodge, 1908, continuing; three were erected at Khartoum: Khartoum Lodge, 1901; Saint Reginald Wingate Lodge, 1908; Mahfel-el-Ittihad Lodge, 1908, and one each at Le Caire, Port Said, Suez, and Tantah.

The Order of Memphis is said to have been revived or repeated in Egypt by J. E. Marconis, who constituted a Lodge at Cairo and founded a Supreme Council at Alexandria before 1862. After Marconis resigned his powers to the Grand Orient of France, the Body in Egypt was independent and the son of Mehemet Ali, Prince Halim Pasha, became Grand Master, the Order prospering until his exile in 1868.

The Sanctuary, Patriarchs of Memphis, worked for a time in secrecy but eventually ceased operations. On December 21, 1872, the Rite of Memphis was again set at work and with the approval of the Khedive, a Grand Master, S. A.Zola, was elected over the Sanctuary of Memphis and the Grand Orient of EzvDt: two years later he became Grand Hierophant, ninety-seven Degrees, the Supreme Officer. This position Zolare signed in 1883 to Professor Oddi. An Ancient and Accepted Rite of the Thirty-third Degree instituted by the Grand Orient of Naples in 1864 arranged with the Rite of Memphis of ninety-six Degrees that these two organizations should work other than the three symbolic Degrees which were to be conferred by a Grand Orient. On May 8, 1876, a reorganization resulted in three separate Grand Masonic Bodies, the National Grand Lodge of Egypt, the Supreme Council of the Scottish Rite, and the Sovereign Grand Council of the Memphis Rite. The National Grand Lodge in 1879 was proclaimed "free, sovereign and independent" of the other Bodies.

There is now a Supreme Council of the Ancient and Accepted Scottish Rite instituted in 1907. Some Brethren withdrew from the National Grand Lodge in September of 1922 to form another Grand Lodge of Egypt.

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EGYPTIAN HIEROGLYPHS

The extent of parallelism between the innumerable hieroglyphs or picture-writing on the tombs and monuments of India find Egypt and the symbols and emblems of Freemasonry, taken together with their esoteric interpretation, has caused very many well-thinking Freemasons to believe in an Indian or Egyptian origin of our speculative institution of the present day. So close and numerous are these symbols and their meaning that it becomes difficult for the mind to free itself from a fixed conclusion; and some of the best students feel confident in their judgment to this end, more especially when tracing the Leader, "Moses, learned in all the wisdom of the Egyptians," from that country to Palestine with the twelve tribes of Israel and their successors building that Holy House in Jerusalem, which has become the chief Masonic symbol. Some have abominated this theory on the ground of alleged polytheism existing among the Egyptians; but this existed only at a later day in the life of the nation, as it also existed among the corrupted Jews in its worst form, for which see Second Kings, chapters 17 to 21.

Brother Thomas Pryer presents this evidence of a monotheistic belief, of pristine purity, among the early Egyptians, ages prior to Abraham's day. We give the hieroglyphs and their interpretation in the illustration.

How prophetical were the Books of Hermes.

O Egypt Egypt! a time shall come, when, in lieu of a pure religion, and of a pure belied thou wilt possess naught but ridiculous fables incredible to posterity, and nothing will remain to thee, but words engraven on stone, the only monuments that will attest thy piety.

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EGYPTIAN MASONRY

See Cagliostro

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EGYPTIAN MONTHS

Named Thoth, Paophi, Athyr, Choiak, Tybi, Mechir, Phamenoth, Pharmuthi, Pashons, Payni, Epiphi, and Mesore. The above twelve months, commencing with March 1, were composed of thirty days each, and the five supplementary days were dedicated to Hesiri or Osiris, Hor or Horus Set or Typhon, IIis or Isis, and Nebti or Nephthys. The sacred year commenced July 20; the Alexandrian year, August 29 in the year 25 B.C.

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EGYPTIAN MYSTERIES

Egypt has always been considered as the birthplace of the Mysteries. It was there that the ceremonies of initiation were first established. It was there that truth was first veiled in allegory, and the dogmas of religion were first imparted under symbolic forms. From Egypt "the land of the winged globe" the land of science and philosophy, "peerless for stately tombs and magnificent temples the land whose civilization was old and mature before other nations, since called to empire, had a name" this system of symbols was disseminated through Greece and Rome and other countries of Europe and Asia, giving origin, through many intermediate steps, to that mysterious association which is now represented by the Institution of Freemasonry. To Egypt, therefore, the Freemasons have always looked with peculiar interest as the cradle of that mysterious science of symbolism whose peculiar modes of teaching they alone, of all modern institutions, have preserved to the present day.

The initiation into the Egyptian Mysteries was, of all the systems practiced by the ancients, the most severe and impressive. The Greeks at Eleusis imitated it to some extent, but they never reached the magnitude of its forms nor the austerity of its discipline. The system had been organized for ages, and the Priests, who alone were the hierophants the explainers of the Mysteries, or, as we should call them in Masonic language, the Masters of the Lodges were educated almost from childhood for the business in which they were engaged. That "learning of the Egyptians," in which Moses is said to have been so skilled, was all imparted in these Mysteries. It was confined to the Priests and to the initiates; and the trials of initiation through which the latter had to pass were so difficult to be endured, that none but those who were stimulated by the most ardent thirst for knowledge dared to undertake them or succeeded in submitting to them.

The Priesthood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary. They exercised also an important part in the government of the state, and the Kings of Egypt were but the first subjects of its priests. They had originally organized, and continued to control, the ceremonies of initiation. Their doctrines were of two kinds exoteric or public, which were communicated to the multitude, and esoteric or secret, which were revealed only to a chosen few; and to obtain them it was necessary to pass through an initiation which was characterized by the severest trials of courage and fortitude.

The principal seat of the Mysteries was at Memphis, in the neighborhood of the great Pyramid. They were of two kinds, the greater and the less; the former being the Mysteries of Osiris and Serapis, the latter those of Isis. The Mysteries of Osiris were celebrated at the autumnal equinox, those of Serapis at the summer solstice, and those of Isis at the vernal equinox. The solstice is when the sun is at its greatest declination, usually June 21 and December 22. The equinoxes are twice a year when the days and nights are equal all over the world. The vernal equinox is March 21, the autumnal is September 22. These important astronomical events observed by the ancients were deemed especially suitable occasions for the most ceremonial of their mysterious customs. The candidate was required to exhibit proofs of a blameless life. For some days previous to the commencement of the ceremonies of initiation, he abstained from all unchaste acts, confined himself to an exceedingly light diet, from which animal food was rigorously excluded, and purified himself by repeated ablutions.

Apuleius (Metamorphosis, book xi), who had been initiated in all of them, thus alludes, with cautious reticence, to those of Isis:

The priest, all the profane being removed to a distance taking hold of me by the hand brought me into the inner recesses of the sanctuary itself, clothed in a new linen garment. Perhaps curious reader, you may be eager to know what was then said and done. I would tell you were it lawful for me to tell you; you should know it if it were lawful for you to hear. But both the ears that heard those things and the tongue that told them would reap the evil results of their rashness. Still however kept in suspense as you probably are, with religious longing, I will not torment you with long-protraeted anxiety. Hear. therefore. but believe what is the truth. I approached the confines of death, and, having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with its brilliant light; and I approaehed the presence of the gods beneath and the gods above, and stood near and worshiped them. Behold, I have related to you things of which though heard by you, you must necessarily remain ignorant.

The first Degree, as we may term it, of Egyptian initiation was that into the Mysteries of Isis. What was its peculiar import, we are unable to say. Isis, says Knight, was, among the later Egyptians, the personification of universal nature. To Apuleius she says: "I am nature—the parent of all things, the sovereign of the elements, the primary progeny of time." Plutarch tells us that on the front of the Temple of Isis was placed this inscription: "I, Isis, am all that has been, that is, or shall be, and no mortal hath ever unveiled me." Thus we may conjecture that the Isiac Mysteries were descriptive of the alternate decaying and renovating powers of nature.

Godfrey Higgins (Anacalypsis in, 102), it is true, says that during the Mysteries of Isis were celebrated the misfortunes and tragical death of Osiris in a sort of drama; and Apuleius asserts that the initiation into her mysteries is celebrated as bearing a close resemblance to a voluntary death, with a precarious chance of recovery. But Higgins gives no authority for his statement, and that of Apuleius cannot be constrained into any reference to the enforced death of Osiris. It is, therefore, probable that the ceremonies of this initiation were simply preparatory to that of the Osirian, and taught, by instructions in the physical laws of nature, the necessity of moral purification, a theory which is not incompatible with all the mystical allusions of Apuleius when he describes his own initiation.

The Mysteries of Serapis constituted the second Degree of the Egyptian initiation. Of these rites we have but a scanty knowledge. Herodotus is entirely silent concerning them, and Apuleius, calling them "the nocturnal orgies of Serapis, a god of the first rank," only intimates that they followed those of Isis, and were preparatory to the last and greatest initiation. Serapis is said to have been only Osiris while in Hades; and hence the Serapian initiation night have represented the death of Osiris, but leaving the lesson of resurrection tor a subsequent initiation. But this is merely a conjecture.

In the Mysteries of Osiris, which were the consummation of the Egyptian system, the lesson of death and resurrection was symbolically taught; and the legend of the murder of Osiris, the search for the body, its discovery and restoration to life is scenically represented. This legend of initiation was as follows:

Osiris, a wise king of Egypt, left the care of his kingdom to his wife Isis, and traveled for three years to communicate to other nations the arts of civilization.

During his absence, his brother Typhon formed a secret conspiracy to destroy him and to usurp his throne. On his return, Osiris was invited by Typhon to an entertainment in the month of November, at which all the conspirators were present. Typhon produced a chest inlaid with gold, and promised to give it to any person present whose body would most exactly fit it. Osiris was tempted to try the experiment; but he had no sooner laid down in the chest, then the lid was closed and nailed down, and the chest thrown into the river Nile.

The chest containing the body of Osiris was, after being for a long time tossed about by the waves, finally cast up at Byblos in Phenicia, and left at the foot of a tamarisk tree. Isis, overwhelmed with grief for the loss of her husband, set out on a journey, and traversed the earth in search of the body. After many adventures, she at length discovered the spot whence it had been thrown up by the waves and returned with it in triumph to Egypt. It was then proclaimed, with the most extravagant demonstrations of joy, that Osiris was risen from the dead and had become a god. Such, with slight variations of details by different writers arc the general outlines of the Osiris legend which was represented in the drama of initiation. Its resemblance to the Hiramic legend of the Masonic system will be readily seen, and its symbolism will be easily understood. Osiris and Typhon are the representatives of the two antagonistic principles—good and evil, light and darkness, life and death.

There is also an astronomical interpretation of the legend which makes Osiris the sun and Typhon the season of winter, which suspends the fecundating and fertilizing powers of the sun or destroys its life, to be restored only by the return of invigorating spring.

The sufferings and death of Osiris were the great mystery of the Egyptian religion. His being the abstract idea of the Divine goodness, his manifestation upon earth, his death, his resurrection, and his subsequent office as judge of the dead in a future state, look, says Wilkinson, like the early revelation of a future manifestation of the Deity converted into a mythological fable. Into these Mysteries Herodotus, Plutarch, and Pythagoras were initiated, and the former two have given brief accounts of them. But their own knowledge must have been extremely limited, for, as Clement of Alexandria (Stromoteis v, 7) tells us, the more important secrets were not revealed even to all the priests, but to a select number of them only.

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EGYPTIAN PRIESTS, INITIATIONS OF THE

In the year 1770, there was published at Berlin a work entitled Crata Repoa; oder Einweihungen der Egyptischen Priester; meaning in English, Crata Repoa, or Initiations of the Egyptian Priests. This book was subsequently republished in 1778, and translated into French under the revision of Ragon, and published at Paris in 1821, by Bailleul. It professed to give the whole formula of the initiation into the Mysteries practiced by the ancient Egyptian Priests. Lenning cites the-work, and gives an outline of the system as if he thought it an authentic relation; but Gadicke more prudently says of it that he doubts that there are more mysteries described in the book than sere ever practiced by the ancient Egyptian Priests. The French writers have generally accepted it as genuine. Forty years before, the Abbé Terrasson had written a somewhat similar work, in which he pretended to describe the initiation of a Prince of Egypt. Kloss, in his Bibliography, has placed this latter work under the head of Romances of the Order; and a similar place should doubtless be assigned to the Crata Repoa. The curious may, however, be gratified by a brief detail of the system.

According to the Crata Repoa, the Priests of Egypt conferred their initiation at Thebes. The Mysteries were divided into the following seven degrees:

1. Pastophoros.
2. Neocoros.
3. Melanophoros.
4. Ristophoros.
5. Balahate.
6. Astronomos.
7. Propheta.

The first degree was devoted to instructions of the physical sciences; the second, to geometry and architecture. In the third degree, the candidate was instructed in the symbolical death of Osiris, and was made acquainted with the hieroglyphical language. In the fourth he was presented with the book of the laws of Egypt and became a judge. The instructions of the fifth degree were dedicated to chemistry, and of the sixth to astronomy and the mathematical sciences. In the seventh and last degree the candidate received a detailed explanation of all the mysteries, his head was shaved, and he was presented with a cross, which he was constantly to carry, a white mantle, and a square head dress. To each degree was attached a word and sign. Anyone who should carefully read the Crata Repoa would be convinced that, so far from being founded on any ancient system of initiation, it was simply a modern invention made up out of the high degrees of continental Freemasonry. It is indeed surprising that Lenning and Ragon should have treated it as if it had the least claims to antiquity.

Brother Hawkins says that it has been suggested that Crata Repoa may be an anagram for Arcta Opera or close finished works. The letters of a word being so transposed as to give a different one, then the one is an anagram for the other.

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EHEYEH ASHER EHEYEH

The pronunciation which means, I am that I am, and is one of the pentateuchal names of God. It is related in the third chapter of Exodus, that when God appeared to Moses in the burning bush, and directed him to go to Pharaoh and to the children of Israel in Egypt, Moses required that, as preliminary to his mission, he should be instructed in the name of God, so that, when he was asked by the Israelites, he might be able to prove his mission by announcing what that name was; and God said to him, Eheyeh, or I am that I am; and he directed him to say, "I am hath sent you." Eheych asher eheyeh is, therefore, the name of God, in which Moses was instructed at the burning bush.

Maimonides thinks that when the Lord ordered Moses to tell the people that Eheyeh sent him, he did not mean that he should only mention his name; for if they were already acquainted with it, he told them nothing new, and if they were not, it has not likely that they would be satisfied by saying Rich a name sent me, for the proof would still be wanting that this was really the name of God; therefore, he not only told them the name, but also taught them its signification. In those times, Sabaism being the predominant religion, almost all men were idolaters, and occupied themselves in the contemplation of the heavens and the sun and the stars, without any idea of a personal God in the world. Now., the Lord, to deliver his people from such an error, said to Moses, "Go and tell them I am that I am hath sent me unto you," which name Eheyeh, Signifying Being, is derived from, Heyeh, the verb of existence, and which, being repeated so that the second is the predicate of the first, contains the mystery. This is as if He had said, "Explain to them that I am What I am: that is, that My Being is within Myself, independent of every other, different from all other beings, who are so alone by virtue of My distributing it to them, and might not have been, nor could actually be such without it." So that denotes the Divine Being Himself, by which He taught Moses not only the name, but the infallible demonstration of the Fountain of Existence, as the name itself denotes.

The Cabalists say that Eheyeh is the croum or highest of the Sephiroth, and that it is the name that was hidden in the most secret place of the tabernacle.

The Talmudists had many fanciful exercitations on this word rend, and, among others, said that it is equivalent to Ore, meaning the Almighty, and the four letters of which it is formed possess peculiar properties. The letter X is in Hebrew numerically equivalent to 1, and 8 to 10, which is equal to 11; a result also obtained by taking the second and third letters of the holy name, or is and 1, which are 5 and 6, amounting to 11. But the 5 and 6 invariably produce the same number in their multiplication, for 5 times 5 are 25, and 6 times 6 are 36, and this invariable product of is and 1 was said to denote the unchangeableness of the First Cause. Again, I am commences with R or 1, the beginning of numbers, and Jehovah, with 10, the end of numbers , which signified that God was the beginning and end of all things.

The phrase Eheyeh asher eheyeh is of importance in the study of the legend of the Royal Arch system. Years ago, that learned Freemason, William S. Rockwell, while preparing his Ahiman Rezon for the State of Georgia, undertook its use in the veils.

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EIGHT

Among the Pythagoreans the number eight was esteemed as the first cube, being formed by the continued multiplication of 2 by 2 by 2, and signified friendship, prudence, counsel, and justice; and, as the cube or reduplication of the first even number, it was made to refer to the primitive law of nature, which supposes all men to be equal.

Christian numerical symbologists have called it the symbol of the resurrection, because Jesus rose on the 8th day, that is, the day after the 7th, and because the name of Jesus in Greek numerals, corresponding to its Greek letters, is 10, 8, 200, 70, 400, 200, which, being added up, is 888. Hence, too, they call it the Dominical Number. As eight persons were saved in the ark, those who, like Faber, have adopted the theory that the Arkite Rites pervaded all the religions of antiquity, find an important symbolism in this number, and as Noah was the type of the resumetion, they again find in it a reference to that doctrine. It can, however, be scarcely reckoned among the numerical symbols of Freemasonry.

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EIGHTY-ONE

A sacred number in the advanced Degrees, because it is the square of nine, which is again the square of three. The Pythagoreans, however, who considered the nine as a fatal number,

and especially dreaded eighty-one, because it was produced by the multiplication of nine by itself.

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EL

Hebrew, be. One of the Hebrew names of God, signifying the Mighty One. El, the first letter with a short sound, is the common pronunciation hut perhaps more correctly should be sounded as if spelled ale. It is the root of many of the other names of Deity, and also, therefore, of many of the sacred words in the high Degrees. Bryant (Ancient Mythology i, 16) says it was the true name of God, but transferred by the Sabians to the sun, whence the Greeks borrowed their helios. Here we may add that the speculations of Bryant are by a later generation deemed less valuable than formerly.

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ELAI BENI ALMANAH

Hebrew, xxw, Huc venite filii vidua. Associated with a Degree, the Third, of the Ancient and Accepted Scottish Rite.

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ELAI BENI EMETH

Hebrew, Huc venite filii veritatis. Sometimes applied to the Twentysixth Degree, Ancient and Accepted Scottish Rite.

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ELCHANAN

Hebrew, xxnds. God has graciously given. In the authorized version, it is improperly translated Elhanan. Jerome says that it meant David, because in second Samuel (xxi, 19), it is said that Elchanan slew Goliath. A significant word in the advanced Degrees, which has undergone much corruption and various changes of form. In the old rituals it is Eleharn. Lenning gives Elchanam, and incorrectly translates, mercy of God; Delaunay calls it Eliham, and translates it, God of the people, in which Pike concurs.

*

ELDERS

This word is used in some of the old Constitutions to designate those Freemasons who, from their rank and age, were deputed to obligate Apprentices when admitted into the Craft. Thus in the Constitutions of Masonry, preserved in the archives of the York Lodge, No. 236, York Roll No2. If with the date of 1704, we find this expression, Tum unus ex Senioribus Teneat librum, etc., which in another manuscript, dated 1693, preserved in the same archives, York Roll No.4, is thus translated: "Then one of the elders taking the Booke, and that hee or shee that is to bee made Mason shall lay their hands thereon, and the charge shall be given." These old manuscripts have been published by Brother W. J. Hughan in Ancient Masonic Rolls of Constitutions, 1894.

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ELECT

See Elu

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ELECT BROTHER

The Seventh Degree of the Rite of Zinnendorf and the National Grand Lodge of Berlin.

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ELECT COHENS, ORDER OF

See Paschalis, Martinez

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ELECT COMMANDER

The French term is Ells Commandeur. A ceremony mentioned in Fustier's Nomenclature of Degrees

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ELECT, DEPOSITARY

A Degree mentioned in Pyrons collection

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ELECT, GRAND

The French expression is Grand Elu. The Fourteenth Degree of the Chapter of the Emperors of the East and West. The same as the Grand Elect, Perfect and Sublime Mason of the Scottish Rite.

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ELECT, GRAND PRINCE OF THE THREE

A Degree mentioned in Pyron's collection.

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ELECT, IRISH

in French the term is Elu Irlandais. The first of the advanced grades of the Chapters of that name.

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ELECT LADY, SUBLIME

The French name is Dame, Elu Sublime. An androgynous Degree contained in the collection of Pyron.

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ELECT, LITTLE ENGLISH

In French this is called the Petit Elu Anglais. The Little English Eled was a Degree of the Ancient Chapter of Clermont. The Degree is now extinct.

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ELECT MASTER

Named in French the Mattre Elu. 1. The Thirteenth Degree of the collection of the Metropolitan Chapter of France. 2. The Fifth Degree of the Rite of Zinnendorf.

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ELECT OF FIFTEEN

The French expression is Elu des Quinze. The Tenth Degree in the Ancient and Accepted Scottish Rite. The place of meeting is called a Chapter; the emblematic color is black, strewed with tears; and the principal officers are a Thri e Illustrious Master and two Inspectors. The history of this Degree develops the continuation and conclusion of the punishment inflicted on three traitors who, just before the conclusion of the Temple, had committed a crime of the most atrocious character. The Degree is now more commonly called Illustrious Elu of the Fifteen. The same Degree is found in the Chapter of Emperors of the East and West, and in the Rite of Mizraim.

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ELECT OF LONDON

Named in French Elus des Londres. The Seventieth Degree of the collection of the Metropolitan Chapter of France.

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ELECT OF NINE

The French name is Elu des Neuf. The Ninth Degree of the Ancient and Accepted Scottish Rite. In the old books there were two officers who represented Solomon and Stolkin. But in one leading Jurisdiction, the principal officers are a Master and two Inspectors. The meetings are called Chapters. The Degree details the mode in which certain traitors, who, just before the completion of the Temple, had been engaged in an execrable deed of villainy, received their punishment. The symbolic colors are red, white, and black; the white emblematic of the purity of the knights; the red, of the crime which was committed; and the black, of grief. This is the first of the Elu Degrees, and the one on which the whole Elu system has been founded.

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ELECT OF NINE AND FIFTEEN

The German expression is Auserwahlte der Neun und der Funfzehn. The first and second points of the Fourth Degree of the old system of the Royal York Lodge of Berlin.

*

ELECT OF PERIGNAN

In French the name is Elu de Perignan. A Degree illustrative of the punishment inflicted upon certain criminals whose exploits constitute a portion of the legend of Symbolic Freemasonry. The substance of this Degree is to be found in the Elect of Wine and Elect of Fifteen in the Scottish Rite, with both of which it is closely connected. It is the Sixth Degree of the Adonhiramite Rite (see Perignan).

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ELECT OF THE NEW JERUSALEM

Formerly the Eighth and last of the advanced Degrees of the Grand Chapter of Berlin.

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ELECT OF THE TWELVE TRIBES

Called in French the Elu des douze Tribus. The Seventeenth Degree of the collection of the Metropolitan Chapter of France.

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ELECT OF TRUTH, RITE OF

The French name is Rite des Elus de la Vérité. This Rite was instituted in 1776, by the Lodge of Perfect Union, at Rennes, in France. A few Lodges in the interior of France adopted this system; but notwithstanding its philosophical character, it never became popular, and finally, about the end of the eighteenth century fell into disuse. It consisted of twelve Degrees divided into two classes, as follows.

Knights Adept.
1. Apprentice
2. Fellow Craft
3. Master
4. Perfect Master
Elects of Truth
5. Elect of Nine
6. Elect of Fifteen
7. Master Elect
8. Architect
9. Second Architect
10. Grand Architect
11. Knight of the East
12. Prince of Rose Croix

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ELECT OF TWELVE
See Knight Elect of Twelve

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ELECT, PERFECT

Named in French the Parfait Elu. The Twelfth Degree of the Metropolitan Chapter of France, and also of the Rite of Mizraim.

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ELECT, PERFECT AND SUBLIME MASON

See Perfection, Lodge of

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ELECT PHILOSOPHER

A Degree under this name is found in the instructions of the Philosophic Scottish Rite, and in the collection of Viany.

*

ELECT SECRET, SEVERE INSPECTOR.

The French name is Elu Secret, Sésbre Inspedeur. The Fourteenth Degree of the collection of the Metropolitan Chapter of France.

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ELECT, SOVEREIGN

The name in French is Elu Souverain. The Fifty-ninth Degree of the Rite of Mizraim.

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ELECT, SUBLIME

Expressed in French as Elu Sublime. The Fifteenth Degree of the collection of the Metropolitan Chapter of France.

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ELECT, SUPREME

Named in French Elu Sue preme. The Seventy-fourth Degree of the collection of the Metropolitan Chapter of France. It is also a Degree in the collection of M. Pyron, and, under the name of Tabernacle of Perfect Elect, is contained in the archives of the Mother Lodge of the Philosophic Rite.

*

ELECT, SYMBOLICAL

Fifth Degree of the Reformed Rite of Baron Von Tschoudy.

*

ELECTA

Fifth Degree in the American Adoptive System of the Order of the Eastern Star. So named from the lady, whose real name is unknown, to whom the Second Epistle of Saint John is addressed! and who, according to tradition, "joyfully rendered up home, husband, children, good name and life. that she might testify to her Christian love by a martyr's death."

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ELECTION OF OFFICERS

The election of the officers of a Lodge is generally held on the meeting which precedes the festival of Saint John the Evangelist and sometimes on that festival itself. Should a Lodge fail to make the election at that time, no election can be subsequently held except by Dispensation; and it is now very generally admitted, that should any one of the officers die or remove from the Jurisdiction during the period for which he was elected, no election can take place to supply the vacancy, but the office must be filled temporarily until the next election. If it be the Master, the Senior Warden succeeds to the office. For the full exposition of the law on this subject, see Vacancies in Office.

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ELECTIVE OFFICERS

In the United States of America, nearly all the offices of a Symbolic Lodge are elected by the members of the Lodge. Such is the general practice though the several Jurisdictions have no uniform custom. In England, the rule is different. There the Master, Treasurer, and Tiler only are elected; the other officers are appointed by the Master.

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ELEHA

See Elchanan

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ELEMENTS

It was the doctrine of the old philosophers, sustained by the authority of Aristotle that there were four principles of matter—fire, air, earth, and water—which they called elements. Modern science has shown the fallacy of the theory. But it was also taught by the Cabalists, and afterward by the Rosicrucians, who, according to the Abbé de Pillars, sometimes known as Le Comte de Gabalis, peopled them with supernatural beings called, in the fire, Salamanders; in the air, Sylphs; in the earth, Gnomes; and in the water, Undines. From the Rosicrucians and the Cabalists, the doctrine passed over into some of the advanced Degrees of Freemasonry, and is especially referred to in the Ecossais or Scottish Knight of Saint Andrew, which has so often been claimed as an invention of the Chevalier Ramsay. In this Degree we find the four angels of the four elements described as Andarel, the angel of fire; Casmaran, of air; Talliad, of water; and Furlac, of earth; and the signs refer to the same elements.

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ELEMENTS, TEST OF THE

A ceremonial in the First and Twenty-fourth Degrees of the Ancient and Accepted Scottish Rite.

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ELEPHANTA

The Cavern of Elephanta, situated on the island of Gharipour, in the Gulf of Bombay, is the most ancient temple in the world, and was the principal place for the celebration of the Mysteries of India. It is one hundred and thirty-five feet square and eighteen feet high, supported by four massive pillars, and its walls covered on all sides with statues and carved decorations. Its adytum at the western extremity, which was accessible only to he initiated, was dedicated to the Phallic Worship. On each side were cells and passages for the purpose of initiation, and a sacred orifice for the mystical representation of these doctrine of regeneration (see Maurice's Indian Antiquities for a full description of this ancient scene of initiation).

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ELEUSINIAN MYSTERIES

Of all the Mysteries of the ancient religions, those celebrated at the Village of Eleusis, near the City of Athens, were the most splendid and the most popular. To them men came, says Cicero, from the remotest regions to be initiated They were also the most ancient, if we may believe Epiphanius, who traces them to the reign of Inachus, more than eighteen hundred years before the Christian era. They were dedicated to the goddess Demeter, the Ceres of the Romans, who was worshiped by the Greeks as the symbol of the prolific earth; and in them severe scenically represented the loss and the recovery of Persephone, and the doctrines of the unity of God and the immortality of the soul were esoterically taught.

The learned Faber believed that there was an intimate connection between the Arkite Worship and the Mysteries of Eleusis; but Faber's theory was that the Arkite Rites, which he traced to almost all the nations of antiquity, symbolized, in the escape of Noah and the renovation of the earth, the doctrines of the resurrection and the immortal life. Plutarch (De Isis et Osiris) says that the travels of Isis in search of Osiris were not different from those of Demeter in search of Persephone; and this view has been adopted by Saint Croix (Mysteres du Paganisme) and by Creuzer (Symbolik und Arkaologie); and hence we may well suppose that the recovery of the former at Byblos, and of the latter in Hades, were both intended to symbolize the restoration of the soul after death to eternal life. The learned have generally admitted that when Virgil, in the sixth book of his Aeneid, depicted the descent of Aeneas into hell, he intended to give a representation of the Eleusinian Mysteries.

The Mysteries were divided into two classes, the lesser and the greater. The lesser Mysteries were celebrated on the banks of the Ilissus, whose waters supplied the means of purification of the aspirants. The greater Mysteries were celebrated in the temple at Eleusis. An interval of six months occurred between them, the former taking place in March and the latter in September; which has led some writers to suppose that there was some mystical reference to the vernal and autumnal equinoxes, March 21 and September 22 when the nights and days are equal all over the world. But, considering the character of Demeter as the goddess of Agriculture, it might be imagined, although this is a mere conjecture, that the reference was to seed-time and harvest. A year, however, was required to elapse before the initiate into the lesser Mysteries was granted admission into the greater.

In conducting the Mysteries, there were four officers, namely:
1. The Hierophant, or explainer of the sacred things. As the pontifex maximus in Rome, so he was the chief priest of Attica; he presided over the ceremonies and explained the nature of the Mysteries to the initiated.
2. The Dadouchus, or torch-bearer, who appears to have acted as the immediate assistant of the Hierophant.
3. The Hieroceryx, or sacred herald, who had the general care of the Temple, guarded it from

the profanation of the uninitiated, and took charge of the aspirant during the trials of initiation. 4. The Epibomus, or altar-server, who conducted the sacrifices.

The ceremonies of initiation into the lesser Moniteries were altogether purificatory, and intended to prepare the neophyte for his reception into the more sublime rites of the greater Mysteries. This, an ancient poet, quoted by Plutarch, illustrates by saying that sleep is the lesser Mysteries of the death. The candidate who desired to pass through this initiation entered the modest Temple, erected for that purpose on the borders of the Ilissus, and there submitted to the required ablutions, typical of moral purification. The Dadouchus then placed his feet upon the skins of the victims which had been immolated to Jupiter. Hebsychius says that only the left foot was placed on the skins. In this position he was asked if he had eaten bread, and if he was pure; and his replies being satisfactory, he passed through other symbolic ceremonies, the mystical signification of which was given to him, an oath of secrecy having been previously administered. The initiate into the lesser Mysteries was called a mystes, a title which, being derived from a Greek word meaning to shut the eyes, signified that he was yet blind as to the greater truths thereafter to be revealed.

The greater Mysteries lasted for nine days, and were celebrated partly on the Thriasian plain, which surrounded the temple, and partly in the Temple of Eleusis itself. Of this Temple, one of the most magnificent and the largest in Greece, not a vestige is now left. Its antiquity was very great, having been in existence, according to Aristides the rhetorician, when the Dorians marched against Athens. It was burned by the retreating Persians under Xerxes, but immediately rebuilt, and finally destroyed with the city by Alaric, "the Scourge of God," and all that is now left at Eleusis and its spacious Temple is the mere site occupied by the insignificant Greek Village of Lepsina, an evident corruption of the ancient name.

The public processions on the plain and on the sacred way from Athens to Eleusis were made in honor of Demeter and Persephone, and made mystical allusions to events in the life of both, and of the infant Iacchus. These processions were made in the daytime, but the initiation was nocturnal, and was reserved for the nights of the sixth and seventh days.

The herald opened the ceremonies of initiation into the greater Mysteries by the proclamation, xxx, FKaSS Ea7f meaning "Begone, begone, O ye profane. " The old meaning, and of course the Masonic one, of profane is of a person not yet received within the temple, from the words pro meaning before, and fanum, temple. Thus were the sacred precincts tiled.

The aspirant was clothed with the skin of a calf. An oath of secrecy was administered, and he was then asked, "Have you eaten bread?" The reply to which was, "I have fasted; I have drunk the sacred mixture; I have taken it out of the chest; I have spun; I have placed it in the basket, and from the basket laid it in the chest." By this reply, the aspirant showed that he had been duly prepared by initiation into the lesser Mysteries; for Clement of Alexandria says that this formula was a shibboleth, or password, by which the mustae, or initiates, into the lesser Mysteries were known as such, and admitted to the epopteia or greater initiation. The gesture of spinning wool, in imitation of what Demeter did in the time of her affliction, seemed also to be used as a sign of recognition. The aspirant was now clothed in the sacred tunic, and awaited in the vestibule the opening of the doors of the sanctuary.

What subsequently took place must be left in great part to conjecture, although modern writers have availed themselves of all the allusions that are to be found in the ancients. The Temple consisted of three parts: the megaton, or sanctuary, corresponding to the holy place of the Temple of Solomon; the anactoron, or holy of holies, and a subterranean apartment beneath the temple. Each of these was probably occupied at a different portion of the initiation.

The representation of the infernal regions and the punishment of the uninitiated impious was appropriated to the subterranean apartment, and was, as Sylvestre de Sacy says (Notes to Crozz i, 360) an episode of the drama which represented the adventures of Isis, Osiris, and Typhon, or of Demeter, Persephone, and Pluto. This drama, the same author thinks, represented the carrying away of Persephone, the travels of Demeter in search of her lost

daughter her descent into hell; the union of Pluto with Persephone, and was terminated by the return of Demeter into the upper world and the light of day.

The representation of this drama commenced immediately after the profane had been sent from the Temple. And it is easy to understand how the groans and wailings with which the Temple at one time resounded might symbolize the sufferings and the death of man, and the subsequent rejoicings at the return of the goddess might be typical of the joy for the restoration of the soul to eternal life. Others have conjectured that the drama of the Mysteries represented, in the deportation of Persephone to Hades by Pluto, the departure, as it were, of the sun, or the deprivation of its vivific power during the winter months, and her reappearance on earth, the restoration of the prolific sun in summer. Others again tell us that the last act of the Mysteries represented the restoration to life of the murdered Zagreus, or Dionysus, by Demeter. Diodorus says that the members of the Body of Zagreus lacerated by the Titans was represented in the ceremonies of Mysteries, as well as in the Orphic hymns; but he prudently adds that he was not allowed to reveal the details to the uninitiated.

Whatever was the precise method of symbolism, it is evident that the true interpretation was the restoration from death to eternal life, and that the funereal part of the initiation referred to a 1088, and the exultation afterward to a recovery. Hence it was folly to deny the coincidence that exists between this Eleusinian drama and that enacted in the Third Degree of Freemasonry. It is not claimed that the one was the uninterrupted successor of the other, but there must have been a common ideal source for the origin of both. The lesson, the dogma the symbol, and the method of instruction are the same. Waving now, as Pindar says, "descended beneath the hollow earth, and beheld those Mysteries," the initiate ceased to be a mystes, or blind man, and was thenceforth called an epopt, a word signifying he who beholds.

The Eleusinian Mysteries, which, by their splendor, surpassed all contemporary institutions of the kind, were deemed of so much importance as to be taken under the special protection of the state, and to the council of five hundred were entrusted the observance of the ordinances which regulated them. By a law of Solon, the magistrates met every year at the close of the festival, to pass sentence upon any who had violated or transgressed any of the rules which governed the administration of the sacred rites. Any attempt to disclose the esoteric ceremonies of initiation was punished with death. Plutarch tells us (Life of Alctotades) that the votary of pleasure was indicted for sacrilege, because he had imitated the mysteries, and shown them to his companions in the same dress as that worn by the Hierophant; and we get from Livy (xxxi, 14), the following relation:

Two Acarnanian youths, who had not been initiated, accidentally entered the Temple of Demeter during the celebration of the Mysteries. They were soon detected by their absurd questions, and being carried to the managers of the Temple, although it was evident that their intrusion was accidental, they were put to death for so horrible a crime. It is not, therefore, surprising that, in the account of them, we should find such uncertain and even conflicting assertions of the ancient writers, who hesitated to discuss publicly so forbidden a subject. The qualifications for initiation were maturity of age and purity of life. Such was the theory, although in practice these qualifications were not always rigidly recorded. But the early doctrine was that none but the pure, morally and ceremonially, could be admitted to initiation. At first, too, the right of admission was restricted to natives of Greece; but even in the time of Herodotus this law was dispensed with, and the citizens of all countries were considered eligible. So in time these Mysteries were extended beyond the limits of Greece, and in the days of the Empire they were introduced into Rome, where they became exceedingly popular. The scenic representations, the participation in secret signs and words of recognition, the instruction in a peculiar dogma, and the establishment of a hidden bond of fraternity, gave attraction to these Mysteries, which lasted until the very fall of the Roman Empire, and exerted a powerful influence on the mystical associations of the Middle Ages. The bond of union which connects them with the modern initiations of Freemasonry is evident in the common thought which pervades and identifies both, though it is difficult, and perhaps impossible, to trace all the connecting links of the historic chain. We see the beginning and we see the end of one pervading idea.

For a general discussion and study of theory consult Brother Goblet d'Alviella's Eleusinia.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

E-2

ELEVEN

In the Prestonian lectures, eleven was a mystical number, and was the final series of steps in the winding stairs of the Fellow Craft, which were said to consist of 3, 5, 7, 9, and 11. The eleven was referred to the eleven apostles after the defection of Judas, and to the eleven sons of Jacob after Joseph went into Egypt. But when the lectures were revived by Henning, the eleven was struck out. In Templar Freemasonry, however, eleven is still significant as being the constitutional number required to open a Commandery; and here it is evidently allusive of the eleven true disciples.

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ELIGIBILITY FOR INITIATION

See Qualifications of Candidates

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ELIHOREPH

One of Solomon's secretaries (see Ahiah)

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ELIOT, JOHN

Born August 5, 1604, at Widford, near London, England. Some biographies give the place of his birth as Nazing, a few miles from Widford, but John Eliot was eight years of age when his father moved to Nazing. The date of his emigration to New England is not known but it is probable that he arrived in Boston on the ship Lyon, November 12, 1631, and by 1654 he had published a little catechism, supposed to be the first book printed in the Indian language, as well as an Indian grammar, which is now in the Harvard College Library.

Eliot completed his famous Indian Bible in 1663; he had brought out the Book of Genesis in 1655, some of the Psalrns in 1658, and the New Testament in 1661. The entire work on the

Bible had to be worked out by him without the assistance of previous knowledge or record and, as stated by Edward Everett, "The history of the Christian Church does not contain an example of untiring successful labor superior to that of translating the entire Scriptures into the language of the native inhabitants of Massachusetts, a dialect as imperfect, as unformed, as unmanageable, as any spoken on earth." He endured great physical hardship in his missionary work, but great was his zeal. In 1645 he established the Roxbury Latin School and inl689 founded the Eliot School. There is no doubt but that his work among the Indians was largely instrumental in frustrating the plans of the Indian leader, King Philip, when he started out with the New York Nations to exterminate the entire Plymouth and Massachusetts Bay Colonies. The first Indian Church was founded by Eliot in the year 1660 at Natick, Massachusetts. After almost sixty aears labor, during which entire time he was pastor of the church at Roxbury, near Boston, Massachusetts, he died on May 1, 1690, his remains being placed in the Ministers' Tomb in the First Burying Ground. Masonic records during that early period of American colonization were very few and those in existence are fragmentary in the information set do vn. The only reference to John Eliot which has come down to us is one of the earliest we have in America containing suggestions of a Masonic type. A Minute in the Plymouth Colony Records mentions the receipt of a package of goods sent from Coopers' Hall, London, in March 1654, and received by the Colony of New Haven. This parcel was marked in a peculiar manner which identified it from among the other packages contained in the consignment and which marks seem to be intended to represent the square and compasses.

The same marks were attached to a letter of instruction which reads as follows: "Among the goods sent this year we find one, Bale, No. 19, which cost there thirty-four pounds, nine shillings, five pence, and with the advance amounts to forty-five pounds, nineteen shillings, three pence, directed to Mr. Eliote for the use of the Indian work, but why it is severed from the Rest of the psell and consigned to him is not expressed; It seems different from the course yourselves approved, and may prove inconvenient if it be continued; but this psell shall bee delivered according to your desire.... Newhaven, the 15th September, 1655." It is not unreasonable to suppose that both the sender and recipient of this parcel were familiar with the peculiar significance of the emblems marked upon the package, although nothing more definite can be said on this point (see pages 131W2U, Mackey's revised History of Freemasonry).

*

ELIZABETH OF ENGLAND

Anderson (Constitutions, 1738, page 80) states that the following circumstance is recorded of this sovereign: Hearing that the Freemasons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York with intent to break up their annual Grand Lodge.

This design, however, was happily frustrated by the interposition of Sir Thomas Sackville, who took care to initiate some of the chief officers whom she had sent on this duty. They joined in communication with the Freemasons, and made so favorable a report to the queen on their return that she countermanded her orders, and never afterward attempted to disturb the meetings of the Fraternity. What authority, if any, Anderson had for the story is unknown.

*

ELIZABETH OF PORTUGAL

In May, 1792, this queen, having conceived a suspicion of the Lodges in Madeira, gave an order to the governor to arrest all the Freemasons in the island, and deliver them over to the Inquisition. The rigorous execution of this order occasioned an emigration of many families, ten of whom repaired to New York, and were liberally assisted by the Freemasons of that city.

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ELMES, JAMES

English architect. Wrote life of Sir Christopher Wren (1823).

*

ELOHIM

Hebrew, off. A name, pronounced El-o-heem', and applied in Hebrew to any deity, but sometimes also to the true God. According to Lanci, it means the most beware. It is not, however, much used in Freemasonry.

It is an expression used throughout the first chapter of Genesis, as applied to God in the exercise of His creative power, and signifies the Divine Omnipotence, the Source of all power, the Power of ad powers, which was in activity at the Creation. After which the expression used for Deity is Jehovah, which implies the Providence of God, and which could not have been created by Elohim.

*

ELOQUENCE OF FREEMASONRY

Lawyers boast of the eloquence of the bar, and point to the arguments of counsel in well-known cases; the clergy have the eloquence of the pulpit exhibited in sermons, many of which have a world-wide reputation; and statesmen vaunt of the eloquence of Congress some of the speeches, however, being indebted, it is said, for their power and beauty, to the talent of the stenographic reporter rather than to the member who is supposed to be the author. Freemasonry, too, has its eloquence, which is sometimes, although not always, of a very high order.

This eloquence is to be found in the address, orations, and discourses which have usually been delivered on the great festivals of the Order, at consecrations of Lodges, dedications of halls, and the laying of foundation-stones. These addresses constitute, in fact, the principal part of the early literature of Freemasonry (see Addresses, Masonic).

*

ELU

The Fourth Degree of the French Rite (see Flus)

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ELUL

The sixth month of the ecclesiastical and the twelfth of the civil year of the Jews. The twelfth also, therefore, of the Masonic calendar used in the Ancient and Accepted Scottish Rite. It begins on the new moon of August or September, and consists of twenty-nine days.

*

ELUS

The French word elu means elected; and the Degrees, whose object is to detail the detection and punishment of the actors in the crime traditionally related among the Craft, are called Elus, or the Degrees of the Elected, because they referred to those of the Craft who were chosen or elected to make the discovery, and to inflict the punishment.

They form a particular system of Freemasonry, and are to be found in every Rite, if not in all in name, at least in principle. In the York and American Rites, the Elu is incorporated in the Master's Degree; in the French Rite it constitutes an independent Degree; and in the Scottish Rite it consists of three Degrees, the Ninth, Tenth, and Eleventh.

Ragon counts the five preceding Degrees among the Elus, but they more properly belong to the Order of Masters. The symbolism of these Elu Degrees has been greatly mistaken and perverted by anti-Masonic writers, who have thus attributed to Freemasonry a spirit of vengeance which is not its characteristic. They must be looked upon as conveying only a symbolic meaning.

Those higher Degrees, in which the object of the election is changed and connected with Templarism, are more properly called Kadoshes. Thory says that all the Elus are derived from the Degree of Kadosh, which preceded them. The reverse, we think, is the truth. The Elu system sprang naturally from the Master's Degree, and was only applied to Templarism when DeMolay was substituted for Hiram the Builder.

*

EMANATION

Literally, the word means a flowing forth. The doctrine of emanations was a theory predominant in many of the Oriental religions, such, especially, as Brahmanism and Parseeism, and subsequently adopted by the Cabalists and the Gnostics, and taught by Philo and Plato. It assumed that all things emanated, flowed forth, which is the literal meaning of the word, or were developed and descended by degrees from the Supreme Being.

Thus, in the ancient religion of India, the anima mundi, or soul of the word, the mysterious source of all life, was identified with Brahma, the Supreme God.

The doctrine of Gnosticism was that all things emanated from the Deity; that there was a progressive degeneration of these beings from the highest to the lowest emanation, and a final redemption and return of all to the purity of the Creator. Philo taught that the Supreme Being was the Primitive Light or the Archetype of Light, whose rays illuminate, as from a common source, all souls. The theory of emanations is interesting to the Freemason, because of the reference in many of the advanced Degrees to the doctrines of Philo, the Gnostics, and the Cabalists.

*

EMANUEL

A sacred word in some of the advanced Degrees, being one of the names applied in Scripture to the Lord Jesus Christ. It is a Greek form from the Hebrew, Immanuel, xxxxx, and signifies God is with us.

*

EMBASSY

The Embassy of Zerrubbabel and four other Jewish chiefs to the court of Darius, to obtain the protection of that monarch from the encroachments of the Samaritans, who interrupted a the

labors in the reconstruction of the Temple, constitutes the legend of the Sixteenth Degree of the Ancient and Accepted Scottish Rite, and also of the Red Cross Degree of the American Rite, which seems borrowed from the former. The history of this Embassy is found in the eleventh book of the Antiquities of Josephus, whence the Masonic ritualists have undoubtedly taken it. The only authority of Josephus is the apocryphal record of Esdras, and the authenticity of the whole transaction is doubted or denied by modern historians.

*

EMBLEM

The emblem is an occult representation of something unknown or concealed by a sign or thing that is known. Thus, a square is in Freemasonry an emblem of morality; a plumb line, of rectitude of conduct; and a level, of equality of human conditions.

Emblem is very generally used as synonymous with symbol, although the two words do not express exactly the same meaning. An emblem is properly a representation of an idea by a visible object, as in the examples quoted above; but a symbol is more extensive in its application, includes every representation of an idea by an image, whether that image is presented immediately to the senses as a visible and tangible substance, or only brought before the mind by words.

Hence an action or event as described, a myth or legend, may be a symbol; and hence, too, it follows that while all emblems are symbols, all symbols are not emblems (see Symbol).

*

EMERALD

In Hebrew, caphak. This or the carbuncle was the first stone in the first row of the high priest's breastplate, and was referred to Levi. Adam Clarke says it is the same stone as the smaragdus, and is of a bright green color. Josephus, the Septuagint, and the Jerusalem Targum understood by the Hebrew word the carbuncle, which is red. The modern emerald, as everybody knows, is green (see Breast plate) .

*

EMERGENCY

The general law of Freemasonry requires a month to elapse between the time of receiving a petition for initiation and that of balloting for the candidate, and also that there shall be an interval of one month between the reception of each of the Degrees of Craft Freemasonry. Cases sometimes occur when a Lodge desires this probationary period to be dispensed with, so that the candidates petition may be received and balloted for at the same Communication, or so that the Degrees may be conferred at much shorter intervals. As some reason must be assigned for the application to the Grand Master for the Dispensation, such reason is generally stated to be that the candidate is about to go on a long journey, or some other equally valid. Cases of this kind are called, in the technical language of Freemasonry, Cases of Emergency. It is evident that the emergency is made for the sake of the candidate, and not for. that of the Lodge or of Freemasonry.

The too frequent occurrence of applications for Dispensations in cases of emergency have been a fruitful source of evil, as thereby unworthy persons, escaping the ordeal of an investigation into character. have been introduced into the Order; and even where the candidates have been worthy, the rapid passing through the Degrees prevents a due impression from being made on the mind, and the candidate fails to justly appreciate the beauties and merits of the Masonic system.

Hence, these cases of emergency have been very unpopular with the most distinguished members of the Fraternity. In the olden time the Master and the Wardens of the Lodge were vested with the prerogative of deciding what was a case of emergency; but modern law and usage, in the United States, at least, make the Grand Master the sole judge of what constitutes a case of emergency. Under the English Constitution (see Rule 185) the emergency must be real in the opinion of the Master of the Lodge concerned.

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EMERGENT LODGE

A Lodge held at an emergent meeting

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EMERGENT MEETING

The meeting of a Lodge called to elect a candidate, and confer the Degrees in a case of emergency, or for any other sudden and unexpected cause, has been called an Emergent Meetings The term is not very common, but it has been used by Brother W. S. Mitchell and a few other writers.

*

EMERITUS

Latin; plural, emeriti. The Romans applied this word which comes from the verb emerete, meaning to gain by service to a soldier who had served out his time; hence, in the Supreme Councils of the Ancient and Accepted Scottish Rite, an active member, who resigns his seat by reason of age, infirmity, or for other cause deemed good by the Council, may be elected an Emeritus Member, and will possess the privilege of proposing measures and being heard in debate, but not of voting.

*

EMETH

Hebrew, not One of the words in the advanced Degrees. It signifies integrity, fidelity, firmness, and constancy in keeping a promise, and especially truth, as opposed to falsehood. In the Scottish Rite, the Sublime Knights Elect of Twelve of the Eleventh Degree are called Princes Emeth, which plainly means men of exalted character who are devoted to truth.

*

EMINENT

The title given to the Commander or presiding officer of a Commandery of Knights Templar, and to all officers below the Grand Commander in a Grand Commandery.

The Grand Commander is styled Right Eminent, and the Grand Master of the Grand Encampment of the United States, Most Eminent. The word is from the Latin eminens, meaning standing above, and literally signifies exalted in rank.

Hence, it is a title given to the cardinals in the Roman Church.

*

EMOUNAH

Fidelity, Truth. The name of the Fourth Step of the mystic ladder of the Kadosh of the Ancient and Accepted Scottish Rite.

*

EMPEROR OF LEBANON

The French is Empereur du Liban. This Degree, says Thory (Acta Latomorum i, 311), which was a part of the collection of M. Le Rouge, was composed in the isle of Bourbon, in 1778, by the Marquis de Beurnonville, who was then National Grand Master of all the Lodges in India.

*

EMPERORS OF THE EAST AND WEST

In 1758 there was established in Paris a Chapter called the Council of Emperors ofvthe East and West. The members assumed the titles of Sovereign Prince Masons Substitutes General of the Royal Art, Grand Superintendents and OMJiDcers of the Grand and Soverefyn Lodye of Saint John of Jerusalem. Their ritual, which was based on the Templar system, consuted of twenty-five Degrees, as follows:
1 to 19, the same as the Scottish Rite;
20, Grand Patriarch Noachite;
21, Key of Masonry;
22, Prince of Lebanon;
23, Knight of the Sun;
24, Kadosh;
25, Prince of the Royal Secret.

It granted Warrants for Lodges of the advanced Degrees, appointed Grand Inspectors and Deputies, and established several subordinate Bodies in the interior of France, among which was a Council of Princes of the Royal Secret, at Bordeaux. In 1763, one Princemaille, the Master of the Lodge La Candeur, meaning in French Frankness, at Metz, began to publish an exposition of these Degrees in the serial numbers of a work entitled Conversations Allégoriques sur la Franche-Maçonnerie, or Allegorical Conversation on Freemasonry. In 1764, the Grand Lodge of France offered him three hundred livres to suppress the book. Pincemaille accepted the bribe, but continued the publication, which lasted until 1766. The year of their establishment in France, in 1758, as reported bv Doctor Mackey, the Degrees of this Rite of Heredom, or of Perfection, as it was called, were carried bv Marquis de Bernez to Berlin, and adopted by the Grand Lodge of the Three Globes.

Between the years 1760 and 1765, there was much dissension in the Rite. A new Council, called the Knights of the East, was established at Paris, in 1760, as the rival of the Emperors of the East and West. The controversies of these two Bodies were carried into the Grand Lodge, which, in 1766, was compelled, for the sake of peace, to issue a decree of opposition to the advanced Degrees, excluding the malcontents, and forbidding the symbolical Lodges to recognize the authority of these Chapters. But the excluded Freemasons continued to work clandestinely and to grant Warrants.

From that time until its dissolution, the history of the Council of the Emperors of the East and \Nest is but a history of continued disputes with the Grand Lodge of France. At length, in 1781, it was completely absorbed in the Grand Orient, and has no longer an existence.

The assertion of Thory (Acta Latomorum), and of Ragon (Orthodozie Maçonnique), that the Council of the Emperors of the East and West was the origin of the Ancient and Accepted Scottish Rite, although it has been denied, does not seem destitute of truth. It is very certain, if the documentary evidence is authentic, that the Constitutions of 1672 were framed by this

Council; and it is equally certain that under these Constitutions a patent was granted to Stephen Morin, through whom the Ancient and Accepted Scottish Rite was established in America.

*

EMULATION LODGE OF IMPROVEMENT

At the time of the Union of the English Lodges in 1813, a Lodge of Reconciliation was constituted with an equal number of chosen workers from each Constitution for the purpose of arranging a uniformity in the Making, Passing, and Raising of Freemasons in all of England. After this was done, the ritual and ceremonies established, the Lodge was dissolved in 1816, having received the authority and sanction of the United Grand Lodge. For making these known to the Craft generally a system of Lodges of Instruction was set up and Past Masters who were qualified went from Lodge to Lodge as teachers or Preceptors as they were later called. The most eminent and earliest of these was Peter Gilkes (which see). As a continuation of the work of the Lodge of Reconciliation the Emulation Lodge of Improvement for Master Freemasons was formed for instruction in 1823 with government entrusted to a Committee of Lecturers. The Committee is elected annually by the working members of the Lodge, the senior member acting as leader. About 1830 the Lectures began to give place to rehearsal of ceremonies. Minute Books prior to 1859 were destroyed by fire.

Therefore such records as are available are from pages of the Freemasons Quarterly Revieue, the Public Ledger and the Minutes of various Lodges with which Peter Gilkes was associated. The celebration of the Centenary of this School of Masonic ritualism was held in the Grand Temple at Freemasons Hall in Great Queen Street, London, on March 2, 1993, presided over by the Pro Grand Master, the Right Honorable Lord Ampthill. No English Lodge is compelled to conform to Emulation working and there are Lodges working independently, but for over a hundred years the ritual and ceremonies as taught by the Emulation Lodge of Improvement have been the standard recognized method. We are indebted to Brother George Rankin, Senior Member of Committee of Lecturers, London, for the above details (see also Illustrated history of the Emulation Lodge of Improvement, Henry Sadler, London, 1904).

*

EMUNAH

A Hebrew word, pronounced em-oo-naw. Sometimes spelled Amunah, but not in accordance with the Masonic points. A significant word in the advanced Degrees signifying Alelity, especially in fulfilling one's promises.

*

ENCAMPMENT

All the regular assemblies of Knights Templar were formerly called Encampments. They are now styled Commanderies in America, and Grand Encampments of the States are called Grand Commanderies. In other countries they are now known as Preceptories (see Commandery and Commandery, Grand).

*

ENCAMPMENT, GENERAL GRAND

The old title, before the adoption of the Constitution in 1856, of the Grand Encampment of the United States.

*

ENCAMPMENT, GRAND

The Grand Encampment of the United States was instituted on June 22, 1816, in the city of New York. It consists of a Grand Master, Deputy Grand Master, and other Grand Officers who are` similar to those of a Grand Commandery, with Past Grand Officers and the representatives of the various Grand Commanderies, and of the subordinate Commanderies deriving their Warrants immediately from it. It exercises jurisdiction over all the Templars of the United States, and meets triennially.

The term Encampment is borrowed from military usage, and is very properly applied to the temporary congregation at stated periods of the army of Templars, who may be said to be, for the time being, in camp.

*

ENCYCLICAL

Circular communication; sent to many places or persons. Encyclical letters, containing information, advice, or admonition, are sometimes issued by Grand Lodges or Grand Masters to the Lodges and Freemasons of a jurisdiction. The word is not in very common use; but in 1848 the Grand Lodge of South Carolina issued "an enevelieal letter of advice, of admonition, and of direction" to the subordinate Lodges under her jurisdiction; and a similar letter was issued in 1865 by the Grand Master of Iowa.

*

ENDLESS SERPENT

The serpent with its tail in its mouth was an ancient emblem of eternity and chosen therefore as a pattern for the English centenary jewel.

*

EN FAMILLE

French, meaning as a family. In French Lodges, during the reading of the Minutes, and sometimes when the Lodge is engaged in the discussion of delicate matters affecting only itself, the Lodge is said to meet en Camille, at which time visitors are not admitted.

*

ENGBUND

Close union. The German Brethren organized in 1797 to restrict the esoteric teaching to the three Symbolic Degrees, eliminating higher grades and returning to the purest and simplest forms. Brothers Mossdorf, Fessler, Schroder, Schneider, Krause, and Bode were interested in the movement. At one time the society was also called Vertrauten Bruder, or Trusty Brethren. See Schroeder, Diedrich Ludwig.

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ENGLAND

The following is a brief review of she history of Freemasonry in England as it has hitherto been written, and is now generally received by the Fraternity. It is but right, however, to say that recent researches have thrown doubts on the authenticity of many of the statements—that the legend of Prince Edwin has been doubted; the establishment of Grand Lodge at York in the beginning of the eighteenth century denied; and the existence of anything but Operative Masonry before 1717 is controverted. These questions are still in dispute; but the labors of Masonic antiquaries, through which many old records and ancient constitutions are being continually exhumed from the British Museum and from Lodge libraries, will eventually enable us to settle upon the truth. According to Anderson and Preston, the first Charter granted in England to the Freemasons, as a Body, was bestowed by King Athelstan, in 926, upon the application of his brother, Prince Edwin. "Accordingly," says Anderson, quoting from the Old Constitutions (see the Constitutions of 1738, page 64), "Prince Edwin summoned all the Free and Accepted Masons in the Realm, to meet him in a Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, 926 A.D.

"They brought with them many old Writings and Records of the Craft, some in Greek, some in Latin, some in French, and other Languages; and from the Contents thereof, they framed the Constitutions of the English Lodges, and made a Law for Themselves, to preserve and observe the same in all Time coming, Ac, &c, &c."

From this assembly at York, the rise of Freemasonry in England is generally dated; from the statutes there enacted are derived the English Masonic Constitutions; and from the place of meeting, the ritual of the English Lodges is designated as the Ancient York Rite. For a long time the York Assembly exercised the Masonic jurisdiction over all England; but in 1567 the Freemasons of the southern part of the island elected Sir Thomas Gresham, the celebrated merchant, their Grand Master, according to Anderson (see Constitutions, 1738, page 81). He was succeeded by the Earl of Effingham, the Earl of Huntington, and by the illustrious architect, Inigo Jones.

In the beginning of the eighteenth century, Freemasonry in the south of England had fallen into decay. The disturbances of the revolution, which placed William III on the throne, and the subsequent warmth of political feelings which agitated the two parties of the state, had given this peaceful society a wound fatal to its success. But in 1716 "the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the Center of Union and Harmony," and so four of the London Lodges "met at the AppleTree Tavern; and having put into the chair the oldest Master Mason, now the Master of a Lodge, they constituted themselves a Grand Lodge, pro tempore, Latin for the time being, in due form, and forthwith revived the quarterly communication of the officers of Lodges, called the Grand Lodge, resolved to hold the annual assembly and feast, and then to choose a Grand Master from among themselves, till they should have the honor of a noble brother at their head" (according to Anderson, Constitutions, 1738, page 109).

Accordingly, on John the Baptist's Day, 1717, the annual assembly and feast were held, and Brother Anthony Sayer duly proposed and elected Grand Master. The Grand Lodge adopted, among its regulations, the following: "That the privileges of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that, without such warrant no Lodge should be hereafter deemed regular or constitutional.

In compliment, however, to the four old Lodges, the privileges which they had always possessed under the old organization were particularly reserved to them; and it was enacted that "no law, rule, or regulation, to be hereafter made or passed in Grand` Lodge, should deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government" (as recorded by Preston, Illustrations, edition of 1792, pages 248 and 249).
The Grand Lodges of York and of London kept up a friendly intercourse, and mutual

interchange of recognition, until the latter Body, in 1725, granted a Warrant of constitution to some Freemasons who had seceded from the former. This un-Masonic act was severely reprobated by the York Grand Lodge, and produced the first interruption to the harmony that had long subsisted between them. It was, however, followed some years after by another unjustifiable act of interference. In 1735, the Earl of Crawford, Grand Master of England, constituted two Lodges within the jurisdiction of the Grand Lodge of York, and granted, without its consent, Deputations for Lancaster, Durham, and Northumberland. "This circumstance," says Preston (Illustrationa; edition of 1792, page 279), "the Grand Lodge at York highly resented, and ever afterward viewed the proceedings of the Brethren in the south with a jealous eye. All friendly intercourse ceased, and the York Masons, from that moment, considered their interests distinct from the Masons under the Grand Lodge in London."

Three years after, in 1738, several Brethren, dissatisfied with the conduct of the Grand Lodge of England, seceded from it, and held unauthorized meetings for the purpose of initiation. Taking advantage of the breach between the Grand Lodges of York and London. they assumed the character of York Freemasons. On the Grand Lodge's determination to put strictly in execution the laws against such seceders, they still further separated from its jurisdiction, and assumed the appellation of Ancient York Masons. They announced that the ancient landmarks were alone preserved by them; and, declaring that the regular Lodges had adopted new plans, and sanctioned innovations, they branded them with the name of Modern Masons. In 1739, they established a new Grand Lodge in London, under the name of the Grand Lodge of Ancient York: Masons, and, persevering in the measures they had adopted, held communications and appointed annual feasts. They were soon afterward recognized by the Freemasons of Scotland and Ireland, and were encouraged and fostered by many of the nobility. The two Grand Lodges continued to exist, and to act in opposition to each other, extending their schisms into other countries, especially into America, until the year 1813, when, under the Grand Mastership of the Duke of Sussex, they were united under the title of the United Grand Lodge of England. Such is the history of Freemasonry in England as uninterruptedly believed by all Freemasons and Masonic writers for nearly a century and a half.

Recent researches have thrown great doubts on its entire accuracy. Until the year 1717, the details are either traditional, or supported only by manuscripts whose authenticity has not yet been satisfactorily proved. Much of the history is uncertain; some of it, especially as referring to York, is deemed apocryphal by Brother Hughan and other industrious writers, and Brother Henry Sadler in his Masonic Facts and Fictions has proved that the Ancients were not really a schismatic body of seceders from the Premier Grand Lodge of England, but were Irish Freemasons settled in London, who, in 1751, established a body which they called the Grand Lodge of England according to the 011 Institutions, maintaining that they alone preserved the ancient tenets and practices of Freemasonry (see Ancient Masons).

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ENGLAND, GRAND LODGES IN

During one period of the eighteenth century there existed four Grand Lodges in England:

1. The Grand Lodge of England, located at London.
2. The Grand Lodge of all England, located at York.
3. The Grand Lodge of England according to the Old Institutions.
4. The Grand Lodge of England south of the river Trent.

The last taco organizations had their Grand blast at London
Here we may appropriately insert the significant information (see the Constitution of 1738, page 109):
And after the Rebellion was over, A.D. 1716, the few lodges at London, finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master, as the Center of Union and Harmony, viz., the Lodges that met
At the Goose and Gridiron Ale-house in St. Pauls Churchyards

At the Crown Ale-house in Parkers Lane near Drury Lane.
At the Apple Tree Tavern in Charles Street, Covent Garden.
At the Rummer and Grapes Tavern in Channel Rosy, Westminster.

They and some old Brothers met at the said Apple Tree, and having put into the chair the oldest Master Mason (now the Master of a Lodge), they constituted a Grand Lodge pro tempore in due form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge), resolved to hold the annual Assembly and Feast and then to choose a Grand Master from among themselves till they should have the Honor of a noble Brother at their Head.

Accordingly on St. John Baptist day, in the 3rd year of King George the 1st, A.D., 1717, The Assembly and Feast of the Free and Accepted Masons was held at the for said Goose and Gridiron Alehouse. The Four Old Lodges is also the title of a book by Brother Robert F. Gould, London, 1879, treating of the Bodies founding modern Freemasonry, and of their descendants, the progress of the Craft in England and of the career of every regular Lodge down to the Union of 1813. The first Grand Lodge was formed in 1717. The second Grand Lodge bears date 1725, and emanated from the immemorial Masonic Lodge that gave such reverence to the city of York. The third was established in 1751 by some Irish Freemasons settled in London (see Ancient Masons). And the fourth, whose existence lasted from 1779 to 1789, was instituted by the York Grand Lodge in compliance with the request of members of the Lodge of Antiquity, of London; but its existence was ephemeral, in consequence of the removal of the disturbing cause with the regular Grand Lodge. Recently evidence has been found pointing to the existence in London from 1770 to 1775 of a fifth Grand Lodge, formed by Scotch Freemasons, with some four or five Lodges under its control (see ATS Quatuor Coronatorum xviii, pages 69 to 90).

All subordinate Lodges existing at present, which had their being prior to the Union, in December, 1813, were subjects of either the first or third of the above designated four Grand Lodges, and known respectively as the Moderns or the Ancient, these titles, however, having no recognized force as to the relative antiquity of either.

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ENGLAND, THE FIRST RECORD OF GRAND LODGE OF

Brother R. F. Gould (History of Freemasonry ii, page 373) furnishes the valuable information that the Minutes of Grand Lodge commence 24th June, 1723, and those bearing such date are signed by "John Theophilus Desaguliers, Deputy Grand Master." They are entered in a different handwriting, under date of 25th November, 1723, 19th February, 1723/4,28th "April 1724," and are not sinned at foot. On 24th June, 1724, the Earl of Dalkeith presided in Grand Lodge, and the following signatures are appended to the recorded Minutes thus: Dalkeith, G. M., 1724.

J. T Desaguliers,
G. M. Fra Sorrell, Senr., G. W.
John Senex, Junr.

The Minutes of 21st November, 1724, 17th March, 20th May, 24th June, and 27th November, 1725, are unsigned. But to those of 27th December, 1725, are appended the signatures of Richmond & Lenox, G. M., 1725, M. ffolkes, D. G. M., and two Grand Wardens.

Signatures are again wanting to the proceedings of 28th February and 12th December, 1726, but reappear under date of 27th February 1726," or 1727, namely:Paisley, G. Mr., 1726, and the next three succeeding officers.

The Minutes of the following 10th May, 1727, were signed by "Inchiquin, G. M., 1727," and the three officers next in rank.

The earliest Minutes were not signed on confirmation at the next meeting but were verified by the four Grand Officers, or such of them as took part in the proceedings recorded. In consequence of the re-selection of Doctor Desaguliers as Deputy Grand Master, the Minutes say that "the late Grand Master went away from the Hall without any ceremony."

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ENGLET

A corruption of Euclid, found in the Old Constitutions known as the Matthew Cooke,"wherefore ye forsayde maister Englet ordeynet thei were passing of conying schold be passing honored" (see lines 674 to 677). Perhaps the copyist mistook a badly made old English u for an n, and the original had Euglet, which would be a nearer approximation to Euclid.

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ENGRAVE

In French Lodges, buriner, meaning to engrave, is used instead of écrire, to write. The engraved tablets are the written records.

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ENLIGHTENED

This word, equivalent to the Latin illuminatus, is frequently used to designate a Freemason as one who has been rescued from darkness, and received intellectual light. Webster's definition shows its appositeness: "Illuminated; instructed; informed; furnished with clear views." Many old Latin Diplomas commence with the heading, Omnibus illuminatis, meaning that it is addressed to ad the enlightened.

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ENLIGHTENMENT, SHOCK OF

See Shock of Enlightenment

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ENOCH

Though the Scriptures furnish but a meager account of Enoch, the traditions of Freemasonry closely connect him, by numerous circumstances, with the early history of the Institution. All, indeed, that we learn from the Book of Genesis on the subject of his life is, that he was the seventh of the patriarchs; the son of Jared, and the great-grandfather of Noah; that he was born in the year of the world 622; that his life was one of eminent virtue, so much so, that he is described as "walking with God"; and that in the year 987 his earthly pilgrimage was terminated, as the commentators generally suppose, not by death, but by a bodily translation to heaven. In the very commencement of our inquiries, we shall find circumstances in the life of this great patriarch that shadow forth, as it were, something of that mysticism with which the traditions of Freemasonry have connected him.

His name, in the Hebrew language, Sol, Henoch, signifies to initiate and to instruct, and seems intended to express the fact that he was, as Oliver remarks, the first to give a decisive character to the rite of initiation and to add to the practice of Divine worship the study and application of human science. In confirmation of this view, a writer in the Freemasons

Quarterly Review says, on this subject, that "it seems probable that Enoch introduced the speculative principles into the Masonic creed, and that he originated its exclusive character," which theory must be taken, if it is accepted at all, with very considerable reservations.

The years of his life may also be supposed to contain a mystic meaning, for they amounted to three hundred and sixty-five, being exactly equal to a solar revolution. In all the ancient rites this number has occupied a prominent place, because it was the representative of the annual course of that luminary which, as the great fructifier of the earth, was the peculiar object of divine worship.
Of the early history of Enoch, we know nothing. It is, however, probable that, like the other descendants of the pious Seth, he passed his pastoral life in the neighborhood of Mount Moriah. From the other patriarchs he differed only in this, that, enlightened by the Divine knowledge which has been imparted to him, he instructed his contemporaries in the practice of those rites, and in the study of those sciences, with which he had himself become acquainted.

The Oriental writers abound in traditionary evidence of the learning of the venerable patriarch. One tradition states that he received from God the gift of wisdom and knowledge, and that God sent him thirty volumes from heaven, filled with all the secrets of the most mysterious sciences. The Babylonians supposed him to have been intimately acquainted with the nature of the stars; and they attribute to him the invention of astrology. The Rabbis maintain that he was taught by God and Adam how to sacrifice, and how to worship the Deity aright. The Cabalistic book of Raziel says that he received the Divine mysteries from Adam, through the direct line of the preceding patriarchs.

The Greek Christians supposed him to have been identical with the first Egyptian Hermes, who dwelt at Sais. They say he was the first to give instruction on the celestial bodies; that he foretold the deluge that was to overwhelm his descendants; and that he built the Pyramids, engraving thereon figures of artificial instruments and the elements of the sciences, fearing lest the memory of man should perish in that general destruction. Eupolemus, a Grecian writer, makes him the same as Atlas, and attributes to him, as the Pagans did to that deity, the invention of astronomy. Wait (Oriental Antiquities) quotes a passage from Bar Hebraeus, a Jewish writer, which asserts that Enoch was the first who invented books and writing; that he taught men the art of building cities; that he discovered the knowledge of the Zodiac and the course of the planets; and that he inculcated the worship of God by fasting, prayer, alms, votive offering, and tithes. Bar Hebraeus adds, that he also appointed festivals for sacrifices to the sun at the periods when that luminary entered each of the zodiacal signs; but this statement, which would make him the author of idolatry, is entirely inconsistent with all that we know of his character, from both history and tradition, and arose, as Oliver supposes, most probably from a blending of the characters of Enos and Enoch.

In the study of the sciences, in teaching them to his children and his contemporaries, and in instituting the Tites of initiation, Enoch is supposed to have passed the years of his peaceful, his pious, and his useful life, until the crimes of mankind had increased to such a height that, in the expressive words of holy Writ, "every imagination of the thoughts of man's heart was only evil continually." It was then, according to a Masonic tradition, that Enoch, disgusted with the wickedness that surrounded him, and appalled at the thought of its inevitable consequences, fled to the solitude and secrecy of Mount Moriah, and devoted himself to prayer and pious contemplation. It was on that spot then first consecrated by this patriarchal hermitage, and afterward to be made still more holy by the sacrifices of Abraham, of David, and of Solomon—that we are informed that the Shekinah, or sacred presence, appeared to him, and gave him those instructions which were to preserve the wisdom of the antediluvians to their posterity when the world, with the exception of but one family, should have been destroyed by the forthcoming flood. The circumstances which occurred at that time are recorded in a tradition which forms what has been called the great Masonic legend of Enoch, and which runs to this effect: Enoch, being inspired by the Most High, and in commemoration of a wonderful vision, built a temple underground, and dedicated it to God. His son, Methuselah, constructed the building; although he was not acquainted with his father's

motives for the erection. This temple consisted of nine brick vaults, situated perpendicularly beneath each other and communicating by apertures left in the arch of each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the grave he engraved, in ineffable characters, the true name of Deity, and, placing it on a cubical pedestal of white marble, he deposited the whole within the deepest arch. When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it over that the aperture could not be discovered. Enoch himself was permitted to enter it but once a year; and on the death of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of this temple, and of the sacred treasure which it contained, was lost until, in after times, it was accidentally discovered by another worthy of Freemasonry, who, like Enoch, leas engaged in the erection of a temple on the same spot.

The legend goes on to inform us that after Enoch had completed the subterranean temple, fearing that the principles of those arts and sciences which he had cultivated with so much assiduity would be lost in that general destruction of which he had received a prophetic vision, he erected two pillars—the one of marble, to withstand the influence of fire, and the other of brass, to resist the action of water. On the pillar of brass he engraved the history of creation, the principles of the arts and sciences, and the doctrines of Speculative Freemasonry as they were practiced in his times; and on the one of marble he inscribed characters in hieroglyphics, importing that near the spot where they stood a precious treasure was deposited in a subterranean vault.

Josephus gives an account of these pillars in the first book of his Antiquities. He ascribes them to the children of Seth, which is by no means a contradiction of the Masonic tradition, since Enoch was one of these children. "That their inventions," says the historian, "might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire and at another time by the violence and quantity of water, they made two pillars—the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day."

Enoch, having completed these labors, called his descendants around him on Mount Moriah, and having warned them in the most solemn manner of the consequences of their wickedness, exhorted them to forsake their idolatries and return once more to the worship of the true God. Masonic tradition informs us that he then delivered up the government of the Craft to his grandson, Lamech, and disappeared from earth.

Doctor Mackey refers above to the discoveries made at the attempt by Julian the Apostate to rebuild the Temple. These are of especial interest to Brethren of various Degrees and the two leading accounts of these legends may well be included here as a matter of information. First we have the one given by the Greek historian Nicephorus Calistus in the fourteenth century, in his Ecclesiastical Histories. He records the following remarkable details of an occurrence that happened at the attempt to rebuild the Temple:

When the foundations were being laid, as has been said one of the stones attached to the lowest part of the foundation was removed from its place and showed the mouth of a cavern which had been cut out of the rock. But as the cave could not be distinctly seen, those who had charge of the work, wishing to explore it that they might be better acquainted with the place, sent one of the workmen down tied to a long rope.

When he got to the bottom he found water up to his legs. Searching the cavern on every side, he found, by touching with his hands, that it was of a quadrangular form. When he was returning to the mouth, he discovered a certain pillar standing up scarcely above the water.

Feeling with his hand. he found a little book placed upon it, and wrapped up in very fine and clean linen. Taking possession of it, he gave the signal with the rope that those who had sent him down, should draw him up. Being received above, as soon as the book was shown, all were struck with astonishment, especially as it appeared untouched and fresh notwithstanding that it had been found in so dismal and dark a place. But when the book was unfolded, not only the Jews but the Greeks were astounded. For even at the beginning it declared in large letters: " In the beginning was the Word with God, and the Word was God." To speak plainly, the writing embraced the whole Gospel which was announced in the divine tongue of the (beloved) disciple and the Virgin. This legend as here quoted is in the Ecclesiasticae Historicae, Nicephori Callisti, tome ii, lib. x, cap. xxxiii, and is also in the Patrologza Graeca, Migne, volume cxlvi, pages 542-3. Another description of the same occurrence is given in the Epitome of the Ecclesiastical History of Philostorgius, compiled by Photius in the ninth century and translated by Edward Walford; published by Henry G. Bohn at London, 1855, chapter xiv, page 482, and this reads:

The work of rebuilding the temple of Jerusalem by Julian was checked by many prodigies from Heaven; and especially during the preparation of the foundations, one of the stones which was placed at the lowest part of the base suddenly started from its place and opened the door of a certain cave hollowed out in the rock. Owing to its depth, it was difficult to see what was within this cave; so persons were appointed to investigate the matter, who, being anxious to find out the truth, let down one of their workmen by means of a rope.

On being lowered down he found stagnant water reaching to his knees; and having gone around the place and felt the walls on every side, he found the cave to be a perfect square.

Then, in his return, he stood near about the middle, and struck his foot against a column which stood rising slightly above the water. As soon as he touched this pillar, he found lying upon it a book wrapped up in a very fine and thin linen cloth; and as soon as he had lifted it up just as he had found it, he gave a signal to his companions to draw him up again. As soon as he regained the light, he showed them the book, which struck them all with astonishment, especially because it appeared so new and fresh, considering the place where it had been found.

This book, which appeared such a mighty prodigy in the eyes of both heathens and Jews, as soon as it was opened, showed the following words in large letters. "In the beginning was the Word and the Word was with God, and the Word was God. ' In fact the volume contained that entire Gospel which had been declared by the divine tongue of the (beloved) disciple and the Virgin.

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ENOCH, BROTHER

The French expression is Frére Enoch. Evidently the nom de plume, or pen name, of a French writer and the inventor of a Masonic rite. He published at Liege, in 1773, two works:

1. Le Vrai Franc Maçon, meaning The True Freemason, in 276 pages.
2. Let1eres Mafonniques pour servir de Sup payment au Vrai Franc-Maf on, or Masonic Letters supplementing the True Freemason.

The design of the former of these works was to give an account of the origin and object of Freemasonry, a description of all the Degrees, and an answer to the objections urged against the Institution. The historical theories of Frere Enoch were exceedingly fanciful and wholly untenable. Thus, he asserts that in the year 814, Louis the Fair of France, being flattered by the fidelity and devotion of the Operative Masons, organized them into a society of four Degrees, granting the Masters the privilege of wearing swords in the Lodge a custom still continued in French Lodges— and, having been received into the Order himself, accepted the Grand Mastership on the festival of Saint John the Evangelist in the year 814. Other equally

extravagant opinions make his book rather a source of amusement than of instruction. His definition of Freemasonry is, however, good. He says that it is "a holy and religious society of men who are friends, which has for its fourtion, discretion; for its object, the service of God, fidelity to the sovereign, and love of our neighbor; and for its doctrine, the erection of an allegorical building dedicated to the virtues, which it teaches with certain signs of recognition.

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ENOCH, LEGEND OF

This legend is detailed in a preceding article. It never formed any part of the old system of Freemasonry, and was first introduced from Talmudic and Rabbinical sources into the advanced Degrees, where, however, it is really to be viewed rather as symbolical than as historical. Enoch himself is but the symbol of initiation, and his legend is intended symbolically to express the doctrine that the true Word or Divine truth was preserved in the ancient initiations.

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ENOCHIAN ALPHABET

One of the most important alphabets, or ciphers, known to historic Freemasons is the Enochian, in consequence of the revelations made in that character. Tradition says the Christian princes were accompanied in their journey to Palestine by Freemasons, who fought by their side, and who, when at the Holy City, discovered important manuscripts, on which some of the historic Degrees were founded; that some of these manuscripts were in Syriac and others in Enochian characters; and that on their return, when at Venice, it was ascertained that the characters were identical with those in the Syriac column, spoken of by Josephus, and with the oldest copies in which the Book of Enoch was written, and are of great antiquity The Brethren in the Ancient and Accepted Scottish Rite are largely instructed as to matters pertaining hereto in the Thirteenth and Fourteenth Degrees.

We present an exact copy of the alphabet, as may be found by comparison with that in the Bodleian Library.

The name He No C H. in Hebrew, signifies taught, or, more properly, dedicated. In the Koran Enoch is called Edris, from darasa, to study, which word, more liberally translated, means, to read or to study With attention (see Enoch).

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ENOCH, RITE OF

A Rite attempted to be established at Liege, in France, about the year 1773. It consisted of four Degrees, namely:

1. Manouvre, or Apprentice, whose object was friendship and benevolence.
2. Ouvrier, or Fellow Craft, whose object was fidelity to the Sovereign.
3. Maître, or master, whose object was submission to the Supreme Being.
4. Architecte, whose object was the perfection of all the virtues.

The Rite never made much progress.

*

EN SOPH

The pronunciation of the Hebrew DID AH. In the Cabalistic doctrines, the Divine Word, or Supreme Creator, is called the En Soph, or rather the Or En Soph, the Infinite Intellectual Light. The theory is, that all things emanated from this Primeval Light (see Cabala).

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ENTERED APPRENTICE'S SONG

The author was Matthew Birkhead and his effort appeared in print, Read's Weekly Journal, December 1, 1722, and has continued to be popular ever since, being frequently sung in British Lodges (see Birkhead, Matthew). The song is also called The Freemasons Health. Brother Birkhead, a singer and actor, Drury Lane Theater, was Worshipful Master, Lodge V, London. The words and music of the song were printed in the first edition of the Book of Constitutions published by the Freemasons in 1723. Under the reference Tune, Freemasons, in this Encyclopedia we give an account of the various appearances of it in print. While the verses are frequently printed with alteration3 according to the taste of their respective editors, their first appearance was as follows:

Come let us prepare,
We Brothers that are
Met together on merry Occasion;
Let's drink, laugh and sing,
Our Wine has a Spring
'Tis a Health to an accepted Mason.
The World is in pain
Our secret to gain,
But still let them wonder and gaze on;
Till they're shown the Light
They'l ne'er know the Right
Word or Sign of an accepted Mason.
'Tis this, and 'tis that,
They cannot tell what
Why so many great Men of the Nation,
Should Aprons put on,
To make themselves one,
With a Free or an accepted Mason.
Great Kings, Dukes and Lords,
Have laid by their swords
This our Mistry to put a good Grace on
And neter been ashamed
To hear themselves named
With a Free or an accepted Mason.
Antiquity's pride
We have on our side
It makes each Man just in his station
There's nought but what's good
To be understood,
By a Free or an accepted Mason.
Then joyn Hand in Hand,
T'each other firm stand
Let's be merry, and put a bright Face on;
What mortal can boast So noble a Toast
As a Free or an accepted Mason?

Another verse was added to the original by Brother Springett Penn, who became Deputy Grand Master of Munster, Ireland, and was also a member of a Lodge at London. This addition to the song was made about 1730 and printed by Dr. James Anderson in his edition of 1738. Brother Penn's version runs thus:

We're true and sincere
And just to the Fair
They'll trust us on any Occasion:
No Mortal can more
The Ladies adore,
Than a Free and an Accepted Mason.

So rousing a song did not fail of attack by the enemy and a parody upon it with the venom of the time appeared in the London Journal of 1725 entitled An Answer to the Freemasons Health, as follows:

Good people give ear
And the truth shall appear,
For we scorn to put any grimace on:
We've been bammed long enough
With this damn'd silly stuff
Of a Free and an Accepted Mason.
The dear Brotherhood,
As they certainly shou'd,
Their follies do put a good face on:
But it's only a gin,
To draw other fools in,
So sly is an Accepted Mason.
With their aprons before 'em,
For better decorum,
Themselves they employ all their praise on:
In aprons array'd,
Of calves leather made
True type of an Accepted Mason.
They know this and that,
The devil knows what,
Of secrets they talk wou'd amaze one
But know by the by,
That no one can lye
Like a Free and an Accepted Mason.
On a house neter so high,
If a Brother they spy
As his trowel he dext'rousiy lays on:
He must leave off his work,
And come down with a jerk
At the sign of an Accepted Mason.
A Brother one time,
Being hang'd for some crime
His Brethren did stupidly gaze on:
They made signs without end,
But fast hung their friend
Like a Free and an Accepted Mason.
They tell us fine things
Sow yt lords, dukes, and kings,
Their mis'tries have put a good grace on:
For their credit be't said
Many a skip has been made
A Free and an Accepted Mason.
From whence I conclude
Tho' it seem somewhat rude
No credit their tribe we should piace on:
Since a cool we may see
Of any degree,
May commence all Accepted Mason.

*

ENTERED

When a candidate receives the First Degree of Freemasonry he is said to be entered. It is used in the sense of admitted, or introduced; a common as well as a Masonic employment of the word, as when we say, "the youth entered college" or, "the soldier entered the service."

*

ENTERED APPRENTICE

See Apprentice, Entered

*

ENTICK, JOHN

An English clergyman, born about 1703, who took much interest in Freemasonry about the middle of the eighteenth century. He revised the third edition of Anderson's Constitutions by order of the Grand Lodge, which was published in 1756. The next issue of the Book of Constitutions, in 1767, also has his name on the title page as successor to Doctor Anderson, and is often attributed to him, but it is described as "A new edition . . . by a Committee appointed by the Grand Lodge," and it does not appear that he had anything to do with its preparation (see Ars Quatuor Coronatorum, 1908, xxi, paps 80).

Entick was also the author of many Masonic sermons, a few of which were published. Oliver speaks of him as a man of grave and sober habits, a good Master of his Lodge, a fair disciplinarian, and popular with the Craft. But Entick did not confine his literary labors to Freemasonry. He was the author of a History of the War which ended in 1763, in five volumes, and a History of London, in four volumes. As an orthoepist he had considerable reputation and published a Latin and English Dictionary, and an English Spelling Dictionary. He died in 1773.

*

ENTOMBMENT

An impressive ceremony in the degree of Perfect Master of the Ancient and Accepted Scottish Rite.

*

ENTRANCE, POINTS OF

See Points of Entrance, Perfect

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ENTRANCE, SHOCKS OF

See Shock of Entrance

*

ENTRUSTING

That portion of the ceremony of initiation which consists in communicating to the candidate the modes of recognition.

*

ENVY

This meanest of vices has always been discouraged in Freemasonry. The fifth of the Old Charges says: "None shall discover envy at the prosperity of a brother" (see Constitutions, 1723, page 53).

*

EONS

In the doctrine of Gnosticism, Divine spirits occupying the intermediate state which was supposed to exist between the Supreme Being and the Jehovah of the Jewish theology, whom the Gnostics called only a secondary deity. These spiritual beings were indeed no more than abstractions, such as Wisdom, Faith, Prudence, etc. They derived their name from the Greek azure, meaning an age, in reference to the long duration of their existence. Valentinius said there were but thirty of them; but Basilides reckons them as three hundred and sixty-five, which certainly has an allusion to the days of the solar year.

In some of the philosophical degrees, references are made to the Eons, whose introduction into them is doubtless to be attributed to the connection of Gnosticism with certain of the advanced degrees.

*

EONS, RITE OF THE

Ragon (Juilleur General, a handbook of the Degrees, page 186) describes this rite as one full of beautiful and learned instruction, but scarcely known, and practiced only in Asia, being founded on the religious dogmas of Zoroaster. The existence of it as a genuine rite is doubtful, for Ragon's information is very meager.

*

EOSTRE

Easter, the usual word in French is Pâque, a name given to the day when the resurrection of Christ is celebrated by a festival, in the spring of the year. Sometimes called the Paschal Festival but paschal refers to the Jewish Passover as well as the Christian Easter.

*

EPHOD

The sacred vestment worn by the high priest of the Jews over the tunic and outer garment. It was without sleeves, and divided below the arm pits into two parts or halves, one falling before and the other behind, and both reaching to the middle of the thighs. They were joined above on the shoulders by buckles and two large precious stones, on which were inscribed the names of the twelve tribes, six on each.

The ephod was a distinctive mark of the priesthood. It was of two kinds, one of plain linen for the priests, and another, richer and embroidered, for the high priest, which was composed of

blue, purple, crimson, and fine linen. The robe worn by the High Priest or First Principal in a Royal Arch Chapter is intended to be a representation, but hardly can be called an imitation, of the ephod.

*

EPHRAIMITES

The descendants of Ephraim. They inhabited the center of Judea between the Mediterranean and the river Jordan. The character given to them in a certain degree of being a stiff necked and rebellious people, coincides with history which describes them as haughty, tenacious to a fault of their rights, and ever ready to resist the pretensions of the other tribes, and more especially that of Judah, of which they were peculiarly jealous. The circumstance in their history which has been appropriated for a symbolic purpose in the ceremonies of the Second Degree of Freemasonry, may be briefly related thus. The Ammonites, who were the descendants of the younger son of Lot, and inhabited a tract of country east of the river Jordan, had been always engaged in hostility against the Israelites. On the occasion referred to, they had commenced a war on the pretext that the Israelites had deprived them of a portion of their territory. Jephthah, having been called by the Israelites to the head of their army, defeated the Ammonites, but had not called upon the Ephraimites to assist in the victory.

Hence, that high-spirited people were incensed, and more especially as they had no share in the rich spoils obtained by Jephthah from the Ammonites.

They accordingly gave him battle, but were defeated with great slaughter by the Gileadites, or countrymen of Jephthah, with whom alone he resisted their attack. As the land of Gilead, the residence of Jephthah, was on the west side of the Jordan, and as the Ephraimites lived on the east side, in making their invasion it was necessary that they should cross the river, and after their defeat, in attempting to effect a retreat to their own country, they were compelled to recross the river. But Jephthah, aware of this, had placed forces at the different fords of the river, who intercepted the Ephraimites, and detected their nationality by a peculiar defect in their pronunciation. For although the Ephraimites did not speak a dialect different from that of the other tribes, they had a different pronunciation of some words and an inability to pronounce the letter r or sh, which they pronounced as if it were D or s. Thus, when called upon to say Shibboleth, they pronounced it Sibboleth, "which trifling defect," as we are told, "proved them to be enemies." The test to a Hebrew was a palpable one, for the two words have an entirely different signification; shibboleth meaning an ear of corn, and sibboleth, a burden. The biblical relation will be found in the twelfth chapter of the Book of Judges (see Shibboleth).

*

EPOCH

In chronology, a certain point of time marked by some memorable event at which the calculation of years begins. The various peoples have different epochs or epocha. Thus, the epoch of Christians is the birth of Christ; that of Jews, the creation of the world; and that of Mohammedans, the flight of their prophet from Mecca (see Calendar).

*

EPOPT

This was the name given to one who had passed through the Great Mysteries, and been permitted to behold what was concealed from the mystoe, who had only been initiated into the Lesser. It signifies an eye-untness, and is derived from the Greek, esoofax, to look over, to behold. The epopts repeated the oath of secrecy which had been administered to them on

their initiation into the Lesser Mysteries, and were then conducted into the lighted interior of the sanctuary and permitted to behold what the Greeks emphatically termed the sight, abrofta. The epopts alone were admitted to the sanctuary, for the mystae were confined to the vestibule of the temple. The epopts were, in fact, the Master Masons of the Mysteries, while the mystae were the Apprentices and Fellow Crafts; these words being used, of course, only in a comparative sense.

*

EPREMENIL, JEAN JACQUES DUVAL D'

Surname sometimes spelled Esprémesnil, also Eprémesnil. French magistrate. Born at Pondicherry, India, December 5, 1745; educated at Paris; member of French Parliament, he vigorously defended its rights against royalty and was imprisoned on the Island of Saint Marguerite for four months. Brother Amiable says he was there a year. He returned to Paris a popular hero but on being chosen first deputy by the nobility he defended monarchy and the rising tide of revolution engulfed him.

Publicly attacked by a mob, wounded seriously, rescued by the National Guard, he escaped to his property near Havre. He was arrested there, condemned to death by the revolutionary tribunal at Paris, and was guillotined on April 22, 1794. He was a member of the Lodge of the Nine Sisters at Paris, his name being on the calendar for 1788 where he ranked as the Deputy of the Lodge (see Une Loge Magonnique d' AvanX 1789, Louis Amiable, Paris, 1897, page 268).

*

EQUALITY

Among the ancient iconologists, students of likenesses, equality was symbolized by a female figure holding in one hand a pair of scales equipoised and in the other a nest of swallows. The moderns have substituted a level for the scales. And this is the Masonic idea. In Freemasonry, the level is the symbol of that equality which, as Godfrey Higgins (.Anacalypsis i, 790) says, is the very essence of Freemasonry. "All, let their rank in life be what it may, when in the Lodge are brothers—brethren with the Father at their head. No person can read the Evangelists and not see that this is correctly Gospel Christianity."

*

EQUERRY

An officer in various royal courts who has the charge of horses. For some now unknown reason the title has been introduced into certain of the advanced degrees.

*

EQUES.

A Latin word signifying knight. Every member of the Rite of Strict Observance, on attaining to the seventh or highest degree, received what has been termed a characteristic name, which was formed in Latin by the addition of a noun in the ablative case, governed by the preposition a or ab, to the word Eques, as Eques à Serpente, or Knight of the Serpent, Eques ab Aquila, or Knight of the Eagle, etc., and by this name he was ever afterward known in the Order.

Thus Bode, one of the founders of the Rite, was recognized as Eques à Lilio Convallium, or Knight of the icily of the Valleys, and the Baron Hund, another founder, as Eques ab Ense, or

Knight of the Sword. A similar custom prevailed among the Illuminati and in the Royal Order of Scotland. Eques signified among the Romans a knight, but in the Middle Ages the knight was called miles; although the Latin word mites denoted only a soldier, yet, by the usage of chivalry, it received the nobler signification. Indeed, NIuratori says, on the authority of an old inscription, that Eques was inferior in dignity to Miles (see Miles).

*

EQUES PROFESSUS

A Latin expression for Professed Rnight. The seventh and last degree of the Rite of Strict Observance. This ceremony was added, it is said, to the original series by Von Hund.

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EQUILATERAL TRIANGLE

See Triangle

*

EQUITY

The equipoised balance, an instrument for weighing, is an ancient symbol of equity. On the medals, this virtue is represented by a female holding in the right hand a balance, and in the left a measuring wand, to indicate that she gives to each one his just measure. In the Ancient and Accepted Scottish Rite, the thirty-first Degree, or Grand Inspector Inquisitor Commander, is illustrative of the virtue of equity; and hence the balance is a prominent symbol of that degree, as it is also of the Sixteenth Degree, or Princes of Jerusalem, because according to the old books, the members were Chiefs in Freemasonry, and administered justice to the inferior degrees.

*

EQUIVOCATION

Derived from two Latin words meaning equal and voice, and indicating doubtful interpretation, something most questionable. To equivocate is to say something with the intention to deceive. The words of the covenant of Freemasonry require that it should be made without evasion, equivocation or mental reservation. This is exactly in accordance with the law of ethics in relation to promises made.

And it properly applies in this case, because the covenant, as it is called, is simply a promise, or series of promises, made by the candidate to the Fraternity to the Brotherhood into whose association he is about to be admitted. In making a promise, an evasion is the eluding or avoiding the terms of the promise; and this is done, or attempted to be done, by equivocation, which is by giving to the words used a secret signification, different from that which they were intended to convey by him who imposed the promise, so as to mislead, or by a mental reservation, which is a concealment or withholding in the mind of the promiser of certain conditions under which he makes it, which conditions are not known to the one to whom the promise is made.

All of this is in direct violation of the law of veracity. The doctrine of the Jesuits is very different. Suarez, one of their most distinguished casuists, lays it down as good law, that if any one makes a promise or contract, he may secretly understand that he does not sincerely promise, or that he promises without any intention of fulfilling the promise. This is not the rule of Freemasonry, which requires that the words of the covenant be taken in the patent sense

which they were intended by the ordinary use of language to convey. It adheres to the true rule of ethics, which is, as Paley says, that a promise is binding in the sense in which the promiser supposed the promisee to receive it (see Mental Reservation).

*

ERANOI

Among the ancient Greeks there were friendly societies, whose object was, like the modern Masonic Lodges, to relieve the distresses of their necessitous members. They were permanently organized, and had a common fund by the voluntary contributions of the members. If a member was reduced to poverty, or was in temporary distress for money, he applied to the eranos, and, if worthy, received the necessary assistance, which was, however, advanced rather as a loan than a gift, and the amount was to be returned when the recipient was in better circumstances. In the days of the Roman Empire these friendly societies were frequent among the Greek cities, and were looked on with suspicion by the emperors, as tending to political combinations. Smith says (Dictionary of Greek and Roman Antiquities) that the Anglo-Saxon gilds, or fraternities for mutual aid, resembled the eranoi of the Greeks. In their spirit, these Grecian confraternities partook more of the Masonic character, as charitable associations, than of the modern friendly societies, where relief is based on a system of mutual insurance; for the assistance was given only to cases of actual need, and did not depend on any calculation of natural contingencies.

*

ERECTING LODGES

To erect a Lodge is the authorized and time-honored formula to denote the foundation of a new Lodge of Freemasons. It is so employed in the earliest Lodge Charters, or Warrants, as they are styled nowadays, ever issued by any Grand Lodge. The very first of them opens as follows: whereas our Trusted and Well-Beloved Brothers have besought us that we would be pleased to Erect a Lodge off tree Masons, etc., etc.

This is in the Warrant of Lodge No. 1, Grand Lodge of Ireland, February 1, 1731-2. Thus sanctioned by authority, and approved by usage, the phrase held the field among English-speaking Freemasons at home and abroad during the half century that preceded the Union of 1813, and still remains a constitutional formula among Grand Lodges that derive their powers from the Grand Lodge of Ireland, or from its step-daughter, the Grand Lodge of the Ancient. In view of such unfamiliarity with the documents that embody the history of our organization, it is well to bear in mind that in 1748 there were no Lodge Charters in existence, save those issued under the seal of the Grand Lodge of Ireland. Several years had to elapse before the Irish practice, now so universal, was followed by the Grand Lodge of England.

These comments were made by Brother W. J. Chetwode Crawley, 1901 (Transactions, Quatuor Coronati Lodge, volume xiv, page 15).

*

ERI, ROYAL ORDER OF

The legendary founder in 1695 B.C. of this organization comprising Freemasons only, was Eremon, King of Ulster, Ireland, and the Order is reputed to have ceased its military activities sometime about 1649 to 1659 A.D.

An ancient book Annals of the Four Masters of Ireland, tells of the Knights of the Collar of Eri as instituted by King Eamhuin and his eight princes, the chiefs of the armies of the four provinces of Ulster, Munster, Leinster, and Connaught. Headquarters were at the city of Armagh, where a palace and royal court existed until destroyed by fire in 332 A.D. The palace

of the early kings of Ireland and the Great Hall of the Knights were then located at Tara in the County Meath, with a military hospital, named Bronbheagor or House of the Sorrowful Soldier, and a famous college, a noted seat of Celtic learning.

This ancient Order comprised knights and teachers, the Ollamhs, Brehons or judges, Crimtears or priest-astronomers, and Bards, poets and musicians. The modern ceremonies include the grades in order of Man-at-Arms, Esquire, and Knight, Knights Commanders, who are chosen by the Knights Grand Cross, and the latter selected by the Senior Grand Cross who represents the Sovereign, for whom an empty chair is placed at every Assembly. The latter is called the Faslairt, or Camp, and represents a green field. The General Assembly is termed the Foleith.

*

ERICA

The Egyptians selected the erica as a sacred plant.

The origin of the consecration of this plant will be peculiarly interesting to the Masonic student There was a legend in the mysteries of Osiris, which related that Isis, when in search of the body of her murdered husband, discovered it interred at the brow of a hill near which an erica grew; and hence, after the recovery of the body and the resurrection of the god, when she established the mysteries to commemorate her loss and her recovery, she adopted the erica as a sacred plant, in memory of its having pointed out the spot where the mangled remains of Osiris were concealed
Ragon (Cours des Initiations, page 151) thus alludes to this mystical event:

Isis found the body of Osiris in the neighborhood of Biblos, and near a tall plant called the Erica.
Oppressed with grief, she seated herself on the margin of a fountain whose waters issued from a rock.
This rock is the small hit! familiar to Freemasons; the Ertca has been replaced by the Acacza. and the grief of Isis has been changed for that of the Fellow Craits.

The lexicographers define ApeA77 as the heath or heather; but it is really, as Plutarch asserts, the tamarisk tree; and Schwenk tDie Mythologie der Semiten, The Semitic Mythology, relating to the Assyrians, Arameans, Hebraeo-Phenicians, Arabs and Abyssinians, page 248) says that Phyloe, so renowned among the ancients as one of the burial places of Osiris, and among the moderns for its wealth of architectural remains, contains monuments in which the grave of Osiris is overshadowed by the tamarisk.

*

ERITREA

This country is on the western shores of the Red Sea, and on the northeastern coast of Africa, between Egypt and Abyssinia. The Grand Orient off Italy instituted one Lodge in this country at Asmara.

*

ERLKING

A name found in one of the sacred sagas of the Scandinavian mythology, entitled Sir Olaf and the Erlking's Daughter, and applied to the mischievous goblin haunting the black forest of Thuringia.

*

ERNEST AND FALK

More fully in German, Ernst und Falk, Gesprache .fur Frei1naurer, meaning "Ernest and Falk. Conversations for Freemasons," is the title of a work written by Gotthold Ephraim Lessing, and first published in 1778. Ernest is an inquirer, and Falk a Freemason, who gives to his interlocutor a very philosophical idea of the character, aims, and objects of the Institution. The work has been faithfully translated by Brother Kenneth R. H. Mackenzie, F.S.A., in the London Freemasons Quarterly Magazine, in 1854, and continued and finished, so far as the author had completed it, in the London Freemason in 1872. Findel says (History of Freemasonry, page 373) of this work, that it "is one of the best things that has ever been written upon Freemasonry." A translation of it also appeared in the Builder (1915, volume i, pages 20 and 59), by Brother Louis Block, P. G. M. of Iowa.

*

ERWIN VON STEINBACH

A distinguished German, who was born, as his name imports, at Steinbach, near Buhl, about the middle of the thirteenth century. He was the master of the works at the Cathedral of Strasburg, the tower of which he commenced in 1275. He finished the tower and doorway before his death, which was in 1318. He was at the head of the German Fraternity of Stonemasons, who were the precursors of the modern Freemasons (see Strasburg).

*

ESOTERIC MASONRY

That secret portion of Freemasonry which is known only to the initiates as distinguished from Esoteric Freemasonry, or monitorial, which is accessible to all who choose to read the manuals and published works of the Order.

The words are from the Greek, bxreptzAs, internal, and rKeptK85, external, and were first used by Pythagoras, whose philosophy was divided into the exoteric, or that taught to all, and the esoteric, or that taught to a select few; and thus his disciples were divided into two classes, according to the Degree of initiation to which they had attained, as being either fully admitted into the society, and invested with all the knowledge that the Master could communicate, or as merely postulants, enjoying only the public instructions of the school, and awaiting the gradual reception of further knowledge. This double mode of instruction was borrowed by Pythagoras from the Egyptian priests, whose theology was of two kinds—the one exoteric, and addressed to the people in general; the other esoteric, and confined to a select number of the priests and to those who possessed, or were to possess, the regal power.

And the mystical nature of this concealed doctrine was expressed in their symbolic language by the images of sphinxes placed at the entrance of their temples. Two centuries later, Aristotle adopted the system of Pythagoras, and, in the Lyceum at Athens, delivered in the morning to his select disciples his subtle and concealed doctrines concerning God, Nature, and Life, and in the evening lectures on more elementary subjects to a promiscuous audience. These different lectures he called his Morning and his Evening Walk.

*

ESPERANCE

Under the name of Cheualiers et Dames de l'Esperance, a French expression meaning Knights and Lazifes of Hope, was founded first in France, and subsequently and androgynous, both sexes, order in Germany. It is said to have been instituted by Louis XV, at the request of the Marquis de Chatelet, and was active about 1750. The Lodge Irene, at Hamburg, was founded in 1757.

*

ESSENES

Lawrie, in his History of Freemasonry, in replying to the objection, that if the Fraternity of Freemasons had flourished during the reign of Solomon, it would have existed in Judea in after ages, attempts to meet the argument by showing that there did exist, after the building of the Temple, an association of men resembling Freemasons in the nature, ceremonies, and object of their institution (see his page 33). The association to which he here alludes is that of the Essenes, whom he subsequently describes as an ancient Fraternity originating from an association of architects who were connected with the building of Solomon's Temple.

Lawrie evidently seeks to connect historically the Essenes with the Freemasons, and to impress his readers with the identity of the two Institutions. Brother Mackey was not prepared to go so far; but there is such a similarity between the two, and such remarkable coincidences in many of their usages, as to render this Jewish sect an interesting study to every Freemason, to whom therefore some account of the usages and doctrines of this holy brotherhood will not, perhaps, be unacceptable.

At the time of the advent of Jesus Christ, there were three religious sects in Judea—the Pharisees, the Sadducees, and the Essenes; and to one of these seets every Jew was compelled to unite himself. The Savior has been supposed by many writers to have been an Essene, because, while repeatedly denouncing the errors of the two other sects, he has nowhere uttered a word of censure against the Essenes; and because, also, many of the precepts of the New Testament are to be found among the laws of this sect.

In ancient authors, such as Josephus, Philo, Porphyry, Eusebius, and Pliny, who have had occasion to refer to the subject, the notices of this singular sect have been so brief and unsatisfactory, that modern writers have found great difficulty in properly understanding the true character of Essenism. And yet our antiquaries, never weary of the task of investigation, have at length, succeeded in eliciting, from the collation of all that has been previously written on the subject, very correct details of the doctrines and practices of the Essenes. Of these writers none have been more successful than the laborious German cities Frankel and Rappaport. Their investigations have been ably and thoroughly condensed by Dr. Christian D. Ginsburg, whose essay on The Essenes, their History and Doctrines, published at London in 1864, has supplied the most material facts contained in the present article.

It is impossible to ascertain the precise date of the development of Essenism as a distinct organization. The old writers are so exaggerated in their statements, that they are worth nothing as historical authorities. Philo says, for instance, that Moses himself instituted the order, and Josephus that it existed ever since the ancient time of the Fathers; while Pliny asserts, with mythical liberality, that it has continued for thousands of ages. Doctor Ginsburg thinks that Essenism was a gradual development of the prevalent religious notions out of Judaism, a theory which Doctor Döllinger repudiates.

But Rappaport, who was a learned Jew, thoroughly conversant with the Talmud and other Hebrew writings, and who is hence called by Ginsburg the Corypheus (meaning Leader or Chief, from the Latin and Greek) of Jewish critics, asserts that the Essenes were not a distinct sect, in the strict sense of the word, but simply an order of Judaism, and that there never was a rupture between them and the rest of the Jewish community. This theory is sustained by Frankel, a scholarly German, who maintains that the Essenes were simply an intensification

of the Pharisaic sect, and that they were the same as the Chasidim, whom Lawrie calls the Rasstdeans, and of whom he speaks as the guardians of King Solomon's Temple.

If this view be the correct one, and there is no good reason to doubt it, then there will be another feature of resemblance and coincidence between the Freemasons and the Essenes; for, as the latter was not a religious sect, but merely a development of Judaism, an order of Jews entertaining no heterodox opinions, but simply carrying out the religious dogmas of their faith with an unusual strictness of observance, so are the Freemasons not a religious sect, but simply a development of the religious idea of the age.

The difference, however, in Brother Mackey's opinion, between Freemasonry and Essenism lies in the spirit of universal tolerance prominent in the one and absent in the other. Freemasonry is Christian as to its membership in general, but recognizing and tolerating in its bosom all other religions: Essenism, on the contrary, was exclusively and intensely Jewish in its membership, its usages, and its doctrines. The Essenes are first mentioned by Josephus as existing in the days of Jonathan the Maccabean, one hundred and sixty-six years before Christ. The Jewish historian repeatedly speaks of them at subsequent periods; and there is no doubt that they constituted one of the three sects which divided the Jewish religious world at the advent of our Savior, and of this sect he is supposed, as has been already said, to have been a member.

On this subject, Ginsburg says: "Jesus, who in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would, therefore, naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this Fraternity, and that, though he frequently rebuked the Scribes, Pharisees, and Sadducees, he never denounced the Essenes, strongly confirms this decision." But he admits that Christ neither adopted nor preached their extreme doctrines of asceticism. After the establishment of Christianity, the Essenes fade out of notice, and it has been supposed that they were among the earliest converts to the new faith. Indeed, De Quincey rather paradoxically asserts that they were a disguised portion of the early Christians.

The etymology of the word has not been settled. E et, among the contending opinions, the preferable one seems to be that it is derived from the Hebrew Chasid meaning holy out which connects the Essenes with the Chasidim, a sect which preceded them, and of whom Lawrie says, quoting from Scaliger, that they were "an order of the Knights of the Temple of Jerusalem, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay" (see LanTie's History of Freemasonry, page 38).

The Essenes were so strict in the observance of the Mosaic laws of purity, that they were compelled for the purpose of avoiding contamination, to withdraw altogether from the rest of the Jewish nation and to form a separate community, which thus became a brotherhood. The same scruples which led them to withdraw from their less strict Jewish Brethren induced most of them to abstain from marriage, and hence the unavoidable depletion of their membership by death could only be repaired by the initiation of converts.

They had a common treasury, in which was deposited whatever anyone of them possessed, and from this the wants of the whole community were supplied by stewards appointed by the brotherhood, so that they had everything in common. Hence there was no distinction among them of rich and poor, or masters and servants; but the only gradation of rank which they recognized was derived from the Degrees or orders into which the members were divided, and which depended on holiness alone. They lived peaceably with all men, reprobated slavery and war, and would not even manufacture any warlike instruments. They were governed by a president, who was elected by the whole community; and members who had violated their rules were, after due trial, excommunicated or expelled.

As they held no communication outside of their own fraternity, they had to raise their own supplies, and some were engaged in tilling, some in tending flocks, others in making clothing,

and others in preparing food They got up before sunrise, and, after singing a hymn of praise for the return of light, which they did with their faces turned to the East, each one repaired to his appropriate task. At the fifth hour, or eleven in the forenoon, the morning labor terminated. The Brethren then again assembled, and after a lustration in cold water, they put on white garments and proceeded to the refectory, where they partook of the common meal, which was always of the most frugal character. A mysterious silence was observed during this meal, which, to Some extent, had the character of a sacrament. The feast being ended, and the priest having returned thanks, the Brethren withdrew and put off their white garments, resumed their working-clothes and their several employments until evening, when they again assembled as before, to partake of a common meal.

They observed the Sabbath with more than Judaic strictness, regarding even the removal of a vessel as a desecration of the holy day. On that day, each took his seat in the synagogue in becoming attire; and, as they had no ordained ministers, any one that liked read out of the Scriptures, and another, experienced in spiritual matters, expounded the passages that had been read. The distinctive ordinances of the brotherhood and the mysteries connected with the Tetragrammaton and the angelic worlds were the prominent topics of Sabbatical instruction. In particular, did they pay attention to the mysteries connected with the Tetragrammaton, or the Shem hamphorash, the Expository Name, and the other names of God which plays so important a part in the mystical theosophy of the Jewish Cabalists, a great deal of which has descended to the Freemasonry of our own age.

Josephus describes them as being distinguished for their brotherly love, and for their charity in helping the needy, and showing mercy. He says that they are just dispensers of their anger, curbers of their passions, representatives of fidelity, ministers of peace, and every word with them is of more force than an oath.

They avoid taking an oath, and regard it as worse than perjury; for they say that he who is not believed without calling on God to witness, is already condemned of perjury. Josephus also states that they studied with great assiduity the writings of the ancients on distempers and their remedies, alluding, as it is supposed, to the magical works imputed by the Talmudists to Solomon.
It has already been observed that, in consequence of the celibacy of the Essenes, it was found necessary to recruit their ranks by the introduction of converts, who were admitted by a solemn of initiation. The candidate, or aspirant, was required to pass through a novitiate of two stages, which extended over three years, before he was admitted to a full participation in the privileges of the Order. Upon entering the first stage, which lasted for twelve months, the novice cast all his possessions into the common treasury. He then received a copy of the regulations of the brotherhood, and was presented with a spade, and apron, and a white robe. The spade was employed to bury excrement, the apron was used at the daily illustrations, and the white robe was worn as a symbol of purity.

During all this period the aspirant was considered as being outside the Order, and, although required to observe some of the ascetic rules of the society, he was not admitted to the common meal. At the end of the probationary year, the aspirant, if approved, was advanced to the second stage, which lasted two years, and was then called an Approacher. During this period he was permitted to unite with the Brethren in their illustrations, but was not admitted to the common meal, nor to hold any office. Should this second stage of probation be passed with approval, the approacher became an Associate, and was admitted into full membership, and at length allowed to partake of the common meal.

There was a third rank or Degree called the Disciple or Companion, in which there was a still closer union. Upon admission to this highest grade, the candidate was bound by a solemn oath to love God, to be just to all men, to practice charity, maintain truth, and to conceal the secrets of the society and the mysteries connected with the Tetragrammaton and the other names of God. These three sections of Degrees, of Aspirant, Associate and Companion, were subdivided into four orders or ranks, distinguished from each other by different Degrees of holiness; and so marked were these distinctions, that if one belonging to a higher Degree

of purity touched one of a lower order, he immediately became impure, and could only regain his purity by a series of illustrations.

The earnestness and determination of these Essenes says Ginsburg, to advance to the highest state of holiness, were seen in their self-denying and godly life; and it may fairly be questioned whether any religious system has ever produced such a community of saints. Their absolute confidence in God and resignation to the dealings of Providence; their uniformly holy and unselfish life; their unbounded love of virtue and utter contempt for worldly fame, riches, and pleasures; their industry, temperance, modesty, and simplicity of life; their contentment of mind and cheerfulness of temper; their love of order, and abhorrence of even the semblance of falsehood; their benevolence and philanthropy; their love for the Brethren, and their following peace with all men; their hatred of slavery and war; their tender regard for children, and reverence and anxious care for the aged; their attendance on the sick, and readiness to relieve the distressed; their humility and magnanirnity; their firmness of character and power to subdue their passions; their heroic endurance under the most agonizing sufferings for righteousness' sake; and their cheerfully looking forward to death, as releasing their immortal souls from the bonds of the body, to be forever in a state of bliss with their Creator,—have hardly found a parallel in the history of mankind.

Lawrie, in his History of Freemasonry, gives (see pages 34 and 35) on the authority of Pictet, of Basnage, and of Philo, the following condensed recapitulation of what has been said in the preceding pages of the usages of the Essences:

When a candidate was proposed for admission the strictest scrutiny nas made into his character. If his life had hitherto been exemplary and if he appeared capable of curbing his passions, arid regulating his conduct. according to the virtuous, though austere maxims of their Order, he was presented at the expiration of his novitiate, with a white garment as an emblem of the regularity of his conduct and the purity of his heart.

A solemn oath was then administered to him, that he would never divulge the mysteries of the Order: that he would make no innovations on the doctrines of the society and that he would continue in that honorable course of piety and virtue which he had begun to pursue. Like Frees masons they instructed the young member in the knowledge which they derived from their ancestors They admitted no women into their order. They had particular signs for recognizing each other, which have a strong resemblance to those of Freemasons. They had colleges or places of retirement, where they resorted to practice their rites and settle the affairs of the society and, after the performance of these duties, they assembled in a large hall, where an entertainment was provided for them by the president, or master of the college who allotted a certain quantity of provisions to every individual. They abolished all distinctions of rank and if preference was ever given, it was given to piety, liberality, and virtue. Treasurers were appointed in every town, to supply the wants of indigent strangers.

Dr. W. Wynn Westcott (page 72, volume xxviu, 1915, Transactions, Quatuor Coronati Lodge) takes exception to Brother Lawrie's claim that the Essences "had particular signs for recognizing each other, which have a strong resemblance to those of Freemasons." Brother Westcott could find no such statement made either by Philo, Josephus, or Pliny.

Lawrie thinks that this remarkable coincidence between the chief features of the Masonic and Essenian fraternities can be accounted for only by referring them to the same origin; and, to sustain this view, he attempts to trace them to the Rasideans, or Assideans, more properly the Chassidim, "an association of architects who were connected with the building of Solomon's Temple " But, aside from the consideration that there is no evidence that the Chassidirn were a Body of architects for they were really a sect of Jewish puritans, who held the Temple in especial honor—we cannot conclude, from a mere coincidence of doctrines and usages, that the origin of the Essenes and the Freemasons is identical. Such a course of reasoning would place the Pythagoreans in the same category: a theory that has been rejected by the best modern critics.`

The truth appears to be that the Essenes, the School of Pythagoras, and the Freemasons, derive their similarity from the spirit of brotherhood which has prevailed in all ages of the civilized world, the inherent principles of which, as the results of any fraternity all the members of which are engaged in the same pursuit and assenting to the same religious creed are brotherly love, charity, and that secrecy which gives them their exclusiveness. And hence, between all fraternities, ancient and modern, these remarkable coincidences will be found. The intricate and most interesting aspect of the Essences as a monastic sort of order within the pale of Judaism is examined in Hasting's Dictionary of the Bible. Brother Dudley Wright considers this difficult angle of the subject in his book Was Jesus an Esserze?

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ES SELAMU ALEIKUM
See SeZamu Aleikum, Es: also Salaam

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ESTHER

The Third Degree of the American Adoptive Rite of the Eastern Star. It is also called the Wife's Degree, and in its ceremonies comprises the history of Esther the wife and queen of Ahasuerus, fling of Persia, as related in the Book of Esther.

*

ETERNAL LIFE

The doctrine of eternal life is taught in the Master's Degree, as it was in the Ancient Mysteries of all nations (see Immortality of the Soul).

*

ETERNITY

The ancient symbol of eternity was a serpent in the form of a circle, the tail being placed in the mouth. The simple circle, the figure which has neither beginning nor end, but returns continually into itself, was also a symbol of eternity.

*

ETHANIM OR TISHRI

The seventh sacred month, or the first month of the Hebrew civil year, commencing with the new moon in September.

*

ETHICS OF FREEMASONRY

There is a Greek word, Sos, ethos, which signifies custom, from which Aristotle derives another word Pros, ethos, which means ethics; because, as he says, from the custom of doing good acts arises the habit of moral virtue. Ethics, then, is the science of morals teaching the theory and practice of all that is good in relation to God and to man, to the state and the individual; it is, in short, to use the emphatic expression of a German writer, "the science of the good." Ethics being thus engaged in the inculcation of moral duties, there must be a standard of these duties, an authoritative ground-principle on which they depend, a

doctrine that requires their performance, making certain acts just those that ought to be done, and which, therefore, are duties, and that forbid the performance of others which are therefore, offenses.

Ethics, therefore, as a science, is divisible into several species, varying in name and character, according to the foundation on which it is built.

Thus we have the Ethics of Theology, which is founded on that science which teaches the nature and attributes of God; and, as this forms a part of all religious systems, every religion whether it be Christianity or Judaism, Brahmanism or Buddhism, or any other form of recognized worship, has within its bosom a science of theological ethics which teaches, according to the lights of that religion, the duties which are incumbent on man from his relations to a Supreme Being. And then we have the Ethics of Christianity, which being founded on the Scriptures, recognized by Christians as the revealed will of God, is nothing other than theological ethics applied to and limited by Christianity.

Then, again, we have the Ethics of Philosophy, which is altogether speculative, and derived from and founded on man's speculations concerning God and himself. There might be a sect of philosophers who denied the existence of a Superintending Providence; but it would still have a science of ethics referring to the relations of man to man, although that system would be without strength, because it would have no Divine sanction for its enforcement.

Lastly, we have the Ethics of Freemasonry, whose character combines those of the three others. The first and second systems in the series above enumerated are founded on religious dogmas; the third on philosophical speculations. Now, as Freemasonry claims to be a religion, in so far as it is founded on a recognition of the relations of man and God, and a philosophy in so far as it is engaged in speculations on the nature of man, as an immortal, social, and responsible being, the ethics of Freemasonry will be both religious and philosophical.

The symbolism of Freemasonry, which is its peculiar mode of instruction, inculcates all the duties which we owe to God as being his children, and to men as being their Brethren. "There is," says Doctor Oliver, "scarcely a point of duty or morality which man has been presumed to owe to God, his neighbor, or himself, under the Patriarchal, the Mosaic, or the Christian dispensation, which, in the construction of our symbolical system, has been left untouched." Hence, he says, that these symbols all unite to form "a code of moral and theological philosophy" the term of which expression would have been better if he had called it a "code of philosophical and theological ethics." At a very early period of his initiation, the Freemason is instructed that he owes a threefold duty to God, his neighbor, and himself—and the inculcation of these duties constitutes the ethics of Freemasonry.

Now, the Tetragrammaton, the letter G. and many other symbols of a like character, impressively inculcate the lesson that there is a God in whom "we live, and move, and have our being," and of whom the apostle, quoting from the Greek poet, tells us that "we are His offspring." To Him, then, as the Universal Father, does the ethics of Freemasonry teach us that we owe the duty of loving and obedient children.

And, then, the vast extent of the Lodge, making the whole world the common home of all Freemasons, and the temple, in which we all labor for the building up of our bodies as a spiritual house, are significant symbols, which teach us that we are not only the children of the Father, but fellow-workers, laboring together in the same task and owing a common servitude to God as the Grand Architect of the universe —the Algabil or Master Builder of the world and all that is therein; and thus these symbols of a joint labor, for a joint purpose, tell us that there is a brotherhood of man: to that brotherhood does the ethics of Freemasonry teach us that we owe the duty of fraternal kindness in all its manifold phases.

And so we find that the ethics of Freemasonry is really founded on the two great ideas of the universal fatherhood of God and the universal brotherhood of man.

*

ETHIOPIA

A tract of country to the south of Egypt, and watered by the upper Nile. The reference to Ethiopia, familiar to Freemasons, as a place of attempted escape for certain criminals, is not to be found in the English or French accounts, and Brother Mackey was inclined to think that this addition to the Hiramic legend is an American interpolation. The selection of Ethiopia, by the old authorities, as a place of refuge, seems to be rather inappropriate when we consider what must have been the character of that country in the age of Solomon.

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ETYMOLOGY

For the etymology of the word Masons see MaOcon, Derivation of the Word.

*

EUCLID

In the Year of the World, 3650, Anno Mundi, which was 646 years after the building of King Solomon's Temple, Euclid, the celebrated geometrician, was born. His name has been always associated with the history of Freemasonry, and in the reign of Ptolemy Soter, the Order is said to have greatly flourished in Egypt, under his auspices. The well-known forty-seventh problem of his first book, although not discovered by him, but long credited to Pythagoras, has been adopted as a symbol in Masonic instruction.

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EUCLID, LEGEND OF

All the old manuscript Constitutions contain the well known legend of Euclid, whose name is presented to us as the Worthy Clerk Euclid in every conceivable variety of corrupted form. The legend as given in the Dowland Manuscript is in the following words:

Moreover, when Abraham and Sara his wife went into Egypt, there he taught the Seven Sciences to the Egiptians and he had a worthy Scoller that height Ewelyde, and he learned right well, and was a master of all the vij Sciences liberal. And in his days it befell that the lord and the estates of the realms had so many sons that they had gotten some by their wives and some by other ladies of the realm, for that land is a hot land and a plenteous of generation. And they had not competent livelode to find with their children; wherefore they made much care. And then the King of the land made a great Counsel and aparllament to witt, how they might find their children honestly as gentlemen; And they could find no manner of good way And then they did cry through all the realms. if their were any man that eould inform them, that he should come to them, and he should be so awarded for his travail that he hold him pleased.

After that this cry was made, then came this worthy Clarke Ewclyde and said to the King and to all his great lords: If yee will, take me your children to govern, and to teach them one of the Seven Scyences wherewith they may live honestly as gentlemen should, under a condicion, that yee will grant me and them a commission that I may have power to rule them after the manner that the science ought to be ruled. And that the King and all his counsel granted to him alone, and sealed their communion. And then this worthy Doctor took to him these lords' sons, and taught them the science of Geometric in practice, for to work in stones all manner of worthy works that belongeth to buildings churches temples, castles, towers, and manors. and all other manner of buildings; and he gave them a charge on this manner.

Here follow the usual "charges" of a Freemason as given in all the old Constitutions; and then the legend concludes with these words: "And thus was the science grounded there; and that worthy Mr. Ewelyde gave it the name of Geo7netrie. And now it is called through all this land Masonry" (see Brother Hughan's Old Charges, edition of 1872, page 26).

This legend, considered historically, is certainly absurd, and the anachronism which makes Euclid the contemporary of Abraham adds, if possible, to the absurdity. But interpreted as all Masonic legends should be interpreted, as merely intended to convey a Masonic truth in symbolic language, it loses its absurdity, and becomes invested with an importance that we should not otherwise attach to it.

Euclid is here very appropriately used as a type of geometry, that science of which he was so eminent a teacher; and the myth or legend then symbolizes the fact that there was in Egypt a close connection between that science and the great moral and religious system which was among the Egyptians, as well as other ancient nations, what Freemasonry is at the present day—a secret institution, established for the inculcation of the same principles, and inculcating them in the same symbolic manner. So interpreted this legend corresponds to all the developments of Egyptian history, which teach us how close a connection existed in that country between the religious and scientific systems. Thus Kenrick (Ancient egypt i, 383) tells us that "when we read of foreigners in Egypt being obliged to submit to painful and tedious ceremonies of initiation, it was not that they might learn the secret meaning of the rites of Osiris or Isis but that they might partake of the knowledge of astronomy, physic, geometry, and theology." The legend of Euclid belongs to that class of narrations which, in another work, Doctor Mackey calls The Mythical Symbols of Freemasonry.

*

EULOGY

Spoken or written praise of a person's life or character. Freemasonry delights to do honor to the memory of departed Brethren by the delivery of eulogies of their worth and merit, which are either delivered at the time of their burial, or at some future period. The eulogy forms the most important part of the ceremonies of a Sorrow Lodge. But the language of the eulogist should be restrained within certain limits; while the veil of charity should be thrown over the frailties of the deceased, the praise of his virtues should not be expressed with exaggerated adulation, slavish flattery Eulogy, just and affectionate is one thing; panegyric, suggesting hypocritical compliment, is something else.

*

EUMOLPUS

A king of Eleusis, who founded, about the year 1374 B.C., the Mysteries of Eleusis. His descendants, the Eumoipidae, presided for twelve hundred years over these Mysteries as Hierophants.

*

EUNUCH

It is usual, in the most correct Masonic instruction, especially to name eunuchs as being incapable of initiation. In none of the old Constitutions and Charges is this class of persons alluded to by name, although of course they are comprehended in the general prohibition against making Freemasons of persons who have any blemish or maim. However, in the Charges which were published by Doctor Anderson, in his second edition (see Constitution, 1738, page 144) they are included in the list of prohibited candidates. It is probable from this evidence that at the time it was usual to name them in the point of obligation above referred to; and this presumption derives strength from the fact that Dermott, in copying his Charges

from those of Anderson's second edition, added a note complaining of the Moderns for having disregarded this ancient law, in at least one instance (see Brother Lawrence Dermott's Ahiman Rezon, edition of 1778). The question is, however, not worth discussion, except as a matter of interest in the history of our ceremonies, since the legal principle is already determined that eunuchs cannot be initiated because they are not perfect men, "having no maim ox defect in their bodies."

*

EUPHRATES

One of the largest and most celebrated rivers of Asia. Rising in the mountains of Armenia and flowing into the Persian gulf, it necessarily lies between Jerusalem and Babylon. In the advanced degrees it is referred to as the stream over which the Knights of the East won a passage by their arms in returning from Babylon to Jerusalem.

*

EURESIS

From the Greeli, xxpfatS, meaning a discovery. That part of the initiation in the Ancient Masteries which represented the finding of the body of the god or hero whose death and resurrection was the subject of the initiation. The Euresis has been adopted in Freemasonry, and forms an essential incident of Craft instruction.

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EUROPE

An appellation or name at times given to the west end of the Lodge.

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EVA

The acclamation or cry used in the French Rite of Adoption.

*

EVANGELICON

The gospel belonging to the so-called Ordre du Temple at Paris, and professedly a relic of the real Templars. Some believe in its antiquity; but others, from external and internal evidence, fix its date subsequent to the fifteenth century. It is apparently a garbled version of Saint John's Gospel. It is sometimes confounded with the Leviticon but, though bound up in the same printed volume, it is entirely distinct.

*

EVANGELIST

See Saint John the Evangelist.

*

EVATES

The second Degree in the Druidical system. Of the three Degrees the first was the Bards, the second Evates or Prophets, and the third Druids or Sanctified Authorities.

*

EVEILLES, SECTE DES

Meaning in French, Sect of the Enlightened. According to Thory (Acta Latomorum i, 31?) a society presumed to be a branch of Weishaupt's Illumines that existed in Italy.

*

EVERGETEN, BUND DER

A German expression meaning League of Doers of Good, a term taken from the Greek word fVfpefmS, a benefactor. A secret order after the manner of the Illuminati. It was founded in Silesia about 1792, by a certain Zerboni of Glogau, Lieut. von Leipzinger, the merchant Contessa, Herr von Reibnitz, and five others; that Fessler worked in it- that it used Masonic forms. Some of the members were imprisoned at Breslau in 1796, and about 1801 the society became defunct.

*

EVERGREEN

An evergreen plant is a symbol of the immortality of the soul. The ancients, therefore, as well as the moderns, planted evergreens at the heads of graves. Freemasons wear evergreens at the funerals of their Brethren, and cast them into the graves. The acacia is the plant which should be used on these occasions, but w here it cannot be obtained, some other evergreen plant, especially the cedar, or box, is used as a substitute (see Acacia).

*

EVORA, KNIGHTS OF

There is a very ancient city in Portugal, of 1200 population, bearing the name of Evora. Quintus Sertorius took it 80 B.C. The Roman antiquities are unrivaled. The aqueduct erected by Sertorius has at one end a marvelous architectural tower rising high above the city, perfect in its condition as when built, 70 B.C. In 1147, King Alfonso I, of Portugal, instituted the Order of the New Militia in consequence of the prowess exhibited by the troops in the siege of Lisbon against the Moors. When they conquered Evora in 1166, the king by decree changed their name to Knights of Evora.

*

EXALTED

A candidate is said to be exalted, when he receives the Degree of Holy Royal Arch, the seventh in American Freemasonry. Exalted means elevated or lifted up, and is applicable both to a peculiar ceremony of the Degree, and to the fact that this Degree, in the Rite in which it is practiced, constitutes the summit of ancient Freemasonry.

The rising of the sun of spring from his wintry sleep into the glory of the vernal equinox was called by the old sun-worshipers his exaltation; and the Fathers of the Church afterward applied the same term to the resurrection of Christ. Saint Athanasius says that by the expression, "God hath exalted him," Saint Paul meant the resurrection. Exaltation, therefore, technically means a rising from a lower to a higher sphere, and in Royal Arch Masonry may

be supposed to refer to the being lifted up out of the first temple of this life into the second temple of the future life. The candidate is raised in the Master's Degree, he is e:rmalted in the Royal Arch. In both the sit embolic idea is the same.

*

EXAMINATION OF CANDIDATES

It is an almost universal rule of the modern Constitutions of Freemasonry, that an examination upon the subjects which had been taught in the preceding Degree shall be required of every Brother who is desirous of receiving a further Degree; and it is directed that this examination shall take place in an open Lodge of the Degree upon which the examination is made, that all the members present may have an opportunity of judging from actual inspection of the proficiency and fitness of the candidate for the advancement to which he aspires.

The necessity of an adequate comprehension of the mysteries of one Degree, before any attempt is made to acquire a further one, seems to have been duly appreciated from the earliest times; and hence the 13th Article of the Regius Manuscript requires that if a Master has an Apprentice he shall teach him fully, that he may know his Craft ably wherever he may go. (see lines 239 to 244). But there is no evidence that the system of examining candidates as to their proficiency, before their advancement, is other than a modern improvement, and first adopted not very early in the last century.

*

EXAMINATION OF THE BALLOT BOX

This is sometimes done after the ballot for a candidate, by presenting the box first to the Junior Warden, then to the Senior, and lastly to the Master, each of whom proclaims the result as dear or foul. This order is adopted so that the declaration of the inferior officer, as to the state of the ballots, may be confirmed and substantiated by his superior.

*

EXAMINATION OF VISITORS

The due examination of strangers who claim the right to visit, should be entrusted only to the most skillful and prudent Brethren of the Lodge. And the examining committee should never forget, that no man applying for admission is to be considered as a Freemason, however strong may be his recommendations, until by undeniable evidence he has proved himself to be such. All the necessary forms and antecedent cautions should be observed. Inquiries should be made as to the time and place of initiation, as a preliminary step the Tiler's pledge, of course, never being omitted.
Then remember the good old rule of "commencing at the beginning." Let everything proceed in regular course, not varying in the slightest degree from the order in which it is to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you," and not in more specific language, such as, "You did not answer this inquiry," or thou are ignorant on that point," The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper and often dangerous.

Above all, never ask what the lawyers call leading questions, which include in themselves the answers, nor in any manner aid the memory or prompt the forgetfulness of the party examined, by the slightest hints. If he has it in him it will come out without assistance, and if he has it not, he is clearly entitled to no aid. The Freemason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his

carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory.

And, lastly, never should an unjustifiable delicacy weaken the rigor of these rules. Remember, that for the wisest and most evident reasons, the merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed, and that in Freemasonry it is better that ninety anal nine true men should be turned away from the door of a Lodge than that one cowan should be admitted.

*

EXCALIBAR

King Arthur's famous sword, which he withdrew from a miraculous stone after the unavailing efforts of 200 of his most puissant barons. Hence, Arthur was proclaimed King. When dying, Arthur commanded a servant to throw the sword into a neighboring lake, but the servant twice eluded this command. When he finally complied, a hand and arm arose from the water, seized the sword by the hilt, waved it thrice, then sinking into the lake, was seen no more.

*

EXCAVATIONS

Excavations beneath Jerusalem have for years past been in progress, under the direction of the English society, which controls the "Palestine Exploration Fund," and many important discoveries, especially interesting to Freemasons, have been made.

*

EXCELLENT

A title conferred on the Grand Captain of the Host, and Grand Principal Sojourner of a Grand Chapter, and on the King and Scribe of a subordinate Chapter of Royal Arch Masons in America.

*

EXCELLENT MASONS

Doctor Oliver (Historical Landmarks I, 420-8) gives a tradition that at the building of Solomon's Temple there were several Lodges of Excellent Masons, having nine members in each, which were distributed as follows: six Lodges, or fifty-four Excellent Masons in the quarries; three Lodges, or twenty-seven Excellent Masons in the forest of Lebanon; eight Lodges, or seventy-two Excellent Masons engaged in preparing the materials; and nine Lodges, or eighty-one Excellent Masons subsequently employed in building the Temple. Of this tradition there is not the lightest support in authentic history, and it must have been invented altogether for 3 symbolic purpose, in reference perhaps to the musical numbers which it details.

*

EXCELLENT MASTER

A Degree which, with that of Super-Excellent blaster, was at one time given as preparatory to the Royal Arch. The latter Degree nova forms part of what is known as Cryptic Masonry.

Crypt is a word from the Latin language as well as the Greek, meaning hidden, and frequently applied to a vault or secret chamber.

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EXCELLENT, MOST

See Most Excellent

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EXCELLENT, RIGH
See Right Excellent

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EXCELLENT, SUPER

See Super-Excellent Masons

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EXCLUSION

In England the Grand Lodge alone can expel from the rights and privileges of Freemasonry. But a subordinate Lodge may exclude a member after giving him due notice of the charge preferred against him and of the time appointed for its consideration.

The name of any one so excluded, and the cause of his exclusion must be sent to the Grand Secretary and to the Provincial or District Grand Secretary if the Lodge be in a Province or District. No Freemason excluded is eligible to any other Lodge until the Lodge to which he applies has been made acquainted with his exclusion, and the cause, so that the Brethren may exercise their discretion as to his admission (Constitutions, Rules 210 and 212). However, it was enacted by the Grand Lodge of England in 1902 that when a member is three years in arrears he ceases to hold membership in his Lodge and can regain his former standing only by submitting a regular petition and passing the ballot (see Book of Constitutions, Article 175).

In the United States of America the expression used as synonymous with Exclusion is striking from the roll, except that the latter punishment is inflicted for non-payment of Lodge dues. The general practice is to suspend for non-payment of dues, the Brother regaining his standing, if there be no other objection to him, by paying the arrearages that he owed.

*

EXCLUSIVENESS OF FREEMASONRY

The exclusiveness of Masonic benevolence is a charge that has frequently been made against the Order; and it is said that the charity of which it boasts is always conferred on its own members in preference to strangers. It cannot be denied that Freemasons, simply as Freemasons, have ever been more constant and more profuse in their charities to their own Brethren than to the rest of the world; that in apportioning the alms which God has given them to bestow, they have first looked for the poor in their own home before they sought those who were abroad; and that their hearts have felt more deeply for the destitution of a Brother than a stranger.

The principle that governs the Institution of Freemasonry, in the distribution of its charities, and the exercise of all the friendly affections, is that which was laid down by Saint Paul for the government of the infant church at Galatia: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians vi, 10). This sentiment of preference for those of one's own faith, thus sanctioned by apostolic authority, is the dictate of human nature, and the words of Scripture find their echo in every heart. "Blood," says the Spanish proverb, "is thicker than water," and the claims of kindred, of friends and comrades to our affections, must not be weighed in the same scale with those of the stranger, who has no stronger tie to bind him to our sympathies, than that of a common origin from the founder of our race. All associations of men act on this principle. It is acknowledged in the church which follows with strict obedience the injunction of the apostle; and in the relief it affords to the distressed, in the comforts and consolations which it imparts to the afflicted, and in the rights and privileges which it bestows upon its own members, distinguishes between those who have no community with it of religious belief, and those who, by worshiping at the same altar, have established the higher claim of being of the household of faith.

It is recognized by all other societies, which, however they may, from time to time, and under the pressure of peculiar circumstances, extend temporary aid to accidental cases of distress, carefully preserve their own peculiar funds for the relief of those who, by their election as members, by their subscription to a written constitution, and by the regular payment of arrears, have assumed the relationship which Saint Paul defines as being of the household of faith.

It is recognized by governments, which, however liberally they may frame their laws, so that every burden may bear equally on all, and each may enjoy the same civil and religious rights, never fail, in the privileges which they bestow, to discriminate between the alien and foreigner, whose visit is but temporary or whose allegiance is elsewhere, and their own citizens.

This principle of preference is universally diffused, and it is well that it is so. It is well that those who are nearer should be dearer; and that a similitude of blood, an identity of interest, or a community of purpose, should give additional strength to the ordinary ties that bind man to man. man, in the weakness of his nature, requires this security by his own unaided efforts, he cannot accomplish the objects of his life nor supply the necessary wants of his existence. In this state of utter helplessness, God has wisely and mercifully provided a remedy by implanting in the human breast a love of union and an ardent desire for society.

Guided by this instinct of preservation, man eagerly seeks communion of man, and the weakness of the individual is compensated by the strength of association. It is to this consciousness of mutual dependence, that nations are indebted for their existence, and governments for their durability. And under the impulse of the same instinct of society, brotherhoods and associations are formed, whose members, concentrating their efforts for the attainment of one common object, bind themselves by voluntary ties of love and friendship, more powerful than those which arise from the ordinary feelings of human nature.

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EXCLUSIVE TERRITORIAL JURISDICTION

Grand Lodges in the United States have adhered to State lines as the limits of their activities, but this has not been so strictly the custom elsewhere. Some particulars of the situations arising from the contact of different practices may be seen in the following statement of the action taken by the Grand Lodge of Pennsylvania against the Grand Orient of France.

At the Annual Grand Communication of the Grand Lodge of Free and Accepted Masons of Pennsylvania, held at Philadelphia, December 27, 1924, Right Worshipful Past Grand Master Brother Abraham M. Beitler, Chairman of Committee on Clandestine Lodges in Pennsylvania,

presented the following report, when, on motion, the resolutions attached thereto were unanimously adopted.

The Grand Master of the Grand Lodge of Louisiana at its fifty-seventh Annual Communication held February, 1869, delivered an address, in the course of which he said:

"It has become my painful duty to bring to your notice the action of the Grand Orient of France, with whom we have for many years been upon the most friendly and brotherly terms of esteem and regard. The Grand Orient of France has aided and assisted this Grand Lodge in times of trouble and anxiety, by her firm adherence to constitutional law and Masonic justice. In the month of December I received from the office of the Grand Orient through the post office an official bulletin containing a decree which certainly surprised me. It has, with a strange perversion, and unaccountable want of consistency, recognized a clandestine body in this city, calling itself the Supreme Council of the Sovereign and Independent State of Louisiana.

"It will become your painful duty to take notice of this action of the Grand Orient of France, and make such decree as in your wisdom may be found expedient and necessary, to sustain the dignity of this Grand Lodge and maintain its authority over Craft Masonry in this Jurisdiction. There can be no divided authority. Upon one principle we are all agreed, and while we have life we will sustain it. The Grand Lodge of Louisiana will never submit to a divided jurisdiction, and in this position she will be sustained by every Grand Lodge in North America, for all are interested alike in sustaining each other. This principle once abandoned, the power of Masonry for good is gone. Discord and confusion will reign supreme, and the sun of Masonry will set in a sea of darkness."

The Committee on Foreign Correspondence submitted a report on the Grand Orient's action, with full translations of the decrees and debates relating to its recognition of the "Supreme Council of the Ancient and Accepted Scottish Rite in and for the Sovereign State of Louisiana" and entering into fraternal relations with that clandestine Body. The report concluded with these words:

"This spirit, which seeks to impair the honor and subvert the dignity of this Grand Lodge, will, we doubt not, be properly appreciated by our sister Grand Lodges, and in submitting the following resolutions, your committee feel confident that the Grand Lodge will receive from her American sisters the same sympathy and support which they so generously extended to the Grand Lodge of New York, when her jurisdiction was invaded by the Grand Lodge of Hamburg." The resolutions offered with the above report were:

RESOLVED, I That all Masonic correspondence and fraternal relations between the Grand Lodge of Louisiana and the Grand Orient of France cease and be discontinued and no Mason oaring allegiance to that Grand Body be recognized as such in this jurisdiction

RESOLVED, II
That a duly authenticated copy of the above report and resolution be transmitted to the Grand Orient of France and to all regularly constituted American and European Gralld Lodges. The report and the resolutions were adopted.

In his address at the Annual Grand Communication of the same Grand Lodge, December 27, 1869, the retiring Right Worshipful Grand Master Brother Richard Vaux, said:

"Within the past year, the action of the Grand Orient of France in recognizing a spurious Grand Lodge within the Jurisdiction of the Grand Lodge of Louisiana, has been considered by most of the Grand Lodges of the United States. In each case our sister Grand Lodges have denounced this action as un-masonic. New York and Massachusetts have exhaustively discussed the question and acted accordingly. I am most happy to find that the principle the Grand Lodge of Pennsylvania has ever proclaimed, that a Grand Lodge must be supreme and sovereign within its jurisdiction, is thus acknowledged. But in the case before us, another

principle which this Grand Lodge has maintained is also accepted as Masonic law. We have asserted that one Grand Lodge will not permit any interference, by any other Grand Lodge, with her sovereignty as a Grand Body; that her power within her jurisdiction tolerates no rival; and when an effort is made to that end, it is the solemn duty of all Grand Lodges to protest, and take such other action as the ease demands. The facts are so clear, in this unjustifiable interference in Louisiana, that I deem it proper to state, that all correspondence between the Grand Lodge of Pennsylvania and the Grand Orient of France should cease, till the latter recalls its presumptuous interceding with the affairs of our sister Grand Lodge of Louisiana, and yields assent to that paramount principle of American Free masonry, which lies at the foundation of the supreme sovereignty of Grand Lodges of Freemasons in the United States."

The Grand Master of Louisiana at the fifty-eighth Annual Communication, held February 14, l870, said:

"The Grand Orient of France still maintains the anomalous position which it so unwisely assumed now more than a year ago, and still holds in its embrace a spurious and clandestine body, without any legal title whatever to be called Masonic. From our Brethren in every quarter of the globe come messages of approval of the course taken by our Grand Lodge and in no instance, where the matter of difference has been clearly understood, has Louisiana been condemned for the firm stand she has taken. Even the Supreme Council of England, of the Scottish Rite, has adopted resolutions censuring the Grand Orient of France for having accorded recognition to a spurious body of men, who indeed claim to be Masons, but who have never been elsewhere recognized as such, and who have no legal or proper right to the title, upon so specious and so false a plea as that given by Grand Master Mellinet, and for its improper infringement of the jurisdiction rights of our Grand Lodge." At that Annual Communication the Committee on Foreign Correspondence in its report said: "The action of our Grand Lodge, suspending fraternal relations with the Grand Orient of France on account of its recognition of the spurious Supreme Council of Louisiana, which has established Symbolic Lodges in our jurisdiction, has been fully sustained at home and abroad. The principle, that the Grand Lodge of each state has exclusive jurisdiction over the symbolic degrees within its territorial limits, is so well established in the United States, that we confidently relied on our sister Grand Lodges extending to us the same generous sympathy and support which New York received when its jurisdictional rights were invaded by the Grand Lodge of Hamburg.

"Nor have we been disappointed; New York led the van in declaring non-intercourse with the foreign invader. Arkansas, California, Kentucky, Missouri, Tennessee, Texas, and Wisconsin have followed its example; Maine, Massachusetts, Connecticut and Ohio have protested in a firm, Eet courteous manner, against the act of the Grand Orient; Vermont and a number of other states have also spoken in terms not to be misunderstood, but we have not yet received official notice of their action. So far as the proceedings received in season for this report give the action of the Grand Lodges or the views of their committees on the subject, we have submitted them without note or comment the able manner in which the question has been discussed from every point of view, precluding any remarks of our own.

"Here, however, we may be permitted to remark that the question is one which appeals to every Grand Lodge, for if the act of the Grand Orient had been permitted to pass unrebuked, the sovereignty of each Grand Lodge would have been endangered, as what is our case today may be theirs tomorrow and in defending our rights they are maintaining their own. yet not the less gratefully do we acknowledge the fraternal spirit which has been displayed in sustaining the action of our Grand Lodge, and, while we regret the occasion ever arose, it is a matter of congratulation that it has shown to the Masonic powers of the world that the Grand Lodges of the United States will submit to no foreign interference with their rights. It has demonstrated that any attempt in that direction will only unite them more closely together in the bonds of Masonic fellowship, and that, while "separate as the billows, they are one as the sea." The following further comments were made by Brother Beitler:

"Your Committee on Clandestine Lodges in Pennsylvania have within the past month learned that a clandestine body in our State calling itself Ancient Accepted Scottish Rite Universal

Free Masonry' and claiming the right to confer the first three degrees in Freemasonry has been taken under the wind of the Grand Orient of France. The two bodies have entered into formal contract, some of the provisions of which were interesting.

"It provides that the body in our State shall pay annually to the Grand Orient of France the sum of $10, for each active lodge; that it shall buy all diplomas it may require of the Grand Orient at the price of 15 francs each, the diplomas to be on parchment, printed in both English and French. "The body working under the Grand Orient is to have the right to institute new Lodges in the United States wherever it may deem convenient. It shall receive for them warrants issued from the Grand Orient of France, but it is not to be permitted to create Lodges in territories of the United States outside of Pennsylvania with which the Grand Orient of France is in fraternal relations. These territories are stated as being Alabama, Iowa, Minnesota, Rhode Island and New Jersey.

"lt is further provided that should there be at any time in the future a cessation of the relations of the Grand Orient of France with one or more of these states, then the body in Pennsylvania shall have 'plenitude of action.'

"The body in Pennsylvania is given the right to practice the Scottish Rite including the Symbolic Degrees.

"In the official records of the Grand Orient of France for December, 1923, the Grand Secretary submits a report which was adopted. In it he said:

"'The Regional Grand Lodge of Pennsylvania was abandoned by the Grand Orient of Spain. They now ask the Grand Orient of France to take it under its wings. You will recall that we entered into relations with the Grand Master of this Grand Lodge through the intermediation of our Brother Beni, Past Master of L'Atlantide.... The correspondence with the Pennsylvania Brethren was through a Brother Gould, Lawyer.'

"We feel that Pennsylvania should with the utmost emphasis denounce this action of the Grand Orient of France. We cannot acknowledge the right of any other Grand Body outside of our Grand Jurisdiction (whether regarded by us as legitimate or not—whether in fraternal relations with us or not) to invade the territory of our Grand Lodge.

"The association which the Grand Secretary of the Grand Orient of France styles the 'Regional Grand Lodge of Pennsylvania' and which we have called the 'Ancient Accepted Scottish Rite Universal Freemasonry,' is not lawfully in possession of the rights which the Grand Orient attempted to give.

"We deem it our duty to call the matter to the attention of the Grand Lodge. We ask the adoption of the following:

RESOLVED, III
That the Grand Secretary forward to each of the Grand Lodges in the United States a copy of this report, calling their attention to the fact that the body which the Grand Orient of France has "taken under its wings is authorized by the Grand Orient of France to create Lodges in every State, excepting Alabama, Iowa, Missouri, Rhode Island and New Jersey, and that its power is to extend to those States if and when the fraternal relations nos existing between the several Grand Lodges of those States and the Grand Orient of France cease.

RESOLVED FURTHER
That this Grand Lodge, which has always firmly held and still holds the views expressed by our Right Worshipful Grand Plaster Brother Richard Vaux (set out in the foregoing report) respectfully and confidently asks its sister jurisdictions to adopt those views as fundamental in Freemasonry and requests those Grand Lodges which are in fraternal relations with the Grand Orient of France to give their adherence to those views and sever further relations with the said Grand Orient.

The above resolutions presented by Brother Beitler, Chairman of the Committee on Clandestine Lodges in Pennsylvania, were unanimously adopted by the Grand Lodge of that State (see Territorial Jurisdiction).

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EXCUSE

Lodges in the eighteenth century and at the beginning of the nineteenth inflicted fines for nonattendance at Lodge meetings, and of course excuses were then required to avoid the penalty. But this has now grown out of use. Freemasonry being considered a voluntary institution, fines for absence are not inflicted, and excuses are therefore not now required. The infliction of a fine would, it is supposed, detract from the solemnity of the obligation which makes attendance a duty. The old Constitutions, however, required excuses for non-attendance, although no penalty was prescribed for a violation of the rule. Thus, in the Matthew Cooke Manuscript (of the fifteenth century) it is said, "that every master of this art should be warned to come to his congregation that they come duly, but if (unless) they may be excused by some manner of cause" (see lines 7404). And in the Regius Manuscript (lines 107-12) it is written: That every master, that is a Mason;

Must ben at the generate congregaeyon
So that he hyt resonebly y-tolde
Where that the semble shall be holde;
And to that semble he must nede gon
But he have a resenabul skwsacyon.

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EXECUTIVE POWERS OF A GRAND LODGE

See Grand Lodge

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EXEGETICAL AND PHILANTHROPICAL SOCIETY

According to Thory (Acta Latomorumi i 312) founded at Stockholm in 1787. It united Magnetism to Swedenborgianism, the religious doctrines of the celebrated Swedish philosopher; it was at first secret, but when it became known it was killed by ridicule.

*

EXEMPLIFICATION OF THE WORK

This term is of frequent use in American Freemasonry. When a lecturer or teacher performs the ceremonies of a Degree for instruction, using generally one of the Freemasons present as a substitute for the candidate, he is said "to exemplify the work." It is done for instruction, or to enable the members of the Grand or subordinate Lodge to determine on the character of the ritual that is taught by the exemplifies..

*

EXODUS

The date of the Exodus has been determined by the excavations recently made at Tel elMaskhtta. This is the name of large mounds near Tel el-Reber, excavated by M. Naville for the Egyptian Exploration Fund, wherein he found inscriptions showing that they represent the

ancient City of Pithom or Succoth, the "treasure-cities" (Exodus i, 11), and that Ramses II, was the founder. This was the Pharaoh of the oppression. The walls of the treasurechambers were about six hundred and fifty feet square and twenty-two feet thick. From Pithom, or Succoth, where the Israelites were at work, they started on their exodus toward Etham (Khetam), then to Pihachiroth (Exodus xiv, 2), and so on north and east. The exodus took place under Meneptah II, who ascended the throne 1325 B.C., and reigned but a short period. It was along the isthmus that the Egyptian army perished pursuing the retreating Israelites as they crossed between Lake Serbonis and the waters of the Mediterranean, amidst the "sea of papyrus reeds," the yam suph, that has often proved disastrous to single or congregated travelers (see S. Birch, LL.D., in Ancient History from the Monuments, Brugsch-Bey's lecture, 17th September, 1874; but more particularly the discoveries above referred to, in Fresh Lights, etc., by A. H. Sayce).

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EXOTERIC

From the Greek combining word, ego, meaning outside. Public, not secret, belonging to the uninitiated (see also Esoteric).

*

EXPERT

In Lodges of the French Rite, there are two officers called First and Second Experts, whose duty it is to assist the Master of Ceremonies in the initiation of a candidate. In Lodges of Perfection of the Scottish Rite, there are similar officers who are known as the Senior and Junior Expert.

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EXPERT, PERFECT

Conferred in three grades, and cited in Fustier's collection (see Thory, Acta Latomorum i, 312).

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EXPERT, SUBLIME ENGLISH

Mentioned in Fustier's collection (see Thory, Acta Latomorum i, 312).

*

EXPOSITIONS

Very early after the revival of Freemasonry, in the beginning of the eighteenth century, pretended expositions of the ritual of Freemasonry began to be published.

There have been several American expositions but the compilers have only been servile copyists of Morgan, Bernard, and Allyn. The undertaking has been, and continues to be, simply the pouring out of one vial into another.

The expositions which abound in the French, German, and other continental languages, are not attacks upon Freemasonry, but are written often under authority, for the use of the Fraternity.

The usages of continental Freemasonry permit a freedom of publication that would scarcely be tolerated by the English or American Craft.

*

EXPULSION

Expulsion is, of all Masonic penalties, the most severe that can be inflicted on a member of the Order, and hence it has been often called a Masonic death. It deprives the expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular Lodge from which he has been ejected, but also of those which were inherent in him as a member of the Fraternity at large. He is at once as completely divested of his Masonic character as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them. He can no longer demand the aid of his Brethren nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any Lodge, nor unite in any of the public or private ceremonies of the Order. He is considered as being without the pale, and it would be criminal in any Brother, aware of his expulsion, to hold communication with him on Masonic subjects.

The only proper tribunal to impose this heavy punishment is a Grand Lodge. A subordinate Lodge tries its delinquent member, and if guilty declares him expelled. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it. And it is optional with the Grand Lodge to do so. or, as is frequently done, to reverse the decision and reinstate the brother. Some of the Lodges in this country claim the right to expel independently of the action of the Grand Lodge, but the claim in Brother Mackey's opinion is not valid. He held that the very fact that an expulsion is a penalty, affecting the general relations of the punished Brother with the whole Fraternity, proves that its exercise never could with propriety be entrusted to a Body so circumscribed in its authority as a subordinate Lodge. Besides, the general practice of the Fraternity is against it. The English Constitutions vest the powers to expel exclusively in the Grand Lodge. A Private Lodge has only the power to exclude an offending member from its own meetings.

All Freemasons, whether members of Lodges or not, are subject to the infliction of this punishment when found to merit it. Resignation or withdrawal from the Order does not cancel a Freemason's obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. The fact that a Freemason, not a member of any particular Lodge, who has been guilty of immoral or un-masonic conduct, can be tried and punished by any Lodge within whose jurisdiction he may be residing, is a point on which there is no doubt.

Immoral conduct, such as would subject a candidate for admission to rejection, should be the only offense visited with expulsion. As the punishment is general, affecting the relation of the one expelled with the whole Fraternity, it should not be lightly imposed for the violation of any Masonic act not general in its character. The commission of a grossly immoral act is a violation of the contract entered into between each Freemason and his Order. If sanctioned by silence or impunity, it would bring discredit on the Institution, and tend to impair its usefulness. A Freemason who is a bad man is to the Fraternity what a mortified limb is to the body, and should be treated with the same mode of cure he should be cut off, lest his example spread, and disease be propagated through the constitution.

Expulsion from one of what is called the higher Degrees of Freemasonry, such as a Chapter or an Encampment, does not affect the relations of the expelled party to Blue Masonry. A Chapter of Royal Arch Masons is not and cannot be recognized as a Masonic Body by a Lodge of Master Masons by any of the modes of recognition known to Freemasonry. The acts, therefore, of a Chapter cannot be recognized by a Master Mason's Lodge any more than the acts of a literary or charitable society wholly unconnected with the Order.

Besides, by the present organization of Freemasonry, Grand Lodges are the supreme Masonic tribunals. If, therefore, expulsion from a Chapter of Royal Arch Masons involved expulsion from a Blue Lodge, the right of the Grand Lodge to hear and determine causes, and to regulate the internal concerns of the Institution, would be interfered with by another Body beyond its control. But the converse of this proposition does not hold good. Expulsion from a Blue Lodge involves expulsion from all the other Degrees; because, as they are composes of what Brother Mackey here terms Blue Masons, the members could not of right sit and hold communications on Masonic subjects with one who was an expelled Freemason.

*

EXTENDED WINGS OF THE CHERUBIM

An expression used in the ceremonies of Royal Master, a Degree of the American Rite, and intended to teach symbolically that he who comes to ask and to seek Divine Truth symbolized by the True Word, should begin by placing himself under the protection of that Divine Power who alone is Truth, and from whom alone Truth can be obtained. Of Him the cherubim with extended wings in the Holy of Holies were a type.

*

EXTENT OF THE LODGE

The extent of a Freemason's Lodge is said to be in height from the earth to the highest heavens; in depth, from the sur,'ace to the center; in length, from east to west; and in breadth, from north to south. The expression is a symbolic one, and is intended to teach the extensive boundaries of Freemasonry and the in terminal extension of Masonic charity (see Form of the Lodge).

*

EXTERIOR

The name of the First Degree of the Rite d'Orient, or East, according to the nomenclature of M. Fustier (see Thory, Acta Latomarum i, 31).

*

EXTERNAL QUALIFICATIONS

The eternal qualifications of candidates for initiation are those which refer to their outward fitness, based upon the exhibited moral and religious character, the established reputation, the frame of body, the constitution of the mind, and social position. Hence they are divided into Moral, Religious, Physical, Mental, and Political for which see Qualifications of Candidates.
The expression in the instruction, that "it is the internal and not the external qualifications that recommend a man to be made a Freemason," it is evident, from the context, refers entirely to "worldly wealth and honors," which, of course, are not to be taken into consideration in inquiring into the qualifications of a candidate.

*

EXTINCT LODGE

A Lodge is said to be extinct which has ceased to exist and work, which is no longer on the registry of the Grand Lodge, and whose Charter had been revoked for misuse or forfeited for non-use.

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EXTRA COMMUNICATION

The same as Special Communication (see Communication).

*

EXTRANEOUS

From the Latin and applied to that which is outside, and thus said among the Craft to be not regularly made; clandestine. The word is now obsolete in this signification, but was so used by the Grand Lodge of England in a motion adopted March 31, 1735, and reported by Anderson in his 1738 edition of the Constitutions (page 182). "No extraneous brothers, that is, not regularly made, but clandestinely, . . . shall be ever qualified to partake of the Mason's general charity."

*

EXTRUSION

Used in the Constitution of the Royal Order of Scotland for expulsion. "If a brother shall be convicted of crime by any Court of Justice, such brother shall be permanently extruded" (see Section 29). Not in use elsewhere as a Masonic term.

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EYE

See All Seeing Eye

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EZEKIEL, TEMPLE OF

See Temple of Ezekiel

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EZEL

In Hebrew, iRK-U t:R eben hahezel, meaning the stone of departure, namely, a mile-stone. n old testimonial stone in the neighborhood of Saul's residence, the scene of the parting of David and Jonathan, and the mark beyond which the falling of Jonathan's arrow indicated danger (see First Samuel xx, 19). Hence, a word adopted in the honorary Degree that is called the Mason's XVife and Daughter.

*

EZRA

There are two persons named Etra who are recorded in Scripture.

1. Etra, a leading priest among the first colonists who came up to Jerusalem with Zerubbabel, and who is mentioned by Nehemiah (xii, i); and, 2. Ezra, the celebrated Jewish scribe and restorer of the law, who visited Jerusalem forty-two years after the second temple had been

completed. Calmet, however, says that this second Ezra had visited Jerusalem previously in company with Zerubbabel. Some explanation of this kind is necessary to reconcile an otherwise apparent inconsistency in the English system of the Royal Arch, which makes two of its officers represent Ezra and Nehemiah under the title of scribes, while at the same time it makes the time of the ceremony refer to the laying of the foundation of the second Temple, and yet places in the scene, as a prominent actor, the later Ezra, who did not go up to Jerusalem until more than forty years after the completion of the building. It is more probable that the Ezra who is said in the work to have wrought with Joshua, Haggai, and Zerubbabel, was intended by the original framer of the ceremony to refer to the first Ezra, who is recorded by Nehemiah as having been present; and that the change was made in the reference without due consideration, by some succeeding author whose mistake has been carelessly perpetuated by those who followed him. Dr. George Oliver (see Historical Landmarks ii, 428) attempts to reconcile the difficulty, and to remove the anachronism, by saying that Esdras was the scribe under Joshua, Haggai, and Zerubbabel, and that he was succeeded in this important office by Ezra and Nehemiah. But the English ceremonies make no allusion to this change of succession; and if it did, it would not enable us to understand how Ezra and Nehemiah could be present as scribes when the foundations of the second Temple were laid, and the important secrets of the Royal Arch Degree were brought to light, unless the Ezra meant is the one who came to Jerusalem with Nehemiah. Brother Mackey suggested that there is e confusion in all this which should be rectified.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

F

F

The sixth letter in the English and Latin alphabets, and the same as the Greek digamma or the ¢ or ph. and the vau of the Hebrew, which has a numerical value of six.

F. . In French Masonic documents the abbreviation of Frére, or Brother. FF. . is the abbreviation of Fréres, or Brethren.

*

FABRE-PALAPRAT BERNARD RAYMOND

The restorer, or, to speak more correctly, the organizer of the Order of the Temple at Paris, of which he was elected Grand Master in 1804. He died at Pau, in the lower Pyrénées, February 18, 1838 (see Temple Order of the).

*

FACULTY OF ABRAC

In the so-called Leland Manuscript. it is said that Freemasons "conceal the way of wynninge the facultye of Abrac." That is, that they conceal the method of acquiring the powers bestowed by a knowledge of the magical talisman that is called Abracadabra (see Abracadabra and Leland Manuscript).

*

FAITH

In the theological ladder, the explanation of which forms a part of the instruction of the First Degree of Masonry, faith is said to typify the lowest round. Faith, here, is synonymous with confidence or trust, and hence we find merely a repetition of the lesson which had been previously taught that the first, the essential qualification of a candidate for initiation, is that he should trust in God. In the lecture of the same Degree, it is said that "Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity And this is said, bee cause as faith is "the evidence of things not seen," when we see we no longer believe by faith but through demonstration; and as hope lives only in the expectation of possession, it ceases to exist when the object once hoped for is at length enjoyed, but charity, exercised on earth in acts of mutual kindness and forbearance, is still found in the world to come, in the sublime form of mercy from God to his erring creatures.

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FAITHFUL BREAST

See Breast, the Faithful

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FALK, RABBI DE

A native Israelite of Furth, mho attracted attention in London at the close of the eighteenth century in consequence of his presumed extraordinary powers, acquired through the secrets of the Cabala, as a Thaumaturgist, a worker of wonders. It was alleged. among other surprising stories that he could and did transmute metals, making one into another, and thereby acquired large sums with which he was liberal to the poor. A merry incident is perhaps not familiar to the reader. An invitation was extended by the Baal Shem, the sacerdotal pronouncer of the Holy Name, to the Doctor to call as a visitor for a friendly and philosophical discussion. This was assented to, when the Doctor was asked to fix a time.

He did 80 by taking from his pocket a small taper and, handing it to his new friend, saying: "Light this, sir, when you get home, and I shall be with you as soon as it goes out." This the gentleman did next morning, expecting an early call, but the taper appeared to have a charmed life, and it was deposited in a special closet, where it continued to burn for three weeks, and until in the evening, when the Doctor drove up to the door and alighted, much to the - surprise of the host, who, with wonderment, had watched the bright-burning taper. As soon as his visitor was announced, the light and candlestick disappeared. The Doctor was asked if the candlestick would t)e returned, when he replied, "It is already in the kitchen;" and so it was found. A further incident is mentioned of his leaving upon his death a sealed box to his particular friend, Aaron Goldsmid, stating that to open it portended evil. Aaron could not withstand his curiosity, and one day opened it, and ere the night came Aaron was picked up dead.

Brother Gordon P. G. Hills (Transactions, Quatuor Coronati Lodge, 1913, volume xxvi, pages 93-130) says:

Mackenzie in his Royal Masonic Cyclopedia appears to make three individuals out of the one personality His dates are wrong and he evidently has a suspicion that two of the characters, Rabbi de Falk and Caïn Chenuel Falk, or Falcon, may be the same person as they undoubtedly are, but he further refers to John Freidrich Falk a son of the preceding born at Homburg of Jewish parents, reported to have been the head of the Cabalistic college in London and to have died about 1824. As Doctor Falk had no children this seems another confusion The description would fit Falk himself. But see paper by Doctor Adler (transactions Jewish Historical Society of England, volume v, page 148) entitled the "Baal Shen of London," Baal Shen meaning Master of the Name of God or one able to work miracles through the Name of God.

This expression became a professional designation for a practitioner combining quack doctor, physician and cabalist in his art. Born in Podhayce, in Poodle, a portion of Poland. a territory afterwards included in the Austrian Empire, he came to London in 1742 where he gained a position of notoriety by his practices and strange stories were told of supernatural achievements which evidently lost nothing in the telling. He died on April 17 1782.

*

FALL OF WATER

See Waterfall

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FAMILY LODGE

A Lodge held especially for the transaction of private and local business of so delicate a nature that it is found necessary to exclude, during the session, the presence of all except members. In France a Lodge when so meeting is said to be en .family, or in the family, a private affair, and the meeting is called a tenue de famille or family session; in Germany such Lodges are called, sometimes, Familien-Logen, but more generally Conferenz-Logen (see Conference Lodges) .

*

FANATICISM

The English interpretation of the name of the second assassin of the Grand Master, or of mankind. The frenzy that over-balances the mind. The Gravelot or Romvel of philosophical Freemasonry.

*

FANOR

The name given to the Syrian Freemason, who is represented in some legends as one of the assassins, Amru and Metusael being the other two.

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FARRAGUT, ADMIRAL DAVID GLASGOW

famous American Civil War Admiral, born near Knoxville, Tennessee, July 5, 1801; died August 14, 1870. He entered navy at nine. First to possess grade of admiral in United States Navy. He was a Freemason. The Masonic Lodge at Portsmouth, New Hampshire, conducted his burial service (see .New .Age, July, 1994).

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FASCES

The bundle of rods borne before the Roman magistrates as an ensignia of their authority. In French Freemasonry, faisceau, or fasces, is a term used to denote a number of speeches or records tied up in a roll and deposited in the archives.

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FAST DAYS AND FREEMASONRY

In the earls days of the Lodge "Canongate Kilwinning from Leith," now Saint David, Edinburgh, No. 36 the records of the Lodge occasionally make reference to the adjournment or cancellation of the regular meeting upon account of the date coinciding with that fixed by royal proclamation "as a day of fasting, humiliation, and prayer." The Minute of Saint John the Evangelist day, December 27, 1739, concludes as follows:

The Right Worshipful toasted and drunk the usual healths upon this occasion. and the Lodge was closed by the proper officers and adjourned till Thursday the tenth day of January 1740 the Wednesday preceding being a National fast day therefore we could have no meeting as usual.
From the Scots Magazine we learn the reason for the observance of this "National fast day" Edinburgh, November 1739. The Reverend Commission of the General Assembly met the beginning of this month and agreed on an act for a national fast, to implore the blessing of God for success to his Majesty's arms, &e.

At the same time. they humbly addressed his Majesty to nominate the day on which it should be observed, and further to interpose his royal authority for that effect. In consequence of this, the King has been pleased. by a proclamation. to order its observance on the 9th day of January next, thro' Scotland; as also in England and Wales.

A reference to the holding of the Fast is contained in the January number of the same magazine: Agreeable to the address of the Commission of the General Assembly, and the royal proclamation consequent thereupon the 9th of January was observed as a May of fasting, humiliation and prayer, to implore the blessing of God on his Majesty's arms, &e.
War was declared in October, 1739, between the forces of George II, of Great Britain and Ireland, and of Philip V, of Spain, and only came to an end with the Treaty of Peace signed in October, 1748. In consequence of the war, and the weather, the regular meetings of the Lodge in April and October 1744 were given up altogether. "April 10th, 1744 New Lodge being the day appointed for a National fast." The date, which should really be April 11, was fixed by royal proclamation to be observed as in the former instance "as a fast throughout G. Britain, on account of the war with Spain."

Cannongate Killwinning from Leith 10th of October. 1744 Year of Masonry, 5744 . This being the Day immediately after the fast appointed by the Presbytery for the judgment like weather it was thought proper to hold no Lodge but adjourned to the 14th Nov. next.

From what are termed "Poetical Essays" printed in the October number of the Scots Magazine of that y ear we obtain some idea of "the judgment like weather"

ON THE INCLEMENCY OF THE WEATHER
Bye rural swains lament. in plaintive strains,
The dislnal ruins of our wasted plains.
Tempestous winds. in hurricanes. have torn
From 'mongst our reapers hands our richest corn
Strange and impetuous deluges of rain
Have spread a mournful aspect o'er the plain;

While raging Hoods in rapid surges sweep
Our hapless harvest to the foaming deep:
. . . . . .
Yet lets resign'dly bear
Those griefs and troubles heav'n assigns us here.
'Tis for our crimes.

The author of these lines appears to have had no doubt as to the cause of the ruined harvest "Tis for our crimes" but as referred to in Graham's Social Life of Scotland in the Eighteenth Century, the folks of these days seemed sometimes to find it very difficult to decide whether a calamity was due to the devil who is vexing a man! or due to Heaven which is punishing him. To quote further from the same book:

In the religious life of Scotland in the early decades of the eighteenth century, the intense religious fervor and faith which characterized the covenanting days retained all its influence and hold over great masses of the people of all classes, and the belief in the constant interference of Providence with every act of existence, however minute, was unbounded.

That there were unbroken, unbreakable laws, a succession of physical cause and effect, inevitable, changeless, passing on their silent course unbending to mortal prayers, unyielding to human needs this, of course, was a conception of the material world unknown to those days, incredible to these men.

When calamaries befell the country it was not easy to discriminate for which or for whose particular sins the wrath was shown. When therefore a Fast and day of humiliation was appointed to avert the hand of Providence, there was always announced a list of various alternative sins for which penitence was due.

When the 'ill years" came with frost and haar, snow and rain, destroying crops and starving the people, the General assembly ordered a Fast. comprehensively "to appease the anger of God for the sins of Sabbath breaking, profanity, drunkenness, uncleanness and infidelity." A. M. Mackay P. M. 36. The above information furnished to us by Past Master A. M. Mackay; Royal Lodge of Saint David, No. 36.

*

FATHER AND PROMOTER

A title of affection bestowed on an English Brother, John Maclean, in 1766. The thanks of the Chapter were given to him for his instructions and attendance, and as a mark of the respect of the Brethren he was requested to wear a gold plate suitably engraved in Latin with the following inscription: "The Father of the Society By the gift of the Companions of the Royal Arch stilled the Grand and Royal Chapter of Jerusalem, London, A. L. 5770

Glory to God in the highest.

In the beginning was the word We have found."

He was also presented with a robe peculiar to the Past Most Excellent Zerubbabel. Note as to year that the Grand Chapter added 4004 to the Christian Era, 1766 (see Origin of the English Rite of Freemasonry, Brother W. J. Hughan, 1913, page 109).

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FAVORITE BROTHER OF SAINT ANDREW

The Ninth Degree of the Swedish Rite

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FAVORITE BROTHER OF SAINT JOHN

The Eighth Degree of the Swedish Rite

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FAVORITE OF SOLOMON

The Seventh Degree, Third Division, of the system of the Chapter of the High Degrees of Stockholm (see Thory, Acta Latomorum i, 313).

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FEAST

The convocation of the Craft together at an annual feast, for the laudable purpose of promoting social feelings, and cementing the bonds of brotherly love by the interchange of courtesies, is a time-honored custom, which is unfortunately growing into disuse. The Assembly and Feast are words constantly conjoined in the Book of Constitutions.

At this meeting, no business of any kind, except the installation of officers, was transacted, and the day was passed in innocent festivity. The election of officers always took place at a previous meeting in obedience to a regulation adopted by the Grand Lodge of England, in 1720, as follows: "It was agreed, in order to avoid disputes on the annual feast-day, that the new Grand Master for the future shall be named and proposed to the Grand Lodge some time before the feast" (see Constitutions, 1738, page 111).

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FEASTS OF THE ORDER

The festivals of Saint John the Baptist and Saint John the Evangelist, June 24 and December 27, are so called.

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FEELING

One of the five human senses, and esteemed by Freemasons above all the others. For as Anthony Brewer, an old dramatist, says:
Though one hear, and see, and smell, and taste,
If he wants touch, he is counted but a block

*

FEES OF HONOR

In the Grand Lodge of England every Grand Officer, on his election or re-election, is required to pay a sum of money, varying from two to twenty guineas, an amount ranging from say ten to one hundred dollars. The sums thus paid for honors bestowed are technically called Fees of Honor. A similar custom prevails in the Grand Lodges of Ireland and Scotland; but the usage is unknown in America.

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FEE, TEST

See Test Fee

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FEIX-FEAX

A term signifying School of Thought, which is found in the First Degree of the French Adoptive Rite.

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FIELD LOGE

What is designated in England and America as a Military or Traveling Lodge is called in Germany a Feld Loge. Sometimes, ein ambulance Loge.

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FELICITAIRES, ORDRE DES

French for the Order of Happy People. An Order established in Paris in 1742 or 1743 by Brother de Chambonnet and several officers of marine. All the emblems of the Order, the ritual and expressions were nautical in character.

The Order, which for a long time conducted its proceedings without reproach, numbered at first many noblemen and distinguished women amongst its members but later the meetings became 80 grossly immoral in character that, within two years of its foundation, it was dissolved, to be succeeded in 1745 by L'Ordre des Chevaliers et Chevaliers de l'Ancre, the latter meaning anchor. The principal features of The Order of Happy People were followed, their four Degrees being Cabin-boy, Captain, Commodore, and Vice-Admiral. Only) the passwords and regalia were changed. The cable was replaced by an anchor, this becoming the jewel of the Order.

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FELICITY, ORDER OF

An androgynous, or both sexes, secret society, founded in 1743, at Paris. by M. Chambonnet. It was among the first of the pseudo-Masonic associations, or coteries, invented by French Freemasons to gratify the curiosity and to secure the support of women. It had a ritual and a vocabulary which were nautical in their character, and there was a rather too free indulgence in the latitude of gallantry. It consisted of four Degrees, Cabin Boy, Master, Commodore, and Vice Admiral. The chief of the order was called Admiral, and this position was of course occupied by M. Chambonnet, the inventor of the system (Clavel, Historie Pittoresque, page 111).

*

FELLOW

The Saxon word for fellow is felaw. Spelman derives it from two words be and toy, which signifies bound in mutual trust a plausible derivation, and not unsuited to the meaning of the

world. But Hicks gives a better etymology when he derives it from the Anglo-Saxon folgian, meaning to follow and thus a fellow would be a follower, a companion, an associate. In the Middle Ages, therefore, the Operative Masons were divided into Masters and Fellows. Thus in the Harleian Manuscript, No. 2054, it is said: "Now I will rehearse other charges in singular for Masters & fellows." Those who were of greater skill held a higher position and were designated as Masters, while the masses of the Fraternity, the commonalty, as we might say, were called Fellows. In the Matthew Cooke Manuscript this principle is very plainly laid down. There it is written that Euclid "ordained that they who were passing of cunning should be passing honored, and commanded to call the cunninger Master .... and commanded that they that were less of wit should not be called servant nor subject, but Fellow, for nobility of their gentle blood" (see lines 675-88). From this custom has originated the modern title of Fellow Craft, given to the Second Degree of Speculative Freemasonry; although not long after the revival of 1717 the Fellows ceased to constitute the main Body of the Fraternity, the Masters having taken and still holding that position.

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FELLOW CRAFT

The Second Degree of Freemasonry in all the Pites is that of the Fellow Craft. In French it is called Compagnon; in Spanish, Compañero; in Italian, Compagno; and in German, Gesell: in all of which the radical meaning of the word is a fellow workman, thus showing the origin of the title from an operative institution. Like the Degree of Apprentice, it is only preparatory in the higher initiation of the Master; and yet it differs essentially from it in its symbolism.

For, as the First Degree was typical of youth, the Second is supposed to represent the stage of manhood, and hence the acquisition of science is made its prominent characteristic.

While the former is directed in all its symbols and allegorical ceremonies to the purification of the heart, the latter is intended by its lessons to train the reasoning faculties and improve the intellectual powers.

Before the eighteenth century, the great Body of the Fraternity consisted of Fellow Crafts, who are designated in all the old manuscripts as Fellows. After the revival in 1717, the Fellow Crafts, who then began to be called by that name, lost their prominent position, and the great body of the brotherhood was, for a long time, made up altogether of Apprentices, while the government of the institution was committed to the Masters and Fellows, both of whom were made only in the Grand Lodge until 1725, when the regulation was repealed, and subordinate Lodges were permitted to confer these two Degrees (see Middle Chamber Lecture and the Dew Drop Lecture).
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FELLOW CRAFT PERFECT ARCHITECT

The French expression being Compagnon Parfait Architect. The Twenty-sixth Degree of the Rite of Mizraim. There are several other Degrees which, like this, are so called, not because they have any relation to the original Second Degree of Symbolic Freemasonry, but to indicate that they constitute the second in any particular series of Degrees which are preparatory to the culmination of that series.

Thus, in the Rite of Mizraim, we have the Master Perfect Architect, which is the Twenty-seventh Degree, while the Twenty-fifth and Twenty-sixth are Apprentice and Fellow Craft Perfect Architect. So we have in other rites and systems the Fellow Craft Cohen, Hermetic, and Cabalistic Fellow Craft, where Master Cohen and Hermetic and Cabilistic Master are the topmost Degrees of the different series. Fellow Craft in all these, and many other instances like them, means only the second preparation toward perfection.

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FELLOWS, COLONEL JOHN

The author of An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids, also an Inquiry into the Origin, History, and Purport of Freemasonry, New York, 1835. A similar volume published at London in 1857 and followed by other editions in 1860, 1866, 1871, and 1880, was entitled The Mysteries of Freemasonry. Moncure D. Conway, biographer of Thomas Paine, credits Colonel Fellows with the authorship of the preface to Paine's essay on Freemasonry.

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FELLOWSHIP, FIVE POINTS OF

See Points of Fellowship, Five

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FELLOWSHIP OF MASONS

See Masons, Company of

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FEMALE FREEMASONRY

See adoptive Freemasonry

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FEMALE FREEMASONS

The landmarks of Speculative Freemasonry peremptorily exclude females from any active participation in its mysteries. But there are a few instances in which the otherwise unalterable rule of female exclusion has been made to yield to the peculiar exigencies of the occasion; and some cases are well authenticated where this Salic law has been violated from necessity, and females have been permited to receive at least the First Degree. The Salic regulation, law of the Salian Franks excluded women from the throne of France. Such, however, have been only the exceptions which have given confirmation to the rule (see Aldworth, Beaton, and Yaintrailles).

*

FENCING THE LODGE

The name of an old ceremony in the Scottish Operative Lodges. There was prayer to God for power to impartially deal with what might be brought before the Brethren and there was also a solemn obligation that all the participants should be purged of the evils of prejudice and injustice in making their decisions (see also Purging the Lodge).

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FENDEURS

More fully in French, L'Ordre des Ferdeurs, meaning the Order of Woodcutters, was a secret society, established at Paris in 1743, by the Chevalier Beauchaine.

The Lodge represented a forest, and was generally held in a garden. It was androgynous, for both sexes, and held secret signs and words, and an allegorical language borrowed from the profession of woodoutting.

The Abbe Barruel (tome ii, page 350, edition of 1797) thought that the Order originated in the forests among the actual woodcutters, and that many intelligent inhabitants of the city having united with them, the operative business of felling trees was abandoned and Philosophic Lodges were established—a course of conversion from Operative to Speculative precisely like that, he says, which occurred in Freemasonry, and this conversion was owing to the number of Fendeurs who were also Freemasons. A complete ritual of the Fendeurs is given in the Transactions of Quatuor Coronati Lodge (volume xxu, pages 37-52).

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FENDEURS, ORDER OF

Ordre des Fendeurs et Fendeuses
Also known as the Forest Masons
A French Order accepting both men and women as members, though not necessarily connected with the Masonic Fraternity. They traced their Order back to the time of Alexander the Great. They were, in all probability, a branch of the Carbonari, or Charcoal Burners, a political league which made its appearance in the twelfth century. In 1747 there was a revival of this society and it became popular with ladies and gentlemen of high rank and distinction. Meetings were held in rooms decorated to represent a forest or in the summer time, when the weather permitted, the meetings were held outdoors. In their ritual they used implements connected with woodcutting, such as axes, logs, tree stumps, stone cups, whistles, and their regalia included a carpenter's apron and a russet-colored sash edged with green. The Master was called Pére Maître or Parent Master, and the other offices were Cousin Hermit, Cousin Winedresser, Cousin Bear, Cousin Elm, Cousin Oak, and so forth. A woman candidate was called a Briquette and a man, Briquet.

*

FAMOUS MEN AND MASONS

From the end of World War I to the end of World War II Freemasonry was through no fault of its own drawn into the most public centers of European conflict, and had the misfortune to become, when war was loosed, one of the casus belli; as when one of Hitler's announced reasons for opposing Czechoslovakia was that President Benes was a Freemason; and when, later, Pétain tried over the radio to justify himself as against Daladier on the ground that Daladier was a Mason (see on this latter Pierre van Passen's great book, Days of Our Years; van Passen himself belonged to the Grand Orient of Franee). In consequence of these new world developments the question as to who is and is not a Mason has become more than one of idle curiosity; has indeed become almost a specialty, and apparently has established itself as a regular department in Masonic periodicals and books.

A roster of public men and of men of eminent fame in the arts and sciences of Europe, Britain, and this Continent would fill this whole volume; those here given are selected to show from how many quarters of the compass Masons come; and how Freemasonry appeals to nothing in a man except that he is a man; and that like St. John's New Jerusalem in the skies it opens its gates North, South, East, and West.

In an address to the Duke of Kent, Grand Master of England, April 30, 1941, the Pro Grand Master quoted "words used by the Prime Minister [himself a Freemason] the last time when he broadcast to the nation." (Churchill.) Irving Bacheller, author of Eben Holden, was made a Mason in Kane Lodge, No. 454, December 5, 1899. The Rev. S. Parkes Cadman was raised in Shekomenko Lodge, No. 458, Pleasant Valley, N.Y., June 18, 1892; and from 1909 was a Grand Chaplain, Grand Lodge of New York, until his death, July 12, 1936. Sir Walter Besant,

famous for the books he wrote, notably the great series of volumes on the history of London, was made a Mason in Mauritius in 1862; it was Besant who first conceived the idea of forming the Quatuor Coronati Lodge, and suggested it to W. R. Rylands, who started the movement.

Luther Burbank was made a Mason in Santa Rosa Lodge, Calif., August 31, 1921. His great forerunner, Charles Darwin, was not, it is believed, himself a Mason but most of the men in his family were, including his almost equally famous grandfather, Dr. Erasmus Darwin. Rear Admiral Byrd is a member of Kane Lodge, No. 454, New York City; in 1930 the Lodge presented him with its Explorer Medal; he in return presented the Lodge with the U.S. flag he had carried over the South Pole.

William Jennings Bryan was made a Mason in Masonic Lodge, No. 19, Lincoln, Neb., April 15, 1902; he later affiliated with Temple Lodge, No. 247, Miami Fla. Irving Berlin, America's most popular composer, is a Mason; in the New York Masonic Outlook, page 11, September, 1930, he expressed a love and admiration for the Craft.

H. P. H. Bromwell, Colorado's most famous Mason, author of Restoration of Masonic Symbolry, a work of prodigious erudition, was made a Mason in Temperance Lodge, No. 16, Vandalia, Ill., in 1854. Edward Gibbon, historian, was a member of Lodge of Friendship, No. 3, a very old Lodge of which an excellent history has been published, in London; his Grand Lodge Certificate was dated December 19, 1774. Clarence Boutelle, it will satisfy many inquirers to know, author of Man of Mount Moriah, was made a Mason in Rochester Lodge, No. 21, 1885; and was a contributor to Masonic periodicals.

The author of The Last Days of Pompeii, Lord Bulwer-Lytton, w as a Mason, a Rosicrucian, and wrote the poem, "The world may rail at Masonry." Davy Crockett was a Mason the Texas Grand Lodge Magazine published a photograph of his R.A. Apron but his affiliation remains unknown. Bolivar, the George Washington of South Ameriea, was made a Mason in Cadiz, Spain. Gran Martin, who won the independence of the Argentine, was made a Mason in England, founded a Lodge in Rio de Janeiro, and had a copy of the Book of 11, Constitutions translated into Spanish. Edwin Booth, the actor, was a member of New York Lodge, No. 330, N.Y.C. Sibelius, the composer of "Finlandia," is a SIason, and composed a musical accompaniment for the Degrees. Houdini, magician, was made a Mason in the afternoon musicians' and actors' Lodge, St. Cecile, No. 568, New York City, August 21, 1923; he accumulated an expert's library on magic, occultism, ete.; (see The New York Masonie Outlook; March, 1927; page 206; and The Master Mason; April, 1926; page 293).

William F. Kuhn, one of Kansas City's most eminent citizens, a son of Alsatian emigrants, born in Lyons, N.Y., April 15, 1849, grew up in Michigan among the celery farms, graduated from Wittenberg College, Springfield, Ohio, in 1871, taught a while; graduated from Jefferson Medieal College, Phila.; settled in Eldorado, Kans., for four years, then moved to Kansas City, where he practiced, taught medicine, and all the while had his heart in Masonry, having been made a Mason at Belle Center, Ohio; during his three years as General Grand High Priest he evangelized the Craft throughout the country "on the necessity for the Holy Royal Arch." Bro. David Eugene Smith aroused general interest when he presented the Grand Lodge Library of New York with a number of original documents written or signed by famous Eighteenth Century Frenchmen and Masons; one of them, a certificate which belonged to Dr. Joseph Ignace Guillotin (it is not believed that he invented the guillotin or that it was named for him), carries a constellation of signatures once known over Europe (see The New York Masonic Outlook; February, 1929; frontispiece)- Arthur Nash, famous as the founder of the "Golden Rule Nash Business" in Cincinnati, was a Masonry-made man, became a Mason in Masonic Blue Lodge, in 1909, Waterville, Ohio; he will long be remembered in Cincinnati for the help he gave to the S2,000,000 Temple Fund. Wilbur D. Nesbit, author of the poems "My Flag and Your Flag," and "I Sat in Lodge With You" was a member of Evans Lodge, No. 624, Evanston, III., famous for its Masters' Lectures.

General Douglas D. MacArthur, like his father before him, is a Mason; like President Taft, he was "made at sight," the Grand Master of the Philippine Islands conferring that honor in January, 1936, at Manila, where the General affiliated with Manila Lodge, No. 1, thereby

coming under a Grand Jurisdiction which admits Chinese and men of almost every other Asiatic nationality. touch is made of the fact that so many commanders in the Allied armies and navies are Masons, but it calls for no comment; Lodge life means more to army and navy men than to civilians. Thomas R. Marshall, Viee-President for eight years, was a member of the Supreme Council, N.J., from 1911; from the time he retired from the Vice-Presidency until his death in 1925 he devoted the whole of his time to Freemasonry. Captain Frederick Marryat, author of MT. Midshipman Easy, with the British Navy in the War of 1812, became a Mason in Lodge of Antiquity No. 2, one of "The Four Old Lodges," while the Duke of Sussex was W.-.M.-. and Marryat became a Warden; he was in the most distinguished Lodge in the world, which had written in its books the names of Anderson and Desaguliers, and of which William Preston had been Master; Prime Minister George Canning, who fathered the Monroe Doctrine on our President Monroe, and Richard Brinsley Sheridan, were among his Lodge mates the great two-volume history of the Lodge by Bros. Rylands and Firebrace is a gallery of men famous in Masonry as well as in the public life of Britain; Christopher Wren is said to have been a Master of it.

Lord Chesterfield was a Masons as were most of the men in the Stanhope family, and was once asked to be Grand Master of the Antient Grand Lodge; though author of Chesterf eld Ss Letters to his Son, a treatise on diplomatic manners and courtly behavior, there was no effeminancy in him, and he held many high offices of state, being once the Governor General of Ireland. (see Gould's History; Vol. II; page 159.) The Craft in Ireland then (as now) was starred with famous names the Duke of Wellington among them (Lodge No-494; Dec.7,1791), and Laurenee Dermott, creator of the Antient Grand Lodge.

The American Craft, though the fact is overlooked or generally unknown, owes more to Ireland and the Antients, of which it was mother and exemplar, than to the Grand Lodge of 1717, because our rules, customs, and Ritual generally are of Irish origin; and if American students and Research Lodges will turn to the subject they will open up the richest of the unexplored fields of American historical research. When they do they will become acquainted with the author of one of the very few Masonic classics—classic when considered solely as literature the re-written version of the Anderson Constitutions composed by the gifted John Pennell, published by the Grand Lodge of Ireland in 1730; Gould, with a harshness of judgment which too often was his weakness, described it as "little more than Anderson's publication [it was Grand Lodge's, not Anderson's, publication] brought down to date"; but Penned re-wrote the whole of it, and his Irish Brother, Dean Swift, could not have done it better, if as well.

Admiral George W. Baird, once Grand Master of District of Columbia and for years writer of its Foreign Correspondence Report, who had fought in the Mexican War, had supervised the installation of the first electric lighting on an Ameriean Naval vessel, who illustrated his letters with little cartoons in color of an amazing skill, discovered onee where a monument to a Mason had had its Masonie emblems defaced, and then went on to discover that there was at work a general endeavor to erase out of history and other records the Masonie membership of famous Ameriean public and military men; he became so wrathful that he began a nation-wide investigation at his own expense of time and money; it resulted in his publication in The Builder of a long series of "Memorials," which was in part later re-issued as one volume in the Masonic Service Association's Little Masonic Library but he was never able to prepare more than a portion of his overflowing material for print. (The Freemasons, by Eugene Lennhoff, one of the most powerful of Masonic books, is a gallery of hundreds of famous European Masons; Oxford University Press; New York; 1934. Famous Masons, by H. L. Haywood; Masonic History Company; Chicago; 1944, contains short biographies of one hundred famous Masons [famous for their work in the Craft], and long chapters on "Presidents Who Were Masons.")

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FASCISM AND MASONRY

Benito Mussolini and his collaborators developed a well-rounded philosophy for the Fascist party, which, though never collected or stated in one book, was a unified body of theory; it consisted of a statement of the Fascist program, an exposition of its theories along with a defense of them, an attack on what Mussolini called democracy, liberalism, parliamentarianism, etc. (he had Scarcely more than a vestige of knowledge about the United States or of demoeracy, and little more about England and France; excepting when hiding out in Switzerland he spent his life in middle-class Italian circles); and an attempt to make Fascist theory look like a continuation or fulfillment of what Mussolini believed the "ideology" of Rome to have been.

Regular Freemasonry had never had Lodges in Fascist Italy (there were a large number of irregular Lodges and of political clubs masquerading as Masonry) but Masonic ideas had infiltrated the country; there is no shadow of doubt that Mussolini shaped more than one of his dogmas with an eye on those ideas. (The greatest book, and most brilliantly written, thus far published on Fascism, is Goliath, by G. A. Borgese: Viking Press; N. Y.; 1937. Dr. Borgese is guilty of an error in one of his references to Freemasonry: he says that it has "an Eighteenth Century ideology" Freemasonry was centuries old before 1700. It has no "ideology" neither now nor ever.)

It is one of the pleasures of the warfares of the mind to admire one's enemy. Even Thomas Aquinas paid a soldier's tribute to Avicenna and Averroes. But no Mason can admire the books put out by the Fascist Anti-Masons, either Italian or French, because they are rehashes of three or four old Anti-Masonic books which the Rev.George Oliver reviewed and criticized in 1856. Prof. Robison had a mind like Marshal Pétain's, simple, amiable, and treacherous; the Abbe Barruel was credulous, his book consisting of scraps of gossip picked up in provincial papers. Yet the Abbe Gruber, Nesta Webster, Bernard Fa, Rosenberg the so-called "Black Balt," and the rest bring out the arguments and allegations of Robison and Barruel and state them and print them one after another after they had been stated and printed thousands of times ever since the days, incredibly enough, of our Revolution!

They are flat, stale, and unprofitable, and unutterably wearisome—the Abbe Gruber who had done the same chore of threshing the same straw for the Catholic Encyclopedia privately expressed his disgust, and regretted in his old age that he had not been more honorably-minded in his youth. Even a Mason could think up a better set of arguments against Masonry than the scribes to whom the Fascists paid the salaries, better, and certainly more original, and also a great deal more brilliant.

(A Fascist Anti-Mason is also a man before he is a Fascist and ought to be able to keep hold of his own intellect, and be able to use it a little; the penalty he had paid in the eyes of his foes for failing to do so is the derisive one that his books were reviewed and answered a century before they were written. See The History of Masonic Persecution, edited by the Rev. Kxeorge Oliver; New York; James W. Leonard & Co.; 1850 It will be found as Vol. VIII in the Universal Masonic Library; in Vol. VII of the same collection see list of Anti-Masonic movements active in the 1850's.)

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FELLOW OF THE CRAFT

The word "fellow" derived from early northern languages; the central meaning which persisted from one language or dialect to another was that of associate, one in full and equal membership. There are indications that the word first entered our nomenclature in Scotland, but the status or grade thus named was as old as Freemasonry.

In Medieval Freemasonry an Apprentice served a long period of years as a learner or student. He was under oath to the Lodge to obey its rules and regulations; and he was indentured or bonded to a Master. Data belonging to the Transition period suggest that formal papers of indenture were drawn under seal and signed by the youth's father or guardian—one Scottish

Lodge admitted a lawyer for that express purpose. During the years of apprenticeship the youth acted as a servant to his master, lived in a dormitory or in his master's home (whence the old "oaths of chastity," etc.), received food and clothing; but worked without pay, and if an Apprentice's work was sold his master received the money.

At the end of his term, usually of seven years, he was "released from his indentures" and was made a fellow, or full member, of the Craft. As regards his art he was a master mason; as regards his status or grade he was a fellow. He could have an apprentice of his own; was paid wages; had a voice and a vote and could hold office; he could go to other communities or to other countries to work. He was "free of the gild." Such a man was called "journeyman" very frequently.

This word itself may have carried two meanings at once, as words often do: in its French usage it meant "worker by the day" it also probably meant "jour neying Masons," fellows who could travel; and in some periods newly-made fellows made it a rule to travel, working in one place after another in order to perfect their knowledge, during the first two years. The highest positions in the Craft, the best-paid and the most honored, were the officers, the Master of Masons in particular, supervisors, administrators, overseers, etc. Also, one experienced Mason might employ a number of Masons with their apprentices; he was the Master and they were journeymen. The word "master" therefore could mean a workman who had mastered the art, the chief officer of a Lodge, an employer, a supervisor, etc. As regards the art he was on a level with fellows; as regards official standing he was in a grade above them. There was in Medieval Freemasonry a wealth of ritualism, ceremony, symbolism—this could be said with safety even if there were no records, because in the Middle Ages, when almost every special form of work was separately organized, the gilds and fraternities were saturated with ritualism and symbolism even the gilds of yeomen, often consisting of farm laborers, and at the bottom of social classes, had their rites; but in the sense of the word as now used there were no Degrees in Medieval Freemasonry. There were, however, the germs or beginnings of what became Degrees in Speculative Freemasonry; the apprentice was examined, sworn, charged, etc. and it is almost certain that he was again sworn, charged, etc., before his raising to the status of fellow. In the Medieval period there were in the Lodges practices and customs both operative and speculative, with the major emphasis on the former; during the Transition Period the movement was away from the operative to the speculative; after 1717-1735 only the speculative remained. The work of the Lodge was no longer organized primarily for sake of the daily work of the members; it became organized around the teachings, rites, ceremonies, symbols, fellowship. In consequence there came into existence three separate Degrees—in reality they are Lodges, because each meets separately, has its own officers, and conducts its own business, and in the By-laws and Minutes is described as a Lodge.

The first Speculative Lodges went to extreme lengths to conceal their esoteric work; the Grand Lodge kept no Minutes for a number of years, and the Minutes of a local Lodge consisted of only one or two bare entries. Few facts are known about the Ritual of that period. There were, however, at least two parts, or sets of ceremonies, one fot Apprentices, one for Fellows; a Lodge sat first as a Lodge of Appren tices, and then as a Lodge of Fellows.

There could have been no proficiency tests because in thousands of known cases a Candidate received the two ceremonies in one evening. After some fifteen years or so, separate Master's Lodges were set up; apparently these were for Worshipful Masters, Past Masters, and "virtual" Past Masters who had received a ceremony called "passing the Chair." There was no official, uniform Work. As time passed the "amount of Ritual material" increased, and this must have been especially true f the Ritual of the Masters' Lodges. In the next stage, so the meagre records suggest, this Masters' Ritual was divided in two; one part becoming a separate Master Mason Degree, the other the Royal Arch Degree. The Master Mason Degree, connected faith the first two, came under the jurisdiction of the Lodge; the Royal Arch was made over to the Chapter. It may be that this outline of events was not true of some particular Lodge (a number of them did not have the use of separate Masters' Lodges) but it is a reasonable summarization of the few data and hints which are available.

In the seven or eight centuries of Masonic history the phrase "Fellow of the Craft" has thus had a number of separate meanings: a craftsman free from his indentures of apprenticeship; a full member of the Lodge; a Master of the Mason art; a journeyman Mason (in both senses); in the first period of Speeulative Masonry, a full-fledged Freemason (he had been 'made a Mason"); in the later period, a Mason with a half-way status between Apprentice and Master; and the name of the Second Degree (or, rather, Lodge).

NOTE. The Constitutions of 1723 provided that Apprentices could be made Fellows—and—Masters only in Grand Lodge except by dispensation; this attempt to rob Lodges of their ancient right to make Masons was so vigorously protested that in 1725 Grand Lodge ordained that "particular Lodges" could "make Masters at discretion"; the Grand Lodge itself was then using "fellows" and masters" interchangeably. Scottish Lodges were a full generation behind England in adoptingatri-gradalsystem.

One of the possibilities is that what became the Masters' Degree had been a portion of the Felloweraft Work but that the latter had given it only as a lecture in interpretation of symbols on the Tracing Board, whereas in the Masters' Lodges it was enacted in full, and in costume. In 1764 Old Dundee Lodge Minutes have "made a Mason" and "raised a Master." They unquestionably distinguished between "Mason" and "Master."

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FILLMORE: ANTI-MASON

President Millard Fillmore (1800-1874), a native of Cayuga County, N.Y., was bonded as an apprentice to a cloth-maker, and remained one for a number of years. (Historians of the old apprenticeship system overlook the use of it in America; it was continued here to a time within the memory of men still living.) He was almost wholly self-educated. A lawyer friend, Judge Walter Wood, tought his indentures, and took the young man into his offiee. In 1821 he moved to Aurora, N.Y. (a name to be made familiar in after years by Elbert Hubbard), and in 1823 was admitted to the bar in nearby Buffalo. He vwas married in Aurora, practiced law, and lived there until 1830. It was in that period that he became an Anti-Mason (Morgan disappeared, or was kid1laped, or murdered in 1826) in the political party of which he was to become one of the three national leaders, along with Thurlow Weed and William H. Seward. In 1828 he became a member (thanks to Weed) of the State Assembly, where he belonged to the Anti-Masonie minority. While in the Assembly Fillmore proved himself no mere bigot, and he was one of the men who helped abolish the 18th Century British system of imprisonment for debt (the United States was a long time ridding itself of such anachronisms) and of religious tests for witnesses. In 1833 he was elected to the U. S. Congress; since with Weed and Seward he had by that time helped to vote the Anti-Masonic Party ("the hollow party") out of existence, he went to Washington as a man without a party, but in 1834 joined the Whigs. He sat in the house a total of eight years; as Chairman of the Ways and Means Committee he helped to appropriate $30,000 to assist Morse in developing the telegraph.

In 1848 he was elected Vice-President; upon the death of Zachary Taylor he took the oath of office as President, July 10, 1850. He signed the notorious Fugitive Slave Law and the Compromise, both in 1850. Also, he experienced a change of heart about Freemasonry (he had broken with Seward and Weed) for he invited it to lay the corner-stone of the new wing of the Capitol, so that the nation was given the bizarre spectacle of a President originally sent to Washington as an Anti-Mason leading a procession of Masons. In 1852 he lost the Whig nomination, and, to the nation's astonishment, accepted the nomination by the American (or Know-nothing) Party; it was a surprise to see a man who had begun his career as an avowed enemy of secret societies now head the American Party, which was a political secret society. Defeated, he retired from politics, lived in Buffalo (the city which was to become the residence of another President, Grover Cleveland!, was Chancellor of its University, founded the Historical Society there, and died there in 1874.

NOTE. That section of New York in which Fillmore was born must lie not under a star but under a poltergeist, for it has been the cradle of new religions and strange heresies and a

number of weird personalities: The Anti-Masonic Movement, the Millerites, Mormonism Spiritualism, hypnotism as a religion, etc.; possibly because for generations it was the cross-roads of the nation for the great movements north and south and east and west and the focus of many conflicting streams of immigration.

John Quincy Adams also was an Anti-Masonic leader but after he left the Presidency, John Adams almost became one in 1801. As it turned out in the end the whole country found that it had formed a wholly erroneous opinion of the Craft, taking it to be something it never was; for this the Craft itself was partly responsible because it published nothing by which the nation could know it character and purposes. Masons who still (a few of them take the grounds that Masonry should maintain a complete silence forget that both a people and a government have a right to know what they are harboring in the form of a powerful society of three million men.

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FOREIGN LANGUAGE LODGES IN LAW

In Masonic principle and in the Landmarks there is nothing to forbid a Lodge from working in any language of its choice Lodges under England, Ireland, Scotland, and almost every American Grand Lodge have done so; but there are circumstances, as in time of war, when the question of the language used is raised because it i8 the language of an enemy people and when it is thus raised it may be carried to court because it may involve a Charter, and a Charter involves property. The classical case in America was that of Schiller Lodge, No. 66, of Newark, N. J. During World War I the Grand Lodge of New Jersey ordered discontinuance of German; Schiller Lodge conformed for a period, then in 19191 and on its own authority, resumed the use of German, whereupon the Grand Lodge revoked its Charter and took possession of its assets valued at $8,000. The Lodge sued; the case was carried to the New Jersey Court of Appeals and Errors, and the Grand Lodge was there sustained. A number of fundamentals in both Masonic and Civil law were recognized, or defined, or employed in the case, among them being:

1. There was a provision in Sehiller's Charter to permit its use of German. A Charter is an official recognition of a Lodge's sovereignty, but that sovereignty is limited; a Grand Lodge can for cause suspend or revoke a Charter; therefore no Charter of itself stands in absolute perpetuity, nor is inalterable, nor releases a Lodge from the superior authority of Grand Lodge.

2. When a Grand Lodge takes due and regular action in governance of Lodges the mandate is one that every Lodge is to obey. Schiller Lodge disobeyed, and for that reason its Charter was revoked, and on that ground the Grand Lodge defended itself in Court; the Lodge raised the general question of language, prejudice, etc., but this was declared irrelevant by the Court.

3. Since the question of language is not covered by any Landmark (except negatively) a Grand Lodge is free to permit, to refuse, and to reverse itself at will if circumstances ordain, or if circumstances change.

4. The Landmark of Peace and Harmony can be invoked on the question of language. If a single Lodge holds out against each and every sister Lodge it, not they, has destroyed Peace and Harmony. The question of the language to be used in Schiller Lodge was decided at the moment of Grand Lodge action; it was not in the power of the Lodge to rescind an action by Grand Lodge, as it itself knew; when therefore it became recalcitrant it disturbed Peace and Harmony.

5. Peace and Harmony is maintained in Freemasonry not by compromise, evasion, indifference, or appeasement but by the even and uncompromising enforcement of the laws,

regulations, and rules; when a Grand Lodge revokes the Charter of a recalcitrant Lodge it is not itself destroying Peace and Harmony but is acting to preserve it.

6. In a dissenting opinion Justice F. Minturn took the ground that Schiller's members were Germans, therefore a minority, and he appealed to the right of minorities. The Court held that its members were American citizens, not a minority, and that there can be no "minorities" in Masonry.

7. The dissenting Justice also argued that the property of Schiller belonged to its members; the Court ruled that the members own and use it conditionally; and by the terms on which a Lodge exists its property reverts to Grand Lodge if its Charter is revoked.

8. Students of Masonic jurisprudence find in the Schiller Lodge case a profoundly interesting set of subjects and questions. The most interesting subject is the coincidence at many points of Masonic law and civil law, and the fact that any Masonic law or mill may be a law or a datum in a civil Court; the most interesting question lies in the fact that in this as in almost every other case both the Court and the attorneys were troubled because the Craft has never adopted an official definition of Freemasonry.

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FORT, GEO. FRANKLIN

George Franklin Fort was born in Atlantic County, New Jersey, in a Methodist parsonage, November 20, 1843. When he was eight years of age his uncle, also named Geo. F. Fort, was Governor of New Jersey (from 1851 to 1854); and John Franklin Fort, of the same family, was Governor from 190S1911. Fort had a range of learning such as no other American scholar then possessed.

There had been learned men before him in Ameriea but they had been specialists; Kiropp Lake, Henry Charles Lea, George Park Baker, Roseoe Pound and other scholars of the same encyclopedic sweep came afterwards. His family reported that he had seventeen languages in addition to his own; learned Europe by traveling over it and by studying its history in the places where the history had occurred; he attended Heidelberg University, studied law, returned home and was admitted to the bar in 1866, and began to practice.

But it was for history, archeology, and antiquarianism, not law, that he had a passion, especially the history of the Middle Ages, which at that time was not the well-explored familiar period of history it is now. He wrote and published treatise after treatise on Medieval subjects; this outpouring by one of the most brilliant and learned men went unnoticed in America because Americans knew almost nothing about the Middle Ages, and felt no need to take an interest in them. The one exception to this national apathy was the Masonic Fraternity, which had spent some four or five centuries of its existence in Medieval times, and in origin, form, and tradition was more Medieval than modern. Had not publishers permitted Fort's books to go out of print he would by this time be a name almost as well known as Mackey, and far better known than Findel whom he surpassed at every point.

Fort was made a Mason in Camden Lodge, No. 15, Camden, New Jersey. Charles S. Peiree, the father of Pragmatism, the philosophy which William James was to make the American philosophy, lived only a short distance away; it would be interesting to know if Peirce was a Mason, because he also was one of the band of men of encyclopedic scholarship whom America has so wholly neglected. In 1870 Fort demitted to help form a new Lodge, Trimble No. 117, at Camden, and was Master the following year. Also he was member of Cyrene Commandery, No. 7; Van Hook Council, No. 8; Excelsior Consistory, Camden; Honorary Member of York No. 236, York, England, and Representative of the United Grand Lodge of England near the Grand Lodge of New Jersey. He published many Masonic treatises, brochures, and books on Operative Architects, Builders Marks, Etc.

But it was into his great Early History and Antiquities of Freemasonry that he poured his knowledge of the earlier periods of the Craft. As against Oliver, who had an uncritical mind, and was a reader of books but not a trained scholar, and who could not tell the difference between a fable and a fact, and whose books preceded his, Fort insisted on exact learning and upon not going farther than records and proofs and sound reasons could carry him. As against Gould, Hughan, Lane, etc., who were to follow him, he refused to cut the history of the Craft down to written documents, and saw, as neither Gould nor Hughan ever was able to see, that any history of Freemasonry must be a history of the whole of it, including its philosophy, ritual, symbols, along with Lodge records and Lodge officers; must take in Freemasonry now as well as Freemasonry in the Eighteenth Century, must not omit the two centuries of Freemasonry in America from the scope of it, as Hughan did, and must not set the High Grades to one side as if they had no place in Masonic history.

The only easily available source of information about the biography of Fort is in two articles published in The Builder: "George Franklin Fort, Masonic Historians by his brother, John Henry Fort; June, 1918, page 171. "The Masonic Writings of George Franklin Fort, " by Oliver Day Street, author of 5ymbolis7n of the Three Degrees; July, 1918; page 210.

The Early History and Antiquities of Freemasonry, by Geo. F. Fort; Fortescue & Co.; Philadelphia; 1878. This edition contains a weighty treatise by J. F. Garrison on "A Contribution to the History of the Lost Word."

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FOUR OLD LODGES, ONE OF THE

Of the four old Lodges of London known to have met in 1716 to discuss the formation of a Grand Lodge and in 1717 met and elected a Grand Master, two are still active: Lodge of Antiquity (see history of it by Rylands and Firebrace) and the Lodge about which Rev. and Bro. Arnold Whitaker Oxford wrote: No. 4: An Introduction to the History of the Royal So7nerset House and Inverness Lodge (Bernard Quaritch; London; 1928). Other old Lodges still at work were, as Old Dundee Lodge very probably was, of Time Immemorial origin but did not participate (as far as any records show) in the formation of the Grand Lodge. Those which did participate must have agreed among themselves that each Time Immemorial Lodge would ever remain independent in some very real sense; Preston insisted upon this independence for Antiquity when he led a secession of a majority of its members; Bro. Oxford still insists upon it for No. 4. The fact, at least as it is generally believed to have been the fact, that many more old Lodges were at work in London and in England before 1717 than was once believed, makes the place of Antiquity and No. 4 the more distinguished among Lodges; they are the oldest existing Lodges of Speculative Free masonry not only in England but in the whole world where by "Speculative" is meant the Grand Lodge system.

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FRATERNAL ARMY LODGE, NO. 4

On October 17, 1861, Grand Master Coolidge, Grand Lodge of Massachusetts, chartered Fraternal Army Lodge, No. 4. Worshipful Joseph B. Knox, Master of Morning Star Lodge of Boston at the time, was named its Worshipful Master. It was one of many military Lodges in both armies of the Civil War, including local Lodges in the zone of conflict, which faithfully carried into practice the claims of the Mystic Tie; as then, at New Bern, N. C., No. 4 recovered the possessions of St. John's Lodge, No. 3, sent them back to Boston for safe-keeping, and returned them after the war. Innumerable instances of a like kind, carried on through fours years, completely proved the reality of the Masonic spirit; hundreds of civil and military leaders (Wm. McKinley among them) were drawn into the Craft because of it; and it led to such an increase in Masonic growth and influence that the Civil War Period was a turning-

point in the history of American freemasonry. Also it drove completely out of the nations memory the stupid allegations made during the craze of Anti-Masonry from 1826 to 1850. (For a detailed history of No. 4 see A Centennial History of Morning Star Lodge, No. 4, by Edward S. Nason; Worcester, Mass.; 1894.)

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FRATERNITY, OPERATIVES

A. In the Middle Ages and until about 1500 the Operative Masons were not organized as Speculative Freemasons are. The builders as a whole, including the numbers of special types of them such as Freemasons, wallers, setters, tilers, quarrymen, etc., were everywhere subject to the general laws of the gild system. In some periods and in some places they had a local gild of their own. If a cathedral (or abbey, or priory of large size) was to be built they formed their organization on the spot; a Master of Masons (called by different titles) would be secured by the foundation or administration behind the building enterprise, and he would sign an agreement; this done he would send out a call for workmen, so many of one sort, so many of another; if houses for them and their families were not available they would build them; they would build a dodge room or building for their own use, and also, in most instances, a second room or building in which plans were drawn, models were made, etc.

The Freemasons among the total number of workmen would have meetings in the Lodge room or building, when the need for one arose, or possibly at fixed times, their officers presiding. From then until the building was completed, in ten, twenty-five, or even fifty years, the Freemasons thus had their own local organization. There is no evidence of any national or general organization with a single center, but there is evidence in Masonic traditions and in the text of labor laws that a local organization would send delegates to assemblies, which appear to have been called only at need.

Yet there was such a thing as Masonry in general. Apprentices received everywhere the same training, same at least in general outline though it is known that in detail it differed an experienced Craftsman could tell a workman's origin by his use of a stone axe. The modes of recognition were such that any regular Freemason could prove himself to be one not only at any place in his own country but also in foreign countries.

If a workman came seeking work, a certain form of ceremony was used to greet him, to examine him, and to employ him; if no employment was to be had he was given hospitality for a night and received advises as to where work could be found. On the whole, and allowing for a certain flexibility in the word, Operative Freemasonry was a fraternity without a single, over-all organization and center. This held true even where local Freemasons became units in a local City Company and where two or three other trades or crafts might be in the same Company; for in such organizations each member craft had its own customs, members, officers, meetings inside the Company. In the period between the dissolution of the gilds and the first Grand Lodge of Speculative Masons in 1717, permanent Lodges became established, each one a center for Freemasons who might work privately, not in organized groups, for shorter or longer period, over a surrounding area. Apprenticeship, the old rules and regulations and customs, modes of recognition, and ceremonies were the same in these separate Lodges, though they had no Grand Lodge. Operative Masons had in use a number of names for themselves, and might call themselves a brotherhood, "the lodge," a society, a company, an assembly, a fraternity, a modality, a corps, etc.; any one of these terms might refer to workmen of every type in architecture as a whole, or it might refer to the Freemasons only.

See The Cathedral Builders in England, by Edward S. Prior; Seeley and Co.; New York; 1905. This is one of the few non-Masonic books in which a historian of Masonry attempts to discover or to describe the general form of organization of the Craftsmen. He accounts for the extraordinary unity of Freemasonry in Britain and Europe together, by their training, modes of recognition, traveling, and believes that much working for the Benedictine Monastic Order also played a part. The unity of monasticism (he could have included the Orders of the

Temple and of Malta) may have had a share, but it could not have been a large one because the dissolution of the monastic orders did not affect the unity of the Masonic fraternity.

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FERDINAND X

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FERDINAND IV

This King of the two Sicilies, on the 12th of September, 1775, issued an edict forbidding the meeting of Freemasons in Lodges in his dominions, under penalty of death. In 1777, at the solicitation of his queen, Caroline, this edict was repealed, and Freemasonry was once more tolerated; but in 1781 the decree was renewed.

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FERDINAND VI

In 1751, Ferdinand VI, King of Spain, at the solicitation of Joseph Torrubia, Visitor of the Holy Inquisition, enforced in his dominions the Bull of excommunication of Pope Benedict XIV, and forbade the congregation of Freemasons under the highest penalties of law. In the Journal of Freemasonry, Vienna, 1784 (pages 176-224), will be found a translation from Spanish into German of Torrubia's Act of Accusation, which gave rise to this persecution.

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FERDINAND VII

The King of Spain who bore this title was one of the greatest bigots of his time. He had no sooner ascended the throne in 1814, than he reestablished the Inquisition, which had been abolished by his predecessor, prescribed the exercise of Freemasonry, and ordered the Closing of all the Lodges, under the heaviest penalties. In September following, twenty-five persons, among whom were several distinguished noblemen, were arrested as "suspected of Freemasonry." On March 30, 1818, a still more rigorous edict was issued, by which those convicted of being Freemasons were subjected to the most severe punishments, such as banishment to India and confiscation of goods, or sometimes death by a cruel form of execution. But the subsequent Revolution of 1820 and the abolition of the Inquisition removed these blots from the Spanish records.

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FERNOW, KARL LUDWIG
Painter and author on ancient art, was born on November 19, 1763, at Pomerania, Germany; was at Rome from 1795 and lectured there on archaeology; returning to Germany, 1802, he became a professor of Italian literature at Sena; then in 1804 was librarian for the Duchess Amalia at Weimar. Fernow was a member of the Lodge Arrmlia, which honored his memory by a special assembly in 1809, he having died on December 4, 1808.

FERRY, JULES FRANÇOIS CAMILLE

A French statesman, born at Saint Dié, April 5, 1832, studied law, entered politics at Paris, protested against war of 1870 but administered that city during the siege by the German army. Twice Premier, he had been Minister of Education and Minister of Foreign Affairs; in the latter positions he organized public education on a non-clerical basis and provided for colonial growth. He made elementary education free, obligatory, and non-clerical, and urged the

destruction of church control in the University and the removal from religious orders of a right to teach. Violent attacks made upon him ended in his death on March 17, 1893, from a pistol shot. He was an associate of Emile Littré and Leon Gambetta and in company with them affiliated with the Masonic Lodge La Clemente Amitie at Paris on July 8, 1875.

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FERVENCY

From the middle eighteenth century, ardent devotion to duty, fervor or fervency, was taught as a Masonic virtue in the lectures of the First Degree, and symbolized by charcoal, because, as later instructions say, all metals were dissolved by the fervor of ignited charcoal. Subsequently, in further Degrees, fervency and zeal were symbolized by the color scarlet, which is the appropriate tincture of Royal Arch Masonry.

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FESSLER, IGNAZ AURELIUS

A distinguished German writer and Masonic reformer, who was born at Czurendorf, in Hungary, in 1756. He was the son of very poor parents. His mother, who was a bigoted Catholic, had devoted him to a monastic life, and having been educated at the Jesuit School of Raab, he took holy orders in 1772, and was removed to the Capuchin monastery in Vienna. In consequence, however, of his exposure to the Emperor Joseph II of monastic abuses, he incurred the persecutions of his superiors. But the emperor, having taken him under his protection, nominated him, in 1783, as ex-professor of the Oriental languages in the University of Lemberg. But the monks having threatened him with legal proceedings, he fled to Breslau in 1788, where he subsequently was appointed the tutor of the son of the Prince of Corolath. Here he established a secret order, called by him the Evergreen, which bore a resemblance to Freemasonry in its organization, and was intended to effect moral reforms, which at the time he thought Freemasonry incapable of producing. The Order, however, never really had an active existence, and the attempt of Fessler failed by the dissolution, in 1793, of the society. In 1791 he adopted the Lutheran faith, and, having married, settled in Berlin, where until 1806, he was employed as a superintendent of schools. He wrote during this period several historical works, which gave him a high reputation as an author.

But the victorious progress of the French army in Prussia caused him to lose his official position. having been divorced from his wife in 1802, he again married, and retiring in 1803 from Berlin, betook himself to the quietude of a country life. Becoming now greatly embarrassed in pecuniary matters, he received adequate relief from several of the German Lodges, for which he expressed the most lively gratitude. In 1808 he accepted the position of a professor in the University of St. Petersburg, which, however, he was soon compelled to relinquish in consequence of the intrigues of the clergy, who were displeased with his liberal views.

Subsequently he was appointed superintendent of the evangelical community, over nine Russian departments, and Ecclesiastical President of the Consistory at Saratow, with a large salary. In l827, on the invitation of the Emperor Alexander, he removed permanently to St. Petersburg, where, in 1833, he received the appointment of Ecclesiastical Counselor, and died there December 15, 1839, at the advanced age of eighty-three years.

Fessler was initiated in Freemasonry at Lemberg, in 1783, and immediately devoted himself to the study of its science and history. In June, 1796, he affiliated with the Lodge Royal York, zur Freundschaft, in Berlin, and having been made one of its Sublime Council, was invested with the charge of revising and remodeling the entire ritual of the Lodge, which was based on the advanced Degrees of the French system. To the accomplishment of this laborious task, Fessler at once, and for a long time afterward, devoted his great intellect and his indefatigable energies. In a very short period he succeeded in a reformation of the symbolic Degrees, and

finding the Brethren unwilling to reject the high Degrees, which were four in number, then practiced by the Lodge, he remodeled them, retaining a considerable part of the French ritual, but incorporated with it a portion of the Swedish system. The work thus accomplished met with general approbation. In his next task of forming a new Constitution he was not so successful, although at length he induced the Royal York Lodge to assume the character and rank of a Grand Lodge, which it did in 1798, with seven subordinate Lodges under its obedience. Again Fessler commenced the work of a revision of the ritual.

He had always been opposed to the high Degree system. He proposed, therefore, the abolition of everything above the Degree of Master. In this, however, he was warmly opposed, and was compelled to abandon his project of reducing German Free masonry to the simplicity of the English system. Yet he was enabled to accomplish something, and had the satisfaction, in 1800, of metamorphosing the Elu, the Ecossais, and the Rose Croix, of the old ritual of the Royal York Lodge into the "degrees of knowledge, " which constitute the System known as the Rite of Fessler. In 1798, Fessler had been elected Deputy Grand Master when there were but three Lodges under the Grand Lodge. In 1801, by his persevering activity the number had been increased to sixteen. Still, notwithstanding his meritorious exertions in behalf of Freemasonry, he met with that ingratitude, from those whom he sought to serve, which appears to be the fate or almost all Masonic reformers. In 1802, wearied with the opposition of his antagonists, he renounced all the offices that he had filled, and resigned from the Grand Lodge. Thenceforth he devoted himself in a more retired way to the pursuits of Freemasonry.

Before Fessler resigned, he had conceived and carried out the scheme of establishing a great union of scientific Freemasons, who should devote themselves to the investigation of the history of Freemasonry. Of this society Mossdorf, Fischer; and many other distinguished Freemasons, were members (see Scientific Masonic Association).

Fessler's contributions to the literature of Freemasonry were numerous and valuable. His chief work was An Atternpt to Furnish a Critical History of Freemasonry and the Masonic Fraternity from the earliest times to the year 1802. This work was never printed, but only loaned in four folio manuscript volumes at the price of £30, say about $135, in present-day ratios, to persons who pledged themselves eventually to return it. It was a mistake to circumscribe the results of his researches within so narrow a field. But he published many other works. His productions were mostly historical and judicial, and made a great impression on the German Masonic mind. His collected works were published in Berlin, from 1801 to 1807, but unfortunately, they have never been translated into English. The object of all he wrote was to elevate Freemasonry to the highest sphere of intellectual character.

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FESSLER, RITE OF

This Rite, which was prepared by Fessler at the request of the Grand Lodge Royal York of Berlin, consisted of nine Degrees, as follows:

1. Entered Apprentice
2. Fellow Craft.
3. Master Mason. These three differ but slightly from the same Degrees in all the Rites, and are followed by six other Degrees, which he called the higher knowledge, namely:
4. The Holy of Holies. This Degree is occupied in a critical exposition of the various hypotheses which have been proposed as to the origin of Freemasonry; as, whether it sprang from the Templars, from the Cathedral of Strasburg, from the Rose Croix of the seventeenth century, from Oliver Cromwell, from the Cathedral of Saint Paul's at London, from that of the Palace of Kensington, or from the Jesuits.
5. Justification. Critical examination of the origin of certain of the advanced Degrees, such as the Ecossais and the Chapter of Clermont.
6. Celebration. Critical examination of the four following systems: Rose Croix, Strict Observance, African Architects, and Initiated Brothers of Asia.
7. True Light. Critical examination of the Swedish System, the System of Zinnendorf, the

Royal Arch of England, of the succession of the Mysteries, and of all systems and their ramifications.
8. The Country. Examination of the origin of the Mysteries of the Divine Kingdom, introduced by Jesus of Nazareth; of the exoteric doctrines communicated by him immediately to his disciples, and of those which sprang up after his death, up to the time of the Gnosties. 9. Perfection. A complete critical history of all Mysteries comprehended in actual Freemasonry.

Both Clavel and Ragon say that the rituals of these Degrees svere drawn up from the work of the Golden Rose Croix, of the Rite of Strct Observance, of the Illuminated Chapter of Sweden, and the Ancient Chapter of Clerrnont. Fessler's Rite was, perhaps, the most abstrusely learned and philosophical of all the Masonic systems; but it did not have a long existence, as it was abandoned by the Grand Lodge, which had at first accepted it, for the purpose of adopting the Ancient York Rite under the Constitutions of England.

*

FESTIVALS

All religions have had certain days consecrated to festive enjoyrnent, hence called festivals. Sir Isaac Newton (on Daniel, page 204) says:

The heathen were delighted with the festivals of their gods, and unwilling to part with these delights, and therefore, Gregory Thaumaturgus, who died in 265, and was Bishop of Neocaesarea, to facilitate their conversion instituted annual festivals to the saints and martyrs. Hence it came to pass that, for exploding the festivals of the heathens, the principal festivals of the Christians succeeded in their room: as the keeping of Christmas with joy, and feasting, and playing, and sports, in the room of the Bacchinatia and Satumlia; the celebrating of May day with flowers, in the room of the floral and the keeping of festivals to the Virgin Mary, John the Baptist and divers of the apostles, in the room of the solemnities at the entrance of the sun into the signs of the Zodiac in the old Julian Calendar.

The Freemasons, borrowing from and imitating the usage of the Church, have also always had their festivals or days of festivity and celebration. The chief festivals of the Operatives or Stonemasons of the Middle Ages were those of Saint John the Baptist on June 24, and the Four Crowned Martyrs on the 8th of November. The latter was, however, discarded by the Speculative Freemasons; and the festivals now most generally celebrated by the Fraternity are those of Saint John the Baptist, June 24, and Saint John the Evangelist, December 27. These are the days kept in the United States. Such, too, was formerly the case in England; but the annual festival of the Grand Lodge of England now falls on the Wednesday following Saint George's day, April 23, that Saint being the patron of England. For a similar reason, Saint Andrew's day, November 30, is kept by the Grand Lodge of Scotland. In Ireland the festival kept is that of Saint John on December 27.

*

FEUILLANS

An androgynous, both sexes, system, found in Fustier's collection, and governed by the statutes of Saint Bernard.

*

FEUILLANTS, or DAMES PHLEIADES

An organization established about the middle of the eighteenth century in Brittany, France. The grip was given by shaking hands with the fingers interlaced three times reciprocally. The sign was made by the hands being raised to a level with the eyes, the palms turned upwards with the fingers interlaced.

The pass-words were
Have you gathered the roses?
The correct response was
Also the grapes.

*

FIAT LUX ET LUX FIT

A Latin motto frequently written Sit Lux et Lux Fuit, referring to Genesis(I, 3), "Let there be light, and there was light" (see True Light).

*

FIDELITY

See Fides

*

FIDELITY OF BADEN DURLACH, ORDER OF

Instituted in 1716 by Charles Margrave of Baden Durlach. The members of the Order were knighted, selections being made only from the nobles of ancient family. The reigning princes were hereditary Grand Masters.

*

FIDES

In the instruction of the First Degree, it is said that "our ancient Brethren worshiped deity under the name of Fides or Fidelity, which was sometimes represented by two right hands joined, and some times by two human figures holding each other by the right hands." The deity here referred to was the goddess Fides, to whom Numa first erected temples, and whose priests were covered by a white veil as a symbol of the purity which should characterize Fidelity. No victims were slain on her altars, and no offerings made to her except flowers, wine, and incense. Her statues were represented clothed in a white mantle, with a key in her hand and a dog at her feet. The virtue of Fidelity is, however, frequently symbolized in ancient medals by a heart in the open hand, but more usually by two right hands clasped.

Horace calls her Incorrupta Fides, and makes her the sister of Justice; while Cicero says that which is religion toward God and piety toward our parents is fidelity toward our fellow-men. There was among the Romans another deity called Fidius, who presided over oaths and contracts, a very usual form of imprecation or oath being Me dius fidius adjured that is, so help me the God Fidius. Noel (Dictionary of Fables) says that there was an ancient marble at Rome consecrated to the god Fidius, on which was depicted two figures clasping each other's hands as the representatives of Honor and Truth, without which there can be no fidelity nor truth among men. Freemasonry, borrowing its ideals from the ancient poets, also makes the right hand the symbol of Fidelity.

*

FIDUCIAL SIGN

That is, the sign of confiding trust, called also the sign of Truth and Hope. One of the signs of the English Royal Arch system, which is thus explained by Doctor Oliver (Dictionary of Symbolic Masonry). The fiducial sign shows us if we prostrate ourselves with our face to the

earth, we thus throw ourselves on the mercy of our Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the Ark of our redemption into the mansion of eternal bliss and glory to the presence of Him who is the great I AM, the Alpha and Omega, the Beginning and the lending, the First and the Last.

*

FIELD LODGE, or ARMY LODGE

A Lodge duly instituted under proper authority from a Grand Body of competent jurisdiction, and authorized to exercise during its peripatetic existence all the powers and privileges that it might possess if permanently located. 6 Charters of this nature, as the name implies, are intended for the tented field, and have been of the no greatest service to humanity in its trying hours, when the worst of passions are appealed.

*

FIFTEEN

A sacred number symbolic of the name of God, because the letters of the holy name xs, Jah, are equal, in the Hebrew mode of numeration by the letters of the alphabet, to fifteen; for is equal to ten, and n is equal to five. Hence, from veneration for this sacred name, the Hebrews do not, in ordinary computations, when they wish to express the number fifteen, make use of these two letters, but of two others, which are equivalent to nine and six (see also Fourteen).

*

FJI ISLANDS

See Oceania

*

FINANCES

According to universal usage on Freemasonry, the Treasurer of the Lodge or other Body is the banker or depositary of the finances of the Lodge. They are first received by the Secretary, who receipts for them, and immediately pays them over to the Treasurer. The Treasurer distributes them under the orders of the Master and the consent of the Lodge. This consent can only be known officially to him by the statement of the Secretary, and hence all orders drawn on the Treasurer for the disbursement of money should be countersigned by the Secretary.

*

FINCH, WILLIAM

A Masonic charlatan, or fraud, who flourished at the end of the preceding and the beginning of the nineteenth century. Finch was a tailor in Canterbury, who, having been expelled for some misconduct by the Grand Lodge, commenced a system of practical Freemasonry on his own account, and opened a Lodge in his house, where he undertook to initiate candidates and to give instructions in Freemasonry. He published a great number of pamphlets, many of them in a cipher of his own, which he pretended were for the instruction of the Fraternity. Among the books published by him are: A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry, etc.; printed at Canterbury in 1802. The Lectures, Laws, and Ceremonies of the Holy Arch Degree of Freemasonry, etc., Lambeth, 181. The Origin of Freemasons, etc.; London, 1816.

Finch found many dupes, and made a great deal of money. But having on one occasion been sued bar an engraver named Smith, for money due for printing his plates, Finch pleaded an offset of money due by Smith for initiation and instruction in Freemasonry. Smith brought the brand Secretary and other distinguished Freemasons into court, who testified that Finch was an impostor. In consequence of this exposure, Finch lost credit with the community, and, sinking into obscurity, died sometime after, in abject poverty.

As it is impossible to read Finch's Treatises without a knowledge of the cipher employed by him, the following key will be found useful. We owe it to the researches of Brother H. C. Levander (Freemasons Magazine and Review, 1859, page 490). In the first part of the book the cipher used is formed by reversing the alphabet, writing z for a, by for b, etc. The cipher used the title-page differs somewhat from this, as will be seen from the following:

FOR THE TITLE-PAGE
Cipher. a,b,c,d,e,f,g,h,i,j,k,l,m,n,o,p,q,r,s,t,u,v,w,x,y,z,
Key. b, d, f, h, j. l, n, p, r, t, v, x, z, y, w, u, s, q, o, m, k, i, g, e, c, a.

FOR THE FIRST PART
Cipher. a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, t, u, v, w, x, y, z.
Key. z, y, x, v., v, u, t, s, r, q, p, o, n, m, l, k, j, i, h f, e, d, c, b, a.

In the second part of the work, a totally different svstem is employed. The words may be deciphered by taking the last letter, then the first, then the last but one, then the second, and so on. Two or three words are also often run into one; for example erectemhdrdoh, is he ordered them. The nine digits, the Arabic numerals, 1 to 9, represent certain words of frequent recurrence, a repetition of the same digit denoting the plural; thus stands for Lodge; 11, for Lodges; 3, Fellow Craft; 33, Fellow Crafts, etc.

*

FINDEL. J. G

A Masonic writer of more than ordinary note, who was admitted in the Lodge Eleusis zur Verschwiegenheit (relating to the secrecy discretely followed at Eleusis, the place in Grecee of the famous Mysteries of Demeter and Persephone), at Baireuth in 1856. He was editor of the Bauhütte, or Craft Lodged an interesting journal, at Leipsic, in 1858, and added materially to Masonic literature in founding the Verein Deutscher Freimaurer, Union of German Freemasons about 1860, and publishing, in 1874, Geist unit Form der Freimaurerei, Genius and Form of Freemasonry.

His best known and most important work is his Geschichte der Freimaurerei or General History of Freemasonry, published in 1861, which has been translated into English, Freneh, and other languages, and was the first attempt at a critical history of the Craft. He died in 1905.

*

FINES

Fines for nonattendance or neglect of duty are not now usually imposed in Masonie Bodies, because each member is bound to the discharge of these duties by a motive more powerful than any that could be furnished by a pecuniary penalty. The imposition of such a penalty would be a tacit acknowledgment of the inadequacy of that motive, and would hence detract from its solemnity and its binding nature. It cannot, however, be denied that the records of old Lodges show that it was formerly a common custom to impose fines for a violation of the rules.

*

FIRE

*

FIRE

The French, in their Table Lodges, called the drinking of 3 toast, fee or fire. The word is also applied to the action immediately following the drinking of a toast in British Lodges when a quaint little ceremonial is observed by all the Brethren.

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PHILOSOPHERS

See Theosophists

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FIRE, PILLAR OF

See Pillars of Cloud arms Fire

*

FIRE, PURIFICATION BY

See Purification

*

FIRE-WORSHIP

Of all the ancient religions, fire-worship was one of the earliest next to Sabaism; the worship of the heavenly bodies, and even of this it seems only have been a development, as with the Sabaists the sun was deemed the Universal Fire. "Darius," says Quintus Curtius, "invoked the sun as Mithras, the sacred and eternal fire." It was the faith of the ancient Magi and the old Persians, still retained by their modern descendants the Parsees. But with them it was not an idolatry. The fire was venerated only as a visible symbol of the Supreme Deity, of the Creative Energy, from Whom all things come, and to Whom all things ascend. The flame darting upward to meet its divine original, the mundane fire seeking an ascension to and an absorption into the celestial fire, or God Himself, constituted what has been called the lame-secret of the fire-worshipers. This religion was not only ancient, but also universal. From India it passed over into Egypt, and thence extended to the Hebrews and to the Greeks, and has shown its power and prevalence even in modern thought. On the banks of the Nile, the people did not, indeed, fall down like the old Persians and worship fire, but they venerated the fire-secret and its symbolic teaching. Hence the Pyramids, pyr is Greek for fire, the representation of ascending flame; and Hargrave Jennings shrewdly says that what has been supposed to be a tomb, in the center of the Great Pyramid, was in reality a depository of the sacred, ever-burning fire. Monoliths were everywhere in antiquity erected to fire or to the sun, as the type of fire. Among the Hebrews. the sacred idea of fire, as something connected with the Divine Being, was very prominent. God appeared to Moses in a flame of fire; he descended on Mount Sinai in the midst of flames; at the Temple the fire ascended from heaven to consume the burnt offering. Everywhere in Scripture, fire is a symbol of the holiness of God. The lights on the altar are the symbols of the Christian God. The purifying power of fire is naturally deduced from this symbol of the holiness of the element. And in the advanced Degrees of Freemasonry, as in the ancient institutions, there is a purification by fire, coming down to us insensibly and unconsciously from the old Magian cultus. In the

Medieval ages there was a sect of fire-philosophers hilosophi per ignem who were a branch of offshoot of Rosicrucianism, with which Freemasonry has so much in common. These fire-philosophers kept up the veneration for fire, and cultivated the fire-secret, not as an idolatrous belief, but modified by their hermetic notions. They were also called theosophists, and through them, or in reference to them, we find the theosophic Degrees of Freemasonry, which sprang up in the eighteenth century. As fire and light are identical, so the fire, which was to the Zoroastrians the symbol of the Divine Being, is to the Freemason, under the equivalent idea of light, the symbol of Divine Truth, or of the Grand Architect.

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FIRRAO, JOSEPH

A cardinal priest who, in 1738, published the edict of Pope Clement XII against Freemasonry.

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FIRST MASONIC OPERA

See Generous Freemason

*

FISH

The Greek word for fish is IZ0T2. Now these five letters are the initials of the five words X ous Xp~vros Leon TLos Zxrr/p, that is, Jesus Christ the Son of God, the Savior. Hence the early Christians adopted the fish as a Christian symbol; and it is to be found on many of their tombs, and was often worn as an ornament. Clement of Alexandria, in writing of the ornaments that a Christian may constantly wear, mentions the fish as a proper device for a ring, as serving to remind the Christian of the origin of his spiritual life, the fish referring to the waters of baptism. The Vesica Piscis, which is an oval figure, pointed at both ends, and representing the air bladder of a fish, was adopted, and is still often used as the form of the seal of religious houses and con-fraternities, Margoliouth (Vestiges of General Freemasonry, 45) says: "In former days, the Grand Master of our Order used to wear a silver fish on his person; but it is to be regretted that, amongst the many innovations which have been of late introduced into the Society to conciliate the prejudices of some who cannot consistently be members of it, this beautiful emblem has disappeared "

*

FITS; PETER, GEOFFREY

Anderson, 1738, shows this English Chief Justice as Deputy Grand Master, or Chief Surveyor, under Peter de Rupibus, Bishop of Dorchester, Grand Master, in the reign of King John of England, until the death of Geoffrey, 1213.

*

FIVE

Among the Pythagoreans five was a mystical number, because it was formed by the union of the first even number and the first odd, rejecting unity; and hence it symbolized the mixed conditions of order and disorder, happiness and misfortune, life and death. The same union of the odd and even, or male and female, numbers made it the symbol of marriage. Among the Greeks it was a symbol of the world, because, says Diodorus, it represented ether and the four elements. It was a sacred round number among the Hebrews.

In Egypt, India. and other Oriental nations says Gesenius, the five minor planets and the five elementary powers were accounted sacred. It was the pentas of the Gnosties and the Hermetic Philosophers; it was the symbol of their quintessence, the fifth or highest essence of power in a natural body. In Freemasonry, five is a sacred number, inferior only in importance to three and seven. It is especially significant in the Fellow Craft's Degree, where five are required to hold a Lodge, and where, in the winding stairs, the five steps are referred to the orders of architecture and the human senses. In the Third Degree we find the reference to the five points of fellowship and their Symbol, the five-pointed star. Geometry, too, which is deemed synonymous with Freemasonry, is called the fifth science; and, in fact, throughout nearly all the Degrees of Freemasonry, we find abundant allusions to five as a sacred and mystical number.

*

FIVE-POINTED STAR

The five-pointed star, which is not to be confounded with the blazing star, is not found among the old symbols of Freemasonry; indeed, some writers have denied that it is a Masonic emblem at all. It is undoubtedly of recent origin, and was probably introduced by Jeremy Cross, who placed it among the plates in the emblems of the Third Degree prefixed to his Hieroglyphic Chart. It is not mentioned in the ritual or the lecture of the Third Degree, but the Freemasons of the United States have, by tacit consent, referred to it as a symbol of the Five Points of Fellowship. The outlines of the five-pointed star are the same as those of the pentalpha of Pythagoras, which was the symbol of health. M. Jomard, in his Description de L'Egypte (tome viii, page 423) says that the star engraved on the Egyptian monuments, where it is a very common hieroglyphic, has constantly five points. never more nor less.

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FIVE POINTS

See Chromatic Calendar

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FIVE POINTS OF FELLOWSHIP

See Points of Fellowship, Five

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FIVE SENSES

The five senses of Hearing, Seeing, Feeling, Tasting, and Smelling are introduced into the lecture of the Fellow Craft as a part of the instructions of that Degree (see each word in its appropriate place). In the earlier lectures of the eighteenth century, the five senses were explained in the First Degree as referring to the five who make a Lodge. Their subsequent reference to the winding stairs, and their introduction into the Second Degree, were modern improvements. As these senses are the avenues by which the mind receives its perceptions of things exterior to it, and thus becomes the storehouse of ideas, they are most appropriately referred to that Degree of Freemasonry whose professed object is the pursuit and acquisition of knowledge.

*

FIXED LIGHTS

In the old lectures of the eighteenth century, the fired lights were the three windows always supposed to exist in the East, South, and West. Their uses were, according to the old instructions "to light the men to, at, and from their work." In the modern lectures they have been omitted, and their place as symbols supplied by the lesser lights.

*

FLAG CEREMONY

A formal reception of the National Flag was especially frequent in all fraternal Bodies during the World War and ceremonies of most impressive character were noted in leading Masonic organizations as in the Grand Lodges of Iowa, Indiana, and elsewhere.

The making of the first "Stars and Stripes" is credited to Mrs. Elizabeth Ross of Philadelphia. We have seen on the door posts of the old ancestral home of the Washington's at Sulgrave Manor, England, two shields each bearing three stars surmounting a horizontal bar or stripe. Doubtless this had a suggestive force in designing the new flag.

When the National Flag is hung either horizontally or vertically across a wall, the union (the stars on the blue field or background) should be uppermost and to the flag's own right, that is to the observer's left. When displayed from a staff projecting horizontally or at an angle from a window sill or the front of a building, the same rule should be followed. The union should go down to the truck (as the peak or point of the staff is called) unless the flag is at half-mast position. A Service Flag was designed by Brother Robert L. Queisser, Captain, Fifth Ohio Machine Gun Company, in honor of those in the military or naval service. This flag was much used in the United States during the World War. The flag had a center field of white with a red border. On the white field blue stars were placed for those in service, gold stars for the dead.

At the fifty-fourth annual session held at Miami, Florida, May 1-3, 1928, of the Imperial Council, Nobles of the Mystic Shrine, the Committee on Revision of Ritual reported that some Temples were using elaborate and beautiful flag ceremonies. In a great many cases bugle calls were used in connection with the activities of the Color Guard and bands rendered patriotic airs in keeping with the spirit of the occasion. Usually the National Anthems were sung by the entire membership present. The Committee submitted a minimum requirement to be made applicable to all the Temples of the Order with the understanding that the following simple ceremony might be developed and elaborated:

When the Color Guard, or Marshal, with his assistants presents the Colors at the altar after the Temple has been duly opened. the Potentate win cause the Nobility to come to attention and salute. After the salute is rendered, the following pledge will be recited in concert: "I pledge allegiance to my flag, to the principles for which it stands. one Brotherhood indivisible, with liberty and justice for all.

The Color Guard will then escort the Colors to their proper position while the Nobility continue at attention. The Color Guard will then return to the altar and the Potentate will seat the Temple. The suggestion of the Committee was recommended to the Subordinate Temples.

*

FLAMING SWORD

A sword whose blade is of a spiral or twisted form is called by the heralds a flaming swords from its resemblance to the ascending curvature of a flame of fire. Until very recently, this was the form of the Tiler's sword. Carelessness or ignorance has now in many Lodges substituted for it a common sword of any form. The flaming sword of the Tiler refers to the flaming sword which guarded the entrance to Paradise, as described in Genesis (iii, 4): "So he drove out the man; and he placed at the east of the garden of Eden cherubim's and a flaming sword which turned every way, to keep the way of the tree of life;" or, as Raphall has translated it, "the

flaming sword which revolveth, to guard the way to the tree of life." In former times, when symbols and ceremonies were more respected than they are now; when collars were worn, and not ribbons in the buttonhole; and when the standing column of the Senior Warden, and the recumbent one of the Junior during labor, to be reversed during refreshment, were deemed necessary for the complete furniture of the Lodge, the cavalry sword was unknown as a Masonic implement, and the Tiler always bore a flaming sword. It were better if we could get back to the old customs.

*

FLEMING. DR. WALTER MILLARD

Established the Ancient Arabic Order of the Nobles of the Mystic Shrine in the United States. In 1867 Brother William J. Florence made a trip to the Old World and is reported to have secured there useful information for the introduction and establishment of the Shrine.

When he returned to the United States with all the data obtainable he communicated the particulars to Doctor Fleming, and thereby after further consultation with Brother Charles T. McClenachan and other able Masonic ritualists, they prepared the way to establish the Shrine in the United States. On June 16, 1871, Doctor Fleming, assisted by Brother Florence, conferred the Degrees upon four Knights Templar and seven members of Aurora Grata Consistory, Thirty-second Degree, and September 96, 1872, the organization was effected and officers elected.
Doctor Fleming was born on June 13, 1838, in Portland, Maine, and died at Mount Vernon, New York, September 9, 1913, being buried in Kensico Cemetery. He was a prominent medical man; joined the Masonic Fraternity February 13, 1869; was raised in Rochester Lodge No. 660 of Rochester, New York. He removed his office and residence to New York City and associated himself with Aurora Grata Lodge of Perfection in 1870; received the Degrees of the Consistory up to and including the Thirty-second Degree on May 31, 1871, and was given, on September 19, 1872, his Thirty-third Degree. December 3, 1872, he affiliated with New York Lodge, No. 330, of New York City, he having demitted from his Rochester Lodge. He was exalted in Lafayette Chapter, No. 207, Royal Arch Masons; became a member of Adelphic Council, No. 7, Royal and Select Masters; was knighted in Columbia Commandery No. 1, Knights Templar of New York City, March 19, 1872, and was unanimously elected Eminent Commander at the succeeding Conclave, April 15, 1872, which office he retained four successive years. He founded and served as Illustrious Potentate the Mecca Temple, originally named Gotham, which was the first Temple established by the Shrine.

Mecca Temple received its Charter on September 26, 1872, and Brother Fleming held his original office from the time of its inception until December, 1887. Re was elected Grand Imperial Potentate at the first Session of the Imperial Grand Council of the Order, June 6, 1876, and retained this office until June 14, 1886. The name Grand was after a time dropped from the titles (see Doctor Mackey's revised History of Freemasonry, pages 1973-83, for a detailed account of the Order of the Mystic Shrine. See also Florence, William Jermyn, and Shrine).

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FLOATS

Pieces of timber, made fast together with rafters, for conveying burdens down a river with the stream. The use of these floats in the building of the Temple is thus described in the letter of King Hiram to Solomon: "And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem" (Second Chronicles ii, 16).

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FLOCQUET

French Freemason and musician; composer of the Te Deum (a term based on the opening words in Latin of an early hymn, Te Deum Laudamus, we Praise Thee, O God, and often applied to any thanksgiving song or service), which; the Mother Lodge of the Scottish Philosophic Rite sang in 1781 at the Church of Notre Dame, Paris, in honor of the birth of the Dauphin, the first-born son of the King of France.

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FLOOR

The flour of a properly constructed Lodge-room should be covered with alternate squares of black and white, to represent the Mosaic pavement which was the ground floor of King Solomon's Temple.

*

FLOOR-CLOTH

A framework of board or canvas, on which the emblems of any particular Degree are inscribed, for the assistance of the Master in giving a lecture. It is so called because formerly it was the custom to inscribe these designs on the floor of the Lodge-room in chalk, which were wiped out when the Lodge was closed. It is the same as the Carpet, Or Tracing-Board.

The washing out of the designs chalked upon the floor is seen in the early caricatures of the Craft where a mop and pail are illustrated. These would soon be put aside when Lodges met in carpeted rooms. Then the symbols were shown by marking out the Lodge with tape and nails or shaping the symbols in wood or metal to be laid upon the floor or table or pedestal as the case might be in the Lodge. Such use of separate symbols we have seen in English Lodges, as at Bristol, where the ancient ceremonies are jealously and successfully preserved.

An easy development would be to picture the designs on a cloth to be spread out on floor when in use or folded up for storage. Then there would be the further movement to the stereopticon slides of a similar character, and which find frequent use in the United States. Brother John Harris in 1820 designed and made a set of Tracing Boards for the three Degrees. These designs were never authorized by the Grand Lodge of England, the individual Lodges employed their own artists and the results varied accordingly, though the influence of Brother Harris tended to the uniformity that practically now prevails among Tracing-Board makers. Articles of much interest and value on the subject are "Evolution and Development of the Tracing or Lodge Board," by Brother E. H. Dring (Transactions, Quatuor Coronati Lodge, 1916, volume xxix, pages 243 and 275), and "Some Notes on the Tracing Board of the Lodge of Union, No. 3S," bar Brother O. N. Wvatt (Transactions Quatuor Coronati Lodge, 1910, volume xxiii, page 191). The latter article refers particularly to the work of Brother Josiah Bowring, a portrait painter of London, also painted the Boards for the Chichester Lodge in 1811, himself being initiated in 1795.

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FLOORING

The same as Floor-cloth, which see

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FLORENCE, WILLIAM J.

William J., or Billy, Florence was the professional name used by William Jermyn Conlin, a popular actor, and a Freemason whose name is romantically as well as practically associated with the founding of the Ancient and Arabic Order of the Nobles of the Mystic Shrine. This organization was doubtless erected upon a ritual and ceremonies established and brought into being by Brother Florence and his coworker, Dr. Walter M. Fleming, with their immediate Masonic friends. Little of the actual detail of the work at headquarters w as done by Florence himself, that being left to Doctor Fleming, due to Brother Florence's enforced long absences awhile touring the United States or foreign lands in following his profession. He, however, lent his popular name to the cause and enthusiastically contributed what assistance he could to the propagation of the Order.

Brother Florence was born July 26, 1831, at Albany, New Work. Adopted the stage as a profession and met with immediate success and continuous popularity until the time of his death, which occurred at the Continental Hotel, Philadelphia, November l9, 1891. His body was interred in Greenwood Cemetery ,Protestant, in Brooklyn, in a plot which Florence had purchased years before and which was the burial place of his mother, although his wife was a Roman Catholic who had the last rites performed over him by the priesthood of her choice in Saint Agnes Church. Brother Charles Thomas McClenachan, Thirty-third Degree, and closely associated with Brothers Florence and Fleming in the founding of the Mystic Shrine, conferred the Scottish Rite up to and including the Thirty-second Degree upon Brother Florence at the Metropolitan Hotel, New York Cites April 21, 1867. This was just prior to Florence s departure for Europe, on which trip he is said to haste been received into several organizations similar to the Shrine both in France and Algiers. These visits of his M ere highly colored by the imaginative Doctor Flemin, and used in the ritual which was finally perfected, replete with oriental atmosphere and "regal splendor," as he termed it. Frequent assertions! even by Masonic authorities, have been made that Brother Florence was not a Freemason. The facts are that he was initiated into the Masonic Order in Philadelphia (see also One Hundred } ears of Aurora Grata, 18081908, page 47). Brethar Charles A. Brockaway writes that he was a member of Mount Moriah Lodge, No. 155, Philadelphia; Initiated, Crafted, and Raised October 12, 1853. Zerubbabel Chapter, No. 162, 1854. Pittsburgh Commandery, No. 1, 1854. Brother Brockaway copies the following from the Minutes of Aurora Grata Lodge of Perfection, Brooklyn, New York, of which he was Thrice Potent Master:

At a special communication of Aurora Grata Lodge of Perfection held at their rooms, Halsey's building, on Tuesday evening, April 16, 67, Illustrious Brother C. T. McClenachan, Thirty-third Degree, proposed Brother lV. J. Florence, Age 40, Occupation Actor, Residence Metropolitan Hotel. Refers to Illustrious Brother McClenachan and Illustrious Charles brown M.D., which was on motion received and referred to lliustriols Brothers Willets, Smith and McClennchan for investigation, who immediately reported favorably and recommended his election. The T.P.G . M . then ordered a ballot and Brother Florence was declared duly elected. Brother Florence being about to depart for Europe and wishing to receive the Degrees of the Ancient and Accepted Rite, permission was given Illustrious Brother McClenachan to confer the Degrees upon him as soon as convenient and wherever his judgment might dictate.

Noble Florence conferred the Degrees of the Shrine upon Sam Briggs, who was Potentate of Al Ivoran Temple from 1876 to 1901, and Imperial Potentate from 1886 to 1899, as well as on Brenton D. Babcock and three other Clevelanders at the Opera House and at the Rennard Hotel on October 91 and 00,]876. When the Al Koran Temple of Cleveland was instituted, Florence was an honored visitor, he having suggested its name.

William Winter's Wallat of Time, a history of the American stage, contains a beautiful eulogy upon Florence, stating that he was "in art admirable; in life gentle; he was widely known, and he was known only to be loved.

By Virtue cherished, by Affeetion mourned
By Honor hallowed and by Fame adorned
Here Florenee sleeps, and o'er his sacred rest
Each word is tender and each thought is blest.
Long, for his loss, shall pensive Memorv show,

Through Humor's mask, the visage of her woe
Dale breathe a darkness that no sun dispels,
And Night be full of whispers and farewells;
While patient Kindness shadow-like and dim
Droops in its loneliness, bereft of him
Feels its sad doom and sure decadence high
For how should Sindness live, when he could die!
The eager heart, that felt for every grief;
The bounteous hand, that loved to give relief
The honest smile, that blest where'er it lit
The dew of pathos and the sheen of wit:
The sweet, blue eyes, the voice of melting tone
That made all hearts as gentle as his own;
The aetor's charm, supreme in royal thrall
That ranged through every field and shone in all—
For these must Sorrow make perpetual moan
Bereaved, benighted, hopeless and alone9
Ah, no! for Nature does not aet amiss
And Heaven were lonely but for souls like this.

Doctor Mackey's revised History of Freemasonry contains further details of this Brother and of the Shrine (see chapter 107).

*

FLORIAN, SQUIN DE

The first accuser of Grand Master Jacques deMolay and the Knights Templar. He was subsequently assassinated.

*

FLORIDA

The Grand Lodge of Scotland was petitioned in March, 176S, for a Charter for Grants East Florida Lodge. When this was issued Governor James Grant was appointed Provincial Grand Master over the Lodges in the Southern District of North America. This Grand Lodge, however, became extinct with the Spanish succession at St. Augustine in 1786. Saint Andrew's Lodge, No. 1 then applied for authority to the Grand Lodge of Philadelphia to continue the work;. In 1783 this Lodge came under the jurisdiction of South Carolina, but in 1790 it became dormant and dropped from the roll. On July 5, 1830, Jackson, Washington and Harmony Lodges sent representatives to a Convention for forming a Grand Lodge of Florida. .A Constitution was framed and adopted on the following day and the Grand Cheers elected and installed. Two Chapters, Magnolias No. 16, and Florida, No. 32, were chartered in Florida by the Grand Chapter of Virginia. and one at St. Augustine by the Grand Chapter of South Carolina. Delegates from these three Chapters met on January 11, 1847, and resolved to form a Grand Chapter for Florida. On the 2lst of the month they elected officers and organized the Grand Chapter. After some delay, due to their not having furnished particulars of the Chapters who took part in the Convention, the General Grand High Priest was authorized in 1856 to recognize the Grand Chapter of Florida.

For some years the Council Degrees were conferred in the Chapters. Companion Albert G. Mackey then organized a Council of Royal and Select Masters, Columbia Council at Lake City. The records of this and of the establishment of two other Councils were lost, but Companion Mackey, to whom an appeal for dates was made, said that the probable date of Columbia Council was 1852. At a meeting held at Tallahassee on January 12, 1868, Columbia, Mackey and Douglas Councils opened a Grand Council and appointed a

Committee to draft a Constitution and By-Laws. These were adopted the following day and Brother Thomas Hayward, then Grand High Priest, was elected Grand Master.

A Dispensation was granted on March 17, 1851, to DeMolay Commandery, No. 1, at Quincy. When the hall of this Commandery was destroyed by fire permission was given to hold several meetings at Tallahassee. Representatives of five Commanderies, namely, Coeur de Lion, No. 1; Damascus, No. 2; Olivet, So. 4; Palatka, under Dispensation, and Plant City, under Dispensation, took part in the organization of a Grand Commandery on August 15, 1895. The first introduction of the Ancient and Accepted Scottish Rite to Florida was the establishment on October 19, 1892, of the Ponce de Leon Lodge of Perfection, No. 3, at Ocala. On October 20, 1899, the McLean Chapter of Rose Croix, No. 1, was opened, and on October 24, 1901, the Bruce Council of Kadosh, No. 1, and the Tampa Consistory, No. 1, began work.

*

FLUDD, ROBERT

Robert Fludd, or, as he called himself in his Latin writings, Robertus de Fluctibus, was in the seventeenth century a prominent member of the Rosicrucian Fraternity. He was born in England in 1574, and having taken the degrees of Bachelor and Master of Arts at Saint John's College, Oxford, he commenced the study of physic, and in due time took the degree of Doctor of Medicine. He died in 1637. In 1616, he commenced the publication of his works and became a voluminous writer, whose subject and style were equally dark and mysterious.

The most important of his publications are: Apologia Compendaria, Fraternitatem de Rosea Cruce. suspicionis et infamioe maculis aspersum abluerus, published at Leyden, 1616. The Latin title means:

A Brief apology, clearing the Fraternity of the Rosy Cross from tile stigma of suspicion and infamy with which they have been aspersed, and Tractatus Apoloqeticus integritatem Societatis de Rosea Cruce defendens contra Libanium et alios, Leyden, l617,and meaning in English An Apologetic Tract defending the purity of the Society of the Rosy Cross from the attacks of Libanius and others. And last. and wildest of all was his extravagant work on magic, the cabala, alchemy, and Rosicrucianism, entitled Summum bonum, quod est verum magioe, cabaoel, alchymioe, fratrum Rosoe Crucis verorum veroe subjectum.

Rosicrucianism was perhaps indebted more to Fludd than to any other person for its introduction from Germany into England, and it may have had its influence in molding the form of Speculative Freemasonry; but we are not prepared to go as far as a distinguished writer in the London Freemasons Magazine (April, 1858, page 677), who says that "Fludd must be considered as the immediate father of Freemasonry as Andrea was its remote father." Nicolai more rationally remarks that Fludd, like Andrea, exerted a considerable and beneficial influence on the manners of his age. His explanation of the Rose Croix is worth quoting. He says that it symbolically signifies the cross dyed with the blood of the Savior; a Christian idea which was in advance of the original Rosicrucians.

*

FOLGER, ROBERT B

author of a history of the Ancient and Accepted Scottish Rite, New York, 1862, a second edition in l881. In 1852 he delivered an address to the memory of George Washington for the members of Benevolent Lodge. Said to have been initiated in the Fireman's Lodge, New York, in 1825, but in the introduction to his book (page 12) mentions "the Latomia Society of Atlantic Lodge, of which he (the author) is a member." The dedication of the work is "To the Latomia Society of Atlantic Lodge No. 178, Free and Accepted Masons, New York." Brother Folger was a member of the medical profession.

*

FOLKES, MARTIN

From his acquaintance with Sir Christopher Wren, and his intimacy with Doctor Desaguliers, Martin Folkes was induced to take an active part in the reorganization of Freemasonry in the beginning of the last century, and his literary attainments and prominent position in the scientific world enabled him to exercise a favorable influence on the character of the Institution. He was descended from a good family, being the eldest son of Martin Folkes, Counselor at Law, and Dorothy, the daughter of Sir William Howell, of the County of Norfolk. He was born in Queen Street, Leicester Inn Fields, Westminster, October 29, 1690. In 1707 he was entered at Clare Hall, Cambridge, and in 1713 elected a Fellow of the Royal Society, of which, in 1723, he was appointed vice-president. In 1727, on the death of Sir Isaac Newton, he became a candidate for the Presidency, in which he was defeated by Sir Hans Sloane, who, however, renewed his appointment as Vice-president, and in 1741, on the resignation of Sloane as President, he was elected his successor. In 1742 he was elected a member of the Royal Academy of Sciences of Paris, and in 1746 received the degree of Doctor of Laws from the Universities of Oxford and Cambridge.

In 1750, he was elected President of the Society of Antiquaries. To this and to the Royal Society he contributed many essays, and published a work entitled, A Table of English Silver Coins, which is still much esteemed as a numismatic authority. On September 26, 1751, he was struck with paralysis, from which he never completely recovered. On November 30, 1753, he resigned the presidency of the Royal Society, but retained that of the Society of Antiquaries until his death. In 1733, he visited Italy, and remained there until 1735, during which time he appears to have ingratiated himself with the Freemasons of that country, for in 1742 they struck a medal in his honor, a copy of which is to be found in Thory's History of the Foundation of the Grand Orient of France. On one side is a pyramid, a sphinx, some Masonic ciphers, and the two pillars, and on the obverse a likeness of Folkes.

Of the Masonic life of Folkes we have but few records. In 1725, he was appointed Deputy Grand Master of the Grand Lodge of England, and is recorded as having paid great attention to the duties of his office. Anderson says that he presided over the Grand Lodge in May of that year, and "prompted a most agreeable Communication" (see Constitutions, 1738, page 119). But he held no office afterward; yet he is spoken of as having taken great interest in the Institution. Of his literary contributions to Freemasonry nothing remains.

The Pocket Companion cites an address by him, in 1725, before the Grand Lodge, probably at that very Communication to which Anderson has alluded, but it is unfortunately no longer extant. He died June 28, 1754, and was buried in the Chancel of Hillington Church near Lynn, Norfolk. He left a wife and two daughters, an only son having died before him.

Nichols, who knew him personally, says in his Literary Anecdotes (ii, 591) of him: "His knowledge was very extensive, his judgment exact and accurate, and the precision of his ideas appeared from the perspicuity and conciseness of his expression in his discourses and writings on abstruse and difficult topics.... He had turned his thoughts to the study of antiquity and the polite arts with a philosophical spirit, which he had contracted by the cultivation of the mathematical sciences from his earliest youth." His valuable library of more than five thousand volumes was sold for £3090 at auction after his decease.

*

FONTANES, MARQUIS LOUIS DE

Born at Niort, France, March 6, 1757; he died at Paris, March 17, 1821. Poet and statesman; President of the Corps Legislatif, head of the Imperial University and Senator under Napoleon I; a member of the famous Lodge of Sine Sisters, his name appears on the lists of members

for 1783, 1784, and 1806 (see Une Loge Maçonnique, Louis Amiable, 1897, page 308). Created a marquis and a peer by Louis XVIII.

*

FOOL

A fool, as one not in possession of sound reason, a natural or idiot, is intellectually unfit for initiation into the mysteries of Freemasonry, because he is incapable of comprehending the principles of the Institution, and is without any moral responsibility for a violation or neglect of its duties.

*

FOOTSTONE

The Corner-stone. To level the Footstone means to lay the Corner-stone. Thus, Dr. George Oliver says "Solomon was enabled to level the footstone of the Temple in the fourth year of his reign."

*

FOOT TO FOOT
The old lectures of the eighteenth century descanted on the symbolism of foot to foot as teaching us "that indolence should not permit the foot to halt or wrath to turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his fellow-creatures, not for his own enjoyments only, but to do that which is good, we should be swift to extend our mercy and benevolence to all, but more particularly to a Brother Mason." The later lecture on the same subject gives the same lesson more briefly and more emphatically, when it says, owe should never halt nor grow weary in the service of a Brother Mason. "

*

FORDS OF THE JORDAN

The slaughter of the Ephraimites at the passages or fords of the River Jordan, which is described in the twelfth chapter of the Book of Judges, is referred to in the Fellow Craft's Degree. Brother Rob Morris, in his Freemasonry in the Holy Land (page 316) says:

The exact locality of these fords or "passages " as the Bible terms them, cannot now be designated, but most likely they were those nearly due east of Seikoot and opposite Mizpah. At these fords, in summer time, the water is not more than three or four feet deep. the bottom being composed of a hard limestone rock. If, as some think the fords, thirty miles higher up, are those referred to the same description will apply. At either place, the Jordan is about eighty feet wide, its banks encumbered by a dense growth of tamarisks, cane, willows thorn-bushes, and other low vegetation of the shrubby and thorny sorts, which make it difficult even to approach the margin of the stream. The Arabs cross the river at the present day, at stages of low water, at a number of fords, from the one near the point where the Jordan leaves the Sea of Galilee down to the Pilgrims' Ford, six miles above the Dead Sea.

*

FOREIGN COUNTRY

A certain Degree lecture begins by declaring that the recipient was induced to seek that sublime Degree "that he might perfect himself in Masonry, so as to travel into foreign countries, and work and receive wages as a Master Mason."

Thousands have often heard this expression in connection with a Master's Lodge, without dreaming for a moment of its hidden and spiritual meaning, or, if they think of any meaning at all, they content themselves by interpreting it as referring to the actual travels of the Freemasons, after the completion of the Temple, into the surrounding countries in search of employment, whose wages were to be the gold and silver which they could earn by the exercise of their skill in the operative art.

But the true symbolic meaning of the foreign country into which the Master Mason travels in search of wages is far different. The symbolism of this life terminates with the Master's Degree. The completion of that degree is the lesson of death and the resurrection to a future life, where the True Word, or Divine Truth, not given in this, is to be received as the reward of a life worthily spent in its search Heaven, the future life, the higher state of existence b after death, is the foreign country in which the Master Mason i8 to enter, and there he is to receive his wages in the reception of that Truth which can be imparted only in that better land.

*

FORESTERS DEGREES

This title has been given to certain secret associations which derive their symbols and ceremonies from trades practiced in forests, such as the Carbonari, or Charcoal-burners; the Fendeurs. or Woodcutters; the Sawyers, etc. They are all imitative of Freemasonry.

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FOREST MASONS

See Fendeurs, Order of

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FOREST OF LEBANON

See Lebanon

*

FORFEITURE OF CHARTER

A Lodge may forfeit its Charter for misconduct, and when forfeited, the Warrant or Charter is revoked by the Grand Lodge.

*

FORM

In Freemasonry, an official act is said to be done, according to the rank of the person who does it, either in ample form, in due form, or simply in form. Thus, when the Grand Lodge is opened by the Grand Master in person, it is said to be opened in ample form; when by the Deputy Grand Master, it is said to be in due form; when by any other qualified officer, it is said to be in form. The legality of the act is the same whether it be done in form or in ample form; and the expression refers only to the dignity of the officer by whom the act is performed The

terms Ample and Due Form appear to have been introduced by Anderson in the 1738 edition of the Constitutions (page 110).

*

FORM OF THE LODGE

The form of a Freemason's Lodge is said to be an oblong square, having its greatest length from east to west, and its greatest breadth from north to south. This oblong form of the Lodge, has, as Brother Mackey thought, a symbolic illusion that has not been adverted to by any other writer.If, on a map of the world, we draw lines which shall circumscribe just that portion which was known and inhabited at the time of the building of Solomon's Temple, these lines, running a short distance north and south of the Mediterranean Sea, and extending from Spain to Asia Minor, will form an oblong square, whose greatest length will be from east to west, and whose greatest breadth will be from north to south, as is shown in the annexed diagram.

There is a peculiar fitness in this theory, which is really only making the Masonic Lodge a symbol of the world. It must be remembered that, at the era of the Temple, the earth was supposed to have the form of a parallelogram, or oblong square. Such a figure inscribed upon a map of the world, and including only that part of it which was known in the days of Solomon, would present just such a square, embracing the Mediterranean Sea and the countries lying immediately on its northern, southern, and eastern borders. Beyond, far in the north, would be Cimmerian deserts as a place of darkness, while the pillars of Hercules in the west, on each side of the Straits of Gades now Gibraltar might appropriately be referred to the two pillars that stood at the porch of the Temple. Thus the world itself would be the true Freemason's Lodge, in which he was to live and labor. Again: the solid contents of the earth below, "from the surface to the centre," and the profound expanse above, "from the earth to the highest heavens," would give to this parallelogram definition which says that "the form of the Lodge ought to be a double cube, as an expressive emblem of the powers of light and darkness in the creation."

*

FORMULA

A prescribed mode or form of doing or saving anything. The word is derived from the technical language of the Roman law, where, after the old legal actions had been abolished, suits were practiced according to certain prescribed forms called formulae. Formulas in Freemasonry are very frequent. They are either oral or monitorial. Oral formulas are those that are employed in various parts of the ritual, such as the opening and closing of a Lodge, the investiture of a candidate, etc. From the fact of their oral transmission they are frequently corrupted or altered, which is one of the most prolific sources of nonconformity so often complained of by Masonic teachers. Monitorial formulas are those that are committed to writing, and are to be found in the various Monitors and Manuals. They are such as relate to public installations, to laying foundation stones, to dedications of halls, to funerals! etc. Their monitorial character ought to preserve them from change; but uniformity is not even here always attained, owing to the whims of the compilers of manuals or of monitors, who have often unnecessarily changed the form of words from the original standard.

*

FORT, GEORGE FRANKLIN

Masonic author. Born at Absecon, New Jersey, November 20, 1848, and died at Atlantic City, March 30, 1909. Edited the Keystone, Philadelphia, and wrote Early History and Antiquities of Freemasonry, A Historical Treatise on Early Builders' Marks, Medieval Builders, and other works of Masonic worth. Initiated in Camden Lodge No. 15, Camden, New Jersey, a founder

member and second Master, 1871, of Trumble Lodge No. 117, also of Camden, New Jersey (see Builder, 1918, pages 171 and 210).

*

FORT HIRAM

An earthwork erected on October 3, 1814, at Fox Point, Rhode Island, by the Grand Lodge, with the members of the subordinate Lodges, about two hundred and thirty in number. The object was to build a fortification for the defense of the harbor of Providence, and the Grand Lodge, of which Thomas Smith Webb was Grand Master, through its Deputy, Senior Grand Warden, and Worshipful Brother Carlisle, were authorized to work on the defenses. They formed a procession, marched in the early morning to the Point, and by sunset had completed their labors, consisting of a breastwork four hundred and thirty feet in length, ten wide, and five high. They then marched and countermarched upon the parapet from one extremity to the other, when the Grand Master gave the work the appellation of Fort Hiram, which was approved and sanctioned by the Governor.

*

FORTITUDE

One of the four cardinal virtues, whose excellencies are dilated on in the First Degree. It not only instructs the worthy Freemason to bear the ills of life with becoming resignation, "taking up arms against a sea of trouble," but, by its intimate connection with a portion of our ceremonies, it teaches him to let no dangers shake, no pains dissolve the inviolable fidelity he owes to the trusts reposed in him. Or, in the words of the old Prestonian lecture, it is "a fence or security against any attack that might be made upon him by force or otherwise, to extort from him any of our Royal Secrets."

Spence, in his Polymetis (page 139), when describing the moral virtues! says of Fortitude: "She may be easily known by her erect air and military dress, the spear she rests on with one hand, and the sword which she holds in the other. She has a globe under her feet; I suppose to shows that the Romans, by means of this virtue, were to subdue the whole world."

*

FORT MASONIC

A redoubt of the fortifications on what was known as the Heights of Brooklyn, located between, what was later, Bond and Nevins Streets, Brooklyn, the south point of the quadrangle resting on State Street and extending north nearly to Schermerhorn Street. This Fort Masonic was built by members of the fourteen Lodges located in New York City, who, agreeable to a resolution of the Grand Lodge, of which Brother De Witt Clinton was Grand Master, adopted August 22, 1814, assembled at sunrise on the morning of Thursday, September.

Accompanied by the officers of the Grand Lodge, they proceeded to Brooklyn where they were joined by the members of Fortitude and Newton Union Lodges, marched to the Height and performed one day's work on the fortifications.

The redoubt not completed, however, until September 17, when another day's labor w as performed.

*

FORTY

The multiple of two perfect numbers four and ten. This was deemed a sacred number, as commemorating many events of religious signification, some of which are as follows:

The alleged period of probation of our first parents in Eden; the continuous deluge of forty days and nights, and the same number of days in which the maters remained upon the face of the earth; the Lenten season of forty days' fast observed by Christians with reference to the fast of Jesus in the Wilderness, and by the Hebrews to the earlier desert fast for a similar period; of the forty years spent in the Desert by Moses and Elijah and the Israelites, which succeeded the concealment of Moses the same number of years in the land of Midian. Moses was forty days and nights on the Mount. The days for embalming the dead were forty.

The forty years of the reign of Saul, of David, and of Solomon; the forty days of grace allotted to Nineveh for repentance; the forty days' fast before Christmas in the Greek Church; as well as its being the number of days of mourning in Assyria, Phenicia, and Egypt, to commemorate the death and burial of their Sun God; and as well the period in the festivals of the resurrection of Adonis and Osiris; the period of forty days thus being a bond by which the whole world, ancient and modern, Pagan, Jewish, and Christian, is united in religious sympathy. Hence, it was determined as the period of mourning by the Supreme Council of the Ancient and Accepted Scottish Rite of the Northern Jurisdiction, United States of America.

*

FORTY-SEVENTH PROBLEM

The forty-seventh problem of Euclid's first book, which has been adopted as a symbol in the Master's Degree, is thus enunciated: "In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle." Thus, in a triangle whose perpendicular is three feet, the square of which is nine, and whose base is four feet, the square of which is sixteen, the hypothenuse, or subtending side, will be five feet, the square of which will be twenty-five, which is the sum of nine and sixteen. This interesting problem, on account of its great utility in making calculations and drawing plans for buildings, is sometimes called the Carpenter's Theorem.

For the demonstration of this problem the world is indebted to Pythagoras, who, it is said, was so elated after making the discovery, that he made an offering of a hecatomb, or a sacrifice of a hundred oxen, to the gods. The devotion to learning which this religious act indicated in the mind of the ancient philosopher has induced Freemasons to adopt the problem as a memento, instructing them to be lovers of the arts and sciences.

The triangle, whose base is four parts, whose perpendicular is three, and whose hypothenuse is five, and which would exactly serve for a demonstration of this problem, was, according to Plutarch, a symbol frequently employed by the Egyptian priests, and hence it is called by M. Jomard, in his Exposition du Systeme Métrique des Amperes Egyptians, Exposition of the Ancient Egyptians System of Measurements, the Egyptian triangle. It was, with the Egyptians, the symbol of universal nature, the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypothenuse, Horus, their son, or the produce of the two principles. They added that three was the first perfect odd number, that four was the square of two, the first even number, and that five was the result of three and two. But the Egyptians made a still more important use of this triangle. It was the standard of all their measures of extent, and was applied by them to the building of the pyramids. The researches of M. Jomard, on the Egyptian system of measures, published in the magnificent work of the French savants on Egypt, has placed us completely in possession of the uses made by the Egyptians of this forty-seventh problem of Euclid, and of the triangle which formed the diagram by which it was demonstrated.

If we inscribe within a circle a triangle, whose perpendicular shall be 300 parts, whose base shall be 400 parts, and whose hypotenuse shall be 500 parts, which, of course, bear the

same proportion to each other as three, four, and five; then if we let a perpendicular fall from the angle of the perpendicular and base to the hypothenuse, and extend it through the hypothenuse to the circumference of the circle, this chord or lane will be equal to 480 parts, and the two segments of the hypothenuse, on each side of it, will be found equal, respectively, to 180 and 320. From the point where this chord intersects the hypothenuse let another lane fall perpendicularly to the shortest side of the triangle, and this line will be equal to 144 parts, while the shorter segment, formed by its junction with the perpendicular side of the triangle, will be equal to 108 parts. Hence, we may derive the following measures from the diagram: 500, 480, 400, 320, 180, 144, and 108, and all these without the slightest fraction. Supposing, then, the 500 to be cubits, we have the measure of the base of the great pyramid of Memphis. In the 400 cubits of the base of the triangle we have the exact length of the Egyptian stadium.

The 320 gives us the exact number of Egyptian cubits contained in the Hcbrew and Babylonian stadium. The stadium of Ptolemy is represented by the 480 cubits, or length of the line falling from the right angle to the circumference of the circle, through the hypothenuse. The number 180, which expresses the smaller segment of the hypothenuse being doubled, will give 360 cubits, which will be the stadum of Cleomedes. By doubling the 144, the result will be 288 cubits, or the length of the stadium of Archamedes; and by doublang the 108, we produce 216 cubits, or the precise value of the lesser Egyptian stadium.

Thus we get all the length measures used by the Egyptians; and since this triangle, whose sides are equal to three, four, and five, was the very one that most naturally would be used in demonstrating the forty-seventh problem of Euclid; and since by these three sides the Egyptians symbolized Osiris, Isis, and Horus, or the two producers and the product, the very principle, expressed in symbolic language, which constitutes the terms of the problem as enunciated by Pythagoras, that the sum of the squares of the two sides will produce the square of the third, we have no reason to doubt that the forty-seventh problem was well known to the Egyptian Priests, and by them communicated to Pythagoras.

Doctor Lardner, in his edition of Euclid, says:
Whether we consider the forty-seventh proposition with reference to the peculiar and beautiful relation established in it, or to its innumerable uses in every department of mathematical science, or to its fertility in the consequences derivable from it, it must certainly be esteemed the most celebrated and important in the whole of the elements, if not in the whole range, of mathematical science. It is by the influence of this proposition, and that which establishes the similitude of equiangular triangles, in the sixth book, that geometry has been brought under the dominion of algebra, and it is upon the same principles that the whole science of trigonometry is founded. The thirty-second and forty-seventh propositions are said to have been discovered by Pythagoras, and extraordinary accounts are given of his exultation upon his first perception of their truth. It is however, supposed by some that Pythagoras acquired a knowledge of them in Egypt, and was the first to make them known in Greece.

*

FORTY TWO

The number of judges required to sit by the body of the Egyptian dead pending the examination and without which the deceased had no portion in Amenti (see Truth).

*

FORTY TWO LETTERED NAME

See Twelve Lettered Name

*

FOUL

The ballot-box is said to he foul when, in the ballot for the initiation or advancement of a candidate, one or more black balls are found in it.

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FOUNDATION-STONE

This term has been repeatedly used by Doctor Oliver, and after him by some other writers, to designate the chief stone or corner-stone of the Temple or any other building. Thus, Oliver says, "the Masonic days proper for laying the Foundation-stone of a Mason's Lodge are from the 15th of April to the 15th of May"; evidently meaning the corner-stone. The usage is an incorrect one. The foundation-stone, more properly the stone of foundations, is very different from the corner-stone (see Corner-stone).

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FOUNDATION, STONE OF

See Stone of Foundation

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FOUNTAIN

In some of the advanced Degrees a fountain constitutes a part of the furniture of the initiation. In the science of symbology, the fountain, as representing a stream of continually flowing water, is a symbol of refreshment to the weary; and so it might be applied in the Degrees in which it is found, although there is no explicit interpretation of it in the Masonic instructions, where it seems to have been introduced rather as an exponent of the dampness and darkness of the place which was a refuge for criminals and a spot fit for crime.

Brother Albert Pike refers to the fountain as "tradition, a slender stream flowing from the Past into the Present, which, even in the thickest darkness of barbarism, keeps alive some memory of the Old Truth in the human heart." But this beautiful idea is not found in the symbolism as interpreted in the old ceremonies.

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FOUR

Four is the tetrad or Quaternary of the Pythagoreans! and it is a sacred number in the advanced Degrees. The Pythagoreans called it a perfect number, and hence it has been adopted as a sacred number in the Degree of Perfect Master. In many nations of antiquity the name of God consists of four letters, as the Adad, of the Syrians, the Amum of the Egyptians, the efos of the Greeks, the Deus of the Romans, and pre-eminently the Tetragrammaton or four-lettered name of the Jews. But in Symbolic Freemasonry this number has no special significance.

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FOUR CROWNED MARTYRS

The legend of the Four Crowned Martyrs should be interesting to k Masonic scholars, because it is one of the few instances, perhaps the only one, in which the church has been

willing to do honor to those old workers in stone, whose services it readily secured in the Medieval ages, but with whom, as with their successors the modern Freemasons, it has always appeared to be in a greater or less degree of antagonism. Besides, these humble but true-hearted confessors of the faith of Christianity were adopted by the Stonemasons of Germany as the patron saints of Operative Masonry, just as the two Saints John have been since selected as the patrons of the Speculative branch of the Institution. Dr. Christian Ehrmann, of Strasbourg who for thirty years had devoted his attention to this and to kindred subjects of Masonic archeology, has supplied us with the most interesting details of the life and death of the Four Crowned Martyrs. The Roman Church has consecrated November 8 to the commemoration of these martyrs, and yearly, on that day, offers up the prayer: "Grant, we beseech thee, O Almighty God, that as we have been informed of the constancy of the glorious martyrs in the profession of Thy faith, BO we may experience their kindness in recommending us to Thy mercy-." The Roman Breviary of 1474 is more-explicit, and mentions them particularly by name. It is, therefore, somewhat remarkable, that, although thus careful in their commemoration, the Missals of the Roman Church give us no information of the deeds of these holy men. It is only from the Breviaries that we can learn anything of the act on which the commemoration in the calendar was founded. Of these Breviaries, Ehrmann has given full citations from two: the Breviary of Rome, published in 1474, and the Breviary of Spire, published in 1478. These, with some few extracts from other books on the subject, have been made accessible to us by George Kloss, in his interesting work entitled, Freimaurerei in ihrer wahren Bedeutung, or Freemasonry in its true significance. The Breviarium Romanum is much more complete in its details than the Breviarium Spirense; and yet the latter contains a fen incidents that are not related in the former. Both agree in applying to the Four Crowned Martyrs the title of quadratarii. Now quadratarius, in the Latin of the lower age, signified a Stone-squarer or a Mason. This will remind us of the passage in the Book of Rings, thus translated in the authorized version: "And Solomon's builders and Hiram's builders did hew them, and the stonesquarers. " It is evident from the use of this word quadratarii in the ecclesiastical legends as well as from the incidents of the martyrdom itself, that the four martyrs were not simply sculptors, but stone-cutters and builders of temples: in other words, Operative Masons. Nor can we deny the probability of the supposition, that they were members of one of those colleges of architects, which afterward gave birth to the gilds of the Middle Ages, the corporations of builders, and through these to the modern Lodges of Freemasons. Supposing the legend to be true, or even admitting that it is only symbolical, we must acknowledge that there has been good reason why the Operative Masons should have selected these martyrs as the patron saints of their profession. Now let us apply ourselves to the legend. Taking the Roman Breviary as the groundwork, and only interpolating it at the proper points with the additional incidents related in the Breviary of Spire, we have the following result as the story of the Four Crowned Martyrs. In the last quarter of the third century Diocletian was Emperor of the Roman Empire. In his reign commenced that series of persecutions of the Christian church, which threatened at one time to annihilate the new religion, and gave to the period among Christian writers the name of the Era of Martyrs. Thousands of Christians, who refused to violate their consciences by sacrificing to the heathen gods, became the victims of the bigotry and intolerance, the hatred and the cruelty, of the Pagan priests and the Platonic philosophers; and the scourge, the cross, or the watery grave daily testified to the constancy and firmness of the disciples of the prophet of Nazareth. Diocletian had gone to the Province of Pannonia, that he might by his own presence superintend the bringing of metals and stones from the neighboring mines of Noricum, wherewith to construct a temple consecrated to the sun-god, Apollo. Among the six hundred and twenty-two artisans whom he had collected together for this purpose were four—by name Claudius, Castorius, Symphorianus, and Nichostratus —said to have been distinguished for their skill as Stonemasons. They had abandoned the old heathen faith and were in secret Christians, doing all their work as Masons in the name of the Lord Jesus Christ. The Breviary of Spires relates here an additional occurrence, which is not contained in the Breviary of Rome, and which, as giving a miraculous aspect to the legend, must have made it doubly acceptable to the pious Christians of the fifteenth century, upon whose religious credulity one could safely draw without danger of a protest. It seems that, in company with our four blessed martyrs, there worked one Simplicius, who was also a mason, but a heathen. While he was employed in labor near them he wondered to see how much they surpassed in skill and cunning all the other artisans. They succeeded in all that they attempted, while he was unfortunate, and always breaking his working tools. At last he approached Claudius, and said

to him: "Strengthen, I beseech thee, my tools, that they may no longer break." Claudius took them in his hands, and said: "In the name of the Lord Jesus Christ be these tools henceforth strong and faithful to their work." From this time, Simplicius did his work well, and succeeded in all that he attempted to do. Amazed at the change, Simplicius was continually asking his fellowworkmen how it was that the tools had been so strengthened that now they never broke. At length Claudius replied: "God, who is our Creator, and the Lord of all things, has made His creatures strong." Then Simplicius inquired Was not this done by the God Zeus?" To this Claudius replied: "Repent, O my brother, of what thou hast said. for thou hast blasphemed God, our Creator, whom alone we worship, that which our own hands have made we do not recognize as a God." With these and such sentences they converted Simplicius to the Christian faith, who, being baptized by Cyrillus, bishop of Antioch, soon afterward suffered martyrdom for his refusal to sacrifice to the Pagan gods. One day Diocletian issued an order, that out of a piece of marble should be constructed 3 noble statue of Apollo sitting in his chariot. And now all the workmen and the philosophers began to consult on the subject. and each one had arrived at a different opinion. And when at length they had found a huge block of stone, which had been brought from the Island of Thasos, it proved that the marble was not fit for the statue which Diocletian had commanded, and non began 3 great war of Lords between the masters of the work and the philosophers. glut one day the whole of the artisans, six hundred and twenty-two in number, with five philosophers, came together, that they might examine the defects and the veins of the stone, and there arose a still more wonderful contest between the workmen and the philosophers. Then began the philosophers to rail against Claudius, Symphorianus, Nichostratus, and Simplicius, and said: " Why do ye not hearken to the commands of our devout Emperor, Diocletian, and obey his will?" Claudius answered and said: " Because we cannot offend our Creator and commit a sin, whereof we should be found guilty in His sight " Then said the philosophers: " From this it appears that you are Christians." Claudius replied: "Truly we are Christians." thereupon the philosophers chose other masons, and caused them to make a statue of Esculapius out of the stone which had been rejected, which, after thirty-one days, they finished and presented to the philosophers, These then informed the Emperor that the statue of Esculapius was finished, when he ordered it to be brought before him for inspection. But as soon as he saw it he was greatly astonished, and said: 'This is a proof of the skill of these men, who receive my approval as sculptors." It is very apparent that this, like all other legends of the church, is insufficient in its details, and that it leaves many links in the chain of the narrative to be supplied by the fancy or the judgment of the readers. It is equally evident from what has already been said, in connection with what is subsequently told, that the writer of the legend desired to make the impression that it was through the influence of Claudius and the other Christian Masons that the rest of the workmen were persuaded that the Thasian stone w as defective and unfit for the use of a sculptor; that this was done by them because they were unwilling to engage in the construction of the statue of a Pagan god; that this was the cause of the controversy between the workmen and the philosophers; that the Latter denied the defectiveness of the stone; and, lastly, that they sought to prove its fitness by causing other masons, who were not Christians, to make out of it a statue of Esculapius. These explanations are necessary to an understanding of the legend, which proceeds as follows: As soon as Diocletian had expressed his admiration of the statue of Esculapius, the philosopher said: " Most mighty Caesar, know that these men whom your majesty has praised for their skill in Masonry, namely, Claudius, Symphorianus, Nichostratus, and Castorius, are Christians, and by magic spells or incantations make men obedient to their will." Then said Diocletian: "If they have violated the lawns and if your accusations he true, let them suffer the punishment of sacrilege." But Diocletian, in consideration of their skill, sent for the Tribune Lampadius, and said to him: " If they refuse to offer sacrifice to the sun-god Apollo, then let them be scourged with scorpions. But if they are willing to do so, then treat them with kindness." For five days sat Lampadius in the same place, before the temple of the sun-god, and called on them by the proclamation of the herald, and showed them many dreadful things, and all sorts of instruments for the punishment of martyrs, and then tie said to them: " Hearken to me and avoid the doom of martyrs, and be obedient to the mighty prince, and offer a sacrifice to the sun-god, for no longer can I speak to you in gentle words." But Claudius replied for himself and for his companions with great boldness: "This let the Emperor Diocletian know: that we truly are Christians, and never can depart from the worship of our God." Thereupon the Tribune Lampadius, becoming enraged. caused them to be stripped and to be scourged with scorpions, while a herald, by proclamation, announced that this was done because they had disobeyed the commands of

the emperor. In the same hour Lampadius, being seized by an evil spirit, died on his seat of judgment. As soon as the wife and the domestics of Lampadius heard of his death, their ran with great outcries to the palace. Diocletian, when he had learned what had happened, ordered four leaden coffins to be made, and that— Claudius and his three companions being placed therein alive—they should be thrown into the river Danube. This order Nicetius, the assistant of Lampadius, caused to be obeyed, and thus the faithful masons suffered the penalty and gained the crown of martyrdom. There are some books of legends which give the names of the Four Crowned Martyrs as Severus, Severzanus, Carpophorus, and Vidorinus, and others again which speak of five confessors who, a few years afterward, suffered martyrdom for refusing to sacrifice to the Pagan gods, and whose names being at the time unknown, Pope Melehiades caused them to be distinguished in the church calendar as the Four Crowned Martyrs: an error, says Jacob de Voragine, which, although subsequently discovered, was never corrected. But the true legend of the Four Crowned Martyrs is that which has been given above from the best authority, the Roman Breviary of 1474. "On the other side of the Esquiline," says Mrs. Jameson in her Sacred and Legendary Art (volume ii, page 0324), "and on the road leading from the Coliseum to the Lateran, surmounting a heap of sand and ruins, we come to the church of the 'Quattro Coronati,' the Four Crowned Brothers. On this spot, some time in the fourth century, were found the bodies of four men who had suffered decapitation, whose names being then unknown, they were merely distinguished as Coronati, crowned—that is, with the crown of martyrdom." There is great obscurity and confusion in the history of these men. Their church, Mrs. Jameson goes on to say, is held in particular respect by the builders and stone-cutters of Rome. She has found allusion to these martyr masons not only in Roman art, but in the old sculpture and stained glass of Germany. Their effigies she tells us, are easily distinguished by the fact that they stand in a row, bearing palms, with crowns upon their heads and various Masonic implements at their feet— such as the rule, the square, the mallet, and the chisel. They suffered death on the 8th of November, 987, and hence in the Roman Catholic Missal that day is dedicated to their commemoration. From their profession as Stonemasons and from the pious firmness with which they refused, at the cost of their lives, to consecrate their skill in their art to the construction of Pagan temples, they have been adopted by the Stonemasons of Germany as the Patron Saints of Operative Masonry. Thus the oldest Regulation of the Stonemasons of Strasbourg, which has the date of the year 1459, commences with the following invocation: "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also of her Blessed Servants, the Four Crowned Martyrs of everlasting memory." Such allusions are common in the German Masonic documents of the Middle ages. It is true, however that the English Freemasons ceased at a later period to refer in their Constitutions to those martyrs, although they undoubtedly borrowed many of their usage's from Germany. Yet the Regius .Manuscript of the Constitutions of Freemasonry, the oldest of the English records, which is supposed to have been written about the year 1390, under the title of Ars Quatuor Coronatorum gives a rather copious detail of the legend (lines 497 to 534), which is here inserted with only those slight alterations of its antiquated phraseology which are necessary to render it intelligible to modern readers, although in doing so the rhyme of the original is somewhat destroyed: Pray we now to God Almighty And to His .Mother, Mary bright That we may keep these articles here And these points well altogether, As did those holy martyrs four That in this Craft were of great honor. They were as good Mason as on earth shall go Gravers and image makers they were also, For they were workmen of the best, The emperor had them in great liking He willed of them an image to make, That might be worshiped tor his sake; Such idols he had in his day To turn the people from Christ's law, But they were steadfast in Christ's law And to their Craft, without denial; They loved well God and all his lore, And were in his service evermore. True men they were, in that day, And lived well in God s law They thought no idols for to make, For no good that they might take; To believe on that idol for their god They would not do so, though he were mad, For they would not forsake their true faith, And believe on his false lan. The emperor caused to take them at once And put them in a deep prison. The sorer he punished then in that place, The more joy was to them of Christ's grace. Then whet e saw no other one To death he let them then go. Who so will of their life more know, By the book he may it show, In the legends of the saints The names of the four crowned ones. Their feast will be without denial, After All Hallows, the eighth day. The devotion of these saints, which led to the introduction of their legend into an ancient Constitution of Freemasonry, shows how much they were reverenced by the Craft. In fact, the Four Crowned Martyrs were to the Stone-cutters of Germany and to the earlier Operative

Masons of England what Saint John the Baptist and Saint John the Evangelist became to their successors, the Speculative Freemasons of the eighteenth century. From them the famous literary Lodge—the Quatuor Coronati, of London, England—has been so named.

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FOURFOLD CORD

In the instructions of the Past Master's Degree in America we find the following expression: "A twofold cord is strong, a threefold cord is stronger, but a fourfold cord is not easily broken." The expression is taken from a Hebrew proverb which is to be found in the Book of Ecclesiastes (iv, 12): "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." The form of the Hebrew proverb was changed to suit the symbolism of the Degree.

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FOUR NEW YEARS

According to the Talmud there were four New Years. The first of Nisan was the new year for kings and festivals; the reign of a king was calculated from this date. The first of Elul was a new year for the tithing of cattle. The first of Tishri was a new year for civil years, for years of release, jubilees, and planting. The first of Shebat was a new year for the tithing of trees.

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FOUR OLD LODGES

Of the four old Lodges which constituted the Grand Lodge of England, on Saint John the Baptist's day, 1717, the Lodge of Antiquity, No. 2, London, was the first. The Lodge meets by "Time Immemorial Constitution," having no Warrant and, until the "Union," was first on the roll; a decision, however, by ballot. lost it its numerical priority. As Lodges were known by the house in which they met, Antiquity Lodge was designated The West India and American. The Royal Somerset House and Inverness, No. 4, London, is the junior of the four Lodges which constituted the Grand Lodge. At that time it met at the Rummer and Grapes Tavern, Westminster, and subsequently at the Horn, which latter gave the Lodge a name for many years. This Lodge now represents three united Lodges, the names of two of which are to be found in its present designation. Of the four original Lodges, two only have been on the roll from 1740 as of "Time Immemorial Constitution." The original No. 2 ceased working about 1736 and was erased in 1740, and No. 3 accepted a "New Constitution," now No. 12, and is known as Fortitude and Cumberland. The four original Lodges, after the issue of the Regulations of 1723, simply enjoyed the advantage of being ahead of all the Warrant Lodges, the privilege of assembling by "Time Immemorial Constitution," and the honor of having established the first Grand Lodge in the universe (see Freemasonry, Early British).

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FOURTEEN

It is only necessary to remind the well-informed Freemason of the fourteen days of burial mentioned in the legend of the Third Degree. Now, this period of fourteen was not in the opinion of Masonic symbolists, an arbitrary selection, but was intended to refer to or symbolize the fourteen days of lunary darkness, or decreasing light, which intervene between the full moon and its continued decrease until the end of the lunar month. In the Egyptian mysteries, the body of Osiris is said to have been cut into fourteen pieces by Typhon, and thrown into the Nile. Plutarch, speaking of this in his treatise on Isis and Osiris, thus explains the symbolism of the number fourteen, which comprises the Masonic idea: The body of Osiris was cut into fourteen pieces; that is, into as many parts as there are days between the full

moon. The moon, at the end of fourteen days, enters Taurus, and becomes united to the sun, from whom she collects fire upon her disk during the fourteen days which follow. She is then found every month in conjunction with him in the superior parts of the signs. The equinoctial year finishes at the moment when the sun and moon are found united with Orion, or the star of Orus a constellation placed under Taurus, which unites itself to the Neomenia of spring. The moon renews herself in Taurus. and a few days afterward is seen, in the form of a crescent in the following sign. that is, Gemini, the home of Mercury. Then Orion. united to the sun in the attitude of a formidable warrior, precipitates Scorpio. His rival, into the shades of night, for he sets every time Orion appears above the horizon. The day becomes lengthened, and the germs of evil are by degrees destroyed. It is thus that the poet Nonnus pictures to us Typhon conquered at the end of winter, wizen the sun arrives in Taurus, and when Orion mounts into the heavens with him. The first few lines of this article. Fourteen, prompted a discussion in the Builder of November, 1927 (page 35), and in the Sandusky Masonic Bulletin, December 1927 (page 149), relative to fourteen or fifteen days of burial. The former quotes Prichard of 1730 in favor of fifteen; that several Masonic Jurisdictions in the United States prefer fifteen as the number; that Webb and Cross so taught; that England has no definite period but mentions a considerate time; that Doctor Mackey was probably right in assuming an astronomical significance—the lunar period between the full and the new moon—but the fifteenth day is nevertheless the first day of the new moon. Doctor Merz in she Bulletin, however, quotes Fellows in favor of fourteen days, mentions the Great Pyramid and its latitude as providing that fourteen days before the Vernal Equinox, the sun would cease to east a shadow at noon and would not again cast it for fourteen days after the autumnal Equinox, and that the significant conformity of the legends of Osiris and of Hiram deserves favor. The Builder suggests further that altogether too many alterations in the ritual have been made in the interests of schemes of interpretation and of superficial consistency, that the thing to do is to discover the oldest available wording and then try to assign a meaning to it, the first duty being to preserve the tradition, a conclusion in which Doctor Merz and the rest of us will join cordially with Brother Meekren (see Fifteen).

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FOWLE, HENRY

A native of Medford, Massachusetts. born in September, 1766, went to Boston at fourteen N ears of age and served an apprenticeship as a pump and block maker, which occupation he followed in after life. Better educated than most mechanics of his time, he had good knowledge of the French language and spoke it with the same fluency as his mother tongue. He was initiated into the Lodge of Saint Andrew, Boston, April 10, 1793; was first Master of Mount Lebanon Lodge, Boston, the Charter for which Lodge he had been active in securing, which office he held in 1801, 1802, l803 and 1805, the Lodge having been granted its Charter on June 8, 1801. In 1805, Brother Fowle resigned his membership in the Mount Lebanon Lodge and returned to the Lodge of Saint Andrew, where he served as Master from 1810 to 1817. He was elected Junior Grand Deacon of the Grand Lodge of Massachusetts and served in this capacity from December 27, 1802, to December 7, 1805, then as Senior Grand Deacon until December 14, 1807. From 1807 until December 27, 1808, he was Junior Grand Warden and from that time to December 28, 1809, he held the office of Senior Grand Warden. December 17, 1810, to December "8, 1818, he was Grand Marshal. Brother Fowle united with Saint Andrew's Royal Arch Chapter as a member on February 18, 1795, and was admitted an honorary member on November 2, 1808. In October, 1797, he was elected Scribe of the Chapter and held the office two years, and October of 1799 he was elected to the office of King, held this situation five years, in 1804 becoming High Priest of the Chapter and remaining in this position four years. He also headed the Chapter in 1813 and 1814. He was Deputy Grand High Priest of the Grand Royal Arch Chapter of Massachusetts for ten years, and for several years an officer of high rank in the General Grand Royal Arch Chapter of the United States. Received Knight Templar Degree in Saint Andrew's Chapter, January 28, 1795, and first Sovereign Master, Boston Encampment, Red Cross Knights, 1802-24; Grand Ceneralissimo, Grand Encampment of United States, 1816, Deputy Grand Master, 1819. See Bylaws of Saint Andrew's Royal Arch Chapter, Boston, 1866 (pages 106 and 107) where we are also told of Brother Fowle that, "As he was perfect in the ritual of every grade of the Order, he was considered high authority by his younger and less informed Brethren" (see

Memorial Volume, Knights Templar Massachusetts and Rhode Island, Henry W. Rugg, pages 97-103). During the many years of his activity he served almost constantly on various Committees of the Grand Lodge and records show his name on each and every Committee appointed which had anything whatever to do with matters pertaining to regalia, and his correspondence shows that he personally submitted designs to the Grand Lodge for many of the official Jewels of Office. Right Worshipful Brother Henry Fowle died in Boston, at the age of seventy-one, March 10, 1837.

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FRANCE

The early history of Freemasonry in France is, from the want of authentic documents, in a state of much uncertainty. Kloss, in his Geschichte der Freimaurerei in Frankreich or History of Freemasonry in France (volume i, page 14), says, in reference to the introduction of Freemasonry into that kingdom, that the earliest date of any certainty is 1725. Yet he copies the statement of the Sceau Rompu, meaning the Broken Seal a work published in 1749 that the earliest recognized date of its introduction is 1718; and the Abbé Robin says that nothing of it is to be found further back than 1720.

Brother Lalande, the great astronomer, was the author of the article on Freemasonry in the Encyclopédie Méthodique, and his account has been generally recognized as authentic by succeeding writers. According to him, Lord Derwentwater, the Chevalier Maskeleyne, a Mr. Heguetty, and some other Englishmen, the names being corrupted, of course, according to French usage, founded, in 1725, the first Lodge in Paris. It was held at the house of an English confectioner named Hure, in the Rue de Boucheries. In ten years the number of Lodges in Paris had increased to six, and there were several also in the provincial towns.

As the first Paris Lodge had been opened by Lord Derwentwater, he was regarded as the Grand Master of the French Freemasons, without any formal recognition on the part of the Brethren, at least until 1736, when the six Lodges of Paris formally elected Lord Harnouester as Provincial Grand Master; in 1738, he was succeeded by the Duke d' Antin; and on the death of the Duke, in 1743, the Count de Clermont was elected to supply his place. Brother R. F. Gould, in his Concise History of Freemasonry (page 355), considers that the name Harnouester is probably a corruption of Derwentwater.

Organized Freemasonry in France dates its existence from this latter year. In 1735, the Lodges of Paris had petitioned the Grand Lodge of England for the establishment of a Provincial Grand Lodge, which, on political grounds, had been refused. In 1743, however, it was granted, and the Provincial Grand Lodge of France was constituted under the name of the Grande Loge Anglaise de France. The Grand Master, the Count de Clermont, was, however, an inefficient officer; anarchy and confusion once more invaded the Fraternity; the authority of the Grand Lodge was prostrated; and the establishment of Mother Lodges in the provinces, with the original intention of superintending the proceedings of the distant provincial Lodges, instead of restoring harmony, as was vainly expected, widened still more the breach. For, assuming the rank and exercising the functions of Grand Lodges, they ceased all correspondence with the metropolitan Body, and became in fact its rivals.

Under these circumstances, the Grand Lodge declared itself independent of England in 1755, and assumed the title of the Grande Loge de France. It recognized only the three Degrees of Apprentice, Fellow Craft, and Master Mason, and was composed of the Grand Officers to be elected out of the body of the Fraternity, and of the Masters for life of the Parisian Lodges; thus formally excluding the provincial Lodges from any participation in the government of the Craft.

But the proceedings of this Body were not less stormy than those of its predecessor. The Count de Clermont appointed, in succession, two Deputies, both of whom had been displeasing to the Fraternity. The last, Lacorne, was a man of such low origin and rude

manners, that the Grand Lodge refused to meet him as their presiding officer. Irritated at this pointed disrespect, he sought in the taverns of Paris those Masters who had made a traffic of initiations, but who, heretofore, had submitted to the control, and been checked by the authority of the Grand Lodge. From among them he selected officers devoted to his service, and undertook a complete reorganization of the Grand Lodge.
The retired members, however, protested against these illegal proceedings; and in the subsequent year, the Grand Master consented to revoke the authority he had bestowed upon Lacorne, and appointed as his deputy, M. Chaillou de Jonville. The respectable members now returned to their seats in the Grand Lodge; and in the triennial election which took place in June, 1765, the officers who had been elected during the Deputy Grand Mastership of Lacorne were all removed. The displaced officers protested, and published a defamatory memoir on the subject, and were in consequence expelled from Freemasonry by the Grand Lodge. Ill feeling on both sides was thus engendered, and carried to such a height, that, at one of the communications of the Grand Lodge, the expelled Brethren, attempting to force their way in, were resisted with violence. The next day the lieutenant of police issued an edict, forbidding the future meetings of the Grand Lodge. The expelled party, however, still continued their meetings. The Count de Clermont died in 1771 and the excluded Brethren having invited the Duke of Chartres, afterward Duke of Orleans, to the Grand Mastership, he accepted the appointment. They now offered to unite with the Grand Lodge, on condition that the latter would revoke the decree of expulsion.

The proposal was accepted, and the Grand Lodge went once more into operation. Another union took place, which has since considerably influenced the character of French Freemasonry. During the troubles of the preceding years, Masonic Bodies were instituted in various parts of the kingdom, which professed to confer Degrees of a higher nature than those belonging to Craft Freemasonry, and which have since been so commonly known by the name of the High Degrees. These Chapters as summed a right to organize and control Symbolic or Blue Lodges, and this assumption has been a fertile source of controversy between them and the Grand Lodge. By the latter Body they had never been recognized, but the Lodges under their direction had often been declared irregular, and their members expelled.

They now, however, demanded a recognition, and proposed, if their request was complied with, to bestow the government of the Hauts Grades, or High Degrees, upon the same person who was at the head of the Grand Lodge. The compromise was made, the recognition was decreed, and the Duke of Chartres was elected Grand Master of all the Councils, Chapitels, and Scotch Lodges of France.

But peace was not yet restored. The party who had been expelled, moved by a spirit of revenge for the disgrace formerly inflicted on them, succeeded in obtaining the appointment of a committee which was empowered to prepare the new Constitution. All the Lodges of Paris and the provinces were requested to appoint Deputies, who were to form a Convention to take the new Constitution into consideration. This Convention, or, as they called it, National Assembly, met at Paris in December, 1771. The Duke of Luxembourg presided, and on the twenty-fourth of that month the Ancient Grand Lodge of France was declared extinct, and in its place another substituted with the title of Grand Orient de France.

Notwithstanding the declaration of extinction by the National Assembly, the Grand Lodge continued to meet and to exercise its functions. Thus the Fraternity of France continued to be harassed, by the bitter contentions of these rival Bodies, until the commencement of the Revolution compelled both the Grand Orient and the Grand Lodge to suspend their labors. On the restoration of civil order, both Bodies resumed their operations, but the Grand Lodge had been weakened by the death of many of the perpetual Masters, who had originally been attached to it; and a better spirit arising, the Grand Lodge was, by a solemn and mutual declaration, united to the Grand Orient on the 28th of June, 1799.

Dissension's, however, continued to arise between the Grand Orient and the different Chapters of the high Degrees. Several of those Bodies had at various periods given in their adhesion to the Grand Orient, and again violated the compact of peace. Finally, the Grand

Orient, perceiving that the pretensions of the Scottish Rite Freemasons would be a perpetual source of disorder, decreed on the 16th of September, 1805, that the Supreme Council of the Thirty-third Degree should thenceforth become an independent Body, with the power to confer Warrants of Constitution for all the Degrees superior to the Eighteenth, or Rose Croix; while the Chapters of that and the inferior Degrees were placed under the exclusive control of the Grand Orient.

But the Concordat was not faithfully observed by either party, and dissension's continued to exist with intermittent and unsuccessful attempts at reconciliation, which was, however, at last effected in some sort in 1841. The Masonic Obedience of France was later on more amicably divided between the the Bodies, and the Grand Orient and the Supreme Council exist as independent powers in French Freemasonry. The constant tendency of the former to interfere in the administration of other countries would furnish an unpleasant history for the succeeding thirty years, at last terminated by the general refusal of the Grand Lodges in the United States, and some in Europe, to hold further Masonic communication with it; a breach which every good Freemason must desire to see eventually healed. One of the most extraordinary acts of the Grand Orient of France has been the abolition in 1871 of the office of Grand Master. the duties being performed by the President of the Council of the Order.

Discussion and an attempted avoidance of a threatening Masonic calamity by a large number of the Fraternity of France did not avail to prevent the General Assembly of the Grand Orient of France from completing its overthrow and that of its subordinates by the almost unanimous adoption of the now famous amendment of Article I of the Constitution of Freemasonry, on September 14, 1877.

The following is the text of the amendment and of the original second paragraph which was expunged:

Original paragraph: "Freemasonry has for its principles the existence of God, the immortality of the soul, and the solidarity of mankind."

Substituted amendment: "Whereas, Freemasonry is not a religion, and has therefore no doctrine or dogma to alarm in its Constitution, the Assembly adopting the Vaeu IX has decided and decreed that the second paragraph of .Article I of the Constitution shall be erased, and that for the words of the said article the following shall be substituted:

Being an institution essentially philanthropic, philosophy, and progressive, Freemasonry has for its object, search after truth, study of universal morality, sciences and arts, and the practice of benevolence. It has for its principles. absolute liberty of conscience and human solidarity, it excludes no person on account of his belief and its motto as Liberty, Equality, and Fraternity." The adoption of the above was after a full and deliberate consideration by its constituents, who for more than a year were in the throes of deep deliberation and judgment.

The Grand Lodge of England appointed a Committee to consider this action of the Grand Orient in thus expunging the existence of T. G. A. O. T. U. from its tenets, and they reported that such alteration is "opposed to the traditions, practice and feelings of all true and genuine Masons from the earliest to the present time"; and it was resolved that foreign brethren could only be received as visitors if they had been initiated in a Lodge professing belief in T. G. A. O. T. U., and would themselves acknowledge such belief to be an essential landmark of the Order. Similar action was taken by other Grand Lodges.

Since the above article was prepared by Brother E. L. Hawkins, a third Grand Lodge came into being in France. This is the Grande Loge Nationale indépendante et Réguliere pour la France et les Colonies Françaises, or the National Independent and Regular Grand Lodge for France and the French Colonies as constituted and recognized by the Grand Lodge of England. From the Manifesto issued to the Brethren on December 27, 1913, at Paris by Grand Master E. de Ribancourt, and from the Histoire de la Franc Maçonnene Française by Albert Lantoine, 1925 (pages 410-5) we learn that a Lodge at Paris, named the Centre des

Amis, the Center of Friends, worked the Degrees of the Rectified Scottish Rite, in French the Rite Ecossais Rectify, from 1910 under the auspices of the Diretoire Helvétique of Geneva, Switzerland, but joined the Grand Orient of France in 1911 with the understanding that it could continue to practices its old ritualistic customs. The Lodge was accordingly constituted as a subordinate Lodge of the Grand Orient on Stay 1 , 1911, by Gaston Bouley, President of the Council. This Lodge in 1913 wished to establish a Chapter of Saint Andrew which in operation we may say in passing is deemed by the Grand Orient and similar Bodies to be equivalent, to use Brother Albert Lantoine's expression in his History (page 411), to the Eighteenth Degree, the completion of the series contemplated by the usual ceremonies of the Rectified Scottish Rite that the Lodge practiced. When the rituals were supplied through the Grand Orient they avers discovered to omit mention of the Grand Architect of the Universe. Against this omission the Lodge protested but in vain. Accordingly the Lodge Centre des Amis of Paris with the Lodge Anglaise (meaning English) of Bordeaux formed the new Grand Lodge as is said by the Manifesto, "to safeguard the integrity of our Rectified Rituals and preserve in France the true Masonry of Tradition.!' Brother NV. J. Coombes. Commenting on the situation in a paper read in 1927 before the literary Lodge, Saint Claudius, No. 21, Paris, had this to say:

Our position (that of the National, Independent and Regular Grand Lodge) is clear for the Grand Orient forbids the use of the phrase concerning the (Se A. O. T. U. (Grand Architect of the Universe) and Juvanon, in his Vers la Lumiére (meaning in French, Towards the Light) puts the status of the Grand Lodge of France quite clearly when he says (page 81) that the Grand Lodge of France has in order to attract the sympathy of the Anglo-Saxons, authorized its Lodges to use or to reject, as they please, the formula of the Grand Architect of the Universe, and has even permitted certain Lodges to place the V. S. L. (the Volume of the Sacred Law, the Bible) on the pedestal of the Worshipful Master, and on its Master Masons Diplomas puts A. L. G. D. G. A. D. L. U. (the initials of the French words meaning To the Glory of the Grand Architect of the Universe) leaving every member to interpret the phrase as he pleases.

This Grand Lodge formed the Provincial Grand Lodge of Neustrie with headquarter at Paris, and the Provincial Grand Lodge of Aquitaine under Bordeaux, having several Lodges at Paris, as well as at Boulogne, Havre, Dunkirk. Rouen, Bordeaux, etc. (see Independent and Regular National Grand Lodge of France).

An essay read by Brother N. Choumitsky, Saint Claudius Lodge, No. 21, Paris, 1927, deals with the matter of mutual recognition and was based on some twenty documents in the archives of the Grand Lodge of the Urkraine. From these we find the Grand Lodge of France early in 1764 asked the Grand Lodge at London to supply a list of the Lodges she had warranted. On July 18, 1764, these details were sent showing that of 340 Lodges only three were constituted in France by her: The Lodge, No. 49, Paris, a la Ville de Tonnerre, July 3, 1732; Lodge, No. 60, Valenciennes, in Hainault, 1733, and Lodge No. 73, Chateau d'Aubigny (in Artois or Berry, probably the latter), October 12, 1735. These Lodges were erased from the English list and the two Grand Lodges agreed not to create Lodges on each other's territory. In 1765 the French Grand Lodge sent a list of her Lodges to England, and a new list early in 1767 with copy of rules and a form of Deputation. These were welcomed and the reply to them promised various documents. But operations in France were suspended by the authorities, February 21, 1767. The official relations of the two Grand Bodies ceased. Freemasonry again showed signs of life in France in 1771 and in 1772 there was submitted to the Grand Lodge of England the subject of a treaty drawn up by Lebady. Brother Choumitsky says the Grand Lodge of England no longer wished to treat as between peers, but attempted to enjoy certain prerogatives.

This did not meet with approval but efforts toward establishing mutual relations continued and December 1, 1773, prompted by La Chaussee, Baron de Toussainet, Grand Secretary, wrote to the Marquis de Vignoles, of the Grand Lodge of England, but his letter remained unanswered. Again he wrote on December 17 to the Marquis as well as to Brother Charles Dillon, D.G.M., also to Lord Petre, Grand Master, and to the Grand Lodge of England itself. To each one of them he sent a report of his Masonic organization.

A treaty was sent from France on June 13, 1776, and we may also note that on June 28, in the name of the Grand Lodge of England, Brother Vignoles complained of the establishment at Naples of a Lodge, Saint John of Secret and Perfect Friendship, by the French authorities. On August 8, 1775, Vignoles wrote to La Chaussee expressing a belief that the treaty would be acceptable. Three items were announced on September 5, bar Brother Heseitine, as being inadmissible because of the same objections as were made to Lebady's project in 1772. The difficulty really arose by the word equality.

Brother Heseltine, as reported by Vignoles, was of the opinion that basis could not hold good since Germanic Sweden, Holland, etc., recognized their Mother in the Grand Lodge of London, and the latter had proofs of its pioneer Masonic labors in France. Vignoles planned to meet this in a complimentary way by suggesting that the reference to English authorities should be to the Sublime Grand Lodge of the Noble and the Ancient Society of Free and Accepted Masons, established at the East of London, etc. However, Brother Guillotin, Orator of the Chamber of Provinces and member of the Commission charged to examine this, offered advice that the best course would be not to speak about equality at all, taking care at the same time to insert nothing whatever in the treaty which might confirm the idea of any claim for superiority.

Vignoles again wrote, June 4, 1776, announcing that the Grand Lodge of England remained steadfast in her decision. brother Choumitsky tells of the upheaval in their plans made by the struggle for American Independence followed by the French Revolution and the altars of the Empire. He quotes Rebold about the later and undated sending of Brother Morand to London unsuccessfully to negotiate an alliance with the Grand Lodge of England, and that in 1851 Brother Razy also failed. He therefore makes the claim that while French Freed masons were individually welcome, the Grand Bodies in France were not recognized until the formation of the relational and Independent Grand Lodge in October, 1913. (if the Grande Loge Mixte in France, and the steps leading up to this curious situation, the proposed initiation of women, see Masonry.

The Histoire de la Franc-Maçonnerie Française by Brother Albert Lantoine (pages 383-93) points out that the Grand Orient of France in the General Assembly of 1920 recognized the Lodge Droit Humain (Human Right or Equity) a leading Co-Masonic Lodge at Paris but that this recognition was limited, Brothers but not Sisters might visit Grand Orient Lodges. The Grand Lodge of France has since the Convention of October 25, 1903, declared members of any Co-Masonic Bodies as irregular and by a decision of the Federal Council of September 15, 1913, refused to make any distinction between the Bodies claiming to be Co-Masonic.

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FRANCIS I, EMPEROR OF AUSTRIA

Eldest son of the Duke of Lorraine, born December 8, 1708, succeeding his father in 1729 Also Duke of Tuscann. He married the famous Maria Theresa, Empress of Austria, and in 1745 became Emperor of Germany. Initiated at The Hague, 1731, and made a Master Mason at a Special Lodge held at Houghton Hall that year while visiting England. During the reign of Maria Theresa Freemasonry was tolerated in Vienna, due, no doubt, to the patronage of the Emperor. His death occurred at Innsbruck, Austria, August 18, 1765, when he was Grand Master (see Dr. A. Mackey's History of Freemasonry, 1921, pages 2236 and 2255).

*

FRANCIS II

This Emperor of Germany, was a bitter enemy of Freemasonry. In 1789, he ordered all the Lodges in his dominions to be closed, and directed all civil and military functionaries to take an oath never to unite with any secret society, under pain of exemplary punishment and destitution of office. In 1794, he proposed to the Diet of Ratisbon the suppression of the

Freemasons, the Illuminati, and all other secret societies. Diet, by the way, is frown the Latin dies, meaning a day, and formerly applied to the period of a session or sitting of delis gates or other persons of importance was given to the group of individuals and in Austria and Germany particularly the name has been attached to assemblies of parliament. The Diet, controlled by the influence of Prussia, Brunswick, and Hanover, refused to accede to the proposition, replying to the emperor that he might interdict the Lodges in his own states, but that others claimed Germanic liberty. In 1801, he renewed his opposition to secret societies, and especially to the Masonic Lodges, and all civil, military, and ecclesiastical functionaries were restrained from taking any part in them under the penalty of forfeiting their offices.

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FRANCKEN, HENRY A.

The first Deputy Inspector General appointed by Stephen Morin, under his Commission from the Emperors of the East and West. Francken received his Degrees and his appointment at Kingston, Jamaica. The date is not known, but it must have been between 1769 and 1767. Francken soon afterward repaired to the United States, where he gave the appointment of a Deputy to Moses M. Haves, at Boston, and organized a Council of Princes of Jerusalem at Albany. He may be considered as the first propagator of the advanced Degrees in the United States.

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FRANC-MAÇON, FRANC- MAÇONNERIE

The French names of Freemason and of Freemasonry. The construction of these words is not conformable to the genius or the idiom of the French language, which would more properly employ the terms Mason libre, and Maçonnerie libre; and hence Laurens, in his Essais historiques et critiques sur la Franc-Maçonnerie, meaning Essays, Historical and Critical, on Freemasonry, adduces their incorporation into the language as an evidence that the Institution in France was derived directly from England, the words being a literal and unidiomatic translation of the English titles. But he errs in supposing that Franc-mason and Franc- Masonry are any part of the English language.

*

FRANÇOIS DE NEUFCHATEAU, LE COMTE

In the memoirs of Dixmerie, the surname is shortened to Chateau. Member of the famous Lodge of Nine Sisters and a renowned man of letters in France, as well as an able statesman. Born at Saffais, Lorraine, France, April 17, 1750; died at Paris, January 10, 1828. His real name was Francois but he was authorized by the Nancy Parliament in 1777 to take the name of Neufchateau. He was twice Minister of the Interior, President of the Senate, 1804 and 1814, and in 1806, together with Comte Lacepede, he revived the Lodge first founded in 1776. His name is on the Lodge lists of members in 1783, 1784, and on both issued for 1806. In the calendar of the Grand Orient for 1814, he figures as one of the three Conservators of the Grand Chapter (see Une Loge Maçonnique, Louis Amiable, 1897, page 304-7).

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FRANKFORT-ON-THE-MAIN

A Provincial Grand Lodge was established in this city, in 1766, by the Grand Lodge of England. In the dissension's which soon after prevailed among the Freemasons of Germany, the Provincial Grand Lodge of Frankfort, not finding itself supported by its mother Grand Lodge, declared itself independent in 1783. Since 1823, it has worked under the title of the Grosse Mutterloge des Eklektischen Freimaurerbundes zu Frankfort a. M.

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FRANKLIN, BENJAMIN

Greatest of American diplomats, hero of the War of Independence, distinguished also as publisher and printer, editor and author, a notable philosopher whose instructive wisdom always charms and edifies, a scientist whose valuable discoveries are even today highly esteemed fundamental additions to practical knowledge he was a devoted Freemason occupying for many years places of official prominence and serving his Brethren with conspicuous Masonic zeal and aptitude.

Born at Boston, Massachusetts, he had only two years of school and at the age of ten left to work for his father in soap and candle making. At thirteen apprenticed to his brother James, a printer and publisher who started in 1721 a newspaper, the New England Courant, Franklin soon commenced to write both verse and prose, the latter quaint and vigorous of timely argument on public questions. Franklin went to rev York and in 1723 to Philadelphia, working as a printer. Encouraged to go into business for himself, he left for England, December, 1724, but the promised support failed and as a printer he was employed at London until October, 1796, when he again reached Philadelphia to resume his position there as a workman. In 1728 he formed a printing partnership.

Two years later he owned the business. From 1729-65 he published and edited the Pennsylvania Gazette. His enterprising career was industrious and capable in the extreme, a record not readily condensed in a brief article. He taught himself the use of several languages, made his influence multiplied by the printing press, his witty Almanacs brightly written for a quarter of a century averaged a sale of 10,000 copies annually. Postmaster in 1737, he also with twenty-three other citizens in 1749 founded an academy that became the University of Pennsylvania, a promoter of the American Philosophical Society, the organizer of the Junto a compact debating club somehow curiously resembling in its practices the same exchange of thought characterizing many past and present French Lodges to which Franklin may easily have contributed some influence if only by example.

Active in forming the first police force in the Colonies, starting the fire department, the militia, improving street paving, bettering the street lighting, introducing hospital service, and so forth, it has truly been said of him that he gave in his day the impulse to nearly every project for the welfare of his city. A member of the General Assembly of Pennsylvania, for almost twenty years in joint charge of the mails in the Colonies, delegated to the Albany Convention where he submitted a plan for colonial union, he was later entrusted with the raising of troops and the building of forts in the wilderness against the Indians. Recalled from this western responsibility, he was sent eastward, to England, as the agent of the protesting Colonies.

Honored by the freedom of the city of Edinburgh, made a Doctor of Laws by the University of Saint Andrews, Doctor of Civil Law by Oxford, he was already a Master of Arts at Harvard, at Yale, and at the College of William and Mary. Returning to handle successfully public service at home, he was once more employed abroad to represent the Colonies at a Committee of the English Parliament, and was back in Philadelphia in 1775.

v delegate to the Continental Congress, Post-Master General, on the Commission to Canada, one of the five to prepare the Declaration of Independence, President of the Constitutional Convention of Pennsylvania, chosen by Congress one of three to discuss terms of peace with Admiral Howe in 1776, Commissioner to France where John Adams wrote of him "Franklin's reputation was more universal than that of Leibnitz or Newton, Frederick or Voltaire; and his character more esteemed and beloved than all of them." Of his shrewd forcefulness we may read the dramatic estimate of Thackeray in the Virginians (chapter 9).

A member appointed in 1781 of the Commission to make peace with England, he also made treaties with Sweden and Prussia. Going home he at once was elected on the Municipal Council of Philadelphia and its chairman, then President of the Supreme Executive Council,

and twice reelected Delegate to the Convention of 1787 framing the Federal Constitution, President of the Pennsylvania Society for Promoting the Abolition of Slavery —signing a petition to Congress in 1790 and six weeks later in his old spirited style he defended with wit and literary art this plea. Last of his remarkable exploits for the public good these efforts just preceded his serene death in his home at Philadelphia on April 17, 1790.

Franklin's Masonic connections are discussed in Beginnings of Freemasonry in America by Brother Melvin M. Johnson, P. G. M.; Benjamin Franklin as a Freemason by Brother Julius F. Sachse; Une Loge Maconnique d'Avant 1789, by Brother Louis Amiable, the latter work being the history of the Lodge of the Nine Sisters, or Muses, at Paris. Other sources of information are mentioned in the text. A concise statement of Franklin's activities of leading interest to Freemasons is as follows:

1705 6, January 6, Old Style, born at Boston, Massachusetts (New Style, January 17, 1706).
1727, organized the Leathern Apron Club, a secret society, at Philadelphia (see Franklin as a Freemason pages 7-9, Annals of Philadelphia and Pennsylvania 1850, volume u, page 495).
1730-1, February, initiated in Saint John's Lodge, Philadelphia (see Liberal in Collection of the Historical Society of Pennsylvania; also An Account of Saint John's
1732, June, drafted a set of By-laws for Saint John's Lodge (see Proceedings, Grand Lodge of Pennsylvania, 1885, pages 37-39).
1732, June 24, elected Junior Grand Warden (see Pennsylvania Gazette, No 187, June 26, 1732).
1734, June 24, elected Grand Master of Pennsylvania (see Pennsylvania Gazette, No. 290, June 2" 1734).
1734, August, advertised his Mason Boolc, a reprint of Anderson's Constitutions of the Free-Masons, the first Masonic book printed in America (see Pennsylvania Gazette, No. 284, May 9 to May 16, 1734). 1734, November 28, wrote as Grand Master to Brother Henry Price at Boston two fraternal letters, one officially regarding Masonic affairs and the other less formal (see Price, Henry)
1734-5, the State House, Independence Hall, built during Franklin's administration as Grand Masters According to the old Masonic and family traditions the cornerstone was laid by him and the Brethren of Saint John's Lodge (set Votes of the Assembly; Etting's History of Independence Hall, also date on water spouts of the Hall) 1735-8, served as Secretary of Saint John's Lodge (see Liber B. 1731-8).
1738, April 13, Franklin, in a letter to his mother wrote, "Freemasons have no principles or practices that are inconsistent with religion and good manners." (See original draft in Franklin's handwriting in his Commonplace Book in Collection of Historical Society of Pennsylvania)
1743, May 25, visited First Lodge (Saint John's) Boston (see Proceedings Grand Lodge of Massachusetts 1733-92) page 390). 1749, June 10, appointed Provincial Grand Master by Thomas Oxnard, of Boston (see Proceedings, Grand Lodge of Pennsylvania, 1882, page 157).
1749, August 29, Tun Tavern Lodge petitioned Provincial Grand Master Franklin for a " Deputation under his sanction" (see manuscript, Minutes of the Tun Tavern Lodge)1750, March 13, deposed as Provincial Grand Master and immediately appointed Deputy Grand Master by William Allen, Provincial Grand Master (see Proceedings, Grand Lodge of Pennsylvania, 1882, page 157).
1752, Marsh 12, appointed on Committee for buildings the "Freemason's Lodge" in Philadelphia (see original manuscript in Masonic Temple Library, Philadelphia).
1752. October 25, visited the Tun Tavern Lodge (see manuscript Minutes of the Tun Tavern Lodge).
1754, October 11, present at Quarterly Communication of the Grand Lodge of Massachusetts, held in Concert Hall, Boston (see Proceedings, Grand Lodge of Massachusetts 1733-92, page 34, and 1871, page 361).
1755, June 24 took a prominent part in the Grand Anniversary and Dedication of the "Freemason's Lodge" in Philadelphia, the first Masonic building in America (see Pennstilvania Gazette, No. 1384. July 3,
1755; also A Sermon preached in Christ Church. Philadelphia 1755, in Collection of Historical Society of Pennsylvania).
1759, October 10, visitor to Lodge Saint David, Edinburgh, Scotland (see Ars Quatuor

Coronatorum, 1908 volume xxi, Part 3, page 270).
1760, Provincial Grand Master of Philadelphia (see Noorthouck's Constitutions, page 276 edition of 1784 London)
1760, November 17, present at Grand Lodge of England, held at Crown & Anchor, London. Entered upon the Minutes as "Provincial Grand Master" (see Minute Book of Grand Lodge of England).
1762, addressed as Grand Master of Pennsylvania (ses letters to Franklin from Brother Valentz in Collection of American Philosophical Society).
1776, affiliated with Masonic Lodges in France (see documents in Collection of American Philosophical Society)
1778, April 7, assisted at the initiation of Voltaire in the Lodge of the Nine Sisters, Loge des Neuf Soeurs meaning Nine Sisters or Muses a famous Lodge at Paris (see Amiable's Une Loge Magonnique d'Avant 1787, page 65); Lantoines Histoire de la Franc-Maçonnerie Francaise; Kloss Historp of Freemasonry in France).
1778, affiliated with Loge des Neuf Soeurs at Paris Presumably the example of Franklin was not without influence on the resolution taken by the leader of philosophy to be accepted a Freemason; and on the other hand if is certain that the initiation of Voltaire determined the Illustrious American to become affiliated with the Nine Sisters (Lodge)-" " The name of Franklin comes a little after that of Voltaire on the printed list of 1779"(see Une Loge Maçonnique d'Avant 1789, page 145).
1778,-November 28, officiated at the Lodge of Sorrou) or Maçonic funeral services of Voltaire (see Manuseript in Collection of American Philosolyhical Society also Medal struck in honor of the occasion in Masonic Temple Library, Philadelphia. Brother Hnwkins states that another specimen of this rare medal is in the possession of the Grand Lodge of Mecklenburg. Germany).
1779, May 21, elected Worshipful Master of the Lodge of the Sine Sisters and the committee in notifying him at Passy, near Paris, spoke of the Important and many affairs in which he was engaged and that note withstanding that responsibility he could find time to "follow the sessions of the Freemasons as though a brother of utmost leisure." Franklin was Worshipful Master for two years his authority being renewed in 1780 (see Une Loge Maçonnique d'Atant 1789, by Brother Louis Amiable 1897, pages 136, 145).
1782, elected Venerable, meaning Worshipful Master of Loge des Neuf Soeurs, Grand Orient de Paris (see documents in Collection of American Philosophical Society)
1782, July 7, member of the Respectable Lodge de Saint Jean de.Jerusalem (see docurnents in Collection of American Philosophical Society).
1785, April 24, elected Venerable d'Honneur of Respectable Lodge de Saint Jean de Jerusalem (see documents in Collection of American Philosophical Society).
1785, elected honorary member of Loge des Ron Amis, Good Friends, Rouen, France (see documents in Collection of University of Pennsylvania).
1786, December 27, in the dedication of a sermon delivered at the request of the R. W. Grand Lodge of Pennsylvania, by Reverend Joseph Pilmore in Saint Paul's Church, Philadelphia, Franklin is referred to as " an Illustrious Brother whose distinguished merit among Masons entitled him to their highest veneration" (copy of the book is on Collection of Historical Society of Pennsylvania and. in Masonic Temple Library Philadelphia).
1790, April 17 Benjamin Franklin passed to the Grand Lodge above
l906, April 19, memorial services at his grave in Christ Church yard, S- E corner Fifth and Arch Sts., Philadelphia, by the officers of the R. NV. Grand Lodge of Pennsylvania "the occasion being to observe the two hunderedth anniversary of the birth of Brother Benjamin Franklin.

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FRANKS, ORDER OF REGENERATED
A political brotherhood that was instituted in France in 1815, flourished for a while, and imitated in its ceremonies the Masonie Fraternity.

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FRASER, GEORGE

On November 30, 1736, when William Saint Clare of the Hereditary Grand Mastership of Scottish Freemasons resigned, the resignation being signed on November 24, Brother Fraser was present and his name was attached as a witness to the document. He was Deputy-Auditor of the Excise and Worshipful Master, Canongate Kilwinning Lodge (see History of Freemasonry and Grand Lodge of Scotland, William A. Laurie, 1859, page 100).

*

FRATER

Latin, meaning Brother. An expression borrowed from the monks by the Military Orders of the Middle Ages, and applied by the members to each other. It is constantly employed in England by the Masonic Knights Templar, and is beginning to be adopted, although not as generally, in the United States. When speaking of two or more, it is an error to call them Fraters, The correct plural is Fratres.

*

FRATERNALLY

Doctor Mackey records the vusual mode of subscription to letters in his day written by one Freemason to another as, "I remain, fraternally yours," custom and preference that continues to be frequently adopted.

*

FRATERNITY

The word was originally used to designate those associations formed in the Roman Catholic Church for the pursuit of special religious and ecelesiastical purposes such as the nursing of the sick, the support of the poor, the practise of particular devotions, etc. They do not date earlier than the thirteenth century. The name was subsequently applied to secular associations, such as the Freemasons. The word is only a Latin form of the Anglo-Saxon Brotherhood. In the earliest lectures of the eighteenth century we find the word fraternity alluded to in the following fonnula:
How many particular points pertain to a Freemason?

Three: Fraternity, Fidelity, and Taciturnity.
What do they represent?

Brotherly Love, Relief, and Truth among all Right Masons.

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FRATERNIZE

To recognize as a Brother; to associate with Masonically.

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FREDERICK

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FREDERICK, DUKE OF YORK

Born 1763, second son of George III; died in 1827. Made a Freemason, November 21, 1787, at the Star and Garter Tavern, London, England, at a Special Lodge held for that purpose by the Duke of Gumberland, then Grand Master. The Prince of Wales, afterwards George IV, acted as sponsor for his brother.

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FREDERICK HENRY LOUIS

Prince of Prussia, was received into Freemasonry at Berlin by Frederick the Great, his brother, in 1740.

*

FREDERICK OF NASSAU

Prince Frederick, son of the King of the Netherlands, and for many years the Grand Master of the National Grand Lodge of that kingdom. He was ambitious of becoming a Masonic reformer, and in addition to his connection with the Charter of Cologne, an account of which has been given under that head, he attempted, in 1819, to introduce a new rite. He denounced the advanced Degrees as being contrary to the true intent of Freemasonry, and in a circular to all the Lodges under the obedience of the National Grand Lodge, he proposed a new system, to consist of five Degrees, namely, the three symbolic, and two more as complements or illustrations of the third, which he called Elect Master and Supreme Elect Master. Some few Lodges adopted this new system, but most of them rejected it. The Grand Chapter, whose existence it had attacked, denounced it. The Lodges practicing it in Belgium there Solved in 1830, but a few of them probably remain in Holland. The full rituals of the two supplementary Degrees are printed in the second volume of Hermes, and an attentive perusal of them does not give an exalted idea of the inventive genius or the Prince.

*

FREDERICK PRINCE OF WALES

Father of King George III. Made a Freemason November 5, 1737, in a Special Lodge at Kew, Doctor Desaguliers presiding. He died in 1751. Three of his sons became members of the Craft, the Dukes of York and Gloucester initiated in 1766, the Duke of Cumberland, 1767 (see Royal Freemasons, George W. Speth, 1885).

*

FREDERICK THE GREAT

Frederick II, King of Prussia, surnamed the Great, was born on January 14, 1712, and died on August 17, 1786, at the age of seventy-four years and a few months. He was initiated as a Freemason, at Brunswick, on the night of August 14, 1738, not quite two years before he ascended the throne.

In English, we have two accounts of this initiation, one by Campbell, in his work on Frederick the Great and his Times, and the other by Carlyle in his History of Frederick the Second. Both are substantially the same, because both are merely translations of the original account given by Bielfeld in his Freundschaftliche Briefe, or Familiar Letters. The Baron von Bielfeld was, at the time, an intimate companion of the Prince, and was present at the initiation.

Bielfeld tells us that in a conversation which took place on August 6 at Loo though Carlyle corrects him as to time and place, and says it probably occurred at Minden, on July 17 the Institution of Freemasonry had been enthusiastically lauded by the Count of Lippe Buckeburg.

The Crown Prince soon after privately expressed to the Count his wish to join the society. Of course, this wish was to be gratified.

The necessary furniture and assistance for conferring the Degrees were obtained from the Lodge at Hamburg. Bielfeld gives an amusing account of the embarrassments which were encountered in passing the chest containing the Masonic implements through the Custom-House without detection. Campbell, quoting from Bielfeld, says: The whole of August 14 was spent in preparations for the Lodge, and at twelve at night the Prince Royal arrived, accompanied by Count Wartensleben, a captain in the king's regiment at Potsdam. The Prince introduced him to us as a candidate whom he very warmly recommended, and begged that he might be admitted immediately after himself. At the same time, he desired that he might be treated like any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly, he was admitted in the customary form, and I could not sufficiently admire his fearlessness, his composure, and his address. After the double reception, a Lodge was held. All was over by four in the morning, and the Prince returned to the dual palace apparently as well pleased with us as we were charmed with him.

Of the truth of this account there never has been any doubt. Frederick the Great was certainly a Freemason. But Carlyle, in his usual sarcastic vein, adds:

The Crown Prince prosecuted his Masonry at Reinsberg or elsewhere, occasionally, for a year or two, but was never ardent in it, ant very soon after his accession left off altogether.... A Royal Lodge was established at Berlin, of which the new king consented to be patron; but he never once entered the palace, and only his portrait, a welcomely good one still to be found there, presided over the mysteries of that establishment.

Now how much of truth with the sarcasm, and how much of sarcasm without the truth, there is in this remark of Carlyle, is just what the Masonic world is bound to discover. Until further light is thrown upon the subject by documentary evidence from the Prussian Lodges, the question can not be definitely answered. But what is the now known further Masonic history of Frederick? Bielfeld tells us that the zeal of the Prince for the Fraternity induced him to invite the Baron Von Oberg and himself to Reinsberg, where, in 1739, they founded a Lodge, into which Keyserling, Jordan, Moolendorf, Queis, and Fredersdorf, Frederick's valet, were admitted.

Bielded is again our authority for stating that on June 20, 1740, King Frederick for he had then ascended the throne—held a Lodge at Charlottenburg, and, as Master in the chair, initiated Prince William of Prussia, his brother, the Margrave Charles of Brandenburg, and Frederick William, Duke of Holstein. The Dulce of Holstein was seven years afterward elected Adjutant Grand Master of the Grand Lodge of the Three Globes at Berlin.

We hear no more of Frederick's Freemasonry in the printed records until the 16th of July, 1774, when he granted his protection to the National Grand Lodge of Germany, and officially approved of the treaty with the Grand Lodge of England, by which the National Grand Lodge was established. In the year 1777, the Mother Lodge, Royal York of Friendship, at Berlin, celebrated, by a festival, the king's birthday, on which occasion Frederick wrote the following letter, which, as it is the only printed declaration of his opinion of Freemasonry that is now extant, is well worth copying:

I cannot but be sensible of the new homage of the Lodge Royal York of Friendship on the occasion of the anniversary of my birth bearing, as it does the evidence of its zeal and attachment for my person. Its orator has well expressed the sentiments which animate all its labors; and a society which employs itself only in sowing the seed and bringing forth the fruit of every kind of virtue in my dominions may always be assured of my protection. It is the glorious task of every good sovereign and 1 will never cease to fulfill it. And so I pray God to take you and your Lodge under his holy and deserved protection. Potsdam, this 14th of February, 1777. Frederick. Brother ad. E. Cauthorne submits here that, Frederick did not ill his latter days take the active interest in Freemasonry that had distinguished his early life before coming to the throne. It cannot be established that he ever attended a meeting after he

became king, though manic such efforts have been attempted. Some overzealous persons have claimed that he established the Ancient and Accepted Scottish Rite of the Thirty-third Degree but the Grand Lodge of the Three Globes at Berlin as well as many European historians, have often shown this a> have been impossible. But we must not forget that the adoption of the Constitutions makes them legally binding upon the Freemasons who subscribe to this document, no matter whether it was or was not the creation of Frederick. Further, in reference to the above comments by Brother Cauthorne, the subject of Frederick's Masonic activity and the Constitutions has been given critical study by Brothers General Albert Pike, Enoch T. Carson and Dr. Wilhelm Begemann (see their various conclusions in Mackey's revised History of Freemasonry, pages 1828-39).

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FREDERICK WILLIAM III

King of Prussia, and, although not a Freemason, a generous patron of the Order. On December 29, 1797, he wrote to the Lodge Royal York of Friendship, at Berlin, these words: "I have never been initiated, as every one knows, but I am far from conceiving the slightest distrust of the intentions of the members of the Lodge. I believe that its design is noble, and founded on the cultivation of virtue; that its methods are legitimate, and that every political tendency is banished from its operations. Hence, I shall take pleasure in manifesting on all occasions my good-will and my affection to the Lodge Royal York of Friendship, as well as to every other Lodge in my dominions." In a similar tone of kindness toward Freemasonry, he wrote three months afterward to Fessler. And when he issued, October 20, 1798, an Edict forbidding secret societies, he made a special exemption in favor of the Masonic Lodges. To the time of his death, he was always the avowed friend of the Order.

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FREE

The word Free, in connection with Mason, originally signified that the person so called was free, entrusted with certain rights, of the Company or Gild of Incorporated Masons. For those Operative Masons who were not thus made free of the gild, were not permitted to work with those who were. A similar regulation still exists in many parts of Europe, although it is not known to the United States. The term appears to have been first thus used in the tenth century, when the traveling Freemasons we are told were incorporated by the Roman Pontiff (see Traveling Freemasons).

In reference to the other sense of free as meaning not bound, not in captivity, it is a rule of Freemasonry that no one can be initiated who is at the time restrained of his liberty. The Grand Lodge of England extends this doctrine, that Freemasons should be free in all their thoughts and actions, so far, that it will not permit the initiation of a candidate who is only temporarily in a place of confinement. In the year 1783, the Master of the Royal Military Lodge at Woolwich, No. 371, being confined, most probably for debt, in the King's Bench prison, at London, the Lodge, which was itinerant in its character and allowed to move from place to place with its regiment, adjourned, with its Warrant of Constitution, to the Master in prison, where several Freemasons were made.

The Grand Lodge, being informed of the circumstances, immediately summoned the Master and Wardens of the Lodge "to answer for their conduct in making Masons in the King's Bench prison," and, at the same time, adopted a resolution, affirming that "it is inconsistent with the principles of Masonry for any Freemasons' Lodge to be held, for the purposes of making, passing or raising Masons, in any prison or place of confinement" (see Constitutions, 1784, page 349).

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FREE AND ACCEPTED

The title Free and Accepted first occurs in the Roberts Print of 172 , which is headed The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons, and was adopted by Doctor Anderson in the second edition of the Book of Constitutions, published in 1738, the title of which is The New Book of Constitutions of the Antient and Honorable Fraternity of Free and Accepted Masons. In the first edition of 1723 the title was, The Constitutions of the Freemasons. The newer title continued to be used by the Grand Lodge of England, in which it was followed by those of Scotland and Ireland; and a majority of the Grand Lodges in the United States have adopted the same style, and call themselves Grand Lodges of Free and accepted Masons (see also Accepted). The old lectures formerly used in England give the following account of the origin of the term:

The Masons who were selected to build the Temple of Solomon mere declared Free and were exempted, together with their descendants from imposts duties, and taxes. They had also the privilege to bear arms. .At the destruction of the Temple by Nebuckadnezzar, the posterity of these Masons were carried into captivity with the ancient Jews. But the good-will of Cyrus gave them permission to erect a second Temple having set them at liberty for that purpose. It is from this epoch that we bear the name of Free and Accepted Masons.

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FREE AND ACCEPTED AMERICANS

Formed about 1863 as a native American patriotic secret society by William Patton, who became its first president, the first meeting being held in a stable, the second in Convention Hall, New York City.

By 1805 there were fifty-nine Temples of the organization in New York City and Kings County. Later on the society vas absorbed by the Know-nothing Party which flourished in the ten y ears preceding 1860, and did not survive that movement. Its first name was the American Brethren, afterwards the Wide Awakes, but most commonly the Templars Order of the American Star, Free and Accepted Americans. While the style adopted for the name might suggest that some of its founders were members of the Craft, we have no definite information relative to that point (see John Bach McMaster's History of the People of the United States from the Revolution to the Civil War, and the Builder, volume vu, 1921, page 303). The Know-nothing Party to which reference has been made, has also been called the American Party.

The National Council, at a meeting in Philadelphia, February '1, 1556, adopted a platform and a ritual. The latter is claimed to be the one given in American Politics, published in 1882 by Cooper and Fenton, Chicago. The purposes of the Party are stated in the second Article of the Constitution as follows:

The object of this organization shall be to protect every American citizen in the legal and proper exercise of all his civil and religious rights and privileges; to resist the insidious policy of the Church of Rome, and all foreign influence against our republican institutions in all lawful ways, to place in all offices of honor, trust or profit, in the gift of the people, or by appointment, none but native-born Protestant citizens, and to protect, preserve and uphold the Union of these States and the Constitution of the same.

The name, Know-nothing, came from that or an equivalent expression being used by the members in reply to questions concerning the organization.

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FREE AND ACCEPTED ARCHITECTS

See Bromwell, Henry P. H.

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FREE-BORN

In all the old Constitutions, free birth is required as a requisite to the reception of Apprentices. Thus the Lansdowne Manuscript says, "That the prentice be able of birth, that is, free born." So it is in the Edinburgh Kilwinning, the York, the Antiquity, and in every other manuscript that has been so far discovered. And hence, the modern Constitutions framed in 1721 continue the regulation. After the abolition of slavery in the West Indies by the British Parliament, the Grand Lodge of England on September 1, 1847, changed the word free-born into free man, but the ancient landmark never has been removed in America.

The non-admission of a slave seems to have been founded upon the best of reasons; because, as Freemasonry involves a solemn contract, no one can legally bind himself to its performance who is not a free agent and the master of his own actions.

That the restriction is extended to those who were originally in a servile condition, but who may have since acquired their liberty, seems to depend on the principle that birth in a servile condition is accompanied by a degradation of mind and abasement of spirit which no subsequent disenthralment can so completely efface as to render the party qualified to perform his duties, as a Freemason, with that freedom, fervency, and zeal which are said to have distinguished our ancient Brethren. "Children)" says Brother George Oliver, "cannot inherit a free and noble spirit except they be born of a free woman."

The same usage existed in the spurious Freemasonry or the mysteries of the ancient world. There, no slave, or man born in slavery, could be initiated; because the prerequisites imperatively demanded that the candidate should not only be a man of irreproachable manners, but also a free-born denizen of the country in which the mysteries were celebrated.

Some Masonic writers have thought that in this regulation, in relation to free birth, some allusion is intended, both in the mysteries and in Freemasonry, to the relative conditions and characters of Isaac and Ishmael. The former—the accepted one, to whom the promise was given was the son of a free woman, and the latter, who was east forth to have his hand against every man and every man's hand against him, was the child of a slave.

Wherefore, we read that Sarah demanded of Abraham, "Cast out this bondwoman and her son; for the son of the bondwoman shall not be heir with my son." Doctor Oliver, in speaking of the grand festival with which Abraham celebrated the weaning of Isaac, says that he "had not paid the same compliment at the weaning of Ishmael, because he was the son of a bondwoman, and consequently could not be admitted to participate in the Freemasonry of his father, which could only be conferred on free men born of free women." The ancient Greeks were of the same opinion; for they used the word oovXo7rpe7reLa, or slave manners, to designate any great impropriety of behavior.

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FREEDOM

This is defined to be a state of exemption from the control or power of another. The doctrine that Freemasons should enjoy unrestrained liberty, and be free in all their thoughts and actions, is carried so far in Freemasonry, that the Grand Lodge of England will not permit the initiation of a candidate who is only temporarily deprived of his liberty, or even in a place of confinement (see Free). It is evident that the word freedom is used in Freemasonry in a symbolical or metaphysical sense differing from its ordinary signification. While, in the application of the words free-born and free man, we use them in their usual legal acceptation,

we combine freedom with fervency and zeal as embodying a symbolic idea. Gadicke, under the word Freiheit, in his Freimaurer-Lexicon, thus defines the word:

A word that is often heard among us, but which is restricted to the same limitation as the freedom of social life. We have in our assemblies no freedom to act each one as he pleases. But we are, or should be, free from the dominion of passion, pride, prejudice, and all the other follies of human nature. We are free from the false delusion that we need not be obedient to the laws. Thus he makes it equivalent to integrity; a sense that Brother Mackey believed it to bear in the following article.

Fisk has some observations on the freeing of slaves among the Romans that are of value here. The liberating of slaves took place in several ways. The most usual mode seems to have been by will, freedom by bequest, manumissio per testamentum, on the death of the owner. There were two other modes; census, the listing, and per vindictam, by the freedom of the rod; the former was when the slave with the master's consent, was enrolled in the taxation list as a freedman; the latter was a formal and public enfranchisement before the praetor (a Roman magistrate). In the last case, the master appeared with his slave, before the tribunal, and commenced the ceremony by striking him with a rod, vindicta; thus treating him as still his slave. Then a protector or defender, assertor libertatis, steps forward and requests the liberation of the slave, by saying hunc hominem liberum esse aio, jure Quirtium; upon which the master, who has hitherto kept hold of the slave, lets him ao, e manu emil-'ebat, and gives up his right over him, with the words hunc hominem liberum esse volo. A declaration by the praetor, that the slave should be free, fonned the conclusion.

To confirm this manumission, the freed slave sometimes went to Terracina and received in the Temple of Feronia a cap or hat, pileus, as a badge of liberty.

The slave to be freed must not be under twenty years of age, nor the person setting him free under thirty (Classical Antiquities, N. W. Fisk, page 290).

Feronia was honored as the patroness of enfranchised slaves who ordinarily received their liberty in her Temple on Mount Soracte. Her name was derived by some from a town near the Temple, others credit it to the idea of her bringing relief, hero, to slaves, or to her productiveness of trees and fruits (Fisk, page 120; see also his allusions to sacrifices, page 237; jus Quiritium, page 286; and Raising, page 287).

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FREEDOM, FERVENCY, AND ZEAL

The earliest lectures in the eighteenth century designated freedom, fervency, and zeal as the qualities which should distinguish the servitude of Apprentices, and the same symbolism is found in the ritual of the present day. The word freedom is not here to be taken in its modern sense of liberty, but rather in its primitive Anglo-Saxon meaning of frankness, generosity, a generous willingness to work or perform one's duty (see Fervency and Zeal). so Chaucer uses it in the Prologue to the Canterbury Tales (line 43):

A knight there was. and that a worthy man,
That fro the time that he first began
To riden out, he loved chivalric
Trouthe and Honor, Freedom and Courtesy.

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FREE MAN
The Grand Lodge of England, on September 1, 1847, erased from their list of the qualifications of candidates the word free-born, and substituted for it free man. Their rule now

reads, "every candidate must be a free man." This has been generally considered in other countries as the violation of a landmark.

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FREEMASON

One who has been initiated into the mysteries of the Fraternity of Freemasonry. Freemasons are so called to distinguish them from the Operative or Stone-Masons, who constituted an inferior class of workmen, and out of whom they sprang (see Stonemasons and Traveling Freemasons). The meaning of the epithet free, as applied to Mason, is given under the word Free. In the old lectures of the eighteenth century a Freemason was described as being "a freeman, born of a freewoman, brother to a king, fellow to a prince, or companion to a beggar, if a Mason," and by this was meant to indicate the universality of the Brotherhood.

The word Freemason was until recently divided into two words, sometimes with and sometimes without a hyphen; and we find in all the old books and manuscripts Free Mason or Free-Mason. But this usage has generally been abandoned by writers, and Freemason is usually spelled as one word. The old Constitutions constantly used the word Mason. E et the word was employed at a very early period in the parish registers of England, and by some writers. Thus, in the register of the parish of Astbury we find these items:

1685. Smallwood, Jos., fils Jos. Henshaw, Freemason bapt 3 die Nov. 1697. Jos. fil Jos. Henshaw, Freemason, buried 7 April.

But the most singular passage is one found in Cawdray's Treasurie of Similies, published in 1609, and which he copied from Bishop Coverdale's translation of Werdmuller's A Spiritual and most Precious Perle, which was published in 1550. It is as follows:
As the freemason heweth-the hard stones . . . even so God the Heavenly Free-Mason buildeth a Christian church.

But, in fact, the word was used at a much earlier period, and occurs, Steinbrenner says in his Origin and Early History of Masonry (page 110), for the first time in a statute passed in 1350, in the twenty-fifth year of Edward I, where the wages of a Master Freemason are fixed at 4 pence, and of other Masons at 3 pence. The original French text of the statute is "Mestre de franche-peer." "Here," says Steinbrenner, "the word Freemason evidently signifies a free-stone mason—one who works in free-stone, the French franche-peer, meaning franche-pierre, as distinguished from the rough masons who merely built walls of rough, unhown stone." This latter sort of workmen was that class called by the Scotch Masons cowans whom the Freemasons were forbidden to work with, whence we get the modern use of that word.

Ten years after, in 1360, we have a statute of Edward III, in which it is ordained that "every Mason shall finish his work, be it of free-stone or of rough-stone," where the French text of the statute is file franche-pere ou de grosse-pere." Thus it seems evident that the word free-mason was originally used in contradistinction to rough-rruson. The old Constituitions sometimes call these latter masons rough layers.

Doctor Murray's New English Dictionary has the following information under Freemason: The precise import with which the adjective was originally used in this designation has been much disputed Three views have been propounded.

1. The suggestion that free mason stands for free stone mason would appear unworthy of attention, but for the curious fact that the earliest known instances of any similar appellation are mestre mason de France peer, master mason of free stone. Act 25, Edward III, st. II, e. 3, A.D. 1350, and sculptores lapidum liberorum "carvers of free stones," alleged to occur in a document of 1217, Finders History of freemasonry (51), citing Wyatt Papworth; the coincidence, however, seems to be merely accidental.

2. The view most generally held is that free masons were those who were free of the masons' gild. Against this explanation many forcible objections have been brought by Mr. G. W. Speth, who suggests:

3. That the itinerant masons were called free because they claimed exemption from the control of the local gilds of the towns in which they temporarily settled.

4. Perhaps the best hypothesis is that the term refers to the mediaeval practice of emancipating skilled artisans, in order that they might be able to travel and render their services wherever any great building was in process of construction.

And then the following meanings are given:

1. A member of a certain class of skilled workers in stone, in the fourteenth and following centuries often mentioned in contradistinction to rough masons, ligiers, etc. They traveled from place to place, finding employment wherever important buildings were being erected, and had a system of secret signs and passwords by which a craftsman who had been admitted on giving evidence of competent skill could be recognized. In later use, sixteenth to eighteenth centuries, the term seems often to be used merely as a more complimentary synonym of mason, implying that the workman so designated belonged to a superior grade.

The earliest instance quoted of the word in this sense is in a list of the London City Companies of 1376.

2. A member of the Fraternity, called more fully Free and Accepted Masons. Early in the seventeenth century, the Societies of Freemasons, in sense 1, began to admit honorary members, not connected with the building trades, but supposed to be eminent for architectural w or antiquarian learning. These were caned Accepted Masons, though the term Free Masons was often loosely applied to them; and they were admitted to a knowledge of the secret signs, and instructed in the legendary history of the Craft, which had already begun to be developed. The distinction of being an Accepted Mason became a fashionable object of ambition, and before the end of the seventeenth century, the object of the Societies of Freemasons seems to have been chiefly social and convivial. In 1717, under the guidance of the physicist J. T. Desaguliers, four of these Societies or Lodges in London united to form a Grand Lodge, with a new constitution and ritual, and a system of secret signs, the object of the Society as reconstituted being mutual help and the promotion of brotherly feeling among its members.

Brother E. L. Hawkins observes that the earliest instance quoted of the word in this sense is in Ashmole's Diary under date of 1646 (see Ashmole).

Gould in his Concise History has this to say upon the subject:

Two curious coincidences have been connected with the above year, 1375.

The first, that the earliest copy of the manuscript constitutions, Remus Manuscript, refers to the customs of that period;

the second, that the formation p of a wonderful society, occasioned by a combination of masons undertaking not to work without an advance of wages, when summoned from several counties by writs of Edward III, to rebuild and enlarge Windsor Castle, under the direction of William of Wykeham, has been plated at the same date. It is said also that these masons agreed on certain signs and tokens by which they might know one another, and render mutual assistance against impressment- and further agreed not to work unless free and on their own terms. Hence they called themselves Free-Masons.

A child's book, Dives Pragmaticus, printed in the year 1563, and reproduced in 1910 by the owner, the John Rylands Library at Manchester, England, contains a list of occupations and line 97 is Al Free masons, Brike layers and dawbers of walled.

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FREE ASSOCIATION

For certain necessary and inescapable purposes men now and then, and of their own free will, form themselves into associations (fraternities, clubs, sodalities, societies), designed for a stated purpose, self-governed, and excluding control by persons not in its membership. Men cannot work, or have culture or civilization, or protect themselves as a people, or wage war when war becomes a duty, or have schools, or sciences, or arts, or any freedom of thought or speech or publication, or any means of information, if they cannot form free associations; to do 60 belongs so essentially to the nature of man and to the world that even such terms as rights and privileges are not sufficiently strong to describe the sheer, absolute need for free associations; which are to be classed with food, clothing, shelter in the order of needs. To strike at free associations is to strike at man himself; to make them impossible is to make it impossible for him to live.

When tyrannies or despotisms arise, when some man or group or class, sets out to subjugate men, to render them impotent, to turn them into helots, serfs, or slaves, it is against the right of free association that they invariably aim their first blow, and it matters not whether the tyranny be in politics, work, war, religion, or society. The struggle of the rank and file of ordinary men to resist, to overthrow those groups or classes or churches or other organizations which have countless times attempted to subjugate them is one of the two or three keys to world history; the many struggles taken together, and considered as one, is what Heinie meant by "the warfare for humanity." World War I, waged against the ruling class in Germany which was out "to conquer and rule" other peoples, and World War II against an international group which called itself variously Fascists, Nazis, Falangists, etc., who undertook to divide the whole of Europe between a small "master class" and populations of slaves, were only the two most recent of the battles in that warfare. It was profoundly significant that when the Vichy government ordered free associations destroyed and appealed to organized workmen of each and every type to join a "totalitarian" government, the French Underground issued in May, 1941, a manifesto in which it declared that no body of citizens would co-operate with the regime until it acknowledged the principle "of freedom of association."

In the famous chapters on the Roman Collegia in his History of Freemasonry (Vol. II) Bro. Albert G. Mackey properly describes the collegia as genuine forms of free association, but when he comes to the suspension or repression of them by the late emperors was too willing to take the emperors' word for it that a number of the collegia were illicita, or unlawful. Much has been learned by archeologists since l)r. Mackey wrote those pages, enough to make it clear that the collegia illicita were not (except for a few) engaged in conspiracies, etc., but only fought for enough wages to live on, and for their rights before the law, etc. The Imperial gangsters at Rome gave the emperors' crown to a succession of cut-throats of the same type, Mussolini and Hitler who made use of the collegia (associations of workmen) as a means of robbing workmen of almost everything they earned.

After Charlemagne in 800 set up the new and continental, so-called Holy Roman Empire it took up where the old Empire had left off; as soon as Charlemagne himself died his successors began the old war against free associations; and scholae, covines, sodalities, assemblies, etc., were forbidden. (The Mason gilds escaped the worst restrictions because of the nature of their work, especially the Freemasons who worked in Gothic, because they either had to have a large measure of liberty or they could neither move about when needed nor practice their art. They may not have called themselves Free Masons for that reason, but they were always conscious of being freer than other Craftsmen and made much of the fact. Their use or not of the name is not important.)
The Roman Catholic Church issued its first Bull of Excommunication against Freemasonry in

1738, in an absurdly worded and ambiguous document signed by Clement XII, then in his dotage. But the Vatican had always been opposed to the Fraternity, and had been so because it was a free association, a society the priests could not control; it was then, as now, opposed to free association on principle.

This opposition was announced in no uncertain terms as early as 1326 when the Council of Avignon issued a statute of excommunication "Concerning the Societies, Unions and Confederacies called Confraternities, which are to be utterly extirpated or wiped out." The Freemasons were included under this ban, and the same ban was readapted and reinforced in the 1860's, and again by the Arch Anti-Mason, Pope Leo XIII, in the 1880's. According to the Council of Avignon nobody was to meet "under the name of a fraternity," nor wear "a similar dress with certain curious signs or marks," etc.

England in that same period was in reality a trifle more free than France, a little more humane, but was not so in theory. In 1305 Henry IV forbade workmen if to hold combinations (assemblies, general organizations) outside gild limits; Masons living in the same town could meet, but they could not meet with Masons from other towns. In 1361 Edward III declared "null and void all alliances and covines of Masons and carpenters." In 1425 Henry VI forbade Masons to hold any longer "yearly congregations and confederacies made in their general chapiters (sic) assembled."

In his History Gould argues against the supposition that Masons ever held assemblies, but it may be supposed that Henry VI, living at the time, must have been better informed. In 1467 the Crown issued an edict that the tilers (a branch of men in the building trade; roofers) of Worcester were to "sett no parliament among them."

AUTHOR'S NOTE- As early as 1917 the writer took the world that Freemasonry belongs under that general head of social organization which for some 1200 years has been called "free associations" and he has ever since held that this fact is the corner-stone of Masonic sociology, and that it is the starting-point for any history of the Fraternity. In Freemasonry and Roman Catholicism, written in 1943 and published in 1944, intended to be a fair, non-controversial essay on a difficult theme, he took the same ground, and stated that because the Roman papal system has always been a totalitarian dictatorship it would be compelled by the logic of its own organization to seek to destroy free associations, and that this would have to include Freemasonry.

Between those two dates he had opportunity to study Professor Gierke's work on Medieval law along with Professor Maitland's notes and commentaries on it, and in addition a number of other works in the same field of Medieval law and custom which belong to the Gierke constellation including one history of Medieval agricultural law. Professor Gierke had no thesis to prove, nor was he a crusader for any cause, his sole purpose was to bring under review the forms of Medieval Law in one century and country after another. He found that Medieval law was essentially corporative law, and that where modern law is aimed at the individual man Medieval law was aimed at an incorporated body of men hence the importance of charters, warrants, articles of incorporation in the Medieval period. Among the species of corporative bodies were the free associations.

Since writing the brief article to which this note is a pendant, the writer has belatedly secured once again after having been without it for years a copy of the 1908 edition of The Gilds and Companies of London, by George Unwin; Methuen & Co.; London. It is apropos in the present connection because on page 11 Mr. Unwin unequivocally states that in free associations is the principle of progress which most distinguishes western civilization and under the head of free associations he brings the craft and trade gilds, including the gilds, fraternities and societies of Masons. "The greatest body of essential truth yet attained in this field is to be found in the great work of Professor Gierke, of Berlin, on the development of free association, with the ideas of which Professor Maitland has done so much to make us familiar . . . free fellowship has been the most vitally essential element in social and political progress since the fall of the Roman Empire."

This fact explains many things: it explains why the Roman Church has since 1738 conducted an active crusade, at an expense of millions of dollars and the work of thousands of its employees and partisans, to destroy Freemasonry; why Mussolini and Hitler both sought to destroy Freemasonry and for the same reason as the Popes namely, that it is the witness to, and bearer of the principle of free association; nearer home, it explains why our own Masonic historians, such of them as have failed w to begin with the fact that Freemasonry is in essence a free association, have been led off into so many bogs or morasses of confusion; and why the earliest Lodges set so much store on their first charters or warrants. H.L.H.

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FREEMASON, THE WORD

The word "free mason" first came into use in the Fourteenth Century; from then until the Eighteenth Century it appears in many forms, and oftentimes as a synonym for other names and in more than one form: mason, builder, architect, free mason, freemason, free stone mason, etc. In the first period of Masonic scholarship it was assumed that Operative Masons had used the word in one form, with one meaning; many investigators at tempted to discover that original meaning. It was also assumed that the origin of the word would throw light on the origin of the Fraternity. At the present time scholars have abandoned the first assumption, and they rely very little on the origin of the word to explain the origin of Freemasonry. The data collected from many periods and places indicate that the word must have had a number of origins, and that a Crafts man who might be called a Freemason in one place would not be called one in another. The following are only a partial list of the origins, or possible origins, of the word:

1. A worker in free-stone. Much quarry stone used in walls, foundations, and single buildings was unequal in hardness, coarse grained, and had either a crooked grain or a grain which ran one way, like the grain in a pine board. The stone used for carving had no grain, or a very fine grain, and could be cut in any direction without splitting or chipping, and would take a flat surface and a polish. It was called free-stone.

2. Local masons were by gild custom and civil law confined to their own parishes—at least, under usual and normal circumstances. The cathedral and church building Masons were not thus restricted, but were free to move about. (An ordinary workman coming into a parish from outside, even from the next parish, was a "foreigner" and in the towns more than one street riot broke out over these outsiders.)

3. An apprentice was bonded to his master for a period of years. This was called his indenture, at the end of hie term he was examined, and then set free. Any master Mason was in this sense a free Mason.

4. Once a town received a Charter of its own it virtually became an independent government; and in the course of time each resident of such a town became a citizen Outside the walls was serfdom, inside was freedom from serfdom. This freedom belonged to the "liberties" of the town. The member of a Mason Company in such a town would be a citizen and therefore free, whereas a mason outside the walls would not be free. (In many cities strangers coming in to reside in a town might receive this freedom at the end of one year and a day.)

5. It was once supposed that the Popes had granted the Mason Fraternity a charter to travel about at will unrestricted by local parish rules. Since no record of any such charter has ever been found the theory is abandoned yet from the Fabric Rolls (or day-by-day book-keeping records) of a number of cathedrals and abbeys it is evident that the Freemasons working on the building kept themselves separate from the local workmen who worked with them, and did so under an ecclesiastical authority of some sort.

6. There is no proof for the existence of a separate fraternity of traveling, or (in one sense of the word) journeymen Masons (unless the Compagnonage was one) but it is certain that

Masons, singly or in groups, often went about from one country to another. They were free to travel in search of work.

7. Civil and ecclesiastical authorities both, and for centuries, used the method of impressment ("the press gang") not only to recruit sailors and soldiers but also to recruit workmen. There are a few instances of the impressment of Masons, but not many; the over-all impression of the data is that the Freemasons were considered a special class of craftsmen, and free from many of the restrictions and indignities which often drove other working men to desperation and revolt.

8. There is a psychological and ethical (or the two combined) type of free man—one who is free from ignorance, free from superstition, free from servility, and therefore a free man, meeting others as equals, even when belonging technically to one of the so-called lower orders It is likely that it was this freedom which the Freemasons felt and prized more deeply than any other.

It may be that it was some one of these meanings of the word "Freemason" which found its way into those Old Constitutions, called the Old Charges, which possessed warranting authority for the Lodges which set up the present Fraternity of Speculative Freemasonry; it may be that a confluence of a number of different meanings found their way into usage; in any event the word had then, as it continues to have, a multiordinal, or many-sided, meaning.

It is possible that future research will be able to define the original meaning of "Freemason" with rigorous correctness; if it does, Masons can then know who were Freemasons among Medieval builders and who were not. But even if that discovery were made, it would not solve the problem of the origin of Speculative Freemasonry. The Speculative Fraternity did not grow up everywhere as an inevitable outcome of the "evolution" of Medieval architecture; had that been true there would have come into existence a general Speculative Fraternity in Britain and in every European country as well, whereas it is of record that the Speculative Fraternity came into existence in England only, and very probably in one place, and very likely in the Fourteenth Century; not from Freemasons at large, but from one group of Freemasons in particular. The founders of the Fraternity were Freemasons; but not all Freemasons were founders of the Fraternity. (See page 378.)

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FREEMASONRY, DEFINITION OF

A Masonic Lodge represents a body of workmen in which each member has a station or place corresponding to his task or function. Its chief officer is a Master Workman charged with responsibility to see that the members work peaceably and harmoniously as a unit at the task for which he lays the design upon his Tracing Board; his principal assisting officer is responsible for seeing that each man begins and ends on time and is at work in the place where he belongs.
The body of potential workmen from whom new members may be drawn is called the quarries; a man who comes from them is called a Petitioner, and he must be qualified to take his place among the body of workmen or he is not admitted. Immediately he is accepted he becomes an Apprentice, which means he is to be trained, is to become a learner of a craft, or form of work; and he is said to be seeking light, which means intelligence and knowledge for the work he is to do.

At the beginning he is given a learner's tools; later he will receive tools for more advanced skill; and at the end will receive the use of all of them; they are working tools. He is clothed in a workman's apron; it is his livery, or badge, and he is warned against ever feeling shame while wearing it. These craftsmen are to act as one man, as men do when working together in the same place. They have traditions which concern men who worked on buildings, represented by a Temple, and of a Master of Workmen, who superintended the building of that Temple; but it is made clear that the work of builders is only a specimen of each and

every form of work—it is symbolic. Their rules and regulations concern their hours, wages, their duty to their officers or overseers, and their discipline.

The Freemasons of the Middle Ages who formed the first of these Lodges lived in a society in which not only institutions and rulers but the great majority of men and women were opposed to the teachings of Masonic Lodges, and were ready to destroy them by force and violence. The fundamental doctrine of the Church was that work as a curse which had been pronounced on Adam's descendants as a supernatural and never-ceasing penalty for his disobedience. The great reward of a good life was to be released by death from toil, and entrance into "an everlasting rest"where men have ceased from their labors and go about in a never-ending worklessness. The two Patron Saints of a man in work are his wife and family, but the head of the Church had no wife, children or home.

The only truly holy man was a celibate priest who did no cork, or monks and nuns who kept long vigils of idleness, or friars who went about the roads begging for food and lodging. The King and his nobles and the aristocracy by which they were surrounded looked down upon work as something beneath them; and next below them came the rich merchants. From that level downward men and women belonged to the lower classes because they were working men and women in a descending series, skilled workmen, mechanics laborers, peasants, villains, serfs, cotters, slaves. These men and women of the lower classes were paid a few cents per day; had no voice or vote in Church or State; could hold no high office in army or government received no education could not even read and write, could not marry above their class; could own almost no property; were compelled by law to dress according to their station; could be impressed with force by the sheriffs to labor on public works or to fight in the army or navy. When the new colonies were opened up they were herded into small ships like cattle and sent without tools, implements, weapons, doctors, or teachers to live in the wilderness among savages.

To prevent their rebellion some 200 small felonies were made punishable by death—one man was hanged, burned, and quartered because he had dared to translate the Bible into the language used by the common people These disgraces, indignities, injustices, and atrocities were heaped upon them with a terrible inhumanity s century after century not because they were criminals, traitors, or recusants but because they were neither lords nor landlords but w ere working men. There were better times and worse; there were occasions when a man was honored for work that he had done; once in a thousand times a man might marry above or below his class; but these were nothing but sporadic exceptions, and did not avail to overthrow the barbaric feudalism, the cardinal principle of which was that a lord on and not only the land but the men who worked on it, and since he owned the men he owned the products of their work. The Medieval Freemasons found out the truth about work; they found it out for themselves, and from the work they themselves were doing, which was unlike the work being done by any other craftsmen. They did not write that truth down in books or cast it in the form of a creed, and Masons have never done so since, nevertheless it is possible to set it down in a series of statements in the language of today:

1. To work is to produce, grow, or make something without which men and women cannot continue to live; to have such things a man must make use of himself as the means to produce them. Since this is true he is neither an animal nor a machine; to take away from him by force. fraud or chicane, directly or indirectly, the products of his work, is to do violence not to things but to the man himself, and hence is absolute injustice.

2. The need men and women have for countless products, services, and commodities is not a temporary one, nor is it accidental, but continues to be true for ever. For this reason work is neither a curse nor an inconveniences but is a fact about the nature of man and the world, and is so eternally.

3. Since this is true, work is one of the attributes of God. It is for this reason that He is named Sovereign Grand Architect of the Universe.

4. Man is by nature a worker. It is only in his work that a man finds himself, his fulfillment and satisfaction; idlers and parasites become less than men, are ex-men. This truth is plain to any observer; when a man ceases or refuses to work an inner deterioration begins, first in his character, later in his mind, and in the end his body undergoes a process of degeneration; and while this process of disintegration goes forward he knows himself to be under contempt.

5. To be able to carry on his work a man must have Knowledge and intelligence which means education; he must be free to think because work calls for reasoning and understanding; he must one free to speak, because the larger part of the world's work is done by numbers of men working together and therefore they must have information from each other; they must one free to enter or to leave any form of work because always some things are completed and new things must be done, to work in continuous association with each other establishes them in a fraternalism a fact so clearly seen by Freemasonry that often it is said of men in the same trade or art that "they have a freemasonry among themselves," and it is this which is meant by morale or es t de corps.

There can be no chasms of class distinction among workers because they must meet upon the level in order to co-operate with each other. If a man be not honorable, upright, and truthful it is not he alone who suffers from his failure; his fellows suffer also, they and the work together. If work fails the world fails, and workers and non-workers go down in catastrophe together. no church or government is more stupid than one which denies men the liberty to work, or interferes with the liberties required by work.

The best thought of men about the matters which belong to religion are embodied in the great organized Sligions such as Christianity, Judaism, hiohammedanism, Buddhism, Confucianism, etc., and by them is stated in their creeds which in turn are amplified and expounded and taught by their theologies. It is an astounding fact that thus far no theology has ether embodied in its creed any doctrines about work.

Men's best thought about their way of life in the world is embodied in the great philosophies, of which the first were founded by Greek thinkers of about 600 B.C. Although a philosopher may endeavor to incorporate the whole world in his system it is always found in the end that his philosophy consists of the elaboration or exposition or exploration of some one idea or truth or fact. The philosophy of Plato concerns itself with ideas. Aristotle w as the philosopher of logic. Roman Stoicism was an elaboration of the theory that there are laws of nature, and that these are the laws of man. Descartes declared that everything is a dualism of matter and mind; Spinoza declared that there is no dualism and only one Reality, but that this Reality manifests itself in the two modes of matter and mind. Kant was an epistemologist, concerned with the nature of knowledge. Haeckel was a materialist. Bergson examined and elaborated the fact of change, or flux, or motion. There is scarcely an idea or truth capable of being thought which has not been seized upon, expanded and expounded, and made into a system of philosophy by some thinker. And yet, and again it is an astounding fact, no Scnoum system of philosophy has eater been devoted to tile subject of work! William James and John Dewey have come closest to it but neither of them took work itself as his subject matter but only used it as if it were a means to an end. Thomas Carlyle saw the need for a philosophy of work, and cried out for some man to do it, but did not produce it himself.

When the first Freemasons found out for them8elves the truth about work and though they did not embody it in creeds or books but left it, as it w ere, to speak for itself, and only among themselves, it w as a far greater achievement than the discovery and perfection of Gothic cathedrals. They won a place for themselves among history's great way-showers, thinkers, philosophers, prophets. Nor is it any wonder that in those days of feudalism they kept it among themselves, in their tiled rooms, behind locked doors, and pledged every candidate to hold inviolate the privacy of his Lodge. What they thought and taught and knew was not a heresy, theological or philosophical, but it differed so radically from the whole mass and drive of the beliefs and practices of the feudalism around them that they saw no need to disturb outsiders by what those outsiders could not have understood; and not being fanatics, and having intelligence as well as character, they saw no need to expose themselves to the fury of the priests or the barbaric brutalities of the lords.

It is not all-important to Freemasons that the founders of their Fraternity were builders, or even great builders; the all-important fact is that they were great thinkers, and found out for themselves a set of truths which no men had found or seen before, and which, even now, only a few are beginning to see; there would be neither point nor purpose for adult men to carry on, month after month, a mere routine repetition of builder customs. The soul of Freemasonry as well as its purpose in the world. is the set of truths which they found. The fact that those truths are not codified, or printed, or tabulated but are embodied in rites and symbols and Lodge practices does not matter; they are there, and while a man is being made a Mason they stamp themselves upon his mind. It is because they are there that after a man has worn off the first strangeness of being a member of a Lodge and begins to learn for himself what Freemasonry is and what its history has been, there begins to grow in him a zeal and an enthusiasm for it. H. L. H.

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FRENCH PRISONERS' LODGES

The short paragraph on page 382 was based on French Prisoners' Lodges, by J. T. Thorp; Leicester, England; 1900. Bro. Thorp was one of those great and good men who would have been a Mason in mind and spirit had he never united with the Fraternity; and in addition belonged to that rare brotherhood of good and great men whose hearts are as large and as active as their intellects—such a one as, in the Middle Ages, men had described as "humane scholars." Once he discovered that the French Prisoners' Lodges had existed, with infinite toil he hunted out meager details about twenty-six of them, and published a book about them. But it n as not in him to stop short; he made the subject his own, kept it before him until he died; and, assisted by Bros. Crowe, Sitwell, and Wonnacott, he accumulated so much material that at the time of his death in 1932 he had a new and much larger book prepared and ready to print. In 1935 it was brought out by the Lodge of Research, Leicester, No. 2429; Freemasons' Hall; Leicester; cloth; illustrated; 304 pages; with Introduction by Lionel Vibert.

Bro. Thorp was made a Mason in John of Gaunt Lodge, No. 523, in 1870; was its Master in 1875, and in 1882. He was made a full member of Quatuor Coronati Lodge of Research, No. 2076, in 1900; was Master in 1909. He had already founded Leieester Lodge of Research in 1892, and was its first Master. "This Lodge," writes Bro. Vibert, "commenced the issue of Transactions at once, and up to his [Thorp's] death he was the Editor of them .... He was closely associated with that great student, the late Bro. Hughan, who made him his literary executor.... Besides several histories of Lodges which he published as independent works, he issued, in connection with the Lodge of Researeh, an important series of reprints of scarce Masonic works .... In 1898 he became the possessor of the version of the Old Charges that bears his name: a full account and transcript will be found at A.Q.C.; XI, 205."

Great Britain and France were almost continuously at war from 1740 to 1815. During the period called the Seven Years War the average number of French prisoners of war in England averaged 18,800; in 1763 it was about 40,000. Between 1803 and 1814 some 122,000 army and navy prisoners were interned, most of them at eight centers. Since Napoleon grabbed conscripts wherever he could lay hands on them between 1810 and 1815, sometimes emptying them out of prisons, there were among the prisoners interned in England men of a dozen nationalities; and since Napoleon remitted no money for their care (Great Britain remitted fifty cents a day for feeding its own men in France), the suffering of the men, more than 200,000 of them between 1740 and 1814, was beyond description. In some centers they were paroled; they even went into trades and secured permanent positions; in other places they were locked up in verminous barracks; the worst fate was for the thousands who were crowded into old prison hulks. There were 34 of these ships. Thorp says: "The mortality on these hulks was abnormally high."
"During the period with which these records deal— 1756 to 1814 Freemasonry was as popular in the French as it was in the British army . . . The members of the British Craft seem to have done their utmost to alleviate the distress of these French Brethren." (Note. If any Mason has the impression that the Mystic Tie is only a pious sentiment, good in intention, but of no great reality, or that the G.H.S.D. can be made in vain, he can disabuse himself of the

illusion by reading Thorp's book; wherein, amid a somber blackness of misery almost too horrible to contemplate, the Craft moved with its Great Lights; and on more than one prison hulk it was the only star in a black night; the same Mason can be further disillusioned if he will read the history of a hundred or so army Lodges of the Eighteenth and Nineteenth Century. There are hundreds of instances on record; many as they are, they are a minute fraction of the unrecorded instances which occurred. The harder the Tie was stretched, and certainly it never was so tightly stretched as on those prison hulks, the stronger it became—perhaps it is for that very reason that it is called a Mystic Tie!)

"That the Freemasons amongst the prisoners on parole were received as visitors at Masonic meetings in England, Scotland, Ireland and Wales, the minutes of Lodges at Leicester, Winchester, Bandon, Selkirk, Kelso, Hawick, Melrose, Redruth and other towns amply testify, and in some cases there is no doubt they were initiated in, or became joining members of these Local Lodges. In four cases in England, viz., at Ashby-de-la-Zouch, Chesterfield, Leek, and Northampton, the French Brethren obtained a permit to hold their Lodges from the Earl of Moira, the Acting Grand Master of the Grand Lodge of England ...." (Page 29.)

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FRENCH REVOLUTION, MASONRY AND

When French Fascists began the concerted movement to overthrow the French Republic they organized a bureau, a set of bureaus in reality, to make war on Freemasonry because they believed the Lodges, centers of Protestantism and supporters of free public schools, to be one of the Republic's strongest supports. In doing so they employed in the 1920's one Bernard Fa to write and publish a number of books which would undermine Freemasonry not by a direct attack but under the disguise of a fair and good-humored series of historical and biographical studies. Mr. Fay came to the United States to write a biography of Benjamin Franklin. In his capacity as a friendly visiting French scholar he visited the Grand Lodge Library of New York, in New York City, where he asked the courtesy of making use of it in order, he said, to incorporate some pages on Franklin as a Mason, for, he said, he believed that Franklin's Masonry had been a prime influence in his career, etc.

The courtesy was granted and the facilities of the Library staff were put at his disposal. But when the biography appeared (it sold widely) it transpired that Mr. Fay had not sought out the data on Franklin's Masonry to incorporate them truthfully in his book but in order to twist and subtly distort them. There is scarcely a true statement in his pages; he even states that Franklin set out to "build up a Masonic press" in the Colonies in order to undermine the government and to throw dictation into the hands of the Masons! Had this been true the fifty or sixty Masons in Philadelphia would have been more than busy l The thing is a piece of mendacity, and it was unfortunate that the Fraternity had no means to make known that fact to the publishers and to the book reviewers.

Mr. Fay brought his contemptible purpose into the light with another book, also published by an American firm, in 1935, under the title of Revolution and Freemasonry. The Fraternity cannot have the right nor could it have the desire to dictate to American publishers what they may or may not publish, but again it was unfortunate that no responsible Masonic agency did not make clear to the general public what a set of lies were incorporated in that book, and did not protest to the American publisher for sponsoring a volume in which the facts about Freemasonry were distorted, and with statements fabricated out of nothing. Other books against the Fraternity had met with no resentment because they had been written at least with sincerity, and were untrue only because of ignorance; the Fa books were of another species, because he was too well-informed not to know how false to facts his statements were.

The two books taken together were American Masonry's first experience of an anti-Masonic technique which had been a employed in Europe since the 1890's—a bold, open t assertion of lies and false accusations. The French Revolution was an explosion of resentment by a whole people against an inhuman regime did not begin anywhere in particular; was not conspired or engineered. Except for a few, the French people had then never even heard of

Freemasonry because the Lodges were small and there were few of them. Moreover there were as many Masons among the Royalist parties as among the Revolutionary leaders. The general popularity of the Craft which burst out so suddenly about 1800 was one of the 6SUltsS not one of the causes, of the Revolution. (Revolution and Freemasonry, by Bernard Fay; Boston; Little, Brown & Co.; 1935. After the fall of France in 1940 a Bernard Fay was assigned to turn into the Petain headquarters at Vichy and the German offices in Paris a list of the names and addresses of Masons throughout France, in order that they should be 'purged"; at present writing it is not certain that this was the same Bernard Fay who came to America to traduce a Fraternity to which the President belonged, but both the circumstances and reports from abroad indicate that it was. In a list of enemies published by the French underground who were nuned for assassination published in Life Magazine his name stood third in a list of ten. See also The t Secret Societies and Subversive Movements, by Nesta Webster.)

Volume VIII of the Cambridge Modern History consists of a history of the French Revolution. The sifted and tested findings of thousands of historians and specialists who for a century and a half had been at work accumulating data were either represented or incorporated which means that the volume was supported by the whole body of European, British, and American scholarship and at the same time was sponsored by a University which ranks above others in the field of historical research. Against a history of that comprehensive authority a man like Mr. Fay or a woman like Mrs. Webster have no weight.

The Cambridge volume contains more words than ten large books of ordinary size and is a solid mass of facts; yet in it are only three references to Masonry and the Revolution; of these, two are items without significance; the third is on page 772, in Chapter XXV: "The Masonic movement had challenged traditional ideas." Had the whole body of historical scholarship found that the Revolution had been a Masonic conspiracy and had been engineered and led by the Fraternity, Freemasonry would have been the subject-in-chief of the whole volume.

When Pope Leo in 1894 set up his Church's Anti Masonic Bureau, and when Fascists of Italy, France, Germany, Poland, Hungary, Belgium, and Spain made the obliteration of Freemasonry one of the first undertakings on their agenda, they adopted the technique of, first, attacking the personal reputation of individual Masonic leaders; second, of publishing defamatory accusations which were to be made of lies as large as possible and stated as brazenly as possible on the presupposition that the majority of readers would be too little informed about the Fraternity to resist an cut-in-the-open mendacity.

That technique proved in its results to be so effectual in Europe that it is almost certain to be adopted by Anti-Masons in America. As regards any action taken for or against the French Revolution by Regular and Duly-constituted Lodges of English-speaking Freemasonry there is no room for guesswork or surmise (as was explained to Mr. Fay in person when he was in New York) because a detailed, complete record of evidence is available to any historian. The present writer read for the period 1775-1815 the histories and Minute books of some 200 British and American Lodges with this subject in view and found that British Lodges almost never so much as mentioned the Revolution except in some two or three instances where something was done "with reference to the troubles in France."

The British government was at war with France from 1801 to the Battle of Waterloo; Lodges without exception continued loyal to their Government, and offices in Grand Lodge and Provincial Grand Lodges were occupied by members of the Royal Family.

The only action of any kind taken by any British Lodges was to vote relief to French prisoners kept in England, a Red Cross type of relief action and without political significance. In American Lodges the Revolution was even more completely ignored. The only exception of importance is page 37 of One Hundred and Seventy-five Years of Masonic History of Lodge No. 2 (1758-1933) by Percival H. Granger; Philadelphia; 1933; "We are told that the year 1793 was a portentous one." The French emigres arrived in Philadelphia in large numbers about this time and exerted a baneful influence upon our whole social and political economy,

for a time even threatening the stability of our government and attempting to impeach and overthrow President Washington. The first arrivals were fugitive royalists, and then later were fugitives from San Domingo, and still later, Genet, the representative of the new French Republic, and his followers. The latter were opposed to religious services, and during the yellow fever epidemic of 1793 succeeded in closing all but twelve churches in Philadelphia. Their agitation, however, had little effect upon the Lodges. Our Revolutionary War had won us independence from Great Britain but had up to then left undisturbed the social institutions which had been imported from Great Britain; the War had not revolutionized American soaety and was not to do so in effect until the Presidency of Andrew Jackson; the French Revolutionists through Genet came to start a revolution here like the revolution in France. The French counterrevolutionists, led by the Royalists and the Roman hierarchy, wealthy and powerful, worked from centers outside of France to destroy the new Republic in America in order to discredit the Revolution in France. Between the two, Frenchmen in general aroused so much resentment and hatred of both parties that the friendliness Americans had felt for France in 1781 gave way to hatred for everything French, and by 1825 had led to that complete ignoring of France and indifference to everything "Frenchified" that was to continue until after 1900.

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FREIMAURER

German for Freemason. Mauer means a way, and mauern, to build a way. Hence, literally, freimaurer is a builder of ways, who is free of his gild, from the fact that the building of walls was the first occupation of masons.

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FREIMAUREREI

German for Freemasonry

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FREIMAURERISCHE WELTGESCHAEFTSSTELLE, DIE

See International Bureau for Masonic Affairs

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FREIMAURER, VEREIN DEUTSCHER

See Union of German Freemasons

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FRENCH

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FRENCH, BENJAMIN BROWN

A distinguished Freemason of the United States, who was born at Chester, in New Hampshire, September 4, 1800, and died at the City of Washington, where he had long resided, on August 12, 1870. He was initiated into Freemasonry in 1825, and during his whole life took an active interest in the affairs of the Fraternity.

He served for many years AS General Grand Secretary of the General Grand Chapter, and Grand Recorder of the Grand Encampment of the United States. In 1846, soon after his arrival in Washington, he was elected Grand Master of the Grand Lodge of the District, a position which he repeatedly occupied. In 1859, he WAS elected Grand Master of the Templars of the United States, a distinguished position which he held for six years, having been reelected in 1862. His administration, during a period of much excitement in the country, WAS marked by great firmness, mingled with a spirit of conciliation. He was also a prominent member of the Ancient and Accepted Scottish Rite, and at the time of his death was the Lieutenant Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States.

Brother French was possessed of much intellectual ability, and contributed no small share of his studies to the literature of Freemasonry. His writings, which have not yet been collected, were numerous, and consisted of Masonic odes, many of them marked with the true poetic spirit, eloquent addresses on various public occasions, learned dissertations on Masonic law, and didactic essays, which were published at the time in various periodicals. His decisions on Templar Law have always been esteemed of great value.

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FRENCH GUIANA

See Cayenne

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FRENCH GUINEA

The capital of this district, Snaky, on the west coast of Africa, has one Lodge, No. 468, which is controlled by the Grand Lodge of France, since 1916, and is named L'Etoile de Guinée, meaning the Star of Guinea.

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FRENCH INDO CHINA

See Indo-China, French, also Cochin China

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FRENCH PRISONERS LODGES

Between 1740 and 1815, almost constant warfare between France and Britain resulted in a large number of French prisoners of war, who, from 1759 onwards, established Masonic Lodges, working without Warrant or authority. Freemasonry was exceedingly popular with the army of France and, while some French officers visited and joined the local Lodges in England where they were being held, most of them belonged to these French Prisoners' Lodges conducted by themselves (see French Prisoners' Lodges, an account of twenty six Lodges established by them in England and elsewhere, John T. Thorp, 1900, Leicester, England).

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FRENCH RITE

The French term is Rite Francais ou Moderne. The French or Modern Rite is one of the three principal Rites of Freemasonry. It consists of seven Degrees, three symbolic and four higher, namely,

1. Apprentice
2. Fellow Craft
3. Master
4. Elect
5. Scotch Master
6. Knight of the East
7. Rose Croix

This Rite is practiced in France, in Brazil, and in Louisiana. It was founded in 1786 by the Grand Orient of France, who, unwilling to destroy entirely the advanced Degrees which were then practiced by the different Rites, and yet anxious to reduce them to a smaller number and to greater simplicity, extracted these Degrees out of the Rite of Perfection, making some few slight modifications. Most of the authors who have treated of this Rite have given to its symbolism an entirely astronomical meaning. Among these writers, we may refer to Ragon, in his Cours Philosophiquc, as probably the most scientific..

Ragon, in his Tuileur Géneral, meaning Handbook to the Degrees (page 51), says that the four Degrees of the French Rite, which were elaborated to take the place of the thirty Degrees of the Scottish Rite, have for their basis the four physical proofs to which the recipiendary submits in the First Degree. And that the symbolism further represents the sun in its annual progress through the four seasons. Thus, the Elect Degree represents the element of Earth and the season of Springs the Scottish Master represents Air and the Summer; the Knight of the East represents Water and Autumn; and the Rose Croix represents Fire; but he does not claim that it is consecrated to Winter, although that would be the natural conclusion.

The original Rose Croix was an eminently Christian Degree, which, being found inconvenient, was in 1860 substituted by the Philosophic Rose Croix, which now Id forms the summit of the French Rite.

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FRERES PONTIFES

See Bridge Builders of the fiddle Ages

*

FREY or FREIA

Grimme, in his Deutsche Mythology (pages 191, 279), traces the name Freia through the ancient Teutonic dialects and explains it to signify plenty and beauty (see Thorpe, Northern Mythology, volume i, pages 197-8, for further information). The column or pillar set apart to the goddess Frey in the temple of Upsala became the pillar of beauty or plenteousness.

Brother Fort says, in his Antiquities (chapter "7) the three divinities in the Norse temple at Upsala, in Denmark, Odin, Thor, and Frey, were typical supports of the universe Wisdom, Strength, and Beauty—or the three of the ten columns in the Hebrew Sephiroth, in the Jewish philosophy, designated as Sapientia, Pulchritudo, and Fundamentum, which, like the three columns existing in a Lodge of Freemasons, symbolize the moralistic pillars of the world, represented by the Lodge itself. An additional significant fact confronts us at this point: the column of Beauty or Plenty, originally emblematic of Frey, is situated in the south of the Lodge. Masonic symbol—sheaf of grain—always suspended above that station, denoted plenteousness. Freia may also be comparatively described as the Scandinavian Isis, the principal goddess of Egyptian mythology.

*

FRIENDLY SOCIETIES

Societies first established toward the end of the eighteenth century, in England, for the relief of mechanics, laborers, and other persons who derived their support from their daily toil. By the weekly payment of a stipulated sum, the members secured support, and assistance from the society when sick, and payment of the expenses of burial when they died. These societies gave origin to the Odd Fellows and other similar associations, but they have no relation whatever to Freemasonry.

*

FRIENDLY SOCIETY OF FREE AND ACCEPTED MASONS

Brother W. Wonnacott (on page 45, Transactions, Quatuor Coronati Lodge volume xxvii 1914) mentioned a Society conducted as a club for mutual benefit, which in 1737 met at the White Swan tavern in New Street, Covent Garden, London, and went by the name of the Friendly society of Free and Accepted Masons (see also Miscellanea Latomorum, August, 1913, page 13).

*

FRIEND OF ST. JOHN

The Sixth Degree of the system practiced by the Grand Lodge of Sweden. It is comprehended in the Degree of Knight of the blast and West.

*

FRIEND OF TRUTH

The Fifth Degree of the Rite of African architects

*

FRIENDSHIP

Leslie, in 1741, delivered the first discourse on Friendship, as peculiarly a Masonic virtue. He was followed by Hutchinson, Preston, and other writers, and now in the modern lectures it is adopted as one of the precious jewels of a Master Freemason. Of universal friendship, blue is said to be the symbolic color. "In regular gradation," says Munkhouse (Discussions i, 17), "and by an easy descent, brotherly love extends itself to lesser distinct societies or to particular individuals, and thus becomes friendship either of convenience or personal affection." Cicero says, "Amicitia nisi inter bonos non potest," 'meaning, "Friendship can exist only among the good."

*

FUND, GRAND MASTERS

A fund over which the Grand Master of the United Grand Lodge of England exercises exclusive control. It originated with a sum of £2,730 subscribed by the Craft in 1870, when the Earl of Zetland retired from the Grand Mastership, and is known as the Zetland Fund.

*

FUND OF BENEVOLENCE
fund established in 1727 by the Grand Lodge of England, and solely devoted to charity. The regulations for its management are as follows: Its distinction and application is directed by the Constitutions to be monthly for which purpose a Board of Benevolenec is holden on the last Wednesday of every month except December, when it is on the third Wednesday. This Lodge consists of all the present and past Grand Officers, all actual Masters of Lodges, and twelve Past Masters.

The Brother presiding is bound strictly to enforce all the regulations of the Craft respecting the distribution of the fund, and must be satisfied, before any petition is read, that all the required formalities have been complied with. To every petition must be added a recommendation, signed in open Lodge by the Master, Wardens, and a majority of the members then present, to which the petitioner does or did belong, or from some other contributing Lodge, certifying that they have known him to have been in reputable or at least tolerable, circurnstances, and that he has been not less than five years a subscribing member to a regular Lodge.

*

FUNDS OF THE LODGE

The funds of the Lodge are placed in the keeping of the Treasurer, to whom all moneys received by the Secretary must be immediately paid. Hence each of these officers is a check on the other. And hence, too, the Thirty-nine Regulations of 1721 say that the Grand Treasurer should he "a Brother of good worldly substance" (see Constitutions, 1723) lest impecuniosity and the urge of poverty should tempt him to make use of the Lodge funds .

*

FUNERAL LODGE

See Sorrow Lodge

*

FUNERAL RITES

See Burial

*

FURLAC

A word in the advanced Degrees, whose etymology is uncertain, but probably from the Arabic. It is said to signify the Angel of the Earth.

*

FURNITURE OF A LODGE

The Bible, Square, and Compasses are technically said to constitute the furniture of a Lodge. They are respectively dedicated to God, the Master of the Lodge, and the Craft. Our English Brethren differ from those in the United States in their explanation of the furniture. Brother George Oliver gives their illustration, from the English lectures (in his Landmark I, 169) as follows:

The Bible is said to derive from God to man in general because the Almighty has been pleased to reveal more of His divine will by that holy book than by any other means. The Compasses, being the chief implement used in the construction of all architectural plans and designs, He assigned to the Grand Master in particular as emblems of his dignity, he being the chief head and ruler of the Craft. The Square is given to the whole Masonic body, because we are all obligated within it, and are consequently bound to act thereon.

But the lecture of the early part of the eighteenth century made the furniture consist of the Mosaic Pavement, Blazing Star, and the Indented Tarsel, while the Bible, Square, and Compasses were considered as additional furniture.

*

FUSTIER

An officer of the Grand Orient of France in the beginning of the nineteenth century. In 1810, he published, and presented to the Grand Orient, a Geographical Chart of the Lodges in France and its Dependencies. He was the author of several memoirs, dissertations, etc., on Masonic subjects, and of a manuscript in French entitled Nomenclature Alphabétiquc des Grades, or Alphabetical List of Names of Degrees. Brother George Oliver in his Landmarks (95), Says that he promul gated a new system of sixty-four Degrees. But he seems to have mistaken Fustier's catalogue of Degrees invented by others for a system established by him self. No record can be found elsewhere of such a system . Lenning says (Encyclopedie der Freimaurerei, the German for Encyclopedia of Freemasonry) that Fustier was a dealer in Masonic decorations and in the transcription of rituals, of which he had made a collection of more than four hundred, which he sold at established prices.

*

FUTURE LIFE

Lorenzo de Medici said that all those are dead, even for the present life, who do not believe in a future state. The belief in that future life, it is the object of Freemasonry, as it was of the ancient initiations, to teach (see Immortality of the Soul).

*

FYLFOT

An ancient symbol well known in the science of coats of arms and the other details of heraldry. It is sometimes known as the Crux dissimulata, found in the catacombs of Rome, and forms one of the symbols of the Degrees of Prince of Mercy, Scottish Rite System. It is a form of the Swastika (see Jaina Cross)

G

In the Hebrew, represented by :. The seventh letter of the English, Latin, and Romanic alphabets. In the Greek and many other alphabets it is the third in place; in the Russian, Wallachian, and some others it is the fourth; in the Arabic the fifth, and in the Ethiopian the twentieth. In Hebrew it is called Gheé-mel, is of the numerical value of three, and its signification is camel. It is associated with the third sacred name of God, in Hebrew, in: GlwWdot, or in Latin magnus, the Mighty. In Freemasonry it is given as the initial of the word God. The Masonic use of the letter tends to the belief of a modern form in the ceremony of the Fellow Craft Degree (see G. O. D.). As in all Roman Catholic and in many Protestant churches the cross, engraved or sculptured in some prominent position, will be found as the expressive symbol of Christianity, so in every Masonic Lodge a letter G may be seen in the East, either painted on the wall or sculptured in wood or metal, and suspended over the Master's chair. This is, in fact, if not the most prominent, certainly the most familiar, of all the symbols of Freemasonry. It is the one to which the poet, Brother Robert Burns, alluded in those well known and often-quoted lines, in which he speaks of . . . that hieroglyphic bright

Which none but Craftsmen ever saw;" that is to say, ever saw understandingly ever saw, knowing at the same time what it meant. There if an uncertainty as to the exact time when this symbol was first introduced into Speculative Masonry. It was not derived, in its present form, from the Operative Masons of the Middle Ages, who bestowed upon Freemasonry so much of its symbolism, for it if not found among the architectural decorations of the old cathedrals. Doctor Oliver says it was in the old lectures; but this is an uncertain expression. From Prichard's Masonry Dissected, which was published in 1730, it would seem that the symbol was not in use at that date. But it may have been omitted. If Tubal Kain, which was published in 1767, is, as it purported to be, identical with Prichard's purpose, the question is settled; for it contains the lecture on the letter G. to which reference will directly be made.

However, it is certain that the symbol was well known and recognized in 1766, and some few years before. The book entitled Solomon in all has Glory, the first edition of which appeared in that year, and which is a translation of Le Maçon demasque, contains the reference to and the explanation of the symbol. The work contains abundant internal evidence that it is a translation, and hence the symbol may, like some others of the system subsequent to 1717, have been first introduced on the Continent, and then returned in the translation, all of which would indicate a date some years prior to 1776 for the time of its adoption.

In the ritual contained in Tubal Kain (page 18), or, if that be only a reprint, in Masonry Dissected, that is to say, in 1768 or in 1730, there is a test which is called The Repeating the Letter G, and which Doctor Oliver gives in his Landmarks (I, 454) as a part of the old lectures. It is doggerel verse, and in the form of a catechism between an examiner and a respondent, a form greatly affected in these old lectures, and is as follows, the Resp. meaning Response, and the Ex.,
Examiner:

RESP. In the Midst of Solomon's Temple there stands a G
A letter for all to read and see;
But few there be that understand What means the letter G.
Ex. My friend, if you pretend to be
Of this Fraternity
You can forthwith and rightly tell
What means that letter G.

RESP. By sciences are brought about
Bodies of various kinds,
Which do appear to perfect sight
But none but males shall know my
Ex. the Right shall
RESP. If Worshipful.
Ex. Both Right and Worshipful I am;
To nail you I have command,
That you forthwith let me know,
As I you may understand.
RESP. BY letters four and science five
This G aright doth stand,
In a due art and proportion
You have your answer, Friend.

And now as to the signification of the symbol. We may say, in the first place, that the explanation is by no means, and never has been, esoteric. As the symbol itself has always been exposed to public view, forming, as it does, a prominent part of the furniture of a Lodge, to be seen by everyone, so our Masonic authors from the earliest times, have not hesitated to write, openly and in the plainest language, of its signification. The fact is, that the secret instruction in reference to this symbol relates not to the knowledge of the symbol itself, but to the mode in which, and the object for which that knowledge has been obtained.

Hutchinson, who wrote as early as 1776, says, in his Spirit of Masonry (Lecture viii):

It is new incumbent on me to demonstrate to you the great signification of the letter G. wherewith Lodges and the medals of Masons are ornamented. To apply its signification to the name of God only is depriving it of part of its Masonic import; although I have already shown that the symbols used in lodges are expressive of the Divinity's being the great object of Masonry, as Architect of the world. This significant letter denotes Geometry, which, to artificers, is the science by which all their labors are calculated and formed; and to Masons, contains the determinations definition, and proof of the order, beauty, and wonderful wisdom of the power of God in His creation.

Again, Dr. Frederick Dalcho, a distinguished Freemason of South Carolina, in one of his orations delivered and published in 1801, uses the following language (page 27):

The letter G. which ornaments the Master's Lodge, is not only expressive of the name of the Grand Architect of the universe. but also denotes the science of Geometry, so necessary to artists. But the adoption of it by Mesons implies no more than their respect for those inventions which demonstrate to the world the power, the wisdom, and beneficence of the Almighty Builder in the works of the creation.

Lastly, Doctor Oliver has said, in his Golden Remains of she Early Masonic Writers, that "the term G. A. O. T. U. is used among Masons for this great and glorious Being, designated by the letter G. that it may be applied by every brother to the object of his adoration." More quotations are unnecessary to show that from the earliest times, since the adoption of the letter as a symbol, its explanation has not been deemed an esoteric or secret part of the ritual. No Masonic writer has hesitated openly to give an explanation of its meaning. The mode in which, and the purpose for which, that explanation was obtained are the only hidden things about the symbol.

It is to be regretted that the letter G. as a symbol, was ever admitted into the Masonic system. The use of it as an initial would necessarily confine it to the English language and to modern times. It wants therefore, as a symbol, the necessary characteristics of both universality and antiquity. The Greek letter gamma is said to have been venerated by the Pythagoreans because it was the initial of af«,uerpzQ, or Geometry. But this veneration could not have been shared by other nations whose alphabet had no gamma, and where the word for geometry was entirely different.

There can be no doubt that the letter G is a very modern symbol, not belonging to any old system anterior to the origin of the English language. It is, in fact, a corruption of the old Hebrew Cabalistic symbol, the letters 1yod, by which the sacred name of God—in fact, the most sacred name, the Tetragrammaton is expressed. This letter yod is the initial letter of the word ;ll;r, or Jehovah, and is constantly to be met with among Hebrew writers, as the abbreviation or symbol of that most holy name, which, indeed, was never written at length. Now, as G is in like manner the initial of God, the English equivalent of the Hebrew Jehovah, the letter has been adopted as a symbol intended to supply to modern Lodges the place of the Hebrew symbol. First adopted by the English ceremony makers, it has without remark, been transferred to the Freemasonry of the Continent, and it is to be found as a symbol in all the systems of Germany, France, Spain, Italy, Portugal, and every other country where Freemasonry has been introduced; although in Germany only can it serve, as it does in England, for an intelligent symbol. The letter G. then has in Freemasonry the same force and signification that the letter god had among the Cabalists. It is only a symbol of the Hebrew letter, and, as that is a symbol of God, the letter G is only a symbol of a symbol. As for its reference to geometry, Kloss, the German Masonic historian, says that the old Operative Masons referred the entire science of geometry to the art of building, which gave to the modern English Freemasons occasion to embrace the whole system of Freemasonry under the head of Geometry, and hence the symbol of that science, as well as of God, was adopted for the purpose of giving elevation to the Fellow Craft's Degree.

Indeed, the symbol, made sacred by its reference to the Grand Geometrician of the universe, was well worthy to be applied to that science which has, from the remotest times, been deemed synonymous with Freemasonry.

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GABAON

A significant word in the advanced Degrees. Oliver says (Landmarks i, 335), "in philosophical Masonry, heaven, or, more correctly speaking, the third heaven, is denominated Mount Gabaon, which is feigned to be accessible only by the seven degrees that compose the winding staircase. These are the degrees terminating in the Royal Arch." Gabaon is defined to signify a high place. It is the Septuagint and Vulgate form of lip::, Gibeon, which was the city in which the tabernacle was stationed during the reigns of David and Solomon. The word means a city built on a hill, and is referred to in Second Chronicles (i, 3). "So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God." In a ritual, middle of the eighteenth century, it is said that Gabanon is the name of a Master Mason. This word is a striking evidence of the changes which Hebrew words have undergone in their transmission to Masonic ceremonies, and of the almost impossibility of tracing them to their proper root. It would seem difficult to find a connection between Gabanon and any known Hebrew word. But if we refer to Guillemain's Ritual of Adonhiramite Masonry (page 95) we will find the following passage:

How is a Master called?

Gabaon, which is the name of the place where the Israelites deposited the ark in the time of trouble.
What does this signify?

That the heart of a Mason ought to be pure enough to be a temple suitable for God.

There is abundant internal evidence that these two rituals came from a common source, and that Gabaon is a French distortion, as Gabanon is an English one, of some unknown word connected, however, with the Ark of the Covenant as the place where that article was deposited. Now, we learn from the Jewish records that the Philistines, who had captured the ark, deposited it "in the house of Abinadab that was in Gibeah;" and that David, subsequently recapturing it, carried it to Jerusalem, but left the tabernacle at Gibeon. The ritualist did not

remember that the tabernacle at Gibeon was without the ark, but supposed that it was still in that sacred shrine. Hence Gabaon or Gabanon must have been corrupted from either Gibeah or Gibeon, because the ark was considered to be at some time in both places. But Gibeon had already been corrupted by the Septuagint and the Vulgate versions into Gabaon; and this undoubtedly is the word from which Gabanon is derived, through either the Septuagint or the Vulgate, or perhaps from Josephus, who calls it Gabao.

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GABAONNE

In French Masonic language the widow of a Master Mason. Derived from Gabaon.

*

GABOR

Hebrews n::, strong. A significant word in the advanced Degrees.

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GABRIEL

Hebrew, 9 , a man or hero of God. The name of one of the archangels, referred to in some of the advanced Degrees. He interpreted to Daniel the vision of the ram and the he-goat, and made the prophecy of the "seventy weeks" (Daniel viui and ix); he announced the future appearance of the Messiah (Daniel ix, 21-7). In the New Testament he foretold to Zacharias the birth of John the Baptist (Luke i, 19), and to Mary the birth of Christ (Luke i, 26). Among the Rabbis Gabriel is entrusted with the care of the souls of the dead, and is represented as having taught Joseph the seventy languages spoken at Babel. In addition, he was the only angel who could speak Chaldee and Syriac. The Talmud speaks of him as the Prince of Fire, the Spirit presiding over thunder. The Mohammedans term him the Spirit of Truth, and believe that he dictated the Koran to Mohammed.

*

GAEDICKE, JOHANN CHRISTIAN

A bookseller of Berlin, born on the 14th of December, 1763, and initiated into Freemasonry in 1804. He took much interest in the Order, and was the author of several works. the most valuable and best known of which is the Freimaurer-Lexicon, or Freemasons Lexicon, published in 1818; which, although far inferior to that of Lenning, which appeared four years afterward, is, as a pioneer work, very creditable to its author. The Lexicon was translated into English and published in the London Freemasons Magazine.

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GAGE AND GAUGE

See Twenty-four-Inch Gage

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GALAHAD

Also spelled Galaad. Most probably in Doctor Mackey's opinion, the latter is a corruption of Gilead. The name of a pure and noble Knight, Sir Galahad, of the Round Table who sought the Holy Grail (see Idylls of the King by Tennyson, Quest of the Holy Grail, by Map, and High History of the Holy Grail, by Evans). Sir Galahad was the ideal knight of the legends of romance. The Holy Grail was reputed in several legends to be the cup used by Jesus at the Last Supper, and in its preservation to have been the medium of many miracles and thus was especially sought by the Knights of King Arthur, Sir Galahad a leader in the quest. Said by the old ritualists to have been the Keeper of the Seals in the Scottish Degree of Knights of the Ninth Arch or Sacred Vault of James VI.

*

GAMBETTA, LEON

French statesman, born at Cahors on April 2, 1838, the son of a Genoese grocer and a Frenchwoman. Studied for the law at Paris and although hindered by the accidental loss of an eye, his energy won for him prominence. Opposing the rupture with Germany in 1870, he patriotically gave every aid to France during the war, escaped in a balloon from the besieged Paris, raised another army, fighting to the finish. He founded the influential journal, La République française, succeeded in the adoption of a new constitution, massed an effective opposition to the restoration of the Pope's temporal power, became memorable as president of the Chamber of Deputies, formed a ministry, sought to establish friendly relations between France and former foes, and was ever powerful, progressive, and persevering in public service. His career was cut short at the age of forty-four by the accidental discharge of a revolver in his home at Ville d'Avray near Sevres on December 31, 1882. He was initiated in a Masonic Lodge at Bordeaux and on July 8,1875, with Emile Littré and Jules Ferry affiliated with the Lodge La Clemente Amitie at Paris.

*

GANGLER

The title given to the candidate in the Scandinavian Mysteries, signifying wanderer. The application is also made to the sun.

*

G..A..O..T..U.

An abbreviation of Grand Architect of the Universe (see Great Archit of the Universe) .

*

GARIBALDI, GIUSEPPE (JOSEPH)

Renowned Italian patriot, born at Nice, July 4, 1807, died June 2,1882, at Caprera, a small island off the north coast of Sardinia in the Mediterranean Sea. Son of a sailor, he commanded a vessel in 1830; was condemned to death in 1834 as a revolutionist but escaped to South America; his limbs were dislocated by torture while the prisoner in the revolt against Brazil, and regaining his liberty he enabled Uruguay to secure independence and returned to Italy, refusing any recompense. Forming a new army he was pursued by the forces of France, Spain, Austria, and Naples, lost his wife and most of his followers by death and escaped to New York, where he prospered, and returned to Italy in 1854.

Took command of Alpine infantry in war of 1859 and was from that time successfully engaged in the many struggles for a united Italy. His biography in the books by G. M. Trevelyan is most exhilarating reading. As a Freemason he was Grand Master at Palermo, 1860, and called a

convention in 1867 to unite all the Italian Bodies, a project not then fully successful. Through the courtesy of Brother Melvin M. Johnson, Past Grand Master, Massachusetts, an incident relating to General Garibaldi was verified for us. Brother Curtis Guild, Jr., died in 1915, had been governor of Massachusetts for three years and later was Ambassador to Russia, his last year as Governor was also the first of his two years as Thrice Potent Master of Boston Lafayette Lodge of Perfection.

He had a sister and brother, Courtenay Guild, 32 . The account that follows is as both remember their father telling it a number of times:

My father, Curtis Guild, who died in 1911, was a Knight Templar, 32 Mason, and Past Thrice Potent Master of Boston Lafayette Lodge of Perfection. My brother, Curtis build, who died in l915, was a Knight Templar, 33 Mason and Past Thrice Potent Master of Boston Lafayette Lodge of Perfection. The story of my father's meeting with Garibaldi was told by my father and by my brother at various Masonic meetings and the desire to preserve an accurate record of the incident is my reason for writing out the story that I heard many times from the lips of my father. In 1867 my father and mother made their first visit to Europe, and after travel in England, France and Switzerland had arrived in Florence, with the intention of continuing the journey to Rome. It was summer, and there was some talk of an epidemic of cholera in Rome although little was said about the scourge in the newspapers. If there were an actual epidemic of cholera in Rome it would be most imprudent for American travelers to visit the city, but how could one learn the truth? General Giuseppe Garibaldi, with his army of redshirted soldiers, was preparing his campaign for a united Italy, that achieved success in 1870, and his headquarters were established in Florence. General Garibaldi was at one time Grand Master of the Grand Lodge of Italy. Wry father knew him to be a Mason, and had doubtless sat in a Lodge with him during one of his visits to America, so he decided to call on the General and ask his advice.

The idea of an American traveler making a social call on the chief of a revolutionary army was ridiculed, but this traveler felt that he had the benefit of a pass that would gain him admission. He went to the General's headquarters where there were about twenty men before him awaiting an audience. On his card that he handed to the Orderly were these words:
Curtis Guild,
Boston, America 32

It was a surprise to the traveler as well as to the others when the Orderly returned from an inner room and said that the General would receive the American gentleman at once. The General spoke excellent English. "What can I do for you, Mr. Guild?" were his first words after greetings had been exchanged, and in answer to the inquiry about the cholera he said: "Don't go to Rome. The local government tries to keep the facts out of the papers, but there are a hundred new cases of cholera a day there, and there is a better reason why you should not go to Rome. Under pledge of Masonic secrecy I tell you that you might find it easier to get into Rome than to get out." My father thanked the General and could only say to his wife and friends that he had decided not to go to Rome. The following week the army of Garibaldi besieged Rome, and many American travelers in the city were shut up there and delayed so that they missed the steamers on which they had engaged rooms for the return journey to America. The pledge of secrecy was, of course, removed after the siege of Rome was begun, and my father used to enjoy telling the story when anybody asked, " What's the use of Masonry? "

In 1920 Miss Italia Anita Garibaldi, granddaughter of the General, visited America and delivered a number of lectures for the benefit of her family. Hearing her speak before a club in Boston, I was permitted after the lecture to tell to her and to the club my father's adventure. In connection with subsequent lectures it was a pleasure to me to be able to render service of some value to this daughter, granddaughter, and sister of Masons, in recognition of the favor to my parents fifty-three years before.

*

GARINUS

Said in an old explanation of the Degree of Knights of the East and West to have been the Patriarch of Jerusalem, between whose hands the first Knights of that Order took, in 1182, their vows. It is a corruption, by the French ritualists, of Garimond or Gartmund, Patriarch of Jerusalem before whom the Hospitalers took their three vows of obedience, chastity, and poverty.

*

GARTNERINNEN, ORDEN DER

Order of the Female Gardeners, an Italian political order whose members were women, founded in Naples, 1820. Its emblems were flowers. The Italian name was Ordine della Giardiniere.

*

GASSICOURT, CADET DE

An apothecary of Paris, who, in the year 1796, published a work entitled Le Tounbeau de Jacques Molai, ou histoire secrete et abrade des initiés anciens et modernes (meaning, Sepulcher of Jacques Moray, or secret and abridged history of ancients and modern initiates). In this book, which embraced all the errors of Barruel and Robison, he made the same charges of atheism and conspiracy against the Fraternity, and loaded the Chevalier Ramsay with the most vehement indignation as a libertine and traitor. But De Gassicourt subsequently acknowledged his folly in writing against a Society of which he really knew nothing. In fact, in 1805, he solicited admission into the Order, and was initiated in the Lodge l'Abeille, at Paris, where, in the various offices of Orator and Master, which he filled, he taught and recommended that Institution which he had once abused; and even on a public occasion pronounced the eulogy of that Ramsay whom he had formerly anathematized.

*

GASTON, JOHN

Grand Duke of Tuscany; in 1737 he inaugurated a persecution against the Freemasons in his dominions.

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GATES OF THE TEMPLE

In the system of Freemasonry, the Temple of Solomon is represented as having a gate on the east, west, and south sides, but none on the north. In reference to the historical Temple of Jerusalem, such a representation is wholly incorrect. In the walls of the building itself there were no places of entrance except the door of the porch, which gave admission to the house. But in the surrounding courts there were gates at every point of the compass. The Masonic idea of the Temple is, however, entirely symbolic. The Temple is to the Speculative Freemason only a symbol, not a historical building, and the gates are imaginary and symbolic also. They are, in the first place, symbols of the progress of the sun in his daily course, rising in the East, culminating to the meridian in the South, and setting in the West. They are also, in the allegory of life, which it is the object of the Third Degree to illustrate, symbols of the three stages of youth, manhood, and old age, or, more properly, of birth, life, and death.

*

GAUDINI, THEOBALD DE

Known as the Monk Gaudini. Elected Grand Master of Templars, 1291; died 1301

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GAUGE

See Twenty-four-Inch Gave

*

GAUNTLETS

Gloves formerly made of steel and worn by knights as a protection to their hands in battle. They have been adopted in the United States, as a part of the costume of a Knights Templar, under a regulation of the Grand Encampment, which directed them to be "of buff leather, the flap to extend four inches upwards from the wrist, and to have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length." As to uniforms of the Order, see The Habit of a Templar Knight, by Brother Ray V. Denslow for the Grand Commandery of Missouri, a valuable and stimulating report.

*

GAVEL

The common gavel is one of the working tools of an Entered Apprentice. It is made use of by the Operative Mason to break off the corners of the rough ashlar, and thus fit it the better for the builder's use, and is therefore adopted as a symbol in Speculative Freemasonry, to admonish us of the duty of divesting our minds and consciences of all the vices and impurities of life, thereby fitting our bodies as living stones for that spiritual building not made with hands, eternal in the heavens. It borrows its name from its shape, being that of the gable or gavel end of a house; and this word again comes from the German gipfel, a summit, top, or peak the idea of a pointed extremity being common to all.

The true form of the gavel is that of the stonemasons hammer. It is to be made with a cutting edge, as in the engraving, that it may be used to break off the corners of rough stones, an operation which could never be effected by the common hammer or mallet. The gavel thus shaped will give, when looked at in front, the exact representation of the gavel or gable end of a house, whence, as has been already said, the name is derived.

The gavel of the Master is also called a Hiram, because, like that architect, it governs the Craft and keeps order in the Lodge, as he did in the Temple (see Hiram) .

*

GEBAL

A city of Phenicia, on the Mediterranean, and under Mount Lebanon. It was the Byblos of the Greeks, where the worship of Adonis, the Syrian Thammuz, was celebrated. The inhabitants, who were Giblites or, in Masonic language, Giblemites, are said to have been distinguished for the art of stone-carving and are called in the First Book of Kings (v, 18) stone-squarers (see Giblim).

*

GEDALIAH

The second officer in a Council of Super-Excellent Masters represents Gedaliah the son of Pashur. A historical error has crept into the ritual of this degree in reference to the Gedaliah who is represented in it. Brother Mackey sought to elucidate the question in his work on Cryptic Masonry in the following manner:

There are five persons of the name of Gedaliah who are mentioned in Scripture but only two of them were contemporary with the destruction of the Temple.

Gedaliah the son of Pashur is mentioned by the Prophet Jeremiah (xxxviii, 1) as a prince of the court of Zedekiah. He was present at its destruction and is known to have been one of the advisers of the King. It novas through his counsels, and those of his colleagues, that Zedekiah was persuaded to deliver up the Prophet Jeremiah to death, from which he was rescued only by the intercession of a eunuch of the palace.

The other Gedaliah was the son of Ahikam. He seems to have been greatly in favor with Nebuchadnezzar, for after the destruction of Jerusalem, and the deportation of Zedekiah, he was appointed by the Chaldean monarch as his Satap or Governor over Judea. He took up his residence at Mizpah, where he was shortly afterward murdered by Ishmael, one of the descendants of the house of David.

The question now arises, which of these two is the one referred to in the ceremonies of a Council of Super Excellent Masters? I think there can be no doubt that the founders of the Degree intended the second officer of the Council to represent the former, and not the latter Gedaliah the son of Pashur, and not Gedaliah the son of Ahikam; the Prince of Judah, and not the Governor of Judea.
We are forced to this conclusion, continues Brother Mackey, by various reasons. The Gedaliah represented in the Degree must have been a resident of Jerusalem during the siege, and at the very time of the assault, which immediately preceded the destruction of the Temple and the city. Now, we know that Gedaliah the son of Pashur was with Hezekiah as one of his advisers. On the other hand, it is most likely that Gedaliah the son of Ahikam could have been a resident of Jerusalem, for it is not at all probable that Nebuchadnezzar would have selected such a one for the important and confidential office of a Satrap or Governor. We should rather suppose that Gedaliah the son of Ahikam had been carried away to Babylon after one of the former sieges; that he had there, like Daniel, gained by his good conduct the esteem and respect of the Chaldean monarch; that he had come back to Judea with the army; and that, on the taking of the city, he had been appointed Governor by Nebuchadnezzar. Such being the facts, it is evident that he could not have been in the Council of King Zedekiah, advising and directing his attempted escape. The modern revivers of the Degree of Super-Excellent Master have, therefore, been wrong in supposing that Gedaliah the son of Ahikam, and afterward Governor of Judea, was the person represented by the second officer of the Council. He was Gedaliah the son of Pashur, a wicked man, one of Zedekiah's princes, and was most probably put to death by Nebuchadnezzar, with the other princes and nobles whom he captured in the plains of Jericho.

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GEMARA

See Talmud

*

GEMATRIA

Means in Hebrew to reckon by letters as well as numbers, a cabalistic method of interpreting the Scriptures by interchanging words whose letters have the same numerical value when added (see Numbers).

*

GENERAL ASSEMBLY

See Assembly

*

GENERAL GRAND CHAPTER

Until the year 1797, the Royal Arch Degree and the Degrees subsidiary to it were conferred in America, either in irresponsible Bodies calling themselves Chapters, but obedient to no superior authority, or in Lodges working under a Grand Lodge Warrant. On October 24, 1797, a Convention of Committees from three Chapters, namely, the Saint Andrew s Chapter of Boston, Temple Chapter of Albany, and Newburyport Chapter, was held at Boston, which recommended to the several Chapters within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York to hold 8 Convention at Hartford on the fourth Wednesday of January ensuing, to form a Grand Chapter for the said States.

Accordingly, on January 24, 1798, delegates from Saint Andrew's Chapter of Boston, Massachusetts; King Cyrus Chapter of Newburyport, Massachusetts; Providence Chapter of Providence, Rhode Island; Solomon Chapter of Derby, Connecticut; Franklin Chapter of Norwich, Connecticut, and Hudson Chapter of Hudson, New York; to which were the next day added Temple Chapter of Albany, New York, and Horeb Chapter of Whitestown, New York, assembled at Hartford in Convention and, having adopted a Constitution organized a governing Body which they styled The Grand Royal Arch Chapter of the. Northern States of America. This Body assumed in its Constitution jurisdiction over only the States of New England and New York, and provided that Deputy Grand Chapters, subject to its obedience, should be organized in those States. Ephraim Kirby, of Litchfield, Connecticut, was elected Grand High Priest; and it was ordered that the first meeting of the Grand Chapter should be held at Middletown, Connecticut, on the third Wednesday of September next ensuing.

On that day the Grand Chapter met, but the Grand Secretary and Grand chaplain were the only Grand Officers present. The Grand King was represented by a proxy. The Grand Chapter, however, proceeded to an election of Grand Officers, and the old officers were elected. The Body then adjourned to meet in January, 1799, at Providence, Rhode Island.

On January 9, 1799, the Grand Chapter met at Providence, the Deputy Grand Chapters of Massachusetts, Rhode Island, and New York being represented. At this meeting, the Constitution was very considerably modified, and the Grand Chapter assumed the title of The General Grand Chapter of Royal Arch Masons for the six Northern States enumerated in the preamble. The meetings were directed to be held septennial; and the Deputy Grand Chapters were in future to be called State Grand Chapters. No attempt was, however, made in words to extend the jurisdiction of the General Grand Chapter beyond the States already named. On January 9, 1806, a meeting of the General Grand Royal Arch Chapter was held at Middletown, representatives being present from the States of Rhode Island, Connecticut, Vermont, and New York. The Constitution was again revised. The title was for the first time assumed of The General Grand Chapter of Royal Arch Masons for the United States of America, and jurisdiction was extended over the whole country. This year may, therefore, be considered as the true date of the establishment of the General Grand Chapter.

In 1826 the sentential meetings were abolished, and the General Grand Chapter has ever since met triennially. The General Grand Chapter consists of the present and past Grand High Priests, Deputy Grand High Priests, Grand Kings and Scribes of the State Grand

Chapters, and the Past General Grand Officers. The officers are a General Grand High Priest, Deputy General Grand High Priest, General Grand King, General Grand Scribe, General Grand Treasurer, General Grand Secretary, General Grand Chaplain, General Grand Captain of the Host, and General Grand Royal Arch Captain. It originally possessed large prerogatives, extending even to the suspension of Grand Chapters; but by its present organization it has "no power of discipline, admonition, censure, or instruction over the Grand Chapters, nor any legislative powers whatever not specially granted" by its Constitution. It may, indeed, be considered as scarcely more than a great Masonic Congress meeting every three years for consultation. But even with these restricted powers, it is capable of doing much good.

*

GENERAL GRAND HIGH PRIEST

The presiding officer of the General Grand Chapter of the United States of America. He is elected every third year by the General Grand Chapter. The title was first assumed in 1799, although the General Grand Chapter did not at that time extend its jurisdiction beyond six of the Northern States.

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GENERALISSIMO

The second officer in a Commandery of Knights Templar, and one of its representatives in the Grand Commandery. His duty is to receive and communicate all orders, signs, and petitions; to assist the Eminent Commander, and, in his absence, to preside over the Commandery. His station is on the right of the Eminent Commander, and his jewel is a square, surmounted by a paschal lamb. The use of the title in Templarism is of very recent origin, and peculiar to America. No such officer was known in the old Order. It is, besides, inappropriate to a subordinate officer, being derived from the French géneralissime, and that from the Italian generalissimo, both signifying a Supreme Commander. Strictly speaking, it has the same meaning in English.

*

GENEROUS FREEMASON

The first Masonic opera, the libretto written by Brother William Rufus Chetwood, prompter at Drury Lane Theater, London, for eighteen years, beginning 1722. Sixty-one years before Brother Mozart composed his Masonic opera known as The Manic Flude, Brother Chetwood's work was first performed in public. The following advertisement appeared in the Daily Post, August 20, 1730:

At Oates and Fielding's Great Theatrical Booth at the George Inn Yard in Smithfield, during the time of Bartholomew Fair, will be presented an entire new opera called The Generous Freemason, or the Constant Lady, with the comical humors of Squire Noodle and his man Doodle by Persons from both Theaters. The part of the King of Tunis by Mr. Bareoek, Mirza Mr. Paget; Sebastian, Mr. Oates; Clermont, Mr. Fielding; Sir Jasper, Mr. Burnett; Squire Noodle, Mr. Berry Doodle, Mr. Smith; Davy, Mr. Excell; Captain, Mr. Brogden; the Queen, Nirs. Kilby; Maria, Miss Oates; Celia, Mrs. Grace- Jacinta, Miss Williams- Jenny, the chambermaid, Mrs. Stevens; Lettiee, Mrs. Roberts. All characters newly dressed. With several entertainments of dancing by Monsieur de St. Luee, Mlle. de Lorme, and others, particularly the Wooden Shoe Dance, the Pierrot and Pierrette, and the Dance of the Black Joke. Beginning every day at 2 o'clock.

The two theaters mentioned were Drury Lane and Covent Garden The opera was billed as "a tragicomi-farcical ballad opera" and published by "J. Roberts in Warwick Lane, and sold by

the Booksellers of London and Westminster," the third page bearing the following dedication: To the Right Worshipful the Grand Master, Deputy Grand Master, Grand Wardens, and the rest of the Brethren of the Ancient and Honorable Society of Free and Accepted Masons, this opera is humbly inscribed by Your most obedient and devoted Servant, The Author, a Free-Mason. The two leading characters in the play are Maria, an English lady, and Sebastian, an English gentleman, who are secretly engaged to each other. When it is proposed that she marry someone else, Maria agrees to elope with Sebastian to Spain where he has a wealthy uncle. Sebastian expresses his regret at leaving England in these words:

But yet one pang I feel thro' all my joy,
That from my noble Brethren I must part;
Those men whose lustre spreads from Pole to Pole
Possessing every virtue of the Soul.
But yet all climes the Brotherhood adorn,
As smiling Phoebus gilds the rosie morn!
Let I,ove and Friendship then our cares confound,
And halcyon days be one eternal round.

During the journey to Spain their vessel is chased by a ship commanded by "the bravest Moor that ploughs the sea," the High Admiral of King Amuranth of Tunis known as Mirza. The captain of the lovers' ship thinks it advisable to surrender but is prevented by Sebastian who declares: "We will for battle instantly prepare: a Briton and a Mason cannot fear." Their brave action is however, all in vain and they are captured, thrown into prison and condemned to die. King Amuranth in the meantime has taken a fanny to Maria and his wife, Queen Zelmana, conceives a like affection for Sebastian. The death sentence is therefore delayed, giving Sebastian an opportunity to give the Masonic signal of distress to Mirza who recognizes him as a Brother and releases the two prisoners, saying to Sebastian: "Come to my arms, thou unexpected Joy, and find in me a Brother and a friend." Mirza accompanies the lovers on a vessel bound for England and Sebastian expresses his Brotherly affection to which Mirza, the generous Freemason replies: v What I have done was in firm Virtue's cause, Thou art my Brother by the strictest laws; A chain unseen fast binds thee to my heart A tie that never can from Virtue part.

After this, "Neptune rises to a symphony of soft musick, attended by Tritons," and the play closes with a song from him praising Freemasonry. The opera was revived at the Haymarket Theater in 1731 and Brother Chetwood, 1733, at the theater in Goodman's Fields rearranged it and produced it in the form of a one-act operetta, entitled The Mock Mason, retaining only the comic phases of the original play. In 1741 The Generous Freemason, in original form, was again given with great popularity. The music for the opera was supplied by three composers, the musical score having been written by Henry Carey known as the author and composer of Sally in our Alley. Richard Charke, a violinist and member of the Drury Lane Theater company, and John Sheeles, a famous teacher of the harpsichord, were the other two responsible for the lyrics in the opera. Two copies of the opera are at present in the possession of the British Museum and these give the airs of some of the songs without accompaniment, which was the usual method at that time. We are indebted to Brother Richard Northcott, Fellow of the Roval Philharmonic Society, England, for the details given here.

*

GENTLEMAN MASON

In some of the old lectures of the eighteenth century this title is used as equivalent to Speculative Freemason. Thus they had the following catechism
What do you learn by being a Gentleman Mason?
Secrecy, Morality, and Good-Fellowship.
What do you learn by being an Operative Mason?
Hew, Square, Mould stone, lay a Level, and raise a Perpendicular.
Hence we see that Gentleman Mason was in contrast with Operative Mason.

*

GENUFLECTION

Bending the knees has, in all ages of the world, been considered as an act of reverence and humility, and hence Pliny, the Roman naturalist, observes, that "a certain degree of religious reverence is attributed to the knees of a man." Solomon placed himself in this position when he prayed at the consecration of the Temple; and Freemasons use the same posture in some portions of their ceremonies. as a token of solemn reverence. In Ancient Craft Masonry, during prayer, it is the custom for the members to stand, but in the advanced Degrees, kneeling, and generally on one knee, is the more usual form.

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GEOMATIC

See Domatic

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GEOMETRICAL MASTER MASON

A term in use in England during the eighteenth and early in the following century. By the primitive regulations of the Grand Chapter, an applicant for the Royal Arch Degree was required to produce a certificate that he was "a Geometrical Master Maeon," and had Paseed the Chair. The word Geometrical was, in Doctor Mackey's opinion, thus synonymous with Speculative. Later researches proved that there was actually a Degree of this name. Brother George W. Speth in 1899 (Transactions, Quatour Coronati Lodge, volume xii, page 205) mentions the ritual of the Most Excellent Order of Geometrical Master Masons as being about 1819 to 1820 but that the Degree is probably much older. He says there are nine Lectures. Much of the ritual is in very rough verse, archaic, containing allusions to matters which were in use early in the eighteenth century, such as the broached thurnell, which had disappeared from Craft Masonry long before the nineteenth century. On the other hand, much of it will be recognized by members of so-called Higher Degrees as at present in use. The Degree was given apparently after the Three Craft Degrees but is unconnected with the Royal Arch. It was conferred in a Chapter, not in a Lodge, and is Christian throughout. Both Doctor Mackey and Brother Woodford give the name Geometrical Master Masons in the Encyclopedias for which they are responsible, but neither seems to have realized that it represented an actual Degree.

*

GEOMETRIC POINTS

In the language of French Freemasonry, this name is given to the four cardinal points of the compass, because they must agree with the four sides of a regular Temple or Lodge. They form a symbol of regularity and perfection.

*

GEOMETRY

In the modern instructions, geometry is said to be the basis on which the super6trueture of Freemasonry is erected; and in the Old Constitutions of the Medieval Freemasons of England the most prominent place of all the sciences is given to geometry, which is made synonymous with Freemasonry. Thus, in the Regius Manuscript, which dates not later than the latter part of the fourteenth century. the Constitutions of Freemasonry are called "the Constitutions of the

art of geometry according to Euclid," the words geometry and Masonry being used indifferently throughout the document; and in.

In the Harlefan Manuscript, No. 2054, it is said, "thus the craft Geometry was governed there, and that worthy Master (Euclid) gave it the name of Geometry, and it is called Mosonne in this land long after." In another part of the same manuscript, it is thus defined: "The fifth science is called Geometry, and it teaches a man to mete and measure of the earth and other things, which science is Masonry."

The Egyptians were undoubtedly among the first who cultivated geometry as a science. "It was not less useful and necessary to them," as Goguet observes (Origine des Lois, Origin of the Laws, I, iv, 4), "in the affairs of life, than agreeable to their speculatively philosophical genius." From Egypt, which was the parent both of the sciences and the mysteries of the Pagan world, it passed over into other countries; and geometry and Operative Masonry have ever been found together, the latter carrying into execution those designs which were first traced according to the principles of the former.

Speculative Freemasonry is, in like manner, intimately connected with geometry. In deference to our operative ancestors, and, in fact, as a necessary result of our close connection with them, Speculative Freemasonry derives its most important symbols from this parent science. Hence it is not strange that Euclid, the most famous of geometricians, should be spoken of in all the Old Records as a founder of Freemasonry in Egypt, and that a special legend should have been invented in honor of his memory.

*

GEORGE IV

Born 1762; died 1830. King of Great Britain. February 6, 1787, in a Special Lodge, the Duke of Cumberland, Grand Master, made George IV, then Prince of Wales, a Freemason. The Duke of Cumberland died in 1790 and the Prince of Wales was elected Grand Master on November 24. Lord Moira became Pro Grand Master. In 1805 George was elected Grand Master of Scotland. He became King in 1811 and the Duke of Sussex was elected Grand Master of England, the King taking the title of Patron.

*

GEORGIA

Major-General James Edward Oglethorp, founder of the Colony of Georgia on February 12, 1733, also founded on February 10, 1734, the Masonic Lodge now known as Solomon's Lodge No. 1, at Savannah, the name being so attached in 1776. To Past Master William B. Clarke's Early and Historic Freemasonry of Georgia we are indebted for definite light upon the old traditions of the Craft. The present Charter of this old Lodge, granted by the Grand Lodge of Georgia in 1786, states that Roger Lacey was granted a Warrant as the first Provincial Grand Master of Georgia in 1735 by Viscount Weymouth, Grand Master of England. Unity Lodge was constituted in 1774, and Grenadier's Lodge in 1775. During these years and up to 1786 a Provincial Grand Lodge existed and in the revolutionary period acted independently, formal reconstruction being made on December 21, 1786, when the permanent appointments under England were abolished and annual elections adopted. Major-General Samuel Elbert resigned the chair and William Stephens was elected Grand Master with other officers for 1787.

Solomon's Lodge at Savannah possesses an apron worn by Worshipful Master Benjamin Sheftall in 1758. The flap bears the emblem of the Royal Arch Degree and this suggests that at that time this ceremony was conferred in the Lodge where the Master himself was initiated. Georgia Chapter of Savannah worked under a Dispensation from the General Grand Chapter, December 1, 1802, and a Warrant was granted, January 9,1806. Union Chapter at Louisville

received a Charter, from the General Grand Chapter, June 6, 1816; Augusta Chapter, December 6, 1818; Mechanics Chapter at Lexington, June 10, 1820; Webb Chapter at Sparta, November 16, 1921. A Grand Chapter was organized on February 4, 1822.

The first document mentioning the Degree of Select Masons in Georgia was a Diploma from Brother Cohen in possession of Brother Jacobs. In May, 1792, the latter was in Savannah and was invited to go to Augusta and confer the Degrees. The first Council, Adoniram Council, No. 1, of Augusta, was probably organized by Companion Webb or Companion Cross. On May 2, 1826, this Council took part in constituting the Grand Council of Georgia. Savannah Council, No. 2; Eureka Council, No. 3; Georgia Council, No. 4, and Hancock Council were also represented at the meeting. Soon after May 7, 1827, however, the activities of this Grand Council ceased for nearly fifteen years. On June 22, 1841, delegates from three Councils met at Augusta and again organized the Grand Council of Georgia.

Georgia Encampment, No. 1, at Augusta received a Dispensation dated 1823, and was chartered on May 5. Three other Commanderies, namely Saint Omar, No. 2, Saint Aldemar, and Coeur de Lion, were chartered before the Grand Commandery was organized on April 25, 1860. The year 1888 saw the establishment of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Savannah when Alpha, No. 1, a Lodge of Perfection, was granted a Charter on October 17. On the following day Temple, No. 1, a Chapter of Rose Croix, was chartered and on October 23, two years later, a Council of Kadosh, Gethsemane, No. 1, and a Consistory, Richard Joseph Nunn, No. 1, were also granted Charters.

*

GERBIER, DOCTOR

An energetic Freemason, and, as mentioned in the Royal Masonic Cyclopedia, one of the removable Masters of the ancient Grand Lodge of France. He is said to have fabricated the title of the Metropolitan Chapter of France, which it was pretended had emanated from Edinburgh, in 1721.

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GERMAN FREEMASONS, UNION OF

See Herein deutscher Freimaurer

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GERMAN RITUAL

The principal systems of ritual or wodung in Germany are:
1. The old English as remodeled by Schroeder and used by the Grand Lodge of Hamburg, most of the Lodges under the Grand Lodge of Saxony and all of the Hanoverian Lodges which belong to the Grand Lodge Royal York, and the Five Independent Lodges.
2. Rectified Strict Observance, or Scottish, by the Three Globes, Berlin. The Ritual of the Saint John's Lodge is, we understand, that of Fessler, as revised by Zoellner
3. Swedish, by the Grand National Lodge, Berlin.
4. Fesslerts, differing slightly from that of Schroeder. The Grand Lodge of the-*Sun, at Bayreuth, and the Grand Lodge Royal York use this ritual. Great freedom is accorded the daughters of the Grand Lodge of the Sun, the only requirement being that once each year they are to work according to a common Ritual
5. Modern English Eclectic, in the Grand Lodge of Frankfort and Darmstadt. The Ritual is reported to be Sightly mixed with other ceremonies under the latter Grand Lodge.

The most complicated of all of these forms of working is the Swedish system, see No. 3 above. No. 1 or the Schroeder system is the simplest. The entire apparatus of the ceremonies just as gone through in ancient times is displayed at the initiations in the Swedish Ritual—that is, terrors, threats, and so forth. However, in Fessler's system these likenesses gradually disappear just as they do in the Grand Lodge, Kaiser Frederick, where they are only inferred indirectly in the declared historical reminiscences. The work in England appertaining to portions of the First and Second Degrees has been transposed in Germany so that an Entered Apprentice from America or England if visiting in Germany would not be able to work his way into the Lodge in the First Degree.

*

GERMAN SOUTHWEST AFRICA

Three German Lodges exist here, at Lüderitzbucht, Swakopmund and Windhuk, the Kaiser Friedrich III Lodge from 1910, Zur Hoffnung Lodge from 1908, and the Kranzchen zur Kreuz des Sudens, 1909. Following the World War this German colonial possession became subject to the British Empire as the Protectorate of Southwest Africa.

*

GERMAN UNION OF TWO AND TWENTY

A secret society founded in Germany, in 1786, by Doctor Bahrdt, whose only connection with Freemasonry was that Bahrdt and the twenty-one others who founded it were Freemasons, and that they invited to their co-operation the most distinguished Freemasons of Germany. The founder professed that the object of the association was to diffuse intellectual light, to annihilate superstition, and to perfect the human race. Its instruction was divided into six Degrees, as follows:
1. The Adolescent
2. The Man
3. The Old Man
4. The Mesopolite
5. The Diocesan
6. The Superior

The first three Degrees were considered a preparatory school for the last three, out of which the rules of the society were chosen. It lasted only four years, and was dissolved by the imprisonment of its founder for a political libel, most of its members joining the Illuminati. The publication of a work in 1789 entitled Mehr Noten als Text, etc., meaning More Notes than Text, or The German Union of XXII, which divulged its secret organization, tended to hasten its dissolution (see Bahrdt).

*

GERMANY

Of all countries Germany plays the most important part in the history of ancient Freemasonry, eince it was there that the gilds of Operative Stone-Masons first assumed that definite organization which subsequently led to the establishment of Speculative Freemasonry. But it was not until a later date that the latter institution obtained a footing on German soil. Findel in his History (page 238) says that as early as 1730 temporary Lodges, occupied only in the communication of Masonic knowledge and in the study of the ritual, were formed at different points. But the first regular Lodge was established at Hamburg, in 1733, under a Warrant of Lord Strathmore, Grand Master of England; which did not, however, come into active operation until four years later. Its progress was at first slow; and nowhere is Freemasonry now more popular or more deserving of popularity. Its scholars have brought to the study of its antiquities and its philosophy all the laborious research that distinguishes the Teutonic

mind, and the most learned works on these subjects have emanated from the German press. The detailed history of its progress would involve the necessity of no ordinary volume (see Mackey's revised History of Freemasonry published by the Masonic History Company, Chicago, pages 746-94, and 2242-53, also references in this work to Masonic leaders and society of Germany).

William Preston's Illustrations of Masonry state that in 1733 the Earl of Strathmore warranted a Lodge at Hamburg. It has been said also that Doctor Jaenisch was appointed Provincial Grand Master between 1718 and 1720, but there is no record, either of his name or of the Lodge at Hamburg, in the Minutes of the Grand Lodge. In 1741 a Lodge was established at Leipzig by seven Brethren who had held informal meetings during the five previous years.

Brother H. W. Marschall had been appointed Provincial Grand Master of Upper Saxony in 1737, and thereafter many other Provincial Grand Lodges were opened.

In August, 1738, although the King was opposed to Freemasonry, the Crown Prince Frederick was secretly initiated at Brunswick, August 15,1736, and always afterwards ardently supported the Fraternity.

A curious feature of the growth of the Craft in Germany is the number of independent Masonic Bodies which, with or without special authority, exercise control over other Lodges. There are also several independent Lodges in existence. The first of these Grand Lodges was probably the Zu den drei Weltkugeln (Three Globes) Lodge, opened at Berlin by the command of Frederick, who afterwards assumed the position of Grand Master as often as his military duties permitted. Of these bodies there has been a marked tendency in the more modern times to confine the ritual to the exemplification of the first three Degrees. But the earlier records show that other ceremonies were practiced. A Lodge, Three Doves, instituted in 1760, by a Warrant from the "Three Globes," also of Berlin, is recorded that in 1763 other Degrees were employed, including some if not all of the following: Elect of Nine, Elect of Fifteen, Elect of Perpigan, Red Scots Degree, Saint Andrew's Scot, Knight of the East, Knight of the Eagle or Prince Sovereign Rose Croix, a Supreme Council being formed of members of this last Degree to govern the others. This use of the supplementary grades at so early a period is in marked contrast with the later conditions when they were in Germany less favorably pursued.

Students will not overlook the building of the old cathedrals in Germany, especially those of Cologne and Strasburg, and the associations of the Craftsmen that grew with these stately structures, fraternities whose exploits and government are described in Doctor Mackey's History of Freemasonry. Their rules have a peculiar resemblance to our modern regulations. Mention must also be made here of the Verein deutscher Freimaurer, Association of Gerrrzan Freest massns founded on May 19, 1861, at Potsdam with the object of laboring for the development of Masonic ideals and for promoting their advancement, to respond to the requirements of Masonic science, to cultivate Masonic endeavor, to encourage fraternal relief in Lodges, and the exercise of discreet charity. The Association publishes a periodical, Zwanglosen Mitteilungen, every other month, holds yearly conventions of the membership, and also prints various pamphlets and books of value to Freemasons everywhere. The headquarters are at Leipzig.

Among various interesting enterprises is that of the Grand Lodge of the Sun, Zur Sonne, for facilitating the exchange from one Masonic family to another of young people, say from eleven to twenty years of age, principally during the holiday months of the year or at other times as may be desired. These youngsters were preferably to be placed in surroundings corresponding to those of their own homes.

*

GHEMOUL BINAH THEBOUNAH

Hebrew, meaning, as usually explained, Prudence in the midst of vicissitude. The Hebrew characters are: ..The name of the seventh step of the mystical Kadosh Ladder of the Ancient and Accepted Scottish Rite.

*

GHIBLIM

The form in which Doctor Anderson spells Giblim. In the Book of Constitutions, 1738 (page 70) it is stated that in 1350 "John de Spoulce, called Master of the Ghiblim," rebuilt Saint George's chapel.

*

GIBALIM

A Masonic corruption of Giblim, the Giblites, or men of Gebal (see Giblim).

*

GIBBON, EDWARD

English historian, author of Decline and Fall of the Roman Empire. Made a Freemason in Friendship Lodge No. 6, London, in March, 172'5, Born April 27, 1737; died 1794 (see New Age Magazine, March 1925).

*

GIBEAH

A Hebrew word signifying a hill, and giving name to several towns and places in ancient Palestine. The only one requiring special mention is Gibeah of Benjamin, a small city about four miles north of Jerusalem.

It was the residence, if not the birthplace, of King Saul. In the French Rite the word symbolically refers to the Master, who must be pure in heart, that the High and Holy One may dwell therein.The word is also used in the Swedish Rite.

*

GIBLIM

Hebrew, oh. A significant word in Freemasonry.

It is the plural of the noun Gibli, the g pronounced hard, and means, according to the idiom of the Hebrew, Giblites, or inhabitants of the city of Gebal.

The Giblim, or Giblites, are mentioned in Scripture as assisting Solomon's and Hiram's builders to prepare the trees and the stones for building the Temple, and from this passage it is evident that they were clever artificers.

The passage is in First Kings (v, 18) and, in our common version, is as follows: "And Solomon's builders and Hiram' s builders did hew them, and the stone-squarers; so they prepared timber and stones to build the house," where the word translated in the authorized version by stone-squarers is, in the original, Gblim.

It is so also in that translation known as the Bishop's Bible. The Geneva version has Masons. The French version of Martin has tailleurs de pierres following the English meaning; but Luther, in his German version retains the original word Giblim (see Ghiblim).

It is probable that the English translation followed the Jewish Targum, which has a word of similar import in this passage. The error has, however, assumed importance in the Masonic instructions, where Giblim is supposed to be synonymous with a Freemason. And Sir Wm. Drummond confirms this by saying in his origins (volume iii, book v, chapter iv, page 129) that " the Gibalim were Master Masons who put the finishing hand to King Solomon's Temple (see Gebal).

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GILDS

The word gild, guild, or geld, from the Saxon gildan, to pay, originally meant a tax or tribute, and hence those fraternities which, in the early ages, contributed sums to a common stock, were called Gilds. Cowell, the old English jurist, defines a Gild to be "a fraternity or commonalty of men gathered together into one combination, supporting their common charge by mutual contributions. " Societies of this kind, but not under the same name, were known to the ancient Greeks and Romans, and their artificers and traders were formed into distinct companies which occupied particular streets named after them. But according to Dr. Lujo Brentano, who published, in 1870, an essay on The History and Development of Gilds, England is the birthplace of the Medieval Gilds from whom he says that the modern Freemasons emerged. They existed, however, in every country of Europe, and we identify them in the Compagnons de la Tour of France, and the Baucorporationen of Germany.

The difference, however, was that while they were patronized by the municipal authorities in England, they were discouraged by both the Church and State on the Continent.

The Gilds in England were of three kinds, Religious Gilds, Merchant Gilds, and Craft Gilds, specimens of all of which still exist, although greatly modified in their laws and usages. The Religious or Ecclesiastical Gilds are principally found in Roman Catholic countries, where, under the patronage of the Church, they often accomplish much good by the direction of their benevolence to particular purposes. Merchant Gilds are exemplified in the twelve great Livery Companies of London. And the modern Trades Unions are nothing else but Craft Gilds under another name. But the most interesting point in the history of the Craft Gilds is the fact that from them arose the Brotherhoods of the Freemasons.

Brentano gives the following almost exhaustive account of the organization and customs of the Craft Gilds: The Craft Gilds themselves first sprang up amongst the free craftsmen, when they were excluded from the fraternities which had taken the place of the family unions, and later among the bondmen, when they ceased to belong to the Namibia of their lord. Like those Frith Gilds, the object of the early Craft Gilds was to create relations as if among brothers; and above all things, to grant to their members that assistance which the member of a family might expect from that family. As men's wants had become different, this assistance no longer concerned the protection of life, limbs, and property, for this was provided for by the Frith Gilds now recognized as the legitimate authority; but the principal object of the Craft Gilds was to secure their members in the independent, unimpaired, and regular earning of their daily bread by means of their craft.

The very soul of the Craft Gild was its meetings, which brought all the Gild brothers together every week or quarter. These meetings were always held with certain ceremonies, for the sake of greater solemnity. The box having several locks like that of the Trade Unions, and containing the charters of the Gild, the statutes, the money, and other valuable articles, was opened on such occasions, and all present had to uncover their heads. These meetings possessed all the rights which they themselves had not chosen to delegate. They elected the presidents, originally called Aldermen, afterwards Masters and Wardens, and other officials,

except in those eases already mentioned in which the Master was appointed by the King, the Bishop, or the authorities of the town.

As a rule, the Gilds were free to choose their Masters, either from their own members, or from men of higher rank though they were sometimes limited in their choice to the former.

The Wardens summoned and presided at the meetings, with their consent enacted ordinances for the regulation of the trade, saw these ordinances properly executed, and watched over the maintenance of the customs of the Craft. They had the right to examine all manufactures and a right of search for all unlawful tools and products. They formed, with the assistance of a quorum of Gild brothers, the highest authority in all the concerns of the Gild. No Gild member could be arraigned about trade matters before any other judge. We have still numerous documentary proofs of the severity and justice with which the Wardens exercised their judicial duties. Whenever they held a court, it was under special forms and solemnities; thus, for instance, in 1275 the chief Warden of the masons building Strasburg cathedral held a court sitting under a canopy.

Besides being brotherhoods for the care of the temporal welfare of their members, the Craft Gilds were, like the rest of the Gilds, at the same time religious fraternities. In the account of the origin of the Company of Grocers, it is mentioned that at the very first meeting they fixed a stipend for the priest, who had to conduct their religious services and pray for their dead. In this respect the Craft Gilds of all countries are alike; and in reading their statutes, one might fancy sometimes that the old craftsmen eared only for the well-being of their souls. All had particular saints for patrons, after whom the society was frequently called- and, where it was possible, they chose one who had some relation to their trade. They founded masses, altars, and painted windows in cathedrals; and even at the present day their coats of arms and their gifts range proudly by the side of those of kings and barons. Sometimes individual Craft Gilds appear to have stood in special relation to a particular church, by virtue of which they had to perform special services, and received in return a special share in all the prayers of the clergy of that church. In later times, the Craft Gilds frequently went in solemn procession to their churches.

Be find innumerable ordinances also as to the support of the sick and poor- and to afford a settled asylum for distress, the London Companies early built dwellings near their halls. The chief care, however, of the Golden was always directed to the welfare of the souls of the dead. Every year a requiem was sung for all departed Gild brothers, when they were all mentioned by name; and on the death of any member, special services were held for his soul, and distribution of alms was made to the poor, who, in return, had to offer up prayers for the dead, as is still the custom in Roman Catholic countries.

In a History of the English Guilds, edited by Toulon Smith from old documents in the Record Office at London, and published by the Early English Text Society, we find many facts confirmatory of those given by Brentano, as to the organization of these Gilds.

The testimony of these old records shows that a religious element pervaded the Gilds, and exercised a very powerful influence over them. Women were admitted to all of them, which Herbert (Livery Companies v, 83), thinks was borrowed from the Ecclesiastical Gilds of Southern Europe; and the Brethren and Sisters were on terms of complete equality There were fees on entrance, yearly and special payments, and fines for wax for lights to burn at the altar or in funeral rites. The Gilds had set days of meeting, known as morning speeches, or days of spekynggess totiedare for here commune profit, and a grand festival on the patron saint's day, when the members assembled for worship, almsgiving, feasting, and for nourishing of brotherly love. Mystery plays were often performed.

They had a treasure-chest, the opening of which was a sign that business had begun. While it remained open all stood with uncovered heads, when cursing and swearing and all loose conduct were severely punished. The Gild property consisted of land, cattle, money, etc. The expenditure was on the sick, poor and aged, in making good losses by robbery, etc. Loans

were advanced, pilgrims assisted, and, in one city, "any good girl of the Gild" was to have a dowry on marriage, if her father could not provide it.

Poor travelers were lodged and fed. Roads were kept in repair, and churches were Unstained and beautified. They wore a particular costume, which was enforced by their statutes, whence come the liveries of the London Companies of the present day and the clothing of the Freemasons.
An investigation of the usage's of these Medieval Gilds, and a comparison of their regulations with the old Masonic Constitutions, will furnish a fertile source of interest to the Masonic archeologist, and will throw much light on the early history of Freemasonry (see Gilds, Encyclopedia Britannic, also the Hole Craft and Fellowship of Masonry, Edward Conder Jr.. and the Liber Albus, the White Book of the City of London, compiled in 1419 A.D., and reprinted in 1861).

As showing the spirit of the old Brethren we give here the pledge or oath of the Masters and Wardens of the Crafts or Mysteries, as then they were called, from page 451 of the Liber Albus, presumably the one ape proved by law in the reign of Henry IV of England but probably in use even before that time, 1367-1413: You shall swear, that well and lawfully you shall over look the Art or Mystery of which you are Masters, or Wardens, for the year elected. And the good rules and ordinances of the same Mystery, approved here by the Court, you shall keep and shall cause to be kept.

And all the defaults that you shall find therein, done contrary thereto, you shall present unto the Chamberlain of the City, from time to time, sparing no one for favor, and aggrieving no one for hate. Extortion or wrong unto no one, by color of your office, you shall do- nor unto anything that shall be against the estate and peace of the King, or of the City, you shall consent. But for the time that you shall be in office, in all things pertaining unto the said Mystery, according to the good laws and franchises of the said city, well and lawfully you shall behave yourself. So God you help, and the Saints.

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GILEAD

See Galahad

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GILGUL, DOCTRINE OF

We learn from Brother Kenneth R. H. Mackenzie's Royal Masonic Cyclopoedia that Certain of the learned Jews have believed, for man centuries, in the doctrine of Gilgul, according to which the bodies of Jews deposited in foreign tombs contain within them a principle of soul which cannot rest until by a process called by them "the whirling of the soul.' the immortal particle reaches once more the sacred soil of the Promised Land. This whirling of souls was supposed to be accomplished by a process somewhat similar to that of the metempsychoses of the Hindus, the psychical spark being conveyed through bird, beast, or fish, and sometimes, the most minute insect. The famous Rabbi Akiba, followed by the Rabbis Judah and Meir, declared that none could come to the resurrection save those of the Jews who were buried in the Holy Land, or whose remains were, in the process of ages, gradually brought thither. In Picart's wonderful and laborious work there are many references to this doctrine. The learned may consult further authorities on this curious subject in the Cabana Denudata (or Uncovered), of Heinrich Khunrath, 1677.

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GILKES. PETER WILLIAM

Surname spelled in some old Masonic records as Jilks and so pronounced. An English Freemason who devoted practically his entire life to the dissemination of knowledge retarding the ceremonies of the Craft and the teaching of the ritual of the Grand Lodge of England, acknowledged by all as an authority on Masonic regulations. Born in London, May 1, 1765, and died on December 11, 1833. Initiated at the age of twenty-one in British Lodge, No. 4, now No. 8, in 1786 This record is not in accord with the Grand Lodge Register which gives the year as 1794 but the general choice is for 1786 (see Peter Gilkes, by Brother A. F. Calvert, 1916, pare 4). Little is known of the early history of Brother Gilkes except that he carried on, after the death of his father, a small retail establishment near Carnaby Market and Great Marlborough Street, London. In Dixon's History of Freemasonry in Lincolnshire we note that in August, 1820, in recognition of the "very polite manner in which he has always shown himself towards this Lodge in giving to the Brethren the instruction in Masonry as laid down by the United Lodge of Promulgation," a vote of thanks was passed to "Brother P. Jilks, Greengrozer, Carnaby Market, London." It is certain that Brother Gilkes did not pursue this long after the death of his mother but, "Finding himself independent and being of an unambitious nature, he determined to retire from business and devote himself to pursuits more genial to his disposition.

His accounts were soon closed, he engaged a single room which he furnished plainly, and arranged with Hannah, an old faithful servant of his late mother to attend to his apartment and prepare the frugal meals," he remaining a bachelor his entire life.

Brother Gilkes maintained and taught daily a class of Freemasons without making any charge for his service. The Freemasons Quarterly Renew, of 1834, said: "Although universally held in esteem amongst Masons his conduct was always characterized by good sense; he never aspired beyond his station in life, and declined the honor of an office in the Grand Lodge because he considered that his circumstances in life were not equal to the appointment." An entertaining old book by Dr. George Oliver is entitled The Discrepancies of Freemasonry examined during a week's gossip with the late celebrated Brother Gilkes and other eminent Masons. Page 32 tells of questions of Masonic importance discussed by Brothers Oliver and Gilkes in 1825 and the book shows clearly the high esteem in which the latter was held for his thorough knowledge of the Craft. Peter Gilkes attended and was prominent from the first meeting when the Emulation Lodge of Improvement for Master Masons was founded on October 2, 1823. This group believed in the regulation of all ceremonial by Grand Lodge and also desired that United Grand Lodge should extend its control to the three Lectures explaining the ceremonies.

The form of government they adopted was to enable Emulation Lodge "to hand down the Ceremonies and Lectures unaltered and unchanged from generation to generation." After frequent visits to this Lodge, Peter Gilkes became a joining member and leader of its Committee in May, 1825. This Lodge "differed from all other Lodges of Instruction in being designed for Master Masons only and therefore gave as much attention to the Third and Second as it gave to the First Ceremony, preference being given to the Third.

" An account of Brother Giles activities in various Masonic Lodges would fill many paged Briefly, he was a member of British Lodge, where he was initiated, Royal York Lodge of Perseverance, Lodge of Hope, Globe Lodge, Lodge of Unity, Cadogan Lodge, Old Concord Lodge, Saint James' Union Lodge, Lodge of Good Intent, Saint Michael's Lodge, Hope and Unity Lodge, and Lodge of Unions. Of ten Lodges he is said to have occupied the chairs. His visits to other Lodges were frequent.

Never a subscribing member of the Percy Lodge "he often conducted the ceremonies," says the history of the Lodge, and is recorded as present on eighty-five occasions from 1817 to 1833. While attending Lodges in this way he frequently instructed the Brethren and in one case Brother Calvert in his biography (page 13) records "Giles, while only attending the meetings as a visitor, occupied the chair on every occasion for three years running." Then he joined the Lodge and was elected Worshipful Master for the ensuing year.

Brother Giles' London pupils presented him in 1822 with a Past Master's jewel, profusely embellished with diamonds, handsomely designed by Brother John Harris and costing one hundred guineas, over $500. This was only one of a number of tokens of respect and admiration received by Brother Giles during his life. This jewel is possessed by the Percy Lodge.

A year after his death plans were made for the erection of a monument to his memory. His friend and pupil, Stephen Barton Wilson, one of the three instructors responsible for carrying on the work of their preceptor, was commissioned to execute the tablet. This beautiful memorial erected in 1834, is in Saint James Church, Piccalilli, London.

The activities of Brother Giles are intimately bound up with the story of Emulation Lodge of Improvement which should be read in Some Account of the Ritual, by Brother G. J. V. Rankin, 1925, and the Illustrated History of the Emulation Lodge of Improvement, by Brother Henry Sadler.

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GIRARD, STEPHEN

A wealthy Freemason, widely known for his philanthropies. Born in France, May 20, 1750. Visited New York in 1774, in the meantime a sea captain, and began a trade to and from New Orleans and Port au Prince. Settled in Philadelphia in 1776, married, and established himself as a merchant. Ahiman Rezon, Pennsylvania, shows Stephen Girard was initiated September 7, 1778 in Lodge No. 3, Philadelphia; crafted October 1, 1778; raised November 23, 1778. An old copy of the by-laws of Lodge No. 3, 1844, gives these dates. In 1810 Brother Girard lent the Government of the United States much assistance in establishing and maintaining their credit with foreign countries, placing at the disposal of the Government, by the purchase of stock in the Bank of the United States, one million dollars. In 1812 he opened the Bank of Stephen Girard and in 1814 he personally subscribed for about 95 per cent of the Government's entire war loan. Brother Girard was appointed in 1809 to the Board of Trustees of the Grand Lodge of Pennsylvania, this Grand Lodge having just completed the building of a large and expensive Masonic Hall. He subscribed the final five thousand dollars necessary to relieve this Institution of debt for the Hall. Stephen Girard was active in many public benefits, personally contributed his services and resources of the public hospital in 1793 when Philadelphia was suffering from an epidemic of yellow fever. Again in the yellow fever epidemic of 1797 to 1798 he gave generously of his time and money.

At his death, February 26, 1831, due to an accident when he was injured in the street by a truck, he had amassed a larger fortune than had ever been known in the United States up to that time. His will included numerous and generous contributions to various charitable and civic enterprises. Practically his entire fortune, amounting to some thirty-five million in 1908, was devoted to charitable purposes, and he founded one school in particular and provided funds for the continued maintenance of it.

His will reads that this is to be used "to provide for such a number of poor male white orphan children . . . a better education as well as a more comfortable maintenance than they usually receive from the application of public funds." Another indication of the eccentricities of Brother Girard is the fact that he also states in the will above quoted that "I enjoin and require that no ecclesiastic, missionary or minister of any sect whatsoever, shall ever hold or exercise any duty whatsoever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of said college.... I desire to keep the tender minds of the orphans .... free from the excitements which clashing doctrines and sectarian controversy are so apt to produce." Girard's heirs-at-law hotly contested this will, and, although Daniel Webster made a famous plea for the Christian religion in the effort to set aside the will, it was sustained by the Court.

The Masonic fund, known as the Stephen Girard Charity Fund, amounting to $90,000.00 in 191S, is handled by the Fraternity and has done much to alleviate poverty and hardship among the poor.

Two days after the death of Brother Girard a general invitation to his funeral appeared in the public newspapers and this invitation requested the attendance of the Grand Lodge of Pennsylvania and of the subordinate Lodges and listed as well a number of other benevolent associations in which he had been interested. Almost four hundred members of the Fraternity assembled at the Masonic Hall and attended the funeral, which was held in the German Roman Catholic Church of the Holy Trinity and the body being interred in a vault adjoining the Church. There was some difficulty when the Brethren entered the Church, which they did without their aprons in order to avoid any criticism, and it is recorded that the Roman Catholic clergy Left the Church in a body and therefore the funeral services were not performed. The Brethren waited some time and then removed the body from the Church and placed it in the vault as had been desired by Brother Girard.

It has been said that when Brother Girard was found to be near death he consented, at the request of his sister, to see a Catholic priest and this has been construed to mean that this intention had been to become reconciled to the Church in which he had been baptized, although by the time the priest arrived Brother Girard was dead. Under the circumstances, however, the Bishop of the Catholic Church consented to the body being admitted into the Church. The following is taken from Bishop Francis Patrick Henrick's diary written at the time:

The body of Stephen Girard was brought with much funeral pomp, attended by many Free Masons marching in procession in scarfs and ornaments, as a tribute of respect to their deceased companion, to the church of the Holy Trinity. When, therefore, I saw these enter the Church to have the funeral rites gone through, no priest assisting, I ordered the body taken away for burial I allowed it to have Christian burial for the potent reason that the deceased was baptized in the church and never left it, and when death came his illness was such that he did not perceive its approach. In January, 1851, when the buildings of the College for orphans had reached sufficient completion to receive it, the body of Brother Girard was removed by the City Councils and the Board of Commissioners of the Girard Estate from the Church and the body was finally reentered in the marble tomb which had been prepared for it within the grounds of the College in September, 1851, and this ceremony was participated in by the Grand Lodge of Pennsylvania at the express request of the Commissioners of the Girard Estates, the coffin being borne by eight Past Masters of the Order. A very impressive ceremony was held, about three hundred of the small orphans being present and the Masonic dirge having been expressly composed for the occasion. The heirs of Brother Girard objected to the removal of the remains from the Church by the city officials but the Courts ruled against them.

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GIRDLE

In ancient symbology the girdle was always considered as typical of chastity and purity. In the Brahmanical initiations, the candidate was presented with the Zennar, or sacred cord, as a part of the holy garments; and Gibbon says that "at the age of puberty, or maturity, the faithful Persian was invested with a mysterious girdle; fifteen genuflections, or kneelings, were required after he put on the sacred girdle." The old Templars assumed the obligations of poverty, obedience, and chastity; and a girdle was given them, at their initiation, as a symbol of the last of the three vows. As a symbol of purity, the girdle is still used in many chivalric initiations, and may be properly considered as similar to the Masonic apron in its message.

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GLAIRE, PETER MAURICE

A distinguished Freemason, who was born in Switzerland in 1743, and died in 1819. In 1764, he went to Poland, and became the intimate friend of King Stanislaus Poniatowski, who confided to him many important diplomatic missions. During his residence in Poland, Glaire, greatly patronized the Freemasons of that kingdom and established there a Rite of seven Degrees. He returned to Switzerland in 178S, where he continued to exercise an interest in Freemasonry, and in 1810 was elected Grand Master for three years, and in 1813 for life, of the Grand Orient of Helvetia, which Body adopted his Rite.

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GLASTONBURY, HOLY THORN OF

There is an ancient market town in Somersetshire, England, which owes its origin to a celebrated abbey, founded, according to tradition, in 60 A.D. We are further told that Joseph of Arimathea was the founder, and the "miraculous thorn" which flowered on Christmas day as believed by the common people to be the veritable staff with which Joseph aided his steps from the Holy Land. The tree was destroyed during the civil wars, but grafts flourish in neighboring gardens. Glastonbury has the honor of ranking Saint Patrick, 415 A.D., and Saint Dunstan, 940 A. D, among its abbots. In 1539 Henry VIII summoned Abbot Whiting to surrender the town and all its treasures, and on his refusal condemned him to be hanged and quartered, and the monastery confiscated to the king's use, which sentence was immediately carried into execution. King Arthur is said to be buried in this place.

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GLEASON, BENJAMIN

Masonic ritualist. Graduated at Brown University, Providence, Rhode Island, in 1802, and was a public lecturer on geography and astronomy. About 1801 received the Preston Lectures from Thomas Smith Webb and in 1805 was appointed Grand Lecturer of the Grand Lodge of Massachusetts, which office he held until 1842. A member of Mount Lebanon Lodge in Massachusetts in 1807. Visited England and exemplified the Lectures before the Grand Lodge there. He died in Concord, Massachusetts, 1847, at seventy years of age (see Notes on the Ritual, Silas H. Shepherd, Research Pamphlet No. 19, 1924).

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GLOBE

In the Second Degree, the celestial and terrestrial globes have been adopted as symbols of the universal extension of the Order, and as suggestive of the universal claims of brotherly love. The symbol is a very ancient one, and is to be found in the religious systems of many countries. Among the Mexicans the globe was the symbol of universal power. But the Masonic symbol appears to have been derived from, or at least to have an allusion to, the Egyptian symbol of the winged globe. There is nothing more common among the Egyptian monuments than the symbol of a globe supported on each side by a serpent, and accompanied with wings extended wide beyond them, occupying nearly the whole of the entablature above the entrance of many of their temples. We are thus reminded of the globes on the pillars at the entrance of the Temple of Solomon. The winged globe, as the symbol of Kneph, the Creator Sun, an Egyptian myth of a god having the body of a man and the head of a ram, was adopted by the Egyptians as their national device, as the Lion is that of England, or the Eagle of the United States. In Isaiah (xvi i, 1) where the authorized version of King James s Bible has "Woe to the land shadowing with wings," Lowth, after Bochart, translates, "Ho! to the land of the winged cymbal," supposing the Hebrew xxx to mean the sistrum, which was a round instrument, consisting of a broad rim of metal, having rods passing through it, and some of which, extending beyond the sides, would, says Bishop Lowth, have the appearance of wings, and be expressed by the same Hebrew word.

But Rosellini translates the passage differently, and says, " Ho, land of the winged globe." Dudley, in his Naology (page 18), says that the knowledge of the spherical figure of the earth was familiar to the Egyptians in the early ages, in which some of their temples were constructed. Of the round figure described above, he says that although it be called a globe, an egg, the symbol of the world was perhaps intended; and he thinks that if the globes of the Egyptian entablatures, were closely examined, they would perhaps be found of an oval shape, figurative of the creation, and not bearing any reference to the form of the world.

The interpretation of the Masonic globes, as a symbol of the universality of Freemasonry, would very well agree with the idea of the Egyptian symbol referring to the extent of creation. That the globes on the pillars, placed like the Egyptian symbol before the temple, were a representation of the celestial and terrestrial globes, is a very modern idea. In the passage of the Book of Kings, whence Freemasonry has derived its ritualistic description, it is said (First Icings vii, 16), "And he made two chapters of molten brass, to set upon the tops of the pillars.`' In some Masonic instructions it is said that "the pillars were surmounted by two pomels or globes." Now pomel, xxxxx, is the very word employed by Rabbi Solomon in his commentary on this passage, a word which signifies a globe or spherical bodice The Masonic globes were really the chapiters described in the Book of Kings.

Again it is said (First Kings vii, 92), "Upon the top of the pillars was lily work." We now know that the plant here called the lily was really the lotus, or the Egyptian water-lily. But among the Egyptians the lotus was a symbol of the universe; and hence, although the Freemasons in their lectures have changed the expanded flower of the lotus, which crowned the chapiter and surmounted each pillar of the porch, into a globe, they have retained the interpretation of universality. The Egyptian globe or egg and lotus or lily and the Masonic globe are all symbols of something universal, and the Masonic idea has only restricted by a natural impulse the idea to the universality of the Order and its benign influences. But in Brother Mackey's opinion it is a pity that Masonic ritualists did not preserve the Egyptian and Scriptural symbol of the lotus surrounding a ball or sphere, and omit the more modern figures of globes celestial and terrestrial.

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GLOBES, THE

It happens that unlike the majority of symbols and rites a certain number of written data are in existence about the origin of the symbolism's of the two Globes.

The oldest Lodges did not have them. Notices of them appear in the Minutes of one Lodge, some years later in the Minutes of another; they are shown in some of the oldest tracing boards and not shown in others; these facts show that the use of the Globes came slowly into use in the first half of the Eighteenth Century. In one Lodge record it is stated in so many words that "they illustrate the universality of the Craft" anywhere under heaven, anywhere in the earth, there is the home of Freemasonry! In the beginning of the Speculative system with the first Grand Lodge in London in 1717 it was expected that Grand Lodge would warrant Lodges only in London and inside a radius of ten miles from the City; it was not until the period of 1725 to 1730 that Warrants began to be issued (and then usually to men who had been made Masons in London) for "Lodges oversee." It is reasonable to assume that this planting of Freemasonry on the Continent and in faraway America must have inspired and stimulated Masons in and around London, must have given them a new emotion, because their horizons were unexpectedly pushed outwards over the rim of the world; if that assumption is valid it follows that the use of Globes began to spread among the Lodges in the period between 1730 to 1750. Globes were hand-made in 1725, and therefore were costly, especially those of glass or silver; in one Lodge book a set is inventoried at £100. Many Lodges received them as gifts from well-to-do members.

In the "Legend of the Craft" included in the Old Charges it is said that the secrets of the Liberal Arts and Sciences were preserved through Noah's Flood in two pillars. It is probable that early Speculative Masons pictured them as having been pedestals rather than pillars,

similar to the pedestals they had in Lodge and in which regalia and the Secretary's records were stowed. These two ancient pedestals of the Old Charges were replaced by the two Great Pillars of Solomon's Temple, J and B. It appears that when the Globes first came into use they were placed in whatever spot was most convenient. Certainly there were not two globes on the Diluvian pillars. Solomon's Pillars were surmounted by Chapiters, and archeologists believe that they were made of strips of metal and shaped like baskets, and that resinous wood was piled in them for giving light after dark.

The replacing of the Chapiters by Globes on top of the Great Pillars may have come about for any one or more of at least three reasons: Globes were more convenient when thus off the floor and out of the road; they made the Pillars more pleasing to the eyes; the symbolism of the Globes and of the Pillars combined naturally and easily, etc.

Archeologists found near Herculaneum a villa in which the dining room had an astronomical ceiling which could be turned to make the painted stars inside correspond on any night with the actual stars outside. There are hints that the Egyptians had globes they had spherical geometry and astronomy. In the late Middle Ages globes were so common that the phrase "Terrestrial and Celestial Globes" passed into current speech. This has been used as an argument to prove that before Columbus set sail men knew of the sphericity of the earth; a few men unquestionably did know of it, but the Globes themselves prove nothing. Men who believed the earth to be fiat could have had maps of the flat earth put on a globe because it was more convenient; we print maps on flat paper but it does not prove that we believe the earth to be flat. It is probable that the Speculative Masons used their Globes for no other purpose than maps; nothing is hinted in their Minutes of esoteric or occultistic meanings; but to them the mere map of the whole earth and the whole sky was something to excite the mind because it kept them alive to the fact that their Fraternity which had only a few years before confined itself to so modest a territory, had unexpectedly and almost miraculously burst its bonds, and was extending itself over the world. The Globes belong to the subject-matter of the philosophy of Masonry, but thus far have received meager attention from those who specialize in that branch of Masonic studies, though why this is true it is difficult to know, because that which the Globes symbolize is as massively overwhelming a fact as a range of the Himalayas.

Suppose that speculative Masonry had been confined, as it was first intended to a radius of ten miles from the center of London; if it had, it could easily have limited its membership to London citizens, of the white race, and members of some Christian church; when it became universal, as the Globes symbolize, such localism became impossible. It could not become universal without expanding to other countries, it therefore could not be confined to England, and other countries would stand on a par with England. It could not be confined to one race if it became universal because the world is occupied by three races with some sixty or so branches. It could not be confined to one religion, because there are scores of great religions in the world. This transformation of a local Craft into a world-wide Fraternity was an epochal event in the history of Freemasonry, and none more so; and since it is represented by the Globes they have a scope and power of meaning far outreaching the small attention they have thus far received.

Note. See History of the Lodge of Amity No. 137; by Harry P. Smith; published by the Lodge, Poole, England, 1937, and printed by J. Looker. This is a book excellently to be recommended because in the Minutes quoted by it are so many descriptions of Ritual, customs, etc. written at the time. On page 47 it is told that during a Degree there were exhibited "a pair of 18-in. globes, the perfect ashlar suspended from a Lewis [a species of clamp] and affixed to a winch, an armillary sphere, and a small philosophical [scientific] apparatus, as well as the usual ornaments furniture and jewels." The author makes it clear that in the earliest days symbols had been drawn on the floor with chalk; that later the same symbols were painted permanently on a cloth, or board, or were inlaid in wood or stone. By about 1765 actual objects were used in place of drawn figures. The same impulse which substituted actual objects for drawn figures, led to substituting acted out ceremonies in lieu of what had been an oral lecture. The reference to the two "18-inch globes" is one of many

Minutes or other records which substantiate what was said in a paragraph above about the placing of the Globes.

The present Ritual with its Ceremonies, Rites and Symbols can be explained only in the light of its history and in this Supplement that history—as just above—has been drawn from Lodge records, most of them of the Eighteenth Century, and of these the majority are of English Lodges. Records and Minutes of early American Lodges would naturally have been preferred for the present purpose but they unfortunately are few in number.

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"GOLDEN BOOK," ST. LAURENT'S

The "Golden Book" is a manuscript of 198 sheets of letter paper, 8 x 10, in a number of tints, bound in crimson morocco, preserved in the Archives of the Grand Lodge of Pennsylvania. It is printed in full at page 192 ff. in Ancient Documents Relating to the A. and A. Scottish Rite, edited by Juleps F. Sachse; Grand Lodge of Pennsylvania; Philadelphia; 1915. It was written by Count De St. Laurent, a native of Bogota; and was found in Northern France. In it is his own record of his attempt to found a Supreme Council for the Western Hemisphere, in 1832, in a period when Scottish Rite Masonry in America was, like Ancient Craft Masonry, broken by the Anti-Masonic Crusade.

A number of other documents were afterwards copied into the manuscript. These latter are now infinitely more interesting than the Count's grandiose dream of becoming the head of the Scottish Rite for half the world, because among them are three of the very few written documents relating to the Masonic membership of Lafayette:

1. A translation of the letters patent by which the Thirty-third Degree was conferred upon him.
2. The Certificate of Lodge Lafayette.
3. A note in his own handwriting under the letters patent expressing his gratitude for the honor conferred. "This note is upon page 80 in the 'Golden Book' and is the only known Masonic autograph letter of Brother General Lafayette. It will be noted that this note was written by Brother Lafayette, May 10, 1834, just ten days before his death." (The document in full is given by Sachse on page 288.)

Because no record of General Lafayette's Initiation has been found, a number of writers (among them a few Masonic writers) have denied that he was ever regularly made a Mason. It is difficult to understand this reasoning. On October 6, 1824, the Grand Lodge of Delaware received him with a long procession and Grand Honors; on June 27, 1825, it made him an Honorary Member; in a return visit on July 25 to receive the honor he mentioned in his address that he had visited twenty-four Grand Lodges.

He had visited Illinois Masons at Kaskaskia, on April 20, of that same year. six days before that he had visited the Grand Lodge of Louisiana. In 1824 he had visited the Grand Lodge of Maine (for the text of his speech see Maine Proceedings; Vol. I, page 121). on October 8, 1824, he was made Honorary Member of the Grand Lodge of Maryland, and was accompanied by his son, Bro. George Washington Lafayette it was on that visit that the Legislature made him and his heirs citizens of Maryland for ever. In the same year he made a Masonic tour of New Jersey He visited the Grand Lodge of South Carolina in 1825. May 4, 1825, he visited the Grand Lodge of Tennessee, was made Honorary Member, and was entertained by Past Grand Master Andrew Jackson. His tour from beginning to end was a prolonged Masonic visit, and in all the branches of the Craft: to question his membership in the Order ceases to have any weight against the mass of so much Grand Lodge testimony.

Note. In his comments quoted on the Lafayette notation in the Golden Book Bro. Sachse describes it as "the only known Masonic autograph letter of Brother General Lafayette." [It is not a "letter."] It is difficult to believe that in almost a year spent in visiting Masonic bodies over the nation Bro. Lafayette wrote no letter to any Mason, or about his Masonic plans.

Somewhere a few of them must be in existence. The Laurent "Golden Book" is not to be confused with another "Scottish Rite Golden Book" one described by Folger.

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GOLDEN CIRCLE, KNIGHTS OF THE

About 1835 there were in the South an undetermined number of "Southern Rights" Clubs set up to send out slavers, to protect, and uphold, and to proclaim the slaveholding system. After they had flourished in separate centers, taking different forms, there crystallized out of them in 1855 a secret society entitled Knights of the Golden Circle, and the name of George C. Bickley, a native of Indiana, and later a resident of Cincinnati, Ohio, was prominently connected with it. It appears to have in part been designed as a foil to the Know Nothing Party, the most ambitious of the impossible attempts to organize in America a political party in the form of a secret society. The first of the professed aims of the Knights was to protect slavery; its second, was to snake the South an independent nation; its third was to conquer Cuba and Mexico.

Its historian says that it furnished the means for "General" Walker to conduct his once-notorious filibuster in Nicaragua an episode Americans have forgotten because it is too painful to remember. The Knights did not stop with dreaming of an independent Confederacy in the South; they envisaged it as the maker of an empire which would expand to include Mexico, the West Indies, and countries to the Isthmus.

The society came to an end (apparently) with the Civil War; historians, if they will search its local minutes, will find there recorded month by month a procession of ideas and ambitions and schemes which illuminate one or two corners in the Civil War period; otherwise the Circle belongs to the archeology of dead and forgotten secret movements. There was never any connection with Freemasonry; Grand Lodges both North and South, as hundreds of Lodge minutes shows kept themselves remarkably free from involvement in secret conspiracies; so free that they maintained much Fraternal comity during the War, and resumed the whole of it immediately after the War. (See the rare little book, a collector's item: An authentic Exposition of the Knights of the Golden Circle, by a member of the Order; Indianapolis; C. O. Perrins; 1861.)

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GOTHIC STYLE, THE

An architectural style is a set, or system, of principles which include within themselves a structural form, and a mode of ornamentation; the last named never being added on, as by an afterthought but belonging to the principles. To discover a new set or system of architectural principles is so difficult, and is achieved so seldom, that it is doubtful if more than a score or so of styles of architecture have been discovered in the history of the whole world. Oftentimes what is called a style is not a style, but a modification of one, or is the use of some detail of one (Greek pillars, for example), or, like the gables on New England houses, is nothing more than a local fancy—a carpenter's trick and not an architectural principle.

Before the period of about 1140 A.D. in northern France churches and other public buildings (every people's architecture has been a style or mode or customary design of public, or communal, or monumental buildings) were constructed in Romanesque. The origin of this type was the old Roman town hall, or basilica, and it had been adapted for use in churches by employing flattened round arches, often set in colonnades. These Romanesque churches w ere made of white stone, and there were so many of them in France that a chronicler once described them as "the white cloak of churches," a phrase repeated countless times.

Suddenly—in fact, very suddenly—and beginning at a point in or near Paris, this Romanesque type was replaced by the Gothic style, which until Petrarch's time was called

the French style. This Gothic became an enthusiasm, almost an obsession, and between (roughly) 1140 A.D. and 1250 A.D. no fewer than eighty cathedrals and some 500 large churches were built in it in France alone—one bishop even tore down a great basilica church (St. Peter's at Rome was then a basilica) only fifty years old, because his people demanded the wonderful new Gothic.

This was not a gradual piecemeal development of one detail after another out of Romanesque, but the discovery of a new formula, which itself was a single unity of principles, and bad to be understood as a whole or not at all. A comparable discovery, one making it easier to grasp the point of the Gothic discovery, was made here in America by Wilbur and Orville Wright, of Dayton, Ohio, during the first decade of the Twentieth Century. Their discovery was not aimed at by first modifying one piece of machinery and then another, nor did it come as the end result of a large number of experiments one after the other, but z as a feat of thought, and was discovered at once and as a whole.

This discovery was the aero-dynamic formula; and it seas in essence not a mechanical one but a mathematical one, and neither of the men w as a mechanic. Whoever it was who found out the Gothic style, one man or a group, at one stroke or over ten or twenty years, similarly discovered a formula, the Gothic formula; and just as airplane designers, once they had the aero-dynamic formula to work with could make planes of any possible size, speed, power, and for any possible purpose, so could the possessors of the Gothic formula design buildings large or small; cathedrals or churches or monasteries or halls.

If histories of architecture in four or five modern languages be placed side by side on a series of shelves, and if their contents be compared one with another, it will be found that they are concerned with public and monumental structures, capitols, churches, libraries, museums, hospitals, palaces, etc. and that they describe or discuss these public and monumental structures in the terms of the architectural styles they embody. The building of such structures is one of the fine arts.

That fine art is always what historians mean by architecture. This distinction between a building which only a trained artist can erect and the simple structures which any workman can construct was as clear to men in the Middle Ages as it is now. Medieval men had numberless simple homes, cottages, barns, storehouses, factories, shops, sheds, bridges; in every village were carpenters, stone-masons, wailers, and bricklayers able to build them. But these local workmen were not then, any more than now, architects. To build a church, cathedral, gildhall, castle, town hall it was necessary to call in from outside builders trained and skilled in architecture, or building as a fine art. The evidences everywhere indicate that these latter workmen were called Freemasons; they indicate also that these Freemasons were in gilds or fraternities apart from the small gilds of local workmen, just as at the present time local carpenters and bricklayers are not members of the American Society of Architects.

In another respect, however, the art of architecture of the present time differs fundamentally from Medieval architecture. The present day architect begins with schooling instead of with apprenticeship.

He goes to college to study geometry, mechanics, draftsmanship, design, the history of his art, etc., and remains there until he has mastered a set of abstract formulae and general principles of construction; after he has set up his own office he is free to make his choice among five or six architectural styles when designing a building. In the Middle Ages the beginner was not sent to a school but was indentured in an apprenticeship; he was not educated in abstract principles and formulae but was manually trained to produce given pieces of work, and wherever he might go, he knew he would have those same given pieces of work to do. From the middle of the Twelfth Century until about the time of Henry VII the only style, or type of building, known to either architects or the public, was the Gothic. No two Gothic buildings were ever exactly the same, but their component parts were always made the same way—the pointed arch, the buttress, the column, the rose window, the fan vault, the tower, etc.; therefore the training of an apprentice consisted of drilling him in the knowledge and skill of making or designing those particular component parts of a Gothic building.

In the Middle Ages each trade or craft was locally organized as a gild, fraternity, society, etc.; in each instance the technologies, or making or mixing of materials, use of tools, etc., were a trade secret. The local stone-masons, carpenters, wailers, paviors, roofers likewise had their own local organizations, and in them preserved their own trade secrets. The Freemasons had societies, fraternities, lodges of their own, apart from local builders; the methods and principles of architecture, which at that time was necessarily Gothic architecture, were their great trade secret. To call them Gothic builders is therefore only another way of saying that they were architects, though the latter term was not then used.

The Gothic builder was trained in one style only, and would therefore have been at a disadvantage in competition with a modern architect, who had been educated to understand the principles of design in each and every established style. But the scope for a Gothic builder's ingenuity, talent, and skill was not therefore a narrow one; because the Gothic itself, above any other style ever discovered, was unbelievably fertile, flexible, comprehensive, and difficult; so much so that it overflowed, and elements of it were adopted by local builders, and even by designers of gold work, cloth designing, and even in writing. The mastering of it called for such an amount of knowledge that Gothic builders stood in a class apart, not in respect of their art alone but as men of great attainments in things of the mind, of characters of independence, of culture. Such men as Suger, Arnolfo, William of Sens, Henry Yevele were among the most eminent of great men of their own or any other time.

The local masons, carpenters, and other workmen in the building trades were illiterate, parochial, thoroughly trained but trained only for simple types of work; it would be impossible to believe that Speculative Freemasonry with its philosophy and its arts and sciences ever could have arisen among them; and as a matter of fact there is nothing to indicate that anything belonging to culture, science, thought was ever produced by them. It was among the Freemasons, or Gothic builders, that Speculative Freemasonry arose; it was they in particular, and not masons or builders in general, who are denoted by our use of the phrase "Operative Masons."

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GOULD'S HISTORY OF FREEMASONRY

Gould's History of Freemasonry, by Robert Freke Gould; Revised by Dudley Wright; under the supervision of Melvin M. Johnson and J. Edward Allen; Charles Seribner's Sons; New York, N. Y.; six volumes; blue cloth; full page illustrations, a number in full color; volumes separately paginated; general index in Volume VI; 2587 pages.

The frontispiece of the work is a reproduction in full color of George Washington in his regalia as Worshipful Master, by John Ward Dunsmore, one-time President of the National Academy, the original of which was painted on commission from the Board of General Activities, Grand Lodge of New York: it is a document as well as a painting because the artist posed his model in the actual regalia and on the dais of the Alexandria-Washington Lodge room, Alexandria, Va., of which Washington was Master at the time of his first Inauguration. In its binding, format, paper, and press-work the History is another of the solid, dignified masterpieces of the printer's art for which Scribner's have long been famous.

In the original Edition Gould himself wrote a chapter on the Masonic history of each of the States in America. These chapters were as sound as a writer working in London and with only a bare outline knowledge of American Masonry could make them; but they were never satisfactory, and as new data were discovered here they became increasingly unsatisfactory as years passed. Brothers Wright, Johnson and Allen deleted Gould's own chapters wholly, and in their places had new histories prepared by living American writers, one for each State. As far as American Masons are concerned this makes the History a new work. (Thomas Jefferson is included in the portrait gallery of Masonic Presidents; there is no known evidence of his having been a Mason, and there is much evidence in his private correspondence of his dislike of secret societies and fraternities.)

The History was completed and published by Gould (and his collaborators) in 1887; his reading for it must therefore have begun as early as 1875, or even 1870.

At that time what little was known about the Ancient Mysteries, the Collegia, the Essenes, and the (Duldees was confined to a few scattered references in ancient writings, most of them Greek or Roman. Since that time archeologists have unearthed hundreds of thousands of inscriptions and thousands of manuscripts, in consequence of which the history of those subjects has been wholly re-written; and Gould's first chapter is out of date. Thus, his three pages on the important subject of the Roman Collegia are based on Massman and Coote: the former published his Libellus in 1840, the latter his Romfans of Britain in 1878; neither is any longer of worth. Chapter 4 of Volume I on "The Craft Guilds of France" likewise has lost much of its weight by subsequent discoveries in historical research; these have been so revolutionary that the picture of the French gilds as painted by Gould has been altered out of recognition.

Gould did not have a true sense of proportion. Of six volumes only one is devoted to the general history of Freemasonry properly so called; Gould himself explained that this was for lack of space; if so it is difficult to see why he devoted one whole chapter to "The Quatuor Coronati" and spent more than sixty pages trying to prove that Wren was not a Mason, when neither subject was worth more than a footnote. He omitted almost the whole of the very important history of Freemasonry in the West Indies, in the French and Indian War, and his few pages on the history of Colonial Freemasonry in America are too slight a sketch to have any usefulness for American students.

Worse still (in the sense of a lack of proportion) he built his account of the origin and early development of Speculative Freemasonry around the single Grand Lodge of 1717, as if the Antient Grand Lodge, the Grand Lodge of Ireland, and early American Masonry had been of secondary importance.

Gould himself was not an expert on manuscripts or on the general archeology of documents, and his judgment therefore is sometimes faulty, and at other times uncertain, many of his paragraphs concealing a confusion of thought under sentences dogmatic in form.

One instance is found in his pages on early Freemasonry in Scotland; another is found in his discussion of the Leland MS. In his History he dismisses the latter as a forgery, at least, as apocryphal; but in an essay published later he admits that George Fleming Moore had almost convinced him of its authenticity.

Since Gould completed his work three events of massive importance have occurred: a sudden and unprecedented increase of knowledge of the Middle ages, accomplished by historical research, and more especially by documentary discoveries; the almost unbelievable enlargement of knowledge of ancient tunes made by archeologists since 1885; and the publication of histories and Minute Books of 200 or so of the oldest Lodges, a new source of information, and one which was not available in Gould's time, and one which compels a number of revisions of his theories of the early periods of Speculative Freemasonry. Gould's Hurtory has not lost its usefulness; for some purposes it is as useful as ever; but it is necessary for students to check each of its pages against the new knowledge.

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GOOD SHEPHERD, SIGN OF THE

When Jesus was relating (Luke - xv) the parable in which one having lost a sheep goes into the wilderness to search for it, He said: "And when he hath found it, he layeth it on his shoulders, rejoicing." Hettner, a German writer on Greek customs, says: "When the Greek carries home his lamb, he slings it round his neck, holding it by the feet crossed over the breast. This is to be seen with us also, but the sight is especially: attractive at Athens, for it was in this manner that the ancients represented Hermes as the guardian and multiplier of

flocks; so stood the statue of Hermes at Olympia. Occhalia. and Tanagra Small marble statues of this kind have even come down to us , one of which is to be seen in the Pembroke collection at Wilton House; another , a smaller one, in the Stoa of Hadrian, at Athens. This representation, however, appears most frequently in the oldest works of Christian arts in which the laden Hermes is turned into a laden Christ who often called himself the Good Shepherd, and expressly says in the Gospel of Saint Luke, that when the shepherd finds the sheep, he lays it joyfully on his shoulder." Now, although the idea of the Good Shepherd may have been of pagan origin, yet derived from the parable of our Savior in Saint Luke and his language in Saint John, it was early adopted by the Christians as a religious emblem. The Good Shepherd bearing the sheep upon his shoulders, the two hands of the Shepherd crossed upon his breast and holding the legs of the sheep, is a very common subject in the paintings of the earliest Christian era. It is an expressive symbol of the Savior's love of Him who taught us to build the new temple of eternal life— and, consequently, as Didron says, "the heart and imagination of Christians have dwelt fondly upon this theme; it has been unceasingly repeated under every possible aspect, and may be almost said to have been worn threadbare by Christian art. From the earliest ages, Christianity completely made it her own." And hence the Christian Degree of Rose Croix has very naturally appropriated the sign of the Good Shepherd, the representation of Christ bearing his once lost but now recovered sheep upon his shoulders, as one of its most impressive symbols.

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GOOSE AND GRIDIRON

An alehouse with this sign, in St. Paul's Church Yards London. In 1717 the Lodge of Antiquity met at the Goose anal Gridiron, and it was there that the first Quarterly Communication of the Grand Lodge of England, after the revival of 1717, was held on the 24th of June, 1717. It was on the headquarters of a musical society, whose arms a Iyre and a swan were converted into Goose and Gridiron.

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GORDON, JAMES

Provincial Grand Master over the Lodges warranted by the Grand Lodge of Scotland, east of Balbos in Andalusia, Southern Spain, appointed August 3, 1807 (see History of Freemasonry and Grand Lodge of Scotland, William A. Laurie, 1859, page 408):

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GORMOGONS

A secret society established in 1724, in England, in opposition to Freemasonry. One of its rules was that no Freemason could be admitted until he was first degraded, and had then renounced the Masonic Order. It was absurdly and intentionally pretentious in its character; claiming in ridicule of Freemasonry, a great antiquity, and pretending that it was descended from an ancient society in China. There was much antipathy between the two associations, as will appear from the following verses, published in 1729, by Henry Carey:

The Masons and the Gormogons
Are laughing at one another,
While all mankind are laughing at them;
Then why do they make such a pother?
They bait their hook for simple gulls
And truth with bam they smother,
But when thev've taken in their culls
Why then't is "Welcome, Brotherr"

The Gormogons made a great splutter in their day, and published many squibs against Freemasonry; yet that is still living, while the Gormogons were long ago extinguished. They seemed to have flourished for but a very few years. Brother R. F. Gould has collected about all that is known about the Gormogons in his article on the Duke of Wharton, in volume viii of Transactions, Quatuor Coronati Lodge. But the reader must not overlook a pertinent quotation, from a letter written by Brother Gould, mentioned in Melville's Philip, Duke of Wharton (page 114), "About the Gormogons, indeed, all is inference and conjecture. We must suppose that the Society or Association actually met, but there is no distinct proof of their having done so."

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GOTHIC ARCHITECTURE

Of all the styles of architecture, the Gothic is that which is most intimately connected with the history of Freemasonry, having been the system peculiarly practiced by the Freemasons of the Middle Ages.

To what country or people it owes its origin has never been satisfactorily determined; although it has generally been conjectured that it was of Arabic or Saracenic extraction, and that it was introduced into Europe by persons returning from the Crusades. The Christians who had been in the Holy Wars received there an idea of the Saracenic works, which they imitated on their return to the West, and refined on them as they proceeded in the building of churches.

The Italians, Germans, French, and Flemings, with Greek refugees, united in a fraternity of architects and ranged from country to country, and erected buildings according to the Gothic style, which they had learned during their visits to the East, and whose fundamental principles they improved by the addition of other details derived from their own architectural taste and judgment. Hence Sir Christopher Wren thinks that this style of the Medieval Freemasons should be rather called the Saracenic than the Gothic. This style, which was distinguished by its pointed arches, and especially by the perpendicularly of its lines, from the rounded arch and horizontal lines of previous styles, was altogether in the hands of those architects who were known, from the tenth to the sixteenth centuries, as Freemasons, and who kept their system of building as a secret, and thus obtained an entire monopoly of both domestic and ecclesiastical architecture. At length, when the gilds or fraternities of Freemasons, "who alone," says Hope, "held the secrets of Gothic art," were dissolved, the style itself was lost, and was succeeded by what Paley says (Manual of Gothic Architecture, page 15) was "a worse than brazen era of architecture" (see Traveling Freemasons).

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GOTHIC CONSTITUTIONS

A title sometimes given to the Institutions which are supposed to have been adopted by the Freemasons at the City of York, in the tenth century, and so called in allusion to the Gothic architecture which was introduced into England by the Fraternity. A more correct and more usual designation of these laws is the York Constitutions, which see.

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GOULD, ROBERT FREKE

This well-known historian of Freemasonry had a varied career. Born in 1836, and died March 26, 1915. He entered the English army at the age of eighteen, becoming a lieutenant in the same year, and serving with distinction in North China in 186S9. On his return to England he studied law and became a barrister in 1868. He was initiated at Ramsgate in the Royal Navy Lodge, No. 429, and was Master of the Inhabitants Lodge at Gibraltar, also of the Meridian

Lodge, No. 743, a Military Lodge attached to his regiment. Afterward he held the Chair of the Moira, Quatuor Coronati and Jerusalem Lodges. In 1880 he was appointed Senior Grand Deacon of England. He had been a constant writer in the Masonic press since 1858; in 1879 he published The Four Old Lodges and The Atholl Lodges, and in 1899 a book on Military Lodges. But his greatest work is the History of Freemasonry in three large volumes, which occupied him from 1882 to 1887, which was followed in 1903 by A Concise History of Freemasonry abridged from the larger work and brought up to date.

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GOURGAS, JOHN JAMES JOSEPH

A merchant of New York, who was born in France in 1777, and received a member of the Scottish Rite in 1806. His name is intimately connected with the rise and progress of the Ancient and Accepted Scottish Rite in the Northern Jurisdiction of the United States. Through his representations and his indefatigable exertions, the Mother Council at Charleston was induced to denounce the Consistory of Joseph Cerneau in the City of New York, and to establish there a Supreme Council for the Northern Jurisdiction, of which Brother Gourgas was elected the secretary-general. He continued to hold this office until 1S32, when he was elected Sovereign Grand Commander. In 1851, on the removal of the Grand East of the Supreme Council to Boston, he resigned his office in favor of Brother Giles Fonda Yates, but continued to take an active interest, so far as his age would permit, in the Rite until his death, which occurred at New York on February 19, 1865, at the ripe old age of eighty-eight, and being at the time probably the oldest possessor of the Thirtieth Degree in the world. Brother Gourgas was distinguished for the purity of his life and the powers of his intellect. His Masonic library was very valuable, and especially rich in manuscripts. His correspondence with Dr. Moses Holbrook, at one time Grand Commander of the Southern Council, is in the archives of that Body, and bears testimony to his large Masonic attainments.

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GRAAL, HOLY

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GRAIL, THE HOLY

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GRADES

Degrees in Freemasonry are sometimes so called. In this connection it is a French word (see Degrees).

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GRAIN OF MUSTARD, ORDER OF THE

The German name is Der Orden vom Senf Korn. An order instituted in Germany, based on Mark iv, 30 and 32, the object being the propagation of morality.

*

GRAMMAR

One of the seven liberal arts and sciences, which forms, with Logic and Rhetoric. a triad dedicated to the cultivation of language. "God, ' says Sanctius, "created man the participant of reason; and as he willed him to be a social being, he bestowed upon him the gift of language, in the perfecting of which there are three aids. The first is Grammar, which rejects from language all solecisms and barbarous expressions; the second is Logic, which is occupied with the truthfulness of language; and the third is Rhetoric, which seeks only the adornment of language."

*

GRAND ARCHITECT

A Degree in several of the Rites modeled upon the Twelfth of the Ancient and Accepted Scottish Rite. It is the Sixth Degree of the Reform of Saint Martin; the Fourteenth of the Rite of Elected Cohens; the Twenty-third of the Rite of Mizraim, and the Twenty-fourth of the Metropolitan Chapter of France (see also Great Architect of the Universe).

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GRAND CHAPTER

A Grand Chapter consists of the High Priests, Kings, and Scribes for the time being, of the several Chapters under its Jurisdiction, of the Past Grand and Deputy High Priests. Kings and Scribes of the said Grand Chapter. In some Grand Chapters Past High Priests are admitted to membership, but in others they are not granted this privilege, unless they have served as Grand and Deputy Grand High Priests, Kings, or Scribes. Grand Chapters in the United States have the sole government and superintendence of the several Royal Arch Chapters and Lodges of the Most Excellent, Past, and Mark Masters within their several Jurisdictions.

Until the year 1797, there was no organization of Grand Chapters in the United States. Chapters were held under the authority of a Master's Warrant, although the consent of a neighboring Chapter was generally deemed expedient. But in 1797, delegates from several of the Chapters in the Northern States assembled at Boston for the purpose of deliberating on the expediency of organizing a Grand Chapter for the government and regulation of the several Chapters within the said States.

This Convention prepared an address to the Chapters in New York and New England, disclaiming the power of any Grand Lodge to exercise authority over Royal Arch Masons, and declaring it expedient to establish a Grand Chapter. In consequence of this address, delegates from most of the States above mentioned met at Hartford in January, 1798, and organized a Grand Chapter, formed and adopted a Constitution. and elected and installed their officers. This example was quickly followed by other parts of the Union and Grand Chapters came into existence in nearly all the States (see General Grand Chapter).

The officers of a Grand Chapter are usually the same 3S those of a Chapter, with the distinguished prefix of Grand to the titles. The jewels are also the same, but enclosed within 3 circle. In England and Scotland the Grand Chapter bears the title of Supreme Grand Chapter.

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GRAND CHAPTER OF PRINCE MASONS
See Prince Masons of Ireland

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GRAND COMMANDER

The presiding officer of a Grand Commandery of Knights Templar.

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GRAND COMMANDER OF THE EASTERN STAR

The French expression is Grand Commandeur de l'Etoile d'Orient. A Degree in Pyron's collection.

*

GRAND CONCLAVE

The title of the presiding Body of Templarism in England is the Grand Conclave of the religious and Military Order of Masonic Knights Templar.

*

GRAND CONSERVATORS

On July 1, 1814, the Grand Mastership of the Order in France, then held by Prince Cambacéres, was, in consequence of the political troubles attendant upon the restoration of the monarchy, declared vacant by the Grand Orient. On August 12 the Grand Orient decreed that the functions of Grand Master should be provisionally discharged by a Commission consisting of three Grand Officers, to be called Grand Conservators, and Macdonald, Duke of Tarentum, the Count de Beurnonville, and Timbrune, Count de Valence, were appointed to that office.

*

GRAND CONSISTORY

The governing Body over a State of the Ancient and Accepted Scottish Rite; subject, however, to the superior Jurisdiction of the Supreme Council of the Thirty-third. The members of the Grand Consistory are required to be in possession of the Thirty-second Degree. Such wars. the practice in the Southern Masonic Jurisdiction which prevails in the Northern Body but the name is there the Council of Deliberation.

*

GRAND COUNCIL

The title given to the first three officers of 3 Royal Arch Chapter. Also the name of the superintending Body of Cryptic Freemasonry in any Jurisdiction. It is composed of the first three officers of each Council in the Jurisdiction. Its officers are: Most Puissant Grand Master, Thrice Illustrious Deputy Grand Master, Illustrious Grand Conductor of the Works, Grand Treasurer, Grand Recorder, Grand Chaplain, Grand Marshal, Grand Captain of the Guards, Grand Conductor of the Council, and Grand Steward.

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GRAND DIRECTOR OF THE CEREMONIES

An important officer in the United Grand Lodge of England; a similar office to that of Grand Master General of Ceremonies of a Supreme Council, upon whom the order of the Grand Body largely depends, and who has charge of the service or ceremonies of whatever nature that may transpire.

*

GRAND EAST

The city in which the Grand Lodge, or other governing Masonic Body is situated, and whence its official documents emanate, is called the Grand East. Thus, a document issued by the Grand Lodge off Massachusetts would be dated from the Grand East of Boston, or if from the Grand Lodge of Louisiana, it would be the Grand East of New Orleans. The place where a Grand Lodge meets is therefore called a Grand East. The word is in frequent Masonic use on the Continent of Europe and in America, but seldom employed in England, Scotland, or Ireland.

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GRAND ELECT, PERFECT AND SUBLIME MASON

The Fourteenth Degree of the Ancient and Accepted Scottish Rite (see Perfection, Lodge of).

*

GRAND ENCAMPMENT

See Encampment, Grand

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GRAND HIGH PRIEST
The presiding officer of a Grand Royal Arch Chapter in the American system. The powers and prerogatives of a Grand High Priest are far more circumscribed than those of a Grand Master. As the office has been constitutionally created by the Grand Chapter, and did not precede it as that of Grand Masters did the Grand Lodges, he possesses no inherent prerogatives, but those only which are derived from and delegated to him by the Constitution of the Grand Chapter and regulations formed under it for the government of Royal Arch Masonry.

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GRAND INQUIRING COMMANDER

The Sixty-sixth Degree of the Rite of Mizraim

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GRAND INSPECTOR, INQUISITOR COMMANDER

The Thirty-first Degree of the Ancient and Accepted Scottish Rite. It is not a historical Degree, but simply a judicial power of the advanced Degrees. The place of meeting is called a Supreme Tribunal. The decorations are white, and the presiding officer is styled Most Perfect President. The jewel of the Degree is a Teutonic cross of silver attached to white watered ribbon. The Teutonic Cross is the same in shape as the Jerusalem Cross, four plain T's joined to make a cross, a cross potent, or having crutched arms.

*

GRAND LODGE MANUSCRIPT, NO. 1

A roll of parchment, nine inches in length and five in breadth, containing the Legend of the Craft and the Old Charges. It is preserved in the Archives of the Grand Lodge of England, having been bought in 1839 for £25. It was dated by its writer 1583. It has been reproduced in Hughan's Old Charges, 1872; in Sadler's Masonic Facts and Fictions, and in facsimile by Quatuor Coronati Lodge.

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GRAND LODGE, REPRESENTATIVE OF A

See Representative of a Grand Lodge

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GRAND LODGE, SUPREME OR GENERAL

See General Grand Lodge

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GRAND MASTER

The chief presiding officer of the Symbolic Degrees in a Jurisdiction. He presides, of course, over the Grand Lodge, and has the right not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, and act as Wardens in that particular Lodge. He has the right of visiting the Lodges and inspecting their books and mode of work as often as he pleases, or, if unable to do so, he may depute his Grand Officers to act for him. He has the power of granting Dispensations for the formation of new Lodges; which Dispensations are of force until revoked by himself or the Grand Lodge. He may also grant Dispensations for several other purposes (see the article Dispensation). Formerly, the Grand Master appointed his Grand Officers, but this regulation has been repealed, and the Grand Officers are now all elected by the Grand Lodges, except in England, where the Grand Master appoints all but the Grand Treasurer. When the Grand Master visits a Lodge, he must he received with the greatest respect, and the Master of the Lodge should always offer him the chair, which the Grand Master may or may not accept at his pleasure. Should the Grand Master die, or be absent from the Jurisdiction during his term of office, the Deputy Grand Master assumes his powers, or, if there be no Deputy, then the Grand Wardens according to seniority.

The following is a list of the Grand Masters of the Grand Lodge of England, established in 1717 and afterward known as the Moderns:

1717. Antony Sayer.
1718. George Payne.
1719. J. T. Desaguliers, LL.D., F.R.S.
1720. George Payne.
1721. John, Duke of Montague.
1722. Philip, Duke of Wharton.
1723. Francis, Earl of Dalkeith.
1724. Charles, Duke of Richmond.
1725. Jarnes, Lord Paisley.
1726. William, Earl of Inchiquin.
1727. Henry, Lord Coleraine.

1728. James, Lord Kingston.
1729. Thomas, Duke of Norfolk.
1731. Thomas, Lord Lovel.
1732. Anthony, Viscount Montague.
1733. James, Earl of Strathmore.
1734. John, Earl of Crawford.
1745. Thomas, Viscount Weymouth.
1736. John, Earl of Londoun.
1737. Edward, Earl of Darnley.
1738. sir Henry, Marquess r
1739. Robert, Lord Raymond
1740. John, Earl of Wintore
1741. James, Earl of Morton
1749. John, Viscount Dudlex and Ward.
1744. Thomas, Earl of Strathmore.
1745. James, Lord Cranstoun.
1747. Williams Lord Byron.
1759. John, Lord Carysfort.
1754. James, Marquess of Carnarvon.
1757 . Sholts, Lord Aberdour.
1762. Washington, Earl Ferrers.
1764. Cadwallader, Lord Blaney.
1767. llenry, Duke of Beaufort.
1772. Robert, Lord Petre.
1777. George, Duke of Manehester.
1782. H. R. H. The Duke of Cumberland.
1790. H. R. H. The Prinee of hi ales.
1813. H. R. H. The Duke of Sussex.
The following is a list of the Grand Masters of the Atholl or Antients Grand Lodge:
1753. Robert Turner.
1754. Hon. Edward Vaughan.
1756. Earl of Blesinton.
1760. Thomas, Earl of Relly.
1766. Hon. Thos. Mathew.
1771. John third Duke of Atholl.
1775. John fourth Duke of Atholl
1789. Vacant.
1783. Randal, Earl of Antrim.
1791. John, fourth Duke of Atholl.
1813. H. R. H. The Duke of Rent.
The following is a list of the Grand Masters of the United Grand Lodge of England from the Union of Ancient and Moderns in 1813:
1813. H. R. H. The Duke of Sussex.
1844. Earl of Zetland.
1870. Marquis of Ripon.
1874. H. R. H. The Prince of Wales.
1901. H. R. H. The Duke of Connaught.

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GRAND MASTER ARCHITECT

The French is Grand Maître Architect. The Twelfth Degree in the Ancient and Accepted Scottish Rite. This is strictly a scientific degree, resembling in that respect the Degree of Fellow Craft. In it the principles of architecture and the connection of the liberal arts with Freemasonry are unfolded. Its officers are three—a Master, and two Wardens. The Chapter is decorated with white and red hangings, and furnished with the five orders of architecture, and a case of mathematical instruments. The apron is white, lined with blue; and the jewel is a gold medal, on which are engraved the orders of architecture. It is suspended by a stone-colored ribbon.

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GRAND MASTER, INHERENT RIGHTS OF

See Inherent Rights of a Grand Master

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GRAND MASTER MASON

The title given to the Grand Master in the Grand Lodge of Scotland.

*

GRAND MASTER OF ALL SYMBOLIC LODGES

The French title of this officer is Vénerable Maitre de toutes les Loges. The Twentieth Degree in the Ancient and Accepted Scottish Rite. The presiding officer is styled Vénérable Grand Master, and is assisted by two Wardens in the West. The decorations of the Lodge are blue and yellows. The old ritual contains some interesting instructions respecting the first and second Temple. Among the traditions preserved by the possessors of this Degree is one which states that after the third Temple was destroyed by Titus, the son of Vespasian, the Christian Freemasons, who were then in the Holy Land being filled with sorrow, departed from home with the determination of building a fourth, and that, dividing themselves into several bodies, they dispersed over the various parts of Europe. The greater number went to Scotland, and repaired to the town of Kilwinning, where they established a Lodge and built an abbey, and where the records of the Order were deposited. This tradition, preserved in the original rituals, was to Brother Mackey a very strong presumptive evidence that the Degree owed its existence to the Templar system of Ramsay.

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GRADES OF WORKMEN

In the general craft of men in the Middle Ages who worked with stone in the construction of buildings, bridges, etc., there were classifications into kinds, which differed much among themselves; and the men were "graded" in the amount of wages paid them according to the degrees of skill which were called for in each class of workmen. The principal source of information is the Fabric Rolls, which were the books kept in administrative offices; municipal and other public archives; and the records of City Companies. The data show that the classifications never were crystallized, because they could not always be enforced, especially in small undertakings; but on the whole, and allowing for this, there were four grades: the Freemasons; layers or setters; rough masons; quarrymen.

Speculative Freemasonry originated among the Freemasons. There is no evidence to show that "operative" (the word is nearly always a misnomer as we now use it) masons in any of the grades except the first ever had any part in developing it, or any influence upon it. Speculative Freemasonry is manifestly more like a philosophy than anything else, and such a set of teachings and ideas could have originated nowhere in the building craft except among the Freemasons, who were architects, sculptors, artists, well-educated, men of culture, who met in Lodges of their own, and who had many things to think about in addition to cutting stone. The Degrees of a Speculative Body have no relationship to the grades of workmen in operative architecture; and no relation (except in a few unimportant details) with the City Companies. Had Freemasonry in the Sixteenth and Seventeenth Centuries been nothing more than stone-masonry scholars, gentlemen, antiquarians, etc., would have had no motive for seeking membership in it, and would not have been accepted if they had sought it; yet they were accepted into Freemasonry, and at least as early as 1600, and the fact proves that the Freemasons had something no other class of masons possessed.

Among the Freemasons themselves there were three grades in the sense of "status of membership"; the Apprentices formed a well-defined group with its own oath and rules and regulations; the men out of apprenticeships full members of a Lodge and therefore called yellows of the Craft, who had mastered their trade; and the Master, or Master of Masons or Superintendent. The Fellows were under their own rules and regulations to which they were pledged by their own oath. The Master, along with Wardens (called by many different titles) and other officers to assist him, had their own duties and authorities, and while they did not form a separate grade of workmen as far as skill was concerned, necessarily had a status of their own as long as they were in office.

The present Craft Degrees obviously are organized upon this structure of the Freemasons' Lodge; but it does not follow that the symbols and ceremonies now used are the same as the ones used in the Fourteenth Century and afterwards; nor does it matter. It would not make any important difference if even now a number of emblems and symbols were shifted about; the Beehive, to give one example, might be even more suitable as an emblem for Apprentices than for Master Masons. Freemasons, either under the Grand Lodge system or in the Middle Ages, have never considered emblems and symbols to be more than means to an end; and just as grade-school teachers and university professors change different text-books in order the better to teach the same subjects so the Freemasons added or dropped emblems, symbols, and ceremonies whenever they could better their own teaching, or more effectual promulgate that philosophy of work and of men as workers which is the substance of regular Speculative Freemasonry.

In pre-Grand Lodge days there was yet another form of organization in architecture: public supervision. If a town had a City Company of Masons in it, a civil supervisor of buildings was appointed by the town council and he worked with the heads of the Mason Company. The King appointed a Royal Administrator to supervise and inspect buildings (palaces, churches, etc.); as stated elsewhere Geoffrey Chaucer, Inigo Jones, and Christopher Wren were among royal administrators appointed by English Kings. In general there were four types of public administration:a) Royal buildings,
b) Ecclesiastical buildings,
c) Municipal buildings,
d) Private buildings.

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GRAIL, THE HOLY

One of the legend cycles of the Middle Ages centered in the Holy Grail (or Graal), the cup from which Jesus drank at the Last Supper. According to the legend the cup was neither lost nor destroyed but was taken away to some safe hiding place where it became the source of many miracles. The legend cycle consists of tales of men, Galahad among them, who dedicated themselves to a search for that which was lost, who did not find it and yet who in a fashion did find it, because the dedication and the search for something holy became for the searcher what the grail itself might have been.

This search for that which was lost was the motif for many tales, poems, ballads, pictures, and dedications where it was not a cup that was lost but something else: the lost pronunciation of the Hebrew name of God; the lost sanctuary; the lost secrets of transmutation in alchemy; the search for a lost pearl; for the blue bird; in an ancient Chinese classic it is a tale of the search for a lost empress; the Spanish Conquistadores came up into the center of America searching for the lost Man of Gold, or the Gran Quivera; the Mayas searched for the bird which had given its plumage to their gods; American Indians have for generations had a ritualistic search for Montezuma; and there is another legend also of how certain Masons searched for a Word in which was contained the secrets of their art. The search for the Grail is no isolated tale, but one form of a theme as old and as wide as the world. Tennyson, and Van Dyke, and Maeterlinek, and the authors of the Golden Legend, and Malory, and an endless procession of poets have also written poems and tales of the search for the grail, each in his own fashion.

Freemasons can be proud that one of their own number and of their own scholarship has written what may be the most complete and scholarly and inspired of the many histories of the legend: The Holy Graal; Its Legends anus Symbolism, by Arthur Edward Waite; Rider & Co.; London; 1933. It contains a chapter on Freemasonry, and exhaustive bibliographies. It is Waite's greatest book.

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GRAND LODGE OFFICES

The Book of Constitutions of 1723 states explicitly that when delegates from four or more Lodges met in conference in 1716 their only purpose was to arrange for a general assembly and feast for Lodges then working in London. This they accomplished when in the following year they elected a Grand Master and two Grand Wardens, the latter being thought of as assistants to the Grand Master. It was not the purpose to "revive" Masonry, which did not need revival, or to set up a new authority over Masons everywhere, or to constitute a "new system" of Masonry. The step was taken by London Lodges, and for London Lodges; each joining Lodge vas to retain its own charter (or Old Charges) and sovereignty as before; the only purpose was to have a center where once every three months the member Lodges could meet together.

The gradual development which followed, and which resulted in a Grand Lodge for England, and the formation of a whole national system of Speculative Masonry, was not complete until about 1735. A Grand Secretary was appointed in 1723, with William Cowper, clerk to the Parliament, the first incumbent; but it was some years before the Grand Secretaryship became a Grand Lodge office.

A Committee on Charity was formed in 1725 (now the Board of Benevolence); it looked after general affairs as well as Relief.
A Treasurer for the Charity Fund was first appointed in 1724; he did not become a Grand Treasurer until 1753.
An Acting Grand Master was appointed in 1782, when the Duke of Cumberland was Grand Master; since 1834 the office has been called Pro Grand Master.
The office of Deputy Grand Master was first set up in 1721.
In 1724 Past Grand Masters were given a vote in Grand Lodge.
The Office of Grand Chaplain was set up in 1775.
Grand Deacons were first appointed after the Union in 1813.
Grand Stewards were first appointed in 1728; the Grand Stewards Lodge was constituted in 1735. The Ancient Grand Lodge (1751) had a Committee on Charity in 1754 which it called Stewards Lodge.

At the Union in 1813 seven boards or committees were set up, chief among them being the Board of General Purposes, which has a President, a staff, and is the continuing administrative body, a "cabinet council." Subordinate Grand Bodies outside England were called Provincial Grand Lodges until 1865, since which time they have been called District Grand Lodges. New Grand Lodge Officers have been created as late as 1914.

Neither histories nor encyclopedias describe the office of Provincial Grand Master for Foreign Lodges but such an office must have existed because in the Proceedings of the Grand Lodge of England (Modern) for the Quarterly Grand Communication on February 6, 1771 "John Devignoles, Esq., Prov. G. M. for Foreign Lodges" is listed as present.

At no time did the first Grand Lodge give evidence of administrative genius, for its machinery of organization was never completed, and did not work very well, and it was weakest in its provisions for looking after Provincial Grand Lodges in England, and, still morels Provincial Grand Lodges abroad. From 1730 until the Revolutionary War the American Provincial Grand Lodge System was not a system but a continuing series of improvisations; some Lodges obtained their Charters directly from London, others from one of the few Provincial Grand

Lodges; the latter could seldom obtain answers to their letters; a Charter voted on in London might not reach a Lodge here for two or three years (seven years in one instance); the foreign Grand Bodies levied taxes and maintained control but they did not govern; at one time two Provincial Grand Masters were over the seal of the Grand Lodge designated Grand Masters for the whole of America; and though the four Grand Lodges in Great Britain between 1751 and the Revolutionary War period had Lodges and Provincial Grand Lodges here, and were near neighbors at home, they made no attempt to correlate or unify their many rival and sometimes conflicting Lodges and Provincial Grand Lodges either here or in Canada.

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GRAND MASTERSHIP, THE

Ever since its beginning as a Fraternity Freemasonry has made changes in its rules, customs, rites; it has even made alterations, and as it had to make them in order to hold its place in a changed world; but throughout these changes certain principles and tenets (the Landmarks is a name for them) in its teachings and its form of organization have persisted unchanged; this also had to be, or Freemasonry would have been altered into something else and ceased, except in name (and probably not even in name), to be itself. They are inherent in it. Among these Landmarks is the fact that Freemasons (properly so called) have always worked and assembled in bodies, and these bodies have been governed and administered by a head (a Master, Worshipful Master, Superintendent, etc.), assisted by a set of officers. This headship or governorship belongs to the substance of the Fraternity, is needed if it is to retain its identity; and is therefore, as just said, a Landmark. That Landmark does not require that the head shall everywhere and always have the same title, or wear the same regalia, or have in detail the same set of duties, but requires only that it belongs to any body of regular Freemasons that the body shall be thus ruled and governed.

Since this is true of every Lodge it is for the same reason true of every Grand Lodge, which also is a body of Masons who assemble and work as a unit. The first official act taken by a group of London Lodges to form the Mother Grand Lodge (1717) was to select and to install a Grand Master. There had never been a Grand Lodge before, and therefore not any Grand Master; nevertheless the powers and pre negatives vested in the Grand Master were not new, d less were an innovation, because they belonged to the age-old need for a Masonic Body to have a head to age and govern it. The very operations of that ancient Landmark itself brought the new office and the new title into Craft organization.

Grand Lodge laws were adopted to name and define the office of Grand Master, but those laws only recognized and declared what already, in principle, was there. The rulership and governorship already were in force, and ever had been; the laws declared them, and made new rules for Masons to follow them, for the powers and authority were not created by the laws, but were inherent.

The assembly of Masons, either as a local body or in a more general meeting, also was as old as the Craft, and inhered in its organization; when this age-old principle (also a Landmark) led to the formation of a Grand Lodge, the shape of it and the name of it were new, but in principle it only perpetuated what always had been. Its powers and authorities therefore also are inherent and indefeasible, and the laws which define it do not create it but only declare what it is.

There are thus two sovereignties, each one time immemorial each one a Landmark, which work together and which at some points interlock but which are independent of each other in original authority. The Grand Master is for that reason not merely an agent or officer of Grand Lodge, not merely its president, and answerable to it only for such of his duties as belong to its sphere; in his own sphere he has sovereignty of his own, and acts independently.

Instead of "Office of Grand Masters a more correct description would be "The Grand Mastership." The jurisdiction within which one who stands in the Grand Mastership carries on

his work coincides at many points with the jurisdiction of the Grand Lodge, does not coincide at others. The jurisdiction of the Grand Lodge is primarily and generally over the Lodges working under its Charters; the jurisdiction of the Grand Master is primarily and generally over individual Masons. He is therefore not the Grand Master of his State or Country, or of his Grand Jurisdictions, or of his Grand Lodge, but is Grand Master of Masons in his Grand Jurisdiction. He can exercise his authority within the Lodges only as they are in his Grand Jurisdiction, but he is a Grand Master wherever he goes or in whatever Body he visits, is recognized, received, entitled, and honored as such; and, subject to the rules of comity, he can exercise his authority over any Master Mason holding membership in any Lodge in his Grand Jurisdiction even if that Master Mason is in another State as a visitor or as a resident.

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"GRAND MASTERS," OPERATIVE

The Medieval Operative Masons did not work according to blue-prints drawn in an architect's office but under the superintendency of one of their own number, who was himself present and at work in the building, and who also was the Freemasons' link with the office of administration belonging to the foundation, or the king, or some lord, or abbey for whom the structure was being built; the title "Grand Master" was not in use, but the office in Operative Masonry corresponded to the Grand Mastership in Speculative Masonry. William de Sens rebuilt Canterbury in 1174. At Windsor. Robert of St. Albans; Arnold, at Croyland Abbey; Ailnoth (called "engineer") at Windsor in 1166; Elias de Derham was overseer of the cathedral of Salisbury from 1220 to 1245; Walter de Colchester at Canterbury in 1239, (one of the greatest of Medieval Masters); Henry Yevele, Master of Kings Work at Westminster (associated with Geoffrey Chaucer); Abbott Segur of Abbey of St. Denis in 1140; Villard de Honnecourt at Cambrai; Geoffrey de L'oiers at Lincoln; Walter of Colchester at St. Albans (1213 circa); Master Baldwin at St. Albans (1186 circa); Inigo Jones and Christopher Wren w ere architects in the modern sense of the word. A number of titles were used, either from one country to another, or from one period to another: devysor, magister operis, mgister fabricae, ecclesia, capo, maestro, cap maestro, etc.

The literature is abundant:
English Industries of the Middle Ages, by L. F. Salzman; Oxford; 1923.
Medieval Architecture, by A. K. Porter.
The Guilds of Florence, by Edgoumbe Staley. Art and Reformation, by G. G. Gordon (detailed account of the famous Master Arnolfo). Westminster Abbey, by W. R. Lethaby.
The Cathedral Builders in England, by Edward S. Prior; E. P. Dutton & Co.; New York; 1905.
The Builders of Florence, by J. Wood Brown; Methuen & Co.; London; 1907.
Notes on the Superintendents of English Buildings in the Middle Ages, by Wyatt Papworth. An Historical Essay on Architecture, by Thomas Hope; John Murray; London.
James Dallazay incorporated a long list of Masters (page 421) in his Series of Discourses Upon Architecture in England.
Architecture, by Wm. R. Lethaby.
The Master Masons to the Crown of Scotland and their Works, by Robert Scott Mylne; Scott, Ferguson; 1893;
chapters on famous "Grand Masters."
History of Freemasonry, by R. F. Gould.
History of Freemasonry, by A. G. Mackey.
Historical Studies of Church Buildings in the Middle Ages, by Charles Eliot Norton;
Harper & Bros.; New York; 1880; contains chapter on Arnolfo, Brunellschi, etc. see Ars Quatuor Coronatorum; in particular,
"Chaucer and Henry Yevele," by Lionel Vibert;
Vol. XLIV., page 239; and "Henry Yvele," by W. Wonnacott; XXI., page 244.

Until the period of modern research it was assumed that the famous buildings of the Middle Ages had been anonymous. Matthew Paris, the savant, when writing of the Thirteenth Century, w as one of the first to explode this fallacy; he explained it by saying that the chronicles of architecture were most of them written by monks who were jealous and

contemptuous of lay workmen, and nearly always gave as the name of the builder some Abbott (or Lord, or Bishop, etc.); such a one was described as fecit, the maker; the Benedictines explained this mis-ascription of honor as being "for the glory of the office." Each building was designed and erected under the superintendency of a chief Master Mason; this latter w as famous in his time and place, and made no attempt to hide his identity; it was only afterwards, and when chronicles were written, that his headship was ignored or suppressed.

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GRAND STEWARDS LODGE

In 1719 Grand Master Desaguliers "forthwith revived the old regular and peculiar Toasts or Healths of the Free Masons." "In 1728 he proposed that a certain number of Stewards should be chosen, who should have the entire care and direction of the Annual Festival." It was thus that the rank of Grand Stewards was instituted in the Mother Grand Lodge, 1717, England. In American Grand Lodges Grand Stewards have few set duties; in the Mother Grand Lodge they had almost the whole care of preparing for a Quarterly Grand Communication, and divided with the Committee on Charity much of the administrative work of the infant Grand Lodge. In 1731 they were given Red Aprons to wear (Lodges which regularly sent Grand Stewards were called Red Apron Lodges), and it is believed that just as the thistle blue adopted by Grand Lodge as the color for Grand Lodge Aprons was borrowed from the Order of the Garter, the red of the Grand Stewards was adopted from the Order of Bath. A Grand Stewards Lodge was constituted in 1735. (See page 421.) From Minutes of early Lodges it appears that an appointment to wear the Red Apron was costly, either to the wearer or to his Lodge; it also appears from the same Minutes that the office of Lodge Stewards did not come into vogue until later, perhaps by following the lead of the Grand Lodge. In Bro. Oxford's history of Lodge No. 4 he states that it was in 1774 that the By-laws provided for two Stewards, one to act as Master of Ceremonies, one to order supper and liquors.

In American Lodges and Grand Lodges a "feast" is seldom more than a supper, dinner, or banquet, usually accompanied by a program of music and speeches. The English Lodge or Grand Lodge Feast was an occasion of a different kind. In Grand Lodge itself much Grand Lodge business was conducted at the table. Many constituent Lodges were "table Lodges"; their members assembled around the table, set up in the middle of the room, and remained there to open Lodge, conduct business, initiate Candidates, etc.; this custom continued in some Lodges into the first decade of the Nineteenth Century.

The Grand Stewards not only "provided" the feast, but also no doubt arranged for items of Grand Lodge business, and for that reason came to have an official standing second only to the Grand Master, his Deputy, and his Wardens. For at least two centuries in England, from about 1600 (and in lesser degree to the present) the social life of the Lodge, especially its eating and drinking, was not a mere adjunct to Lodge activity but stood near the center of it; the history of the Fraternity proves that Lodge Stewards exist to have charge of a Lodge's social life, that they should do so as Lodge officers, and that it is a departure from the original design of the Lodge to leave that function to Special or to Standing Committees.

In Vol. II, of Records of the Lodge of Antiquity, page 234, Bro. and Captain C. W. Firebrace says: "In the early days of Grand Lodge the Feast was provided by the voluntary efforts of one or more Stewards. It was not till 1728 [eleven years after erection of the Grand Lodge] that they were constituted into a Board of 12 members, and in March, 1731/2, a law was made 'giving a privilege to every Acting Steward of nominating his successor in that office for the year ensuing. [During the years when the Grand Stewards chose the appointive Grand Officers, and also chose their own successors it is evident that Grand Lodge was ruled by an oligarchy it is one of the many facts of a like kind which aroused resentment among Lodges and led to the formation of a now and more democratic Grand Lodge in 1751.1 In 1771 lt was proposed in Grand Lodge:

"(1) That the Law of 1731/2 be abrogated.
"(2) That there be 15 Stewards instead of l2.

"(3) That the Stewards be nominated by the Lodges within the Bills of Mortality in rotation beginning with the Senior Lodge, each of such Lodges having power to nominate one person at the annual Grand Feast to serve that Office for the year ensuing."

These Resolutions were approved at the next Meeting on November 29, but were not confirmed on February 24,1772, and the old practice continued until the Union (of the Modern (1717) and Ancient (1751) Grand Lodges in 1813. From a distance it looks as if Grand Lodge had become a closed circle ruled by a few London Lodges. In Minute Books it is referred to, now and then, not as Grand Lodge, but as 'the London Grand Lodge. Lodges which resented this Londonism, or local oligarchy, were willing to unite with the new Grand Lodge of 1751. For the Festivals of 1814 and 1815 the Grand Stewards were nominated by the Grand Master and the number increased to 18. Two years later it was decided that the 18 Lodges from which the Stewards of 1814 had been chosen should elect their Stewards annually, and it has so remained until now, the number being increased to 19 by the addition of an old Lodge which had been one of those from which they were originally drawn, but which had afterwards dropped out.

Note. It will be noted that Anderson's Constitutions state that Dr. Desaguliers revived "the old regular and peculiar Toasts or Healths," etc. It is not difficult to understand why a Toast list had to be "regulated," for an unregulated member might propose a Toast to some man or cause which would disturb peace and harmony— thus, when the feelings between Jacobites and Hanoverians were most intense, a Toast to the Pretender would have aroused a storm; as would a toast to a Republican or to a Democratic candidate at an American Grand Lodge banquet. One of the most satisfactory books is The Grand Stewards and Red Apron Lodges, by Albert F. Calvert; Kenning & Son; London; 1917.

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GREENLEAF, SIMON

More than one American Masonic scholar or statesman has declared (and the writer concurs) that the Achilles heel of American Freemasonry is its neglect of, or its ignoring, or its refusal to recognize or honor, its own scholars and its own literature. As one of the "horrible examples" in testimony to the truth of this charge is the case of A Brief Inquiry into the Origin and Principles of Free Masonry, by Simon Greenleaf, published in Portland, Ale., in 1820. Our British Brothers in the Craft have used, revered, honored, and countlessly quoted Calcott's Candid Disquisition, Hutchinson's Spirit of Freemasonry, Preston's Illustrations, and Laurence Dermott's Ahiman Rezon, to say nothing of a score or more of lesser books (of the Eighteenth Century), but no one of those books is on a literary level with A Brief Inquiry; nor was one of those writers possessed of Greenleaf's massive scholarship, power and greatness of mind, or literary ability. If those books are masterpieces, his is one also; yet his book is nowhere reprinted, is nowhere in use, is wholly forgotten; and in andex rerum covering the bound volumes of American and foreign Masonic periodicals Greenleaf's book is nowhere mentioned, and the only reference to his name is in a short letter about George Washington published in an obscure Masonic periodical, long forgotten.

Simon Greenleaf was born in Newburyport, Mass., Dec. 5, 1783, almost on the spot where his English ancestor Edmund Greenleaf had settled in 1635, only fifteen years after the landing at Plymouth Rock. He received a thorough classical training in the Latin School there, and then went to live at New Gloucester, gaine, where his parents had moved, and where he entered the law office of Ezekiel Whitman, who was later to become Chief Justice. Greenleaf settled in the town of Gray, but since his practice was light he spent twelve years in an intensive study of the source materials of the common law, so that when in 1818 he moved to Portland his reputation as a learned man already had preceded him; and in 1820, as reporter for the new Supreme Court of Maine he published vols. 1-9 of Report of Cases, of which a historian of the law writes that "their accuracy has never been impugned, and they have always been highly valued by the profession." In 1833 he moved to Cambridge, brass., to become Royal Professor at the Harvard Thaw school, being invited to that distinguished position by Justice Joseph Story, himself a professor.

It was he and Story between them who lifted the Harvard Law School to that high position from which it has never since declined. In 1842 he published the first volume of A Treatise on the Law of Endence, the second in 1846, and the third in 1853, since which it has been re-issued by a long succession of editors. After his retirement he edited and published in seven volumes an American edition of Cruises' Digest of the Law, Etc. He was a leader in framing a constitution for Maine when it became independent of Massachusetts. Among a number of other publications was his great eulogy of Story published in 1845. He died October 5, 1853. (The Greenleaf family for generations produced a succession of men eminent in mathematics, geography, law, literature, public life. see articles beginning at page 580 of the Dictionary of American Biography; Vol. VII; 1931.

The American Freemason, of which Rob Morris was then the editor, published on page 53 of its issue for Jan. 1, 1855, a letter which had been written by Bro. Greenleaf June 24, 1852, and which was read at the next ensuing meeting of the General Grand Chapter. It reads in part: "You are already aware that during the war of the Revolution there was a Lodge of Freemasons in the main army called Washington Lodge, of which my father, the late Captain Moses Greenleaf, of the 11th Massachusetts regiment, was Master. I have often heard him mention the visits of the Commander-in-Chief to his Lodge, and the high gratification they afforded to the officers and members, especially as he came without ceremony as a private Brothers (The official record of the warranting of Washington Lodge is given on page 277, Oct. 6, 1779, of Proceedings of the Grand Lodge of Massachusetts.)

Until Maine became a State, its Lodges worked under the Grand Lodge of Massachusetts. The name of Bro. Greenleaf first appears in the Proceedings of Massachusetts as a member of a temporary committee, March 14, 1814; and on September 12 of the same year is again mentioned in the same connection. On August 25, of 1814, he delivered the oration when the Grand Lodge consecrated York Lodge, at Kennebunk, bie. On Dec. 27, 1816, Grand Master Benjamin Russell appointed him District Deputy Grand Master, for the Ninth District (Maine), with residence at Gray; he was re-appointed in 1817.

At a Communication of the Grand Lodge in 1818, Greenleaf "and others" requested "that a stated portion of the Revenues of the Grand Lodge may be annually appropriated in aid of the funds of the American Bible Society," and this was referred to a committee of which Thaddeus Mason Harris was chairman. Grand Lodge in 1819 refused to appropriate its own (ear-marked) funds but agreed to recommend the Bible Society to the Lodges. Greenleaf next appears in the 1819 Proceedings to propose that Maine should have a Grand Lodge of its own. At that time he was a member of Portland Lodge, No. 1, which had been constituted in 1769.

By a happy turn of fortune when the history of that famous Lodge was written its author was none other than Judge Josiah H. Drummond, himself one of the great New England jurisconsults of his period, and, in addition, was the greatest authority on Masonic Jurisprudence the American Craft has had. On page 240 he gives a biographical sketch of Greenleaf:

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SIMON GREENLEAF

"The first Brother elected an Honorary Member of the Lodge, was the distinguished jurist, SIMON GREENLEAF.

"He was born in Newburyport, Mass., December 5, 1783, and was educated at the Academy in that town. He came to New Gloucester and studied law with Judge Whitman, and was admitted to the bar in this County in 1805. He commenced practice in Standish, then moved to Gray, and afterwards to Portland (about 1811). He was the first Reporter of Decisions of the Supreme Court in this State and the nine volumes published by him attest his ability, accuracy and fidelity. He published a Treatise on Evidence, in three volumes, which at once

became, and has ever since remained, the standard work upon that important subject. In 1833, he was appointed Law Professor in Harvard University, and removed to Cambridge. He performed the duties with signal ability for fifteen years, and then resigned. He died in Cambridge in 1853, at the age of seventy years.
"He was made a Mason in Cumberland Lodge, in 1804 and became a member in 1805, and was elected Secretary the same year. In 1807, he was elected Master, served three years, and then declined a unanimous election, being about to remove from town. He dimitted from his Lodge and became a member of PORTLAND LODGE.

"In 1817 and 1818, he was District Deputy Grand Master of the Grand Lodge of Massachusetts, for the Portland District, and performed the duties with great ability and zeal.

"He was the leading spirit in the formation of the Grand Lodge—in fact is justly entitled to be called the father of the movement. Upon its organization, he was elected Senior Grand Warden, was afterwards Deputy Grand Master, and in 1822 and 1823, M. . W. . Grand Master.

"He delivered several Masonic addresses, and also published a work entitled 'A Brief Inquiry into the Origin and Principles of Freemasonry, ' printed by Arthur Shirley (also an Honorary Member of the Lodge), which is now quite rare.

"In addition to his ability as a lawyer, he acquired such reputation as an orator, that he was called 'the silver-tongued GREENLEAF.' In character, and in all respects, he was one whom the Craft may well be proud to mention in their ranks."

A Brief Inquiry into the Origin and Principles of Free Masonry was published by Arthur Shirley, in 1820, at which time Maine was still "The District of Maine." The copy in hand is 5 by 9 inches; the title page is an engraving, and made by a competent artist; it is bound in boards (probably a re-binding), and once belonged to "United Lodge." It has no index, and contains 117 pages. The Preface is of VII pages, and is signed "Simon Greenleaf, Portland, Jan. 1, 1820," in the first sentence the author states that, "The following pages comprise the substance of official lectures, delivered in the years 1817 and 1818, to the several Lodges of the Ninth Masonic District of Massachusetts.'" Lecture I is on the historical evidences for the antiquity of the Craft.

Lecture II discusses whether Freemasonry did not arise in Operative Masonry rather than from it. Lecture III is on the Eleusinia, Pythagoreans, and Druids. Lecture IV is on Jewish Masonry (Solomon's Temple).
Lecture V is on the Ancient Mysteries.
Lecture VI is on the Three Degrees.
Lecture VII is on "The Ultimate Design of Masonry."

The Appendix, Section 1, is on the Locke MS. (so called); section 2 is a list of Grand Masters; section 3 is a quotation from Preston; section 4 is a collection of Charges; section 5 is a review of a number of (then) recent Masonic developments. (At the time of publication of the book there mere 854 Lodges in the United States, and they were initiating about 4000 new members per year.)

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GRUBER, PATER HERMANN

The Abbe Pater Hermann Gruber, of the Society of Jesuits, made a life-long profession of Anti-Masonry. He is known to American Masons by his article on the Craft in the Catholic Encyclopedia; in Europe he is known for books, hundreds of articles in periodicals, speeches, and a Europe-wide correspondence in which he everywhere undertook to show that Freemasonry is the enemy of Christianity. When, after General Eric Ludendorff's violent Anti-Masonic campaign in Germany and the equally violent Anti-Masonic campaign which was

conducted so Scrupulously in France after the Leo Taxil affair, the Fascists in France and Italy, the Phalangists in Spain, and the Nazis in Germany coupled their war on the Jews with a war on Masonry, and began to burn, demolish and pillage Lodge rooms, and mob, shoot, and imprison Masons, Abbe Gruber appealed to those who had taken his own arguments too literally to be more moderate. It was to his credit. His endeavors at moderation were made the more difficult because the Encyclical of Pope Leo XIII (Humanum Genus) against Freemasonry was the official platform upon which he based his Anti-Masonic campaign, and that Encyclical as mendacious, violent in judgment, harsh in language, completely un-Christian in spirit, and an open invitation, set down in so many words, to Roman Catholics to use once again the machinery of the Holy Inquisition. What the Abbe Gruber has always lacked is what Leo XIII always lacked: a complete honorableness, a high sense of truthfulness. This is exhibited by them both in their Anti-Masonic writings as a whole; it is most clearly shown by the fact that in both their denunciations and descriptions of Freemasonry they carefully ignored the fact—known to both of them that more than 90% of the Freemasonry of the world is in English-speaking countries, and that this Regular Masonry alone has consistently conformed to the Ancient Landmarks.

In a series of articles which Gruber published in Das neue Reich, the Catholic weekly of Austria, he himself stated the fundamentals of his "criticisms" of Freemasonry:

1. He accused it of being grounded on "liberalism." There is no means to define "liberalism," because it is a political catch-word which is made to mean whatever a partisan wishes it to mean; but one may guess that the Abbe Gruber meant by it what Leo XIII meant by it in his Eneyclical; if so, it means democracy, public schools free speech, a free press, representative government, civil; liberties, free worship, and the absence of serfdom, slavery, etc., under an ecclesiastical hierarchy or ruling clique or class. These things are taken for granted by Free masonry, and ever have been; but it has never existed for the sole purpose of teaching them as a doctrine. Its teachings belong to a different region, one into which Abbe Gruber never penetrated and of which he had no; knowledge.

2. He accused Masonry of "naturalism," by which he meant materialism, Darwinism, etc. It is difficult to know why, because a belief in God and a use of prayer are required of every Candidate. He also accused it of "human itarianism." That also is a word impossible to define; but in the context of the whole body of his writings the Abbess accusation may be taken to mean that Masons treat other men with respect, consideration, and kindliness even if they are not white men, or are not Roman Catholics, or even if they are not Christians. His accusation is true. Masons do those things.

3. He accused Masonry of "Deism." The writer has elsewhere stated that the Abbe did not begin, as a scholar should, by a thorough and impartial study of the history of Freemasonry but began without it; this accusation is one of many proofs. If anything is certain, Freemasonry began centuries before the doctrines of Deism were invented; there is not one Deistical statement in the Land marks, Constitutions, or the Ritual; the Deists themselves were not Masons; in the 200 or 80 Minutes or Histories of the oldest Lodges there is nowhere a mention of Deists, or any record of the presence of Deists, except in one or two instances where Candidates were excluded because they were Deists.

See Freemasonry and Roman Catholmsm, by H. L. Haywood; Masonic History Company; Chicago; 1944. The Freemason, by Eugen Lennhof; Oxford University Press; 1934. In an essay on Freemasonry and "natural religion" Bros. Knoop and Jones discuss the point of Deism; unless they intended to say what they do not appear to have said they have confused Deism with any one of a number of theologies, such as Monotheism, or with Unitarianism; or with the attempt of a group of Eighteenth Century philosophers and theologians to show that "Christianity" can be proved by facts and arguments drawn from science. Deism was a new doctrine, unique, almost a new religion, and cannot be explained away in terms of something else. (See Bishop Butler's "Analogy." On the subject in general see the works of George Park Fisher.) The whole subject of Masonic philosophy is so far removed from the fields of naturalism, Deism, etc., that it is difficult to find sufficient grounds to reason from one to the other. Gruber, trained man that he was, could easily have discovered for himself (as could

Pope Leo XIII, who was not a trained man) that there never was a link between Freemasonry and Deism if he had mastered Masonic history, to do which, as stated above, was his first duty, because it belongs to the "Hippocratic oath" of the gild of scholars. It is not the business of scholars to go about gathering materials for arguments, accusations, propaganda; their business is solely to find the truth.

In June, 1928, the Abbe Gruber held a day's conversation with Bros. Eugen Lennhof, Dr. Kurt Reichel, and Ossian Lang at Aachen, Germany. On that occasion he expressed the hope that Anti-Masons in Europe and Anti-Roman Catholics in America would raise the debate to a more dignified level—afterwards French Anti-Masonic periodicals accused him of having accepted bribes from the Masons! Bro. Lang was Secretary of the Foreign Department of the Grand Lodge of New York at the time; after returning from Europe he stated to the present writer that the Abbe had regretted that his career had been to make war on Freemasonry which he had come to admire; that his superiors had started him off with a collection of inferior and misleading books; and he was afraid his article on Freemasonry in the Catholic Encyclopedia had lowered him in the eyes of impartial scholars as it had. American Freemasonry did not need that any man read it a lesson in moderation; it had forbidden Lodges to so much as discuss Roman Catholicism under the Order of Business.

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GREUZE, JEAN BAPTISTE

Born August 21, 1725; died at Paris, March 4, 1805. A celebrated French painter and engraver, his work highly praised by Dixmerie and Diderot of his own generation and still maintains its early reputation. His name apse pears on the list for 1779 of the Lodge of the Nine Sisters at Paris (see Une Loge Maçonnique, d'Avant 1789, Louis Amiable, 1897, page 329).

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GRIDLEY, JEREMY

Born March 10, 1701/2, Boston, Massachusetts, graduated from Harvard, 1725. taught school, on June 28, 1728, given Degree of Master of Arts by Harvard, in 1731 founded the Weekly Rehearsal, early Boston newspaper. Past Grand Master Isaiah Thomas (History of Printing, volume I, page 3 7, 1810 edition) says the Weekly Rehearsal "was carried on at the expense of some gentlemen who formed themselves into a political or literary club and wrote for it. At the head of this club was the late celebrated Jeremy Gridley who was the real editor of the paper." This, the first newspaper or magazine published in America having substantial claim to literary merit, secured this reputation largely from Brother Gridley's masterly contributions.

Practically a complete volume of this paper is on file with the American Antiquarian Society at Worcester, Massachusetts. Gridley severed his connection with the Meekly Rehearsal April, 1733, and until June 10, 1742, practiced law and on this date was chosen Attorney General by both Houses of Assembly. April 13, 1748 Gridley was proposed to the First Lodge by Past Grand Master Henry Price, elected April 27, and made May 11. December 7, 1750, he was Raised in the Masters Lodge. At that time few progressed beyond the grade of Entered Apprentice. Gridley became a member of the First Lodge January 24, 1753.

He was elected Junior Warden, Masters Lodge, December 1, 1752, and Senior Warden July 6, 1753. here tired from office in the Masters Lodge December 7, 1753, and received unanimous election as Master of the First Lodge, December 6, 1753. On October 1, 1755, Jeremy Gridley was appointed Grand Master of Masons in North America. The Boston Marine Society, formerly the Fellowship Club, on February 26, 1754, in acknowledgment of his

services, voted him the "freedom of the society for life." Prior to May 19, 1755, Brother Gridley moved to Brookline and on May 25, 1767, he was appointed Kinffl's Attorney General. From 1767 his health failed and the last time he presided over Grand Lodge was January 23, 1767. His death occulted September 10, 1767, when he was Grand Master of Masons, Attorney General for the Province of Massachusetts Bay, a member of the Great and General Court of the Province and a Justice, Colonel of the First Regiment of Militia, President of the Marine Society, Selectman and Assessor of Brookline. The following was written in memory of Brother Gridley by James Otis, an eminent lawyer, raised in the Masters Lodge OD January 4, 1754:

Of Parts and Learning, Wit and Worth possess'd
Gridley shone forth conspicuous o'er the rest:
In native Powers robust, and smit with Fame.
The Genius brighten d and the Spark took Flame
Nature and Science wove the laurel Crown,
Ambitious, each alike, conferr'd Renown.
High in the Dignity and Strength of Thought,
The Maze of Knowledge sedulous he sought,
With Mind Superior Studied and retain'd.
And Life and Property by Law Sustain'd.
Generous and free. his lib'ral Hand he spread
Th' Oppress'd relieved, and for the Seedy Plead
Awake to Friendship, with the ties of Mood
His Heart expanded and his Soul o'erflow'd.
Social in Converse. in the Senate brave.
Gay e en in Dignity, with Wisdom grave;
Long to his country and to Courts endear'd
The Judges honor'd and the Bar rever'd.
Rest! Peaceful Shade! innoxious as they Walk
May slander babble and may censure talk,
Ne'er on thy Mem'ry east a Blot
But human Frailties in thy Worth forgot

(See Beginnings of Freemasonry in America, 1924, pages 119, 326 47, also Grand Master's address, both by Brother Melvin M. Johnson, Proceedings, Massachusetts, 1916, pages 309-530.)

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GRIP

In early Masonic works this is called the gripe. German Freemasons call it der Griff, and the French ones, l'Attouchement.

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GROTON

In the Leland Manuscripts a corruption of Crotona, where Pythagoras established his school of philosophy.

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GROTTO

The complete name of this organization is Mystic Order Veiled Prophets of the Enchanted Realm. Al Mokanna, the Veiled Prophet, bears also the name of Hakem ben Haschem, and according to Persian records lived sometime between the seventh and eighth centuries.

Some authorities give the name of the prophet, Al Mokanna, the Veiled One, as Al Hakim ibn Otto, and the date of his activity as about the year 760. His prophecies were uttered from behind a veil, hence the term applied to him. Thomas Moore wrote a poem interesting on account of the details regarding Al Mokanna, as well for the mention of places and persons useful in the naming of the Grottoes. However, in the case of the Grotto, the poem by Moore was not the source of inspiration which produced the Ritual.

Mystic Order of Veiled Prophets of the Enchanted Realm was the name finally chosen because of the enchanting goodfellowship the members had found within the mystical realm of the Order. As expressed by Commodore W. C. Eaton, the Order was planned to be the most secluded of Secret Orders; it was to be veiled, and the Mokanna of the poem was adopted as the mask or veil of secrecy which the Order was supposed to wear before the world. Thus the Al Mokanna of the poem is not indicative of the ideals taught by the Order; he is only the veil, and the use of Persian names by Grottoes simply fringes the veil with the peculiar charm of mysticism and imagery associated with all that comes from the mysterious East. The real Mokanna of the Prophets dwells in the hearts of the faithful and is so opposite in character to the false Mokanna of the poem that he is known only to those who have looked behind the veil and beheld the Enchanted Realm.

Dr. Oren Root of Hamilton College gave at an early meeting of the Supreme Council a response to a toast discussing the Why of the organization. From this we take the following: Freemasonry deals with manhood, square and upright; it is practical and earnest. Speculative minds have built upon the practical tenets of Freemasonry extended systems having abstruse and complicated meanings. Others, fully realizing that "Life is real, life is earnests have felt that the real would be no less real, the earnestness no less strong, if there came the warmth of humor, the gleam of wit, and the glow of sympathy. We need sunshine in life as well as in the air. Master Masons, good and true, of Hamilton Lodge, No. 120, averse to trespassing upon the dignified earnestness of the Lodge, yet feeling the need and value of closer, warmer communion, were wont, after the Lodge closed, to tarry for social intercourse. In the flowing humor and the sparkling wit, in the joke and song, the heart warmth oft and long remembered of these tarryings, they entered a Realm Enchanted, and by and by they became its Prophets. To perpetuate what gave them pleasure, and as true warm souls are generous to widen the scope of it, they organized. As they were Freemasons.

they limited its boundary to the Masonic Fraternity though it makes no claim to be Freemasonry. So the Order came: Mystic in its subtle lessons as in its form; Veiled because no human heart stands all revealed: of an Enchanted Realm, because who does not know how duties wear and sorrows burden in any un-enchanted realm? If Rites are framed to teach higher speculative tenets and we honor them, so too may Rites well be framed to gather and scatter the warm-heart sunshine of life. The Grand Alchemist has tested it; it is elixir.

The origin and development of the Order is explained at length in Doctor Mackey's revised History of Freemasonry (pages 198S91). The Grotto was born of an effort for stronger sociability among the Brethren of Hamilton Lodge No. 120, Free and Accepted Masons, Hamilton, New York. The very informality did not tend to the keeping of complete records but any uncertainty later about the facts was met by the circumstance that several of the original members long continued their able activities in the Grotto, Brother Sidney D. Smith becoming the Grand Secretary. Brother LeRoy Fairchild and other Brethren of Hamilton Lodge had often met for fun and frolic.

Their lively social relations, some times mischievous but never mean, resulted during the summer of 1889 in an initiation promising rich enjoyment. This project received a warm welcome and a more permanent organization seemed necessary. September 10, 1889, there was an organization meeting held in the Masonic Hall at Hamilton of the following Brethren: LeRoy Fairchild, George Beal, Sidney D. Smith, Thos. H. Beal, Wm. M. West, J. W. Clark, U. C. Van Vleck, B. J. Stimson, Adon N. Smith, H. S. Gardiner, C. J. Griswold. Robert Patterson, A. M. Russell, John A. Holmgren, John F. Howe, G. G. Waldron, and Edwin L. Peet. At this first meeting the following officers were elected: LeRoy Fairchild, K. D.; B. J. Stimson, C. J.; George Beal, C.; J. W. Clark, C.; Thos. H. Beal, W. D. R.; and Sidney D. Smith, Secretary.

This organization developed into the Mystic Order of Veiled Prophets of the Enchanted Realm, but there was at the start nothing more intended than a local affair. Of this we are assured by the name. The assembled Brethren chose as a title the Fairchild Deviltry Committee, and the presiding officer was called the King Devil . Membership was decided at this first meeting to be confined exclusively to Master Masons in good standing. Brothers R. R. Riddell and H. P. Tompkins were proposed as the first candidates and a date was set for their initiation. The ceremony proved a great success. A Ritual had been written by Brothers George Beal and Adon N. Smith. This work evoked warm praise and a Ritual Committee comprising Brothers R. R. Riddell, George Beal, A. N. Smith, LeRoy Fairchild, T. H. Beal, and W. M. West, was appointed to further perfect the ceremonial.

When contributing his recollections freely for this account of the Grotto, Grand Secretary Smith accorded to Prophets R. R. Riddell and George Beal the credit for successfully working out the revision. Brother Riddell brought ideal qualifications to the task, brilliantly embellishing the revised work with gems fanciful and sparkling, and inspiring much of the showy dash, urge and glitter. His suggestion was that the characters be given mythological names. This idea worked out splendidly though there was scarcely anything of classical mythology in the drama. Prophet George Beal was the author of the original Ritual and received valuable assistance from Brother Riddell and others in working out the first revision but all the later work was done by him alone. The pioneer labor of Brother Beal survived. Brother Smith so s that none of the changes since made in the Ritual disturbed the main lines laid down by Brother Beal.

The services of Prophet Beal were officially recognized by the Supreme Council at the Annual Session held in June, 1917, at Washington, District of Columbia, when a suitable resolution was unanimously adopted and a Committee comprising Past Grand Monarchs Charles E. Lansing, Hiram D. Rogers and J. F. McGregory was appointed to have it engrossed and presented. The following quotation is from this testimonial:

Resolved, that the Supreme Council in conjunction with all Veiled Prophets of the Realm do assure our worthy and esteemed Prophet George Beal of our appreciation of his work as Committee on Ritual, embracing as it does all the essential and beautiful Seets of the Order, the promulgation of which has been a potent factor and conducive to the advancement and upbuilding of the Order.

Brother Smith contradicts the statement that the Grotto was founded on Chapter Twenty-four of the ancient Egyptian Book of the Dead, as the original Ritual will show. A copy of this as well as every revised edition is preserved in the safe of the Grand Secretary and nearly all are in the handwriting of Prophet George Beal who, Brother Smith tells us, never saw the Egyptian Book of the Dead. Minor modifications became advisable and another Committee was appointed. This comprised Brothers LeRoy Fairchild, George Beal, W. C. Eaton, and J. F. McGregory. They eliminated some features and some additions were made by this Committee, and these proved most acceptable. These amendments left the Ritual in a form which at once became practically permanent.

Temporary and local as the organization may have appeared at the beginning the success attained such proportions that the growing institution needed a suitable governing and organizing body. May 28, 1890, the Brethren of the F. D. C. met and studied the extension of the Order. They unanimously resolved to establish a Supreme Council with power to control affairs. Measures to that end were adopted. Thereby the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm was duly set in operation on Friday, June 13, 1890, to carry systematically onward to Master Masons everywhere the fun and frolic of the Grotto. When the Supreme Council was organized there were fourteen members present, Brother LeRoy Fairchild presiding, with Brother Sidney D. Smith acting as Secretary. The Constitution and Statutes of the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm were read and approved. Officers were elected as follows:

Thomas L. James, Grand Monareh, New York City.
LeRoy Fairchild, Deputy Grand Monarch, Hamilton, New York.

George H. Raymond, Grand Chief Justice, New York City.
J. C. Terry, Grand Master Ceremonies, St. Paul, Minnesota.
William M. West, Grand Treasurer, Hamilton, New York.
Sidney D. Smith, Grand Seeretary, Hamilton New York
Oren Root, Grand Keeper of Archived Clinton, New York.
James Byron Murray, Grand Orator, Auburn New York
V. G. Prophet, Hnmilton, New York.
U. C. Van Vleek, Trustee, Hamilton, New York.
Adon N. Smith, Trustee, Hamilton, New York
D. B. West, Trustee, Hamilton, New York.
The remaining offices were filled by the appointment of the following Brothers:
Thomas II. Beal, Grand Captain of Guard, Hamilton New York.
J. F. Gregory, Grand Alchemist, Hamilton, New York.
Samuel J. Todd, Standard Bearer, New Orleans, Louisiana.
John Cunningham, Grand Marshal, Utiea. New York.
J. W. Clark. Grand Steward, Hamilton, New York
B. J. Stimson, Deputy Grand Chief Justice, Hamilton, New York.
George Beal, Deputy Grand Master of Ceremonies, Hamilton, New York.

These Brethren were installed by Grand Chief Justice George H. Raymond and the elected Grand Officers were empowered to complete the organization. A Charter was granted to Druid Grotto No. 1 at Hamilton, New York, but this name was afterwards changed to Mokanna Grotto at a meeting of the Supreme Council held on July 5, 1890. An Obligation presented by Brother W. C. Eaton was formally adopted, and on his motion also, the Deputy Grand Monarch, the Deputy Grand Chief Justice and the Deputy Grand Master of Ceremonies were appointed a Committee to act upon reports submitted by various Committees of the Supreme Council. After a banquet in the evening, the Supreme Council adjourned to the following afternoon of June 14, 1890, at 3 P.M., when Deputy Grand Monarch LeRoy Fairchild installed Brother Thomas L. James as Grand Monarch of the Mystic Order of Veiled Prophets of the Enchanted Realm. At this session the seal and badge of the Order were adopted. The turhans of the Veiled Prophets were by resolution at a later session of 1890 permitted to be of any color a Grotto might select but to be used with a silver veil. All turbans of the same Grotto were to be alike as to color, but no purple to be worn except by members of the Supreme Council.

The Supreme Council meeting at the Masonic Hall, Hamilton, June 11 l891, was memorable because a Dispensation for the second Grotto was granted. This Body received a Charter from the Supreme Council June 9, l892, as Khorassan Grotto No. 2, of Ilion, New York, and at the same session a Charter was issued to Zeba Grotto, No. 4, at Rome in that State. Dispensations had previously been given on August 26, 1891, to Lalla Rookh Grotto, No. 3, of Rochester, New York, and to Zeba Grotto Lalla Rookh receiving a Charter on June 27, 1893 at the first New York City meeting of the Supreme Council when a Charter was also issued to Mirzola Grotto, No. 5. at Amsterdam, New York. Hiawatha Grotto, No. 8, at Anoka, Minnesota; Azim Grotto, No. 7, of Nest York City, and Shiras Grotto, No. 8. at Antwerp, New York, were granted Dispensations at this session. Charters were given to these three Bodies together with one to Zelica Grotto, No. 9, at Kinderhook, New York, on June 14, 1894, at the annual meeting held in the Scottish Rite Hall, New York City.

Brother Adon Smith Was elected Grand Monarch at the session of 1894 succeeding Brother James who had served in 1890, 1891, 1892 and 1893. Grand Monarch Smith was reselected at the Supreme Council annual sessions from June 14, 1894, to October 31, 1899. He was also Monarch of Azim Grotto, No. z. A revision of the Constitution and Statutes, and a Password were adopted at the New York City session of the Supreme Council on June 6, 1895. The genial founder and constant inspiration of the Grotto was Brother LeRoy Fairchild who died at his home in Hamilton, New York, January 23, 1897, aged but 51 years. He was Deputy Grand Monarch from the institution of the Supreme Council up to his death. Brother George F. Loder of Rochester, New York;, was Grand Monarch in 1901 and 1902. He presided at the Buffalo session on October 19, 1900, of the Supreme Council, Grand Monarch Adon Smith dying in his 65th year on June 13, 1900, the tenth anniversary of the organization of the Supreme Council. Grand Secretary Sidney D. Smith resigned his office at

the annual meeting in June, 1924, and was succeeded in that position by Brother George Edward Hatch of Rochester, New York, a Past Grand Monarch of 1910. In the Proceedings, Thirteenth Annual Convention, 1902, there is a tribute on pages 12S7 to Brother Smith by his old associate, Prophet George Beal, from which the following extract is taken:

"Grand Monarch Balston in writing on this matter said, 'Surely, no one is more entitled to recognition than our Grand Secretary who by his zealous work in the cause has done so much toward the success of the Order.' To be thus mentioned by the Grand Monarch is indeed a distinguished honor, but it is no more than is justly due Sidney D. Smith for the eminent ability zeal and fidelity with which he has ever discharged his duties as Grand Secretary." Of this we also bear tribute for he generously co-operated in making this account of the Grotto accurate and complete. Brother Smith died on November 12. 1924.

*

GROUND FLOOR OF KING SOLOMON"S TEMPLE

This is said to have been a Mosaic pavement, consisting of black and white stones laid lozengewise, and surrounded by a tesselated border. The tradition of the Order is that Entered Apprentices Lodges were held on the ground floor of King, Solomon's Temple; and hence a Mosaic pavement, or a carpet representing one, is a very common decoration of Masonic Lodges (see Mosaic Pavement and Grand Offerings).

*

GROUND FLOOR OF THE LODGE

Mount Moriah, on which the temple of Solomon was built, is symbolically called the ground floor of the Lodge, and hence it is said that "the Lodge rests on holy ground." This ground floor Of the Lodge is remarkable for three great events recorded in Scripture, which are called the three grand of erings of Freemasonry It was here that Abraham prepared, as a token of his faith, to offer up his beloved son Isaac this was the first rand offering; it was here that David, when his people were afflicted with pestilence, built an altar, and offered thereon peace-offerings and burnt offerings to appease the wrath of God this was the second grand offering; and lastly, it was here that when the Temple was completed, King Solomon dedicated that magnificent structure to the service of Jehovah, with the offering of pious prayers and many costly presents and this was the third grand offering. This sacred spot was once the threshing floor of Ornan the Jebusite, and from him David purchased it for fifty shekels of silver. The Cabalists delight to invest it with still more solemn associations, and declare that it was the spot on which Adam was created and Abel slain (see Holy Ground).

*

GRUMBACH, SYLVESTER

Mentioned in the legend of the Strict Observance, and was the reputed Grand Master of the Templars from 1330 to 1339, and the twenty-second Grand Master.

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GUARD

See Due Guard

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GUARD OF THE CONCLAVE

See Knight of the Christian Maria

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GUARDS

Officers used in working the ceremonies of the Red Cross and Templar Degrees. They do not constitute regular officers of a Council or Commandery, but are appointed for a particular purpose.

*

GUATEMALA

A republic of Central America. The Grand Orient of Colombia organized in 1881 Constance Lodge at Cartagena. This divided into three others affiliated with the Grand Orient of Central America. On October 20, 1903, the Grand Orient of Guatemala was opened at Guatemala City.

*

GUERRIER DE DUMAST

A distinguished French Freemason, born at Nancy on February 26, 1796. He was the author of a poem entitled La Maçonnerie, in three cantos, enriched with historical, etymological, and critical notes, published in 1820. For this work he received from the Lodge Freres Artistes, Brother Artists, of which he was the Orator, a gold medal. He was the author of several other works, both Masonic and secular.

*

GUGLIELMUS TYRIUS

Wrote a history of the crusades having many references to the Knights Templar. An edition of this work was published at London in 1640.

*

GUGOMOS, GOTTLIEB FRANZ, FREIHERR VON,

An impostor in Freemasonry, who, in 177O, appeared in Germany, and, being a member. of the Order of Strict Observance, claimed that he had been delegated by the Unknown Superiors of the Holy See, or principal office, at Cyprus to establish a new Order of Knights Templars. Calling himself Duz, or the Ruler, and High Priest, he convoked a Masonic Congress at Wiesbaden, which, notwithstanding the warning of Doctor Bode, was attended by many influential members of the Fraternity. His pretensions were so absurd, that at length his imposture was detected, and he escaped secretly out of Wiesbaden. In 1786, Gugumos confessed the imposition, and, it is said asserted that he had been employed as a tool by the Jesuits to perform this part, that Freemasonry might be injured.

*

GUIANA

See British Guiana, Cayenne, and Surinam

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GUIBBS

The names given to the Assassins of the Third Degree by some of the inventors of the advanced Degrees, are of so singular a form as to have almost irresistibly led to the conclusion that these names were bestowed by the adherents of the house of Stuart upon some of their enemies as marks of infamy. Such, for instance, is Romsel, the name of one of the Assassins in certain Scottish Degrees, which is probably a corruption of Cromwell. Jubelum Guibbs, another name of one of these traitors, has much puzzled the Masonic etymologists. Brother Mackey believed that he had found its origin in the name of the Rev. Adam Gib, who was an antiburgher clergyman of Edinburgh.

When that city was taken possession of by the young Pretender, Charles Edward in 1745, the clergy generally fled. But Gib removed only three miles from the city, where, collecting his loyal congregation, he hurled anathema's for five successive Sundays against the Pretender, and boldly prayed for the downfall of the rebellion. He subsequently joined the loyal army, and at Falkirk took a rebel prisoner. So active was Gib in his opposition to the cause of the house of Stuart, and so obnoxious had he become, that several attempts were made by the rebels to take his life. On Charles Edward's return to France, he erected in 1747 his Primordial Chapter at Arras; and in the composition of the advanced Degrees there practiced, it is very probable that he bestowed the name of his old enemy Gib on the most atrocious of the Assassins who figure in the legend of Third Degree. The letter u was doubtless inserted to prevent the French, in pronouncing the name, from falling into the soft sound of the G and called the word Jib. The additional b and s were the natural and customary results of a French attempt to spell a foreign proper name (see Arras, Primoraial Chapter of).

An old handbook in French, Thuileur des Trentetrois Degrees use l'Ecossisme, published in l815 at Paris, mentions on page 79 that some had derived the word Jabulum from Zabulon, a Hebrew word meaning habitation.

*

GUICHARD, JEAN FRANÇOIS

A famous literary Freemason; born at Chartrettes, near Melun, France, May 5, 1731; died there on February 23, 1811. He wrote a number of books including some comic operas and sprightly verse. His name is on both lists of the Lodge of the Nine Sisters for 1806, as having taken part in the Lodge after its revival but he is also on the roster for 1779 (see Une Loge Maconnique, Louis Amiable, 1897, pages 298 and 313).

*

GUILD, MASONIC GRAND SECRETARIES

See Masonic Grand Secretaries Guild

*

GUILLEMAIN DE ST. VICTOR, LOUIS

A distinguished French writer, who published several works on Freemasonry, the most valuable and best known of which is his Recueil Précieus de la Maçonnerie Adonhiraanite, meaning Choice Selections of Adonhiramite Masonry, first issued at Paris in 1782. This work, of which several editions were published, contains the catechisms of the first four Degrees of

Adonhiramite Freemasonry, and an account of several other Degrees, and is enriched with many learned notes. Ragon, who speaks highly of the work, erroneously attributes its authorship to the celebrated Baron de Tschaldy.

*

GUILLOTIN, DOCTOR JOSEPH IGNACE

Famous French physician and zealous Freemason. Born at Saintes, May 28, 1738; died at Paris, March 26, 1814. Often credited with inventing the guillotine, a machine for beheading those condemned to death in France, but this is untrue; neither did he die by this means, as has been asserted. As Deputy to the Assembly, he urged, on December 1, 1789, that capital punishment should be inflicted as speedily and painlessly as possible, and argued for a machine. Although such contrivances were not new, and in fact the one adopted at the time was perfected by Antoine Louis, secretary of the Academy of Surgeons, and a mechanic, Schmidt, the machine unjustly bears the name of him who pleaded for its use on humane grounds.

One of the founders of the Grand Orient of France, Doctor Guillotin was first the Orator of the Chamber of the Provinces, becoming President, October 27, 1775, and was Worshipful Master of Concorde Fraternelle Lodge at Paris, his name being on the list of Lodges for 1776 with the address "at Schools of Medicine," and among the officers of the Grand Orient, that year, he is qualified as professor of the medical faculty in the University of Paris. He was in 1778 the founder of the society which became the Academy of Medicine, and in 1784 he was with Benjamin Franklin, American statesman, and Jean Sylvain Bailly, French astronomer, all three members of the Lodge of the Nine Sisters, appointed the Royal Commission to report on the animal magnetism claims of Mesmer (see Une Loge Maçonnique d'Avant 1789, Louis Amiable, 1897, page 282).

*

GUINEA, FRENCH

See French Guinea

*

GUSTAVUS IV,

King of Sweden. He was initiated into Freemasonry, at Stockholm, on Starch 10, 1793. Ten years after, on March 9, 1803, Gustavus issued an Ordinance by which he required all the secret societies in his dominions to make known to the Stadtholders of the cities where they resided, and in the provinces to his Governors, not only the formula of the oath which they administered to their members but the duties which they prescribed, and the object of their association; and also to submit at any time to a personal inspection by the officers of government. But at the end of the Ordinance the Ising says: "The Freemasons, who are under our immediate protection, are alone excepted from this inspection, and from this Ordinance in general."

GUTTURAL POINT OF ENTRANCE

From the Latin guttur, meaning the throat. The throat is that avenue of the body which is most employed in the sins of intemperance, and hence it suggests to the Freemason certain symbolic instructions in relation to the virtue of temperance (see Points of Entrance, Perfect).

*

GYMNOSOPHIST

The Eighth Degree of the Cabalistic Rite.

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GYMNOSOPHISTS

Signifying naked sages. A name given by the Greeks to those ancient Hindu philosophers who lived solitarily in the woods, wore little or no clothing, and addicted themselves to mystical contemplation and. the practice of the most rigorous asceticism. Strabo divides them into Brahmans ant Samans, the former of whom adhered to the strictest principles of caste, while the latter admitted any one into their number regarding whose character and kindred they were satisfied. They believed in the immortality of the soul and its migration into other bodies. They practiced celibacy, abstained from wine, and lived on fruits. They held riches in contempt, and abstained from sensual indulgences.

*

GYPSIES

Cornelius Van Paun, more generally known as De Paun, in his Philosophical Researches on the Egyptians and Chinese, published at Paris, 1774, advances the theory that Freemasonry originated with the Gypsies. He says: ' Every person who was not guilty of some crime could obtain admission to the lesser mysteries. Those vagabonds called Egyptian priests in Greece and Italy required considerable sums for initiation; and their successors, the Gypsies, practice similar mummeries to obtain money.

And thus was Freemasonry introduced into Europe. "But De Paun is remarkable for the paradoxical character of his opinions. James Simpson, who has written a rather exhaustive History of the Gypsies, published in 1866, points out (page 387)," a considerable resemblance between Gypsyism, in its harmless aspect, and Freemasonry with this difference, that the former is a general, while the latter is a special, society; that is to say, the Gypsies have the language, or some of the words and the signs peculiar to the whole race, which each individual or class will use for different purposes. The race does not necessarily, and does not in fact, have intercourse with every other member of it. In that respect they resemble any ordinary community of men."
And he adds: "There are many Gypsies Freemasonry; indeed, they are the very people to push their way into a Freemasons Lodge; for they have secrets of their own, and are naturally anxious to pry into those of others, by which they may be benefitted. I was told of a Gypsy who died, lately, the Master of a Freemasons' Lodge. A friend, a Freemason, told me the other day of his having entered a house in Yetholm where were five Gypsies, all of whom responded to his Masonic signs." But it must be remembered that Simpson is writing of the Gypsies of Scotland, a kingdom where the race is considerably advanced above those of any other country in civilization and in social position.

H

In Hebrew the letter is n. Cheth; the hieroglyph was an altar as in the illustration, and finally the Hebrew n. The eighth letter in the alphabet, and in Hebrew has the value in number of 8, while the Hebrew an, He, which is of the same hieroglyphic formation, has the numerical valuation of 5.

H. . A. . B. .

An abbreviation of Hiram Abif

*

HABAKKUK

The Hebrew is "pipan", meaning a struggler, a favorite. The eighth of the twelve minor prophets. No account is contained in the Book of Habakkuk, either of the events of his life or the date when he lived. He is believed by many to have flourished about 630 B. C. In the Thirty-second Degree of the Ancient and Accepted Scottish Rite, his name answers to the passwords Tuesday and Xerxes.

*

HABIN

The Hebrew is p'an, Intelligus. Name of the initiate in the Fourth Degree of the modern French Rite, sometimes given as Johaben, or Jabin.

*

HABRAMAH
or JABAMIAH

The Hebrew word is probably "noan" , the Fanum excelsum or high holy place. The French explanation is that the word was applied to a holy place or an elevation near the altar in the Jewish Tabernacle where a feast was prepared. Said to be used in the Thirtieth Degree of the Ancient and Accepted Scottish Rite in France; it is not used in America.

*

HACQUET, G. A.

French notary at Port-au Prince, subsequently a member of the Grand Orient of Paris, and President of the Royal Arch Chapter at Paris in 1814.

*

HADEESES

An Arabic word, signifying the traditions handed down by Mohammed and preserved by the Mohammedan doctors. They are said to amount to 5266 in number. Many of the traditions of Mohammedan Freemasonry are said to be borrowed from the Hadeeses, just as much of the legendary lore of European Freemasonry is to be found in the Jewish Talmud.

*

HADLY, BENJAMIN

English Freemason said to have attended the Occasional Lodge at The Hague for the conferring of the first two Degrees on the Duke of Tuscany and Lorraine, afterwards Emperor Francis I. William Preston (Illustrations of Masonry, 1812, page 231) asserts Brother Hadly then acted as a Warden.

*

HAFEDHA

The second of the four gods worshiped by the Arak tribe of Ad, before the time of Mohammed, to which Hud, or Heber, was sent. These were Sakia, the god of rain; Hafedha, the preserver from danger; Razeka, the provider of food; and Solemn, the god of health.

*

HAGAMATANA

See Echatana

*

HAGAR

The old lectures taught the doctrine, and hence it was the theory of the Freemasons of the eighteenth century, that the landmark which requires all candidates for initiation to be free born is derived from the fact that the promise which was given to Isaac, the free-born son of Abraham and Sarah, was denied to Ishmael, the slave-born son of the Egyptian bondwoman Hagar. This theory is entertained by Brother Oliver in all his writings, as a part of the old Masonic system (see Free Born).

*

HAGGAI

According to Jewish tradition, Haggai was born in Babylon during the captivity, and being a young man at the time of the liberation by Cyrus, he came to Jerusalem in company with Joshua and Zerubbabel, to aid in the rebuilding of the Temple. The work being suspended during the reigns of the two immediate successors of Cyrus, on the accession of Darius, Haggai urged the renewal of the undertaking, and for that purpose obtained the sanction of the king. Animated by the courage and patriotism of Haggai and Zechariah, the people prosecuted the work with vigor, and the second Temple was completed and dedicated in the year 516 B.C.

In the Royal Arch system of America, Haggai represents the Scribe, or third officer of a Royal Arch Chapter. In the English system he represents the second officer, and is called the Prophet.

*

HAGUE, THE

A city of the Netherlands, formerly South Holland. Freemasonry was introduced there in 1731 by the Grand Lodge of England, when an occasional Lodge was opened for the initiation of Francis, Duke of Lorraine, afterward Emperor of Germany. Between that year and 1735 an English and a Dutch Lodge were regularly instituted, from which other Lodges in Holland subsequently proceeded. In 1749, the Lodge at The Hague assumed the name of the Mother Lodge of the Royal Union, whence resulted the National Grand Lodge, which declared its independence of the Grand Lodge of England in 1770 (see Netherlands).

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HAH

The Hebrew definite article "n" or the. It forms the second syllable of the Substitute Word.

*

HAHNEMANN, SAMUEL CHRISTIAN FRIEDRICH

Famous physician. Born April 10, 1755, at Meissen, Saxony, and a member of the Lodge Minerva at Leipsic, Germany, from 1817. Founder of the homoeopathic system. He died at Paris on July 9, 1843.

*

HAIL
or HALE.

This word is used among Freemasons with two very different significations.
I. When addressed as an inquiry to a visiting Brother it has the same import as that in which it is used under like circumstances by mariners. Thus: "Whence do you hail?" that is, "Of what Lodge are you a member?" Used in this sense, it comes from the Saxon term of salutation huel, and should be spelled hail.

2. Its second use is confined to what Freemasons understand by the tie, and in this sense it signifies to conceal, being derived from the Saxon word helan, to hide, the e being pronounced in Anglo-Saxon as a in the word fate. By the rules of etymology, it should be written hate, but is usually spelled hele.

The preservation of this Saxon word in the Masonic dialect, while it has ceased to exist in the vernacular, is a striking proof of the antiquity of the Order and its ceremonies in England. "In the western parts of England," says Lord King (Critical History of the Apostle's Creed, page 178), "at this very day, to hele over anything signifies, among the common people, to cover it; and he that covereth an house with tile or slate is called a helliar."

"As regards the Anglo-Saxon hele, it survives of course in the word Hell—the covered world—of the Apostle's Creed, but," says Brother Canon J. W. Horsley, (page 21, Transactions, Quatuor Coronati Lodge, volume xxvi, 1913), "I thought until lately that a hellyer, that is, a thatcher who covers over with thatch the sticks of corn, was only North Country. However, lately when asking who had so well covered a stick close to Detling Church I was told it was a hellyer from the next village. And in the best dictionary of the Kentish dialect I find:

Hele (heel) verb, to cover
Heal (heel) verb, to hide, to cover anything up; to roof in.

"All right! I'll work Jim; I've only just got this 'ere row o taturs to heal."
Heler (hee-ler) substantive. anything which is laid over another: as, for instance, the cover of a thurrick, or wooden drain.

To the above information Brother Doctor Hammond added that in the West of England, the word "hele" is used at the present time, and its common pronunciation there and on the moors of the Cornish Country is hale (see also Heler). From correspondence with Brother Charles E. Funk in regard to the pronunciation of the word, we learn he is convinced that in most Lodges until 1750, and perhaps even later than 1800, the words hele, conceal, reveal, were perfect rhymes pronounced hayl, concayl, revayl, as they would be in Ireland today, but modern dictionaries give the pronunciation as heel.

*

HALE, NATHAN

American patriot, born at Coventry, Connecticut, in 1756. Gave his life for his country in 1776, when he was hanged as a Spy by the British in New York City on September 29. He was a member of Saint John's Regimental Lodge of New York City and had already received recognition as a Freemason although not twenty-one years of age (see New Age, September, 1924).

*

HALL COMMITTEE

A Committee established in all Lodges and Grand Lodges which own the buildings in which they meet, to which is entrusted the supervision of the building. The Grand Lodge of England first appointed its Hall Committee in 1773, for the purpose of superintending the erection of the hall which had been projected.

*

HALL, MASONIC

For a long time after the revival of Freemasonry in 1717, Masonic Lodges continued to meet, as they had done before that period, in taverns. Thus, the Grand Lodge of England was organized, and, to use the language of Anderson, "the Quarterly Communications were revived" by four Lodges, whose respective places of meeting were the Goose and Gridiron Ale-House, the Crown Ale-House, the Apple-Tree Tavern, and the Rummer and Grapes Tavern. For many years the Grand Lodge held its quarterly meetings sometimes at the AppleTree, but principally at the Devil Tavern, and kept the Grand Feast at the hall of one of the Livery Companies. The first Lodge in Paris was organized at a tavern kept in the Rue des Boucheries by one Hure, and the Lodges subsequently organized in France continued to meet, like those of England, in public houses. The custom was long followed in other countries of Europe. In the United States the practice ceased only at a comparatively recent period, and it is possible that in some obscure villages it has not yet been abandoned.

At as early a period as the beginning of the fourteenth century, the Gilds, or Livery Companies, of London, had their halls or places of meeting, and in which they stored their goods for sale. At first these were mean buildings, but gradually they rose into importance, and the Goldsmith's Hall, erected in the fifteenth century is said to have been an edifice of large dimensions and of imposing appearance. These halls, probably, as they were very common in the eighteenth century, were suggestive to the Freemasons of similar edifices for their own Fraternity; but undoubtedly the necessity, as the Association grew into importance, of a more respectable, more convenient, and more secure locality than was afforded by temporary resort to taverns and alehouses must have led to the erection of isolated edifices for their own special use.

The first Masonic Hall of which we have any account is the one that was erected by the Lodge at Marseilles, in France, in the year 1765. Smith describes it very fully in his Use and Abuse of Freemasonry (page 165), and calls it "a very magnificent hall." In 1773, the Grand Lodge of England made preliminary arrangements for the construction of a hall, a considerable sum having been already subscribed for that purpose. On May 11 1775, the foundation-stone of the new edifice was laid in solemn form, according to a ceremonial which was then adopted, and which, with a few modifications, continues to be used at the present day on similar occasions. On the foundation-stone it was designated as Aula Latamorum meaning The Freemasons Hall. It was finished in less than twelve months, and was dedicated on May 23, 1776, to Masonry, Virtue, Universal Charity and Benevolence: a formula still adhered to without variation in the English and American lectures.

In the same year, the Lodge at Newcastle, stimulated by the enterprise of the London Freemasons, erected a hall; an example which was followed, two years afterward, by the Lodge of Sunderland. And after this the erection of isolated halls for Masonic purposes became common not only in England, Scotland, and Ireland, but all over the Continent, wherever the funds of a Lodge would permit of the expenditure.

In the United States, Lodges were held in taverns up to a comparatively recent period. It is not now considered reputable. It is impossible to tell at what precise period and in what locality the first Masonic Hall was erected in the United States. It is true that in a Boston paper of 1773 we find, according to Moore's Magazine (xv, page 162), an advertisement summoning the Freemasons to celebrate the festival of Saint John the Evangelist at "Freemasons Hall"; but, on examination, we learn that this was no other than a room in the Green Dragon Tavern. Other buildings, such as the Exchange Coffee-House, only partially used for Masonic purposes, were subsequently erected in Boston, and received by courtesy, but not by right, the name of Masonic Halls: but it was not until 1832 that the first independent hall was built in that city, which received the name of the Masonic Temple, a title which has since been very usually conferred on the halls in the larger cities. We may suppose that it was about this time, when a resuscitation of Masonic energy, which had been paralyzed by the anti-Masonic opposition, had commenced to develop itself, that the Lodges and Grand Lodges began to erect halls for their peculiar use. At present there is no dearth of these buildings for Masonic use of imposing grandeur and architectural beauty to be found scattered all over the land.

In the United States, as well as in Britain, the construction of Masonic Halls is governed by no specific rules, and is too often left to the judgment and taste of the architect, and hence if that person be not an experienced Freemason, the building is often erected without due reference to the ritual requirements of the Order. But in these particulars, says Brother Oliver, the Freemasons of the Continent are governed by a Ritual of Building, and he quotes, as a specimen of the Helvetian ceremonies in reference to the laying of the foundation-stone of a Masonic Hall, the following directions:

A Mason, assisted by two others, if there be a dearth of workmen, or distress, or war, or peril, or threats of danger, may begin the work of building a Lodge; but it is better to have seven known and sworn workmen. The Lodge is, as we know, due east and west; but its chief window or its chief door must look to the east. On a day allowed and a place appointed, the whole company of builders set out after high noon to lay the first stone.

Far more practical are the directions of Doctor Oliver himself for the construction of a Masonic Hall, given in his Book of the Lodge (chapter iii), which are here condensed. A Masonic Hall should be isolated, and if possible surrounded with lofty walls, so as to be included in a court, and apart from any other buildings, to preclude the possibility of being overlooked by cowans or eavesdroppers. As, however, such a situation in large towns can seldom be obtained. the Lodge should be formed in an upper story; and if there be any contiguous buildings, the windows should be either in the roof, or very high from the floor.. These windows ought to be all on one side the south, if practicable and furnished with proper ventilation, that the Brethren be not incommoded, when pursuing their accustomed avocations, by the heat of the Lodge.

The room, to preserve a just proportion, must, of course, be lofty. It should be furnished with a pitched roof, open within, and relieved with an ornamental frame work of oak, or painted so as to represent that species of timber. It should be supported on corbels running along the cornice, on which should be engraven Masonic ornaments. The dimensions of the room, in length and breadth, will depend in a great measure on the situation of the Lodge, or the space which is assigned for its position; and this will often be extremely circumscribed in a large and populous place, where building land is scarce and dear, or the fund inadequate to any extensive operations. But in all eases a due proportion should be observed in the several members of the fabric wherever it is practicable, that no unsightly appearance may offend the eye, by disturbing that general harmony of parts which constitutes the beauty and excellence of every architectural production.

The principal entrance to the Lodge room ought to face the east, because the east is a place of light both physical and moral; and therefore the Brethren have access to the Lodge by that entrance, as a symbol of mental illumination. The approaches to the Lodge must be angular, for a straight entrance is un-masonic and cannot be tolerated. The advance from the external avenue to the east ought to consist of three lines and two angles. The first line passes through a small room or closet for the accommodation of visitors. At the extremity of this apartment there ought to be another angular passage leading to the Tiler's room adjacent to the Lodge: and from thence, by another right angle, you are admitted into the presence of the Brethren with your face to the Light.

In every convenient place the architect should contrive secret cryptae or closets. Then are of indispensable utility; but in practice are not sufficiently attended to in this country. On the Continent they are numerous and are dignified with the name of chapels. Two of these apartments have already been mentioned a room for visitors and the Tiler's room; added to which there ought to be a vestry, where the ornaments. furniture jewels, and other regalia are deposited. This is called the treasury, or Tiler's conclave because these things are under has especial charge, and a communication is usually made to this apartment from the Tiler's room. There ought to be also a chapel for preparations, hung with black and having only one small light. placed high up near the ceiling; a chapel for the dead furnished with a table on which are a lamp and emblems of mortality; the Master's conclave, where the records, the Warrants, the Minutes, and every written document are kept. To this room the Worshipful Master retires when the Lodge is called from labor to refreshment and at other times when his presence in the Lodge is not essential; and here he examines the visitors, for which purpose a communication is formed between his conclave and the visitors chapel. It is furnished with blue. And here he transacts the Lodge business with his Secretary. The Ark of the Covenant is also deposited in thus apartment. None of these closets should exceed twelve feet square, and may be of smaller dimensions, according to circumstances.In the middle of the hall there should he a movable trapdoor in the floor, seven feet long and three or four feet broad, opening into a small crypt, about three feet in depth, the use of which is known to none but perfect Freemasons, who have passed through all the symbolical Degrees. All of these particulars may not be equally necessary to the construction of a Masonic Hall; but a close attendance to their general spirit and direction, or to similar regulations, should be impressed on every Lodge that undertakes the construction of a building exclusively for Masonic purposes; and such a building only is entitled to be called a Masonic Hall

The division in the American Rite of the Degrees among various Bodies imposes the necessity, or at least the convenience, when erecting a Masonic Hall in the United States, of appropriating some of the rooms to the uses of Ancient Craft Lodges, some to Royal Arch Chapters, some to Royal and Select Councils, and some to Commanderies of Knights Templars. It is neither proper nor convenient that a Chapter should be held in a Lodge; and it is equally expedient that the Asylum of a Commandery should be kept separate from both. All of these rooms should be oblong in form, lofty in height, with an elevated dais or platform in the East, and two doors in the West, the one in the Northwest corner leading into the preparation room, and the other communicating with the Tiler's apartment. But in other respects they differ. First, as to the color of the decorations. In a Lodge room the predominating color should be blue, in a Chapter red, and in a Council and Commandery black.

In a Lodge-room the dais should be elevated on three steps, and provided with a pedestal for the Master, while on each side are seats for the Past Masters, and dignitaries who may visit the Lodge. The pedestal of the Senior Warden in the West should be elevated on two steps, and that of the Junior Warden in the South on one. A similar arrangement, either permanent or temporary, should be provided in the Chapter room for working the intermediate Degrees; but the Eastern dais should be supplied with three pedestals instead of one, for the reception of the Grand Council. The tabernacle also forms an essential part of the Chapter room. This is sometimes erected in the center of the room, although the consistency of the symbolism would require that the whole room, during the working of the Royal Arch Degree, shoddy be deemed a tabernacle, and then the veils would, with propriety, extend from the ceiling to the floor, and from one side of the room to the other. There are some other arrangements required in the construction of a Chapter room, of which it is unnecessary to speak.

Councils of Royal and Select Masters are usually held in Chapter rooms, with an entire disregard of the historical teachings of the Degrees. In a properly constructed Council chamber which, of course, would be in a distinct apartment, there should be no veils, but nine curtains of a stone color; and these, except the last, starting from one side of the room, should stop short of the other, so as to form a narrow passage between the wall and the extremities of the curtains, reaching from the door to the ninth curtain, which alone should reach across the entire extent of the room. These are used only in the Select Degree, and can be removed when the Royal Master is to be conferred. Unlike a Lodge and Chapter, in a Council there is no dais or raised platform; but three tables, of a triangular form, are placed upon the level of the floor in the East. It is, however, very seldom that the funds of a Council will permit of the indulgence in a separate room, and those Bodies are content to work, although at a disadvantage, in a Chapter room. It is impossible, with any convenience, to work a Commandery in a Lodge, or even a Chapter room. The officers and their stations are so different, that what is suitable for one is unsuitable for the other. The dais, which has but one station in a Lodge and three in a Chapter, requires four in a Comrnandery, the Prelate taking his proper place on the right of the Generalissimo. But there are other more important differences. The principal apartment should be capable of a division by a curtain, which should separate the Asylum proper from the rest of the room, as the mystical veil in the ancient Church shut off the prospect of the altar, during the Eucharistic sacrifice, from the view of the catechumens. There are several other rooms required in the Templar ritual which are not used by a Lodge, a Chapter, or a Council, and which makes it necessary that the apartments of a Commandery should be distinct. A banquet-room in close proximity to the Asylum is essential; and convenience requires that there should be an armory for the deposit of the arms and costume of the Knights. But it is unnecessary to speak of reflection rooms, and other places well known to those who are familiar with the ceremonies, and which cannot be dispensed with.

*

HALLELUJAH

Meaning Praise the Lord. Expression of applause in the Degree of Sublime Ecossais, Heavenly Jerusalem, and others.

*

HALLIWELL MANUSCRIPT

The earliest of the old Constitutions. It is in poetic form, and was probably transcribed in 1390 from an earlier copy.

The manuscript is in the King's Library of the British Museum. It was published in 1840 by James 0. Halliwell, and again in 1844, under the title of The Early History of Freemasonry in England. The Masonic character of the poem remained unknown until its discovery by Halliwell, who was not a Freemason, because it was catalogued as A Poem of Moral Duties.

It is now more commonly known as the Regius Manuscript because it formed part of the Royal Library commenced`by Henry VII and presented to the British Museum by George II.

What is said above by Brother Hawkins of this early reference to the Craft does not exhibit as fully as many may desire the peculiar features of the Hall Udell or Regius Manuscript. The book is about four by five and a half inches, the writing being on vellum, a fine parchment, and it was bound in its present cover, according to Brother H. J. Whymper, about the year 1838. The cover bears the Royal Arms stamped on both sides with G. R. II, and the date 1757. In that year the King, George II, b an instrument that passed the Great Seal of England presented the Library containing the volume to the British Museum where the present reviser of this work had the pleasure of personally examining it. Formerly in the possession of Charles They're, a boox collector of the seventeenth century and listed in Bernards CatulZugous Manuscripts am Anyliac, Oxford, 1697 (page 200), and described in David Casley s Catalogue of the Manuscripts of the Old Royal Library, 1734 (page 259), as a Poem of Moral levities, the contents were mistaken until J. O. Halliwell-Phillipps mentioned it in his paper on the Introduction of Freemasonry into England, read before the Society of Antiquaries during the session of 183tS to 1839. Two small editions of the transcript of the poem were published as Brother Hawkins tells us. The first edition contained a facsimile reproduction of four lines of the manuscript, the second similarly reproduced the first page, and he also gave a glossary which with the transcript was published in a veritable gem of a work in 1889, Spencer and Company with an introduction by Brother H. J. Whymper. Halliwell-Phillipps pointed out that the writer was probable a priest, this evidently from the allusions in line 699 (page LI). He also calls attention to line 143 (page XI), as intimating that a still older manuscript was in existence when the poem was written.

The writing is done in a neat but characteristic style of the earls period and in these modern days far from familiar to us, the English of that generation was also very different from that of our time. Brother Roderick H. Baxter, Past Master of Quatuor Coronati Lodge and Past President of the Manchester Association for Masonic Research, has carefully modernized the transcript and permitted us to make use of his valuable labors. Before giving the work of Brother Baxter we ma) submit a transcript of the first eight lines in which may be seen some of the difficulties met in turning such a manuscript into modern English.

Whose wol bothe wel rede and loke
He may fynde wryte yn olde boke
Of grete lord s, and eke ladyysse,
That hade mony chyldryn y-fere, y- wisse;
And hade no rentys to fynde hem wyth,
Nowther yn towne, ny felde, ny fryth:
A counsel togeder they cowthe hem take,
To ordeyne for these chyldryn sake, . . .

In the following transcript Brother Baxter has adhered strictly to the phraseology of the original with all its vagaries of person, tense and mood, and has retained the peculiarities of double and sometimes even treble negatives, the only variation being in the substitution of modern words for those now obsolete. However, where the modern words at the ends of lines could not have been used to preserve the jingle of the verses the old words have been utilized with their present equivalents added in brackets so as to avoid the necessity or referring to a glossary. The Roman numerals on the right of the lines indicate the pages of the manuscript.

Hic incipiunt constituciones artis gemetriac cecundum Euclydem

Here begin the constitutions of the art of Geometry according to Euclid.

I
Whoever will both well read and look

He may find written in old book
Of great lords and also ladies,
That had many children together, y-wisse; (certainly)
And had no income to keep them with,
Neither in town nor field nor frith: (enclosed wood)
A council together they could them take,
To ordain for these children s sake
How they might best lead their life
Without great disease, care, and strife;
And most for the multitude that was coming
Of their children after their endings
They send them after great clerks,
To teach them then good works;

II
And pray we them, for our Lords sake,
To our children some work to make
That they might get their living thereby,
both well and honestly full securely.
In that time, through good geometry,
This honest craft of good masonry
Was ordained and made in this manner,
Counterfeited of these clerks together;
At these lords' prayers they counterfeited geometry,
And gave it the name of masonry,
For the most honest craft of all.
These lords' children thereto did fall
To learn of him the craft of geometry,
The which he made full curiously;

III
Through fathers' prayers and mothers' also,
This honest craft he put them to.
He that learned best, and was of honesty
And passed his fellows in curiosity,
If in that craft he did him pass
He should have more worship than the lasse. (less)
This great clerk's name was called Euclid,
His name it spread full wonder wide.
Yet this great clerk more ordained he
To him that was higher in this degree,
That he should teach the simplest of wit
In that honest craft to be parfytte; (perfect)
And so each one shall teach the other,
And love together as sister and brother.

IV
Furthermore yet that ordained he
Master called so should he be
So that he were most worshiped,
Then should he be so called:
glut masons should never one another call,
within the craft amongst them all,
Neither subject nor servant, my dear brother
Though he be not so perfect as is another;
Each shall call other fellows by cuthe, (friendship)
Because they come of ladies' birth
On this manner, through good wit of geometry,
began first the craft of masonry:

The clerk Euclid on this Wise it found,
This craft of geometry in Egypt land.

V
In Egypt he taught it full wide,
In divers lands on every side;
Many vears afterwards, I understand
Ere that the craft came into this land
This craft came into England, as I you say,
In time of good King Athelstane's day
He made then both hall and even bower,
And high temples of great honor,
To disport him in both day and night
And to worship his God with all his might.
This good lord loved this craft full well,
And purposed to strengthen it every del, (part)
For divers faults that in the craft he found;
He sent about into the land V.

VI
After all the masons of the craft,
To come to him full even straghfte, Straight)
For to amend these defaults all
By good counsel, if it might fall.
An assembly then he could let make
Of divers lords in their state,
Dukes, earls, and barons also,
Knights, squires and many mo, (more)
And the great burgesses of that city,
They were there all in their degree;
These were there each one algate, (always)
To ordain for these masons' estate,
There they sought by their wit,
How they might govern it: VI.

VII
Fifteen articles they there sought,
And fifteen points there they wrought.
Hic Incipit articulus primus.
Here begins the first article.
The first article of this geometry:
The master mason must be full securely
Both steadfast, trusty and true,
It shall him never then rue:
find pay thy fellows after the cost,
As victuals goeth then, well thou woste: (knowest)
And pay them truly, upon thy fad, (faith)
What they deserven may; (may deserve)
And to their hire take no more,
But what that they may serve for;
And spare neither for love nor drede, (dread) VII.

VIII
Of neither parties to take no mede; (bribe)
Of lord nor fellow, whoever he be,
Of them thou take no manner of fee;
find as a judge stand upright,
And then thou dost to both good right,
And truly do this wheresoever thou gost, (goest)

Thy worship, thy profit, it shall be most.
Articulus secundus.
Second article.
The second article of good masonry,
As you must it here hear specially,
That every master, that is a mason,
Must be at the general congregation,
So that he it reasonably be told
Where that the assembly shall be holde; (held) VIII.

XI
And to that assembly he must needs gon, (go)
Unless he have a reasonable skwsacyon, (excuse)
Or unless he be disobedient to that craft
Or with falsehood is over-raft, (overtaken)
Or else sickness hath him so strong,
That he may not come them among;
That is an excuse good and able,
To that assembly without fable.
Artieulus tercius
Third article.
The third article forsooth it is,
That the master takes to no Prentice,
Unless he have good assurance to dwell
Seven years with him, as I you tell,
His craft to learn, that is profitable; IX.

X
Within less he may not be able
To lords' profit, nor to his own
As you may know by good reason.
Articulus quartus.
Fourth article.
The fourth article this must be,
That the master him well besee,
That he no bondman Prentice make,
Nor for no covetousness do him take;
For the lord that he is bound to,
May fetch the Prentice wheresoever he go.
If in the lodge he were y-take, (taken)
Much disease it might there make,
And such ease it might befal,
That it might grieve some or all X.

XI
For all the masons that be there
Will stand together all y-fere. (together)
If such one in that craft should dwell
Of divers dis-eases you might tell:
For more ease then, and of honesty
Take a 'prentice of higher degree.
By old time written I find
That the Prentice should be of gentle kind
And so sometime, great lords' blood
Took this geometry that is full good
trticulus quintus.
Fifth article.
The fifth article is very good,
So that the Prentice be of lawful blood
The master shall not, for no advantage

XII
Make no Prentice that is outrage; (deformed)
It is to mean, as you may hear,
That he have his limbs whole all y-fere; (together)
To the craft it were great shame,
To make a halt man and a lame
For an imperfect man of such blood
Should do the craft but little good.
Thus you may know every one
The craft would have a mighty man;
A maimed man he hath no might
You must it know long ere night.
Articulus sextus
Sixth article.
The sixth article you must not miss
That the master do the lord no prejudice
To take the lord for his Prentice,
As much as his fellows do, in all wise.
For in that craft they be full perfect,
So is not he, you must see it.
Also it were against good reason,
To take his hire as his fellows don. (do)
This same article in this case,
Judgeth his prentice to take less
Than his fellows, that be full perfect.
In divers matters, know requite it,
The masters may his 'prentice so inform,
That his hire may increase full soon,

XIII
And ere his tertm come to an end,
His hire may full well amend.
trticulus septimus.
Seventh article.
The seventh article that is now here
Full well will tell you all y-fere (together)
That no master for favour nor dread
Shall no thief neither clothe nor feed.
Thieves he shall harbour never one,
Nor hint that hath killed a man
Nor the same that hath a feeble name
Lest it would turn the craft to shame.
Articulus octavus.
Eighth article.
The eighth article sheweth you so,

XIV
That the master may it well do.
If that he have any man of craft
And he be not so perfect as he ought,
He may him change soon anon,
And take for him a more perfect man.
Such a man through rechelaschepe, (recklessness)
Might do the craft scant worship.
Articulus nonus.
Ninth article.
The ninth article sheweth full well
That the master be both wise and felle(strong)
That he no work undertake,
Unless he ean both it end and make

And that it be to the lords' profit also, XV
And to his craft, wheresoever he go;
And that the ground be well y-take, (taken)
That it neither flaw nor grake. (crack)

XV
Articulus decimus.
Tenth article.
The tenth article is fear to know,
Among the craft, to high and low,
There shall no master supplant another,
But be together as sister and brother,
In this curious craft, all and some,
That belongeth to a master mason.
Nor he shall not supplant no other man,
That hath taken a work him upon
In pain thereof that is so strong, XVI.

XVI
That weigheth no less than ten ponge, (pounds)
But if that he be guilty found,
That took first the work on hand;
For no man in masonry
Shall not supplant other securely,
But if that it be so wrought,
That in turn the work to nought;
Then may a mason that work crave,
To the lords' profit for it to save
In such a ease if it do fall,
There shall no mason meddle withal.
Forsooth he that beginneth the ground,
If he be a mason good and sound,
He hath it securely in his mind
To bring the work to full good end.
Articulus undecimus.
eleventh articie.
The eleventh article I tell thee,
That he is both fair and free;
For he teacheth, by his might,
That no mason should work by night,
But if it be in practising of wit,
If that I could amend it.
Articulus duodecimus.
Twelfth article.
The twelfth article is of high honesty
To every mason wheresoever he be,
He shall not his fellows' work deprave,
If that he will his honesty save
With honest words he it commend,

XVIII
By the wit that God did thee send;
But it amend by all that thou may.
Between you both without nay. (doubt)
Articulus XIIJus.
Thirteenth article.
The thirteenth article, so God me save,
Is if that the master a Prentice have,
Entirely then that he him teach
And measurable points that he him reche, (tell)

That he the craft ably may conne, (know)
Wheresoever he go under the sun.
Articulus XIIIJus.
Fourteenth article.
The fourteenth article by good reason,
Sheweth the master how he shall don; (do)
He shall no Prentice to him take, XIX.

XIX
Unless divers cares he have to make,
That he may within his term,
Of him divers points may learn.
Articulus quindecimus.
Fifteenth article.
The fifteenth article maketh an end,
For to the master he is a friend;
To teach him so, that for no man,
No false maintenance he take him upon,
Nor maintain his fellows in their sin,
For no good that he might win;
Nor no false oath suffer him to make,
For dread of their souls' sake,
Lest it would turn the craft to shame,
And himself to very much blame. XX

XX
Plures constituciones.
Plural constitutions.
At this assembly were points ordained mo, (more)
Of great lords and masters also,
That who win know this craft and come to estate,
He must love wed God and holy church algate, (always)
And his master also that he is with,
Wheresoever he go in field or frythe, (enclosed wood)
And thy fellows thou love also,
For that thy craft win that thou do
Secundus punctus.
Second point.
The second point as I you say
That the mason work upon the work day,
As truly as he can or may, XXI

XXI
To deserve his hire for the holy-day,
And truly to labour on his deed,
Well deserve to have his mede. (reward)
Tercius punctus.
Third point.
The third point must be severele, (severely)
With the Prentice know it well,
His master's counsel he keep and close
And his fellows by his good purpose;
The privities of the chamber tell he no man,
Nor in the lodge whatsoever they don- (do)
Whatsoever thou hearest or seest them do,
Tell it no man wheresoever you go;
The counsel of hall, and even of bower, XXII.

XXII
Keep it well to great honour
Lest it would turn thyself to blame,
And bring the craft into great shame.
Quartus punctus.
Fourth point.
The fourth point teacheth us alse, (also)
That no man to his craft be false;
Error he shall maintain none
Against the craft, but let it gone; (go)
Nor no prejudice he shall not do
To his master, nor his fellow also;
And though the Prentice be under awe
Yet he would have the same law.
Quintus punctus.
Fifth point.
The fifth point is without nay, (doubt)
That when the mason taketh his pay
Of the master, ordained to him,
Full meekly taken so must it byn; (be)
Yet must the master by good reason,
Warn him lawfully before noon,
If he will not occupy him no more
As he hath done there before;
Against this order he may not strive,
If he think well for to thrive.
Sextus punctus.
Sixth point.
The sixth point is full given to know,
Both to high and even to low, XXIV

XXIV
For such case it might befall,
Among the masons some or all
Through envy or deadly hate,
Oft ariseth full great debate.
Then ought the mason if that he may,
Put them both under a day;
But loveday vet shall they make none
Till that the work-day be clean gone;
Upon the holy-day you must well take
Leisure enough loveday to make
Lest that Il would the work-day
Hinder their work for such a fray
To such end then that you them draw. XXV

XXV
That they stand well in God's law.
Septimus punctus.
Seventh point.
The seventh point he may well mean,
Of well long life that God us lene, (lend)
As it descrieth well openly,
Thou shalt not by thy master's wife lie,
Nor by thy fellows', in no manner wise,
Lest the craft would thee despise;
Nor by thy fellows' concubine,
No more thou wouldst he did by thine.
The pain thereof let it be sure,

That he be Prentice full seven year
If he forfeit in any of them

XXVI
So chastised then must he been (be)
Full much care might there begin,
For such a foul deadly sin.
Octavus punctus.
Eighth point.
The eighth point, he may be sure,
If thou hast taken any cure,
Under thy master thou be true,
For that point thou shalt never rue;
A true mediator thou must needs be
To thy master, and thy fellows free;
Do truly all that thou might,
To both parties, and that is good right.
Nonus punctus.
Ninth point.

XXVII
The ninth point we shall him call,
That he be steward of our hall,
If that you be in chambery-fere, (together)
Each one serve other with mild cheer;
Gentle fellows, you must it know,
For to be stewards all o-rowe, (in turn)
Week after week without doubt,
Stewards to be so all in turn about,
Amiably to serve each one other
As though they were sister and brother,
There shall never one another costage (cost)
Free himself to no advantage,
But every man shall be equally free

XXV-III.
In that cost, so must it be
Look that thou pay well every man algate, (always)
That thou hast bought any victuals ate, (eaten)
That no craving be made to thee,
Nor to thy fellows in no degree,
To man or to woman, whoever he be
Pay them well and truly, for that will we:
Thereof on thy fellow true record thou take,
For that good pay as thou dost make,
Lest it would thy fellow shame,
And bring thyself into great blame.
Yet good accounts he must make
Of such goods as he hath y-take (taken)

XXIX.
Of thy fellows' goods that thou hast spende, (spent)
Where and how and to what end;
Such accounts thou must come to,
When thy fellows wish that thou do.X
Decimus punctus.
Tenth point.
The tenth point presenteth well good life,
To live without care and strife

For if the mason live amiss,
And in his work be false y-wisse, (I know)
And through such a false skewsasyon (excuse)
May slander his fellows without reason,
Through false slander of such fame.

XXXI
May make the craft acquire blame.
If he do the craft such villainy
Do him no favour then securely,
Nor maintain not him in wicked life,
Lest it would turn to care and strife;
But yet him you shall not delayme, (delay)
Unless that you shall him constrain
For to appear wheresoever you will
Where that you will, loud or still;
To the next assembly you shall him call,
To appear before his fellows all,
And unless he will before them appear,

XXXII
The craft he must need forswear;
He shall then be punished after the law
That was founded by old dawe. (day)
Punctus undecimus.
Eleventh point.
The eleventh point is of good discrction
As you must know by good reason
A mason, if he this craft well con, (know)
That seeth his fellow hew on a stone
And is in point to spoil that stone,
Amend it soon if that thou can
And teach him then it to amend
That the lords' work be not y-schende, (spoiled)
And teach him easily it to amend, .

XXXIII
With fair words, that God thee hath lender (lent)
For his sake that sit above
With sweet words nourish his love.
Punctus duodecimus.
Twelfth point.
The twelfth point is of great royalty
There as the assembly held shall be
There shall be masters and fellows also,
And other great lords many mo- (more)
There shall be the sheriff of that country,
And also the mayor of that city,
Knights and squires there shall be
And also aldermen, as you shall see:
Such ordinance as they make there,

XXXIV
They shall maintain it all y-fere (together)
Against that man, whatsoever he be
That belongeth to the craft both fair and free
If he any strife against them make
Into their custody he shall be take (taken)
XIIJus punctus.

Thirteenth point.
The thirteenth point is to us full lief,
He shall swear never to be no thief
Nor suecour him in his false craft,
For no good that he hath byraft- (bereft)
And thou must it know or sin
Neither for his good, nor for his kin.
XIIIJus punctus.
Fourteenth point.

XXXV
The fourteenth point is full good law
To him that would be under awe:
A good true oath he must there swear
To his master and his fellows that be there;
He must be steadfast and true also
To all this ordinance, wheresoever he go,
And to his liege lord the king,
To be true to him over all thing.
And all these points here before
To them thou must need be y-swore, (sworn)
And all shall swear the same oath
Of the masons, be they lief be they loath
To all these points here before,

XXXVI
That hath been ordained by full good lore.
And they shall enquire every man
Of his party, as well as he can,
If any man may be found guilty
In ante of these points specially;
And who he be, let him be sought
And to the assembly let him be brought
Quindecimus punctus.
fifteenth point.
The fifteenth point is of full lore
For them that shall be there y-swore, (sworn)
Such ordinance at the assembly was raid
Of great lords and mvsters before said
For the same that be disobedient y-wisse (I know)

XXXVII
Against the ordinance that there is,
Of these articles that were moved there,
Of great lords and masons all y-fere. (together)
And if they be proved openly
Before that assembly by and by
Befor that assembly , by and by
And for their guils no amends will make,
Then must they need the craft forsake;
And no masons craft they shall refuse,
And swear it never more to use.
But if that they will amends make,
Again to the craft they shall never take;
And if that thev will not do so
The sheriff shall come them soon to,.

XXXVIII
And put their bodies in deep prison,

For the trespass that they have done,
And take their goods and their cattle
Into the king's hand, every delle, (part)
And let them dwell there full still,
Till it be our liege king's will.
Alia ordinacio artis gemetriae.
Another ordinance of the art of geometry.
They ordained there an assembly to be y-holde, (held)
Every year, wheresoever they would,
To amend the defaults, if any were found
Among the craft within the land;
Bach year or third year it should be holde, (held)
In every place wheresoever they would;
Time and place must be ordained also,
In what place they should assemble to.
All the men of craft there they must be,
And other great lords, as you must see,
To mend the faults that he there spoken,
If that any of them be then broken.
There they shall be all y-swore, (sworn)
That belongeth to this eraft's lore,
To keep their statutes every one
That were ordained bv King Athelstane;
These statutes that I have here found

XXXIX
I ordain they be held through my land,
For the worship of my royalty,
That I have bv my dignity.
Also at every assembly that you hold,
That you come to your liege king bold,
Beseeching him of his high grace,
To stand with you in every place,
To confirm the statutes of King Athelstane,
That he ordained to this craft by good reason.
Ars quatuor coronatorum.
The art of the four crowned ones.
Pray we now to God almight, (almighty)
And to his mother Mary bright,
That we may keep these articles here,
And these points well all y-fere, (together)
As did these holy martyrs four,
That in this craft were of great honour;
They were as good masons as on earth shall go,
Gravers and image-makers they were also.
For they were workmen of the best,
The emperor had to them great luste; (liking)
He willed of them an image to make
That might be worshipped for his sake;
Such monuments he had in his dawe, (day)
To turn the people from Christ's law.

XL
But they were steadfast in Christ's lay (law)
And to their craft without nay; (doubt)
They loved well God and all his lore,
And were in his service ever more.
True men they were in that dawe, (day)
And lived well in God's law;
They thought no monuments for to make

For no good that they might take,
To believe on that monument for their God,
They would not do so, though he were wod; (furious)
For they would not forsake their true fay (faith)

XLI
And belleve on his false lay. (law)
The emperor let take them soon anon,
And put them in a deep prison;
The more sorely he punished them in that place,
The more joy was to them of Crist' s grace.
Then when he saw no other one,
To death he let them then gon, (go)
Whose will of their life yet more know.
By the book he might it show
In the legend of sanetorum (holy ones)
The names of quatuor coronàtorum (four crowned ones)

XLII
Their feast will be without nay, (doubt)
After Hallow-eten the eighth dale
You may hear as I do read,
That many years after, for great dread
That Noah's flood was all run
The tower of Babylon was begun,
As plain work of lime and stone
As any man should look upon;
So long and broad it was begun,
Seven miles the height shadoweth the sun.
King Nebuchadnezzar let it make
To great strength for man's sake,

XLIII
Though such a flood again should come,
Over the work it should not nome, (take)
nor they had so high pride, with strong boast,
All that work therefore was lost;
An angel smote them so with divers speech,
That never one knew what the other should reche (tell)
Many years after, the good clerk Euclid
Taught the craft of geometry full wonder wide,
So he did that other time also,
Of divers crafts many mo. (more)
Through high grace of Christ in heaven,
He commenced in the sciences seven;

XLIV
Grammar is the first science y-wisse, (I know)
Dialect the second, so have I bliss
Rhetoric the third without nay, (doubt)
Music is the fourth, as I you say,
Astronomy is the fifth, by my snout,
Arithmetic the sixth, without doubt,
Geometry the seventh maketh an end,
For he is both meek and hende. (courteous)
Grammar forsooth is the root,
Whoever will learn on the book;
But art passeth in his degree,
As the fruit doth the root of the tree;

XLV
Rhetoric measureth with ornate speech among,
And music it is a sweet song;
Astronomy numbereth, my dear brother,
Arithmetic sheweth one thing that is another,
geometry the seventh science it is,
That can separate falsehood from truth y-wis. (I know)
These be the sciences seven,
Who useth them well he may have heaven.
Now dear children by your wit
Pride and covetousness that you leave it,
And taketh heed to good discretion,
And to good nurture, wheresoever you come.
Now I prav you take good heed, .

XLVI
For this vou must know nede, (needs)
But much more you must wyten, (know)
Than you find here written.
If thee fail thereto wit
Pray to God to send thee it:
For Christ himself, he teacheth out (us)
That holy church is God's house,
That is made for nothing ellus (else)
But for to pray in, as the book tellus; (tells us)
There the people shall gather in,
To pray and weep for their sln.
Look thou come not to church late
For to speak harlotry by the gate; XLVIII.

XLVII
Then to church when thou dost fare,
Have in thy mind ever mare (more)
To worship they lord God both day and night,
With all thy wits and even thy might.
To the church door when thou dost come
Of that holy water there some thou nome"t
For every drop thou feelest there
Quencheth a venial sin, be thou ser. (sure)
But first thou must do down thy hood,
For his love that died on the rood.
Into the ehureh when thou dost gon, (go)
Pull up thy heart to Christ, anon; XLIX.

XLVIII
Upon the rood thou look up then,
And kneel down fair upon thy knew (knees)
Then pray to him so here to worche (work)
After the law of holy church,
For to keep the commandments ten,
That God gave to all men;
And pray to him with mild steven (voice)
To keep thee from the sins seven,
That thou here may, in this life,
Keep thee well from care and strife;
Furthermore he grant thee grace,
In heaven's bliss to have a place.
In holy church leave trifling words
Of lewd speech and foul bordes, (jests)
find put away all vanity,

And say thy pater noster and thine ave;
Look also that thou make no bere, (noise)
But always to be in thy prayer;
If thou wilt not thyself pray,
Hinder no other man by no way.
In that place neither sit nor stand,
But kneel fair down on the ground,
And when the Gospel me read shall,
Fairly thou stand up from the wall,
And bless the fare if that thou can,
When gloria tibi is begun;
And when the gospel is done,
Again thou might kneel down,
On both thy knees down thou fall,
For his love that bought us all;
And when thou hearest the bell ring
To that holy sakerynge, (sacrament)
Kneel you must both young and old,
And both your hands fair uphold,
And say then in this manner.

XLIX
Fair and solf without bere; (noise)
"Jesu Lord welcome thou be,
In form of bread as I thee see,
Now Jesu for thine holy name,
Shield me from sin and shame;
Shrift and Eucharist thou grant me bo, (both)
Ere that I shall hence go,
And very contrition for my sin,
That I never, Lord, die therein;
And as thou were of maid y-bore (born)
Suffer me never to be y-lore- (dot)
But when I shall hence wend,

L
Grant me the bliss without end;
Amen! Amen! so mote it be!
Now sweet lady pray for me."
Thus thou might say, or some other thing
When thou kneelest at the sakerynge, (sacrament)
For covetousness after good, spare thou nought
To worship him that all hath wrought;
For glad may a man that day be,
That once in the day may him see;
It is so much worth, without nay, (doubt)
The virtue thereof no man tell may
But so much good doth that sight,

LI
That Saint Austin telleth full right,
That day thou seest God's body
Thou shalt have these full securely:
Meet and drink at thy need
None that day shalt thou gnede; (lack)
Idle oaths and words bo, (both)
God forgiveth thee also;
Sudden death that same day
Thee dare not dread by no way
Also that day, I thee plight

Thou shalt not lose thy eye sight;
And each foot that thou goest then,

LII
That holy sight for to sen (see)
They shall be told to stand instead
When thou hast thereto great need
That messenger the angel Gabriel
Will keep them to thee full well.
From thls matter now I may pass
To tell more benefits of the mass
To church come yet, if thou may
And hear the mass each day
If thou may not come to church,
Where that ever thou dost worche, (work)
When thou hearest the mass knylle, (toll)

LIII
Pray to God with heart still
To give they part of that service,
That in church there done is.
Furthermore yet, I will you preach
To your fellows, it for to teach,
When thou comest before a lord
In hall, in bower, or at the board,
Hood or cap that thou off do,
Ere thou come him entirely to
Twice or thrice, without doubt,
To that lord thou must lowte; (bow)
With thy right knee let it be do, (done) LVII.

LIV
Thine own worship thou save so.
Hold off thy cap and hood also,
Till thou have leave it on to do. (put)
All the time thou speakest with him,
Fair and amiably hold up thy chin
So, after the nurture of the book,
In his face kindly thou look.
Foot and hand thou keep full still
For clawing and tripping. is skill;
From spitting and sniffling keep thee also
By private expulsion let it go.
And if that thou be wise and felle, (discrete) LVIII.

LV
Thou has great need to govern thee well.
Into the hall when thou dost wend
Amongst the gentles, good and hende, (courteous)
Presume not too high for nothing
For thine high blood, nor thy cunning,
Neither to sit nor to lean,
That is nurture good and clean.
Let not thy countenance therefore abate,
Forsooth good nurture will save thy state.
Father and mother, whatsoever they be,
Well is the child that well may thee,
In hall, in chamber, where thou dost gon; (go) LIX.

LVI
Good manners make a man.
To the next degree look wisely
To do them reverence by and by;
Do them yet no reverence all o-rowe, (in turn)
Unless that thou do them know.
To the meat when thou art set,
Fair and honestly thou eat it
First look that thine hands be clean,
And that thy knife be sharp and keen
And cut thy bread all at thy meat,
Right as it may be there y-ete. (eaten)
If thou sit by a worthier man.

LVII
Then thy self thou art one
Suffer him first to touch the meat,
Ere thyself to it reach.
To the fairest morsel thou might not strike,
Though that thou do it well like;
Keep thine hands fair and well
From foul smudging of thy towel;
Thereon thou shalt not thy nose smite, (blow)
Nor at the meat thy tooth thou pike- (pick)
Tco deep in cup thou might not sink,
Though thou have good will to drink,
Lest thine eyes would vaster thereby
when were it no courtesy.
Look in thy mouth there be no meat,
When thou beginnest to drink or speak.
When thou seest any man drinking,
That taketh heed to thy carpynge, (speech)
Soon anon thou cease thy tale
Whether he drink wine or ale,
Look also thou scorn no man
In what degree thou seest him gone:
Nor thou shalt no man deprave,
If thou wilt thy worship save
For such word might there outburst.
That might make thee sit in evil rest
Close thy hand in thy fist,
And keep thee well from " had-y-wiste." (" had known ")
In chamber, among the ladies bright,
Hold thy tongue and spend thy sight;
Laugh thou not with no great cry,
Nor make no lewd sport and ribaldry.
Play thou not but with thy peers
Nor tell thou not all that thou hears;
Discover thou not thine own deed,
For no mirth, nor for no mede: (reward)
With fair speech thou might have thy will,
With it thou might thy self spylle. (spoil) LXIII.

LVIII
When thou meetest a worthy man,
Cap and hood thou hold not on;
In church in market or in the gate,
Do him reverence after his state.
If thou goest v.ith a worthier man
Then thyself thou art one,

Let thy foremost shoulder follow his
For that is nurture without lack;
When he doth speak, hold thee still,
When he hath done , say for thy will
In thy speech that thou be felle, (discreet)
And what thou sayest consider thee well
But deprive thou not him his tale,
Neither at the wine nor at the ale.
Christ then of his high grace
Save you both w it and space
Bell this book to know and read,
Heaven to have for your mede. (reward)
Amen! Amen! so mote it be!
So say we all for charity.

LIX
The Manuscript has been discussed at various times by several students. A lengthy and careful examination of it appears in volume i of the Antigrapha of Quatuor Coronati Lodge, 1889, and among the Collected Essays and Papers Relating to Freemasonry by Robert F. Gould, 1913, published by William Tait of Belfast, Ireland. Brother William Begernann published a discussion of it in the German language, which is summarized by Brother George William Speth in volume vii~ Transactions of Quatuor Coronati Lodge.

The name Reyius Manuscript was the suggestion of Brother Gould as indicating its pre-eminence as a Masonic document as well as its previous ownership by the Kings of England. The Manuscript, as Brother Baxter well said, is of prime importance to the Fraternity of Freemasons as being its oldest preserved document which affords evidence of a legendary history and an indication of a speculative origin. Brother Baxter read a paper upon the subject before the Lodge of Research at Leicester on November 2S, 1914. From this discussion we take the following comments of Brother Baxter:

I should like to ask you to carefully consider the wording of the poem, and to notice the remarkable number of instances in which the phrases have been introduced although in different terminology into our ritual, and the cases in which its requirements have been incorporated with our Constitutions. Even the last stage of the document, which deals with manners at table and in the presence of superiors, and appears at first sight to be quite irrelevant, may be accepted as evidence that our present custom of celebrating special Masonic events by banqueting and fraternizing was a feature of the Craft at the time of which the Manuscript speaks. You will all be acquainted in some degree with the remarkable series of documents known variously as the Manuscript Constitutions, the Gothic Constitutions, or more commonly nowadays as the Old Charoes of the British Freemasons and you will further know that after an introductory prayer, of a purely Christian character, they go on to relate how the science of geometry (or Freemasonry) came to be founded. This same legend forms the first part of the poem we are now considering, and as it clearly states that the story is to be found in old books, abundantly proves that the versifier had access to copies of the Old Charges which are unhappily now lost to us.

I wish to use this legend as the basis of a theory which I shall try to develop. Briefly stated, my idea is that the poem, as well as all the other Old Charges, clearly indicates that architectures the mistress of the arts, which is undoubtedly founded on geometry, was developed in Egypt, the cradle of civilization, and that its early practitioners were, as related in these old Manuscript, of gentle birth. They must have been the actual designers of the structures and have worked, in conjunction so far as the execution of their projects was concerned with the skilled craftsmen and manual laborers who were necessary to their purpose. A gild, composed of different grades of members, would thus be formed, possibly with different secret signs for each class, and from this gild, through different channels of development, would arise the present-day purely speculative form of Freemasonry, with its system of Degrees.

Brothers Speth and Gould have labored hard to establish the fact that prior to the institution of Grand Lodge, and during its early regime, two Degrees only were worked, and I have used the weight of later evidence to back up their assertion. What is more likely than that the higher or Master's Degree was confined to the skilled geometricians, whilst the simpler artificers had to content themselves with the lower step? All students know definitely, that from the earliest times of which we have any monuments remaining, that architecture was a living art developing along clearly defined lines, and varying in character with the nature of the materials employed, and the climatic conditions existing in the countries where they were used, down at least to the close of the Gothic Era in Western Europe, and its counterpart in Eastern countries. (I am not at all suggesting that the Renaissance effected an arrest of creative design, although it reverted to and made use of forms of a bygone age.) It is therefore not possible to conceive that buildings of any architectural pretensions could have been erected, without carefully thought-out designs having been prepared. Dealing more particularly with the actual time of the writing of the poem, we can only conclude that such a progression of design as commonly proceeded over the whole of England almost simultaneously, could only have been produced by a school of thought and not by individual effort. My firm conviction is that this school was composed of the Master Freemasons of the period.

Commenting on lines 143-G of the poem which (modernized) read:
By old time written I find
That the Prentice should be of gentle kind
And so sometime great lords' blood,
Took this geometry that is full good.

The late F. J. Furnivall said, "I should like to see the evidence of a lords son having become a working mason. and dwelling seven years with his master 'his craft to learn.'" All contention is that neither the poem nor any other craft document ever suggested that a lord's son had become a working mason. That they became students of geometry and designers of buildings is in every way likely, and was in no way derogatory to their dignity. I might even point out that the present Lord Ferrers (the successor in the earldom of your own late Provincial Grand Master) was, before his accession to the title, a practicing architect, and that other scions of noble families are at present similarly engaged. There seems to be good evidence of this in the poem, particularly in Lines 279-83, which read: She privities of the chamber tell he no man, Nor in the lodge whatsoever they don; Whatsoever thou hearest or seest them do Tell to no man wheresoever you go; The counsel of hall and even of bower Steep it well to great honor— That these gentlemen were on a different footing from the ordinary craftsmen, and that their labors were conducted. not in the Lodge, but in the chamber, are conditions which I suggest are parallel to the masons' shed and the drawing office. Reverting now to Henry Yevley, whose name is variously spelled, but always easily recognizable, I find on turning up his name in Ivenning's Cyclopaedia Said by the Revd. James Anderson, D.D. (in the first edition of the Book of Constitutions, 1723) to have been the King's Freemason, or general surveyor of the buildings of King Edward III, and employed by His Majesty to 'build several abbies' and other edifices. Unfortunately Doctor Anderson was gifted with the imaginative faculty to an undue extent, so that such statements as the foregoing (which are frequently met with in his work) confuse more than they benefit the general reader, and, Masonically speaking, have done much harm. We fail to see why Masonry requires unhistorical statements to render it acceptable in any way." The Reverend Brother Woodford, who was the author and editor of the encyclopedia, in conjunction with Brother Vaughan, who wrote the articles under the letters U. V, W. Y. and Z. appears, however, to be wrong on this occasion, and the imaginative doctor quite right. Doctor Begemann contributed a note to Transactions. Quatuor Coronati Lodge, xxi, in which he endeavored to prove—and I think with complete success—that the title of Freemason applied to Yevley by Stow in his Survey of London, 1598, had actually been used during the former's lifetime, and was not a posthumous description. Doctor Begemann's note inspired an article by Brother E. W. M Wonnacott, of Quatuor Coronati Lodge, and himself an architect in the same volume, in which he conclusively proved from existing documents, that as early as 1362 Yevley was described as a " deviser of Masonry," and that William of Wykeham, generally credited with having been a great architect, was merely mentioned as a clerk. In 1381 Nicholas Typerton undertook to build the aisle of Saint Dunstan's Church in Thames Street " selon ho devise de Mestre

(according to the design of Master) Henry Iveleghe," and in 1395 works were carried out at Westminster Hall from a model made by the advice of Waster Henri Zeveley. " Selone be purport d'une fourme et molde fait par conseil de mesttre Henri Zeveley. (According to the style of a form and mold made by counsel of Master Henri Zeveley.) I have not picked out the ease of Yevley as being at all singular, but merely because it has been so fully dealt faith in Masonic writings which are available to us all. tn examination of the list of names in Wyatt Papworth's paper on the Superintendents of English Buildings during the Middle Ages, and a careful study of their records, could doubtless prove that their duties were in every way analogous to those of the character selected. Surely there can no longer be any doubt that the Master Masons of the Gothic Era at least (and possibly so long as architecture has been practiced), were architects in the truest sense of the word, for when we consider the constructive ingenuity of their buildings, no less than their perfect proportions and beauty, we are compelled at once to admit, that their skill and knowledge of geometry were profound. Thus I think you will agree, I am quite justified in concluding that the legend of the founding of the science of geometry by the children of great lords and ladies, as related in the first part of the poem, is no myth, but is founded on fact, for unlettered working masons could never have produced the temples and churches for the worship of T. G. A. O. T. U., which of all things that excite pleasure to the eye, rank next only to the works of the Great Creator Himself.

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HAMALIEL

The name of the angel that, in accordance with the Cabalistical system, governs the planet Venus.

*

HAMBURG

In 1733, the Earl of Strathmore, Grand Master of England, granted a Deputation "to eleven German gentlemen, good Brothers, for constituting a Lodge at Hamburg" (see Anderson, Constitutions, 1738, page 194). of the proceedings of this Lodge we have no information. In 1740, Brother Luettman brought from England a Warrant for the establishment of a Lodge, and a Patent for himself, as Provincial Grand Master of Hamburg and Lower Saxony. In October, 1741, it assumed the name of Absalom, and in the same year the Provincial Grand Lodge of Hamburg and Saxony was opened, a Body which, Lindel says (on page 239 of his History) was the oldest Mother Lodge in Germany. About the year 1787, the Provincial Grand Lodge adopted the newly invented Rite of Frederick L. Schroder, consisting of only three Degrees. In 1801, it declared itself an independent Grand Lodge, and has so continued. The Grand Lodge of Hamburg practices Schroder's Rite (see Schroder). There is also in Hamburg a sort of Chapter, which was formed by Schroder, under the title of Geschichtliche Engbund, or Historical Select Union. It was intended as a substitute for Fessler's Degrees of Knowledge, the members of which employ their time in studying the various systems of Freemasonry. The Mutter-Bund of the Confederacy of Hamburg Lodges, which make up this system, is independent of the Grand Lodge. The two authorities are entirely distinct, and bear much the same relation to each other as the Grand Lodges and Grand Chapters of the United States.

*

HAMILTON, ALEXANDER

American economist and statesman, born January 11, 1757, in West Indies, and as the result of a duel with Aaron Burr at Weehawken, New Jersey, died, July 12, 1804. Organized an artillery company in Revolutionary War, became private secretary to Washington. Brilliant as a soldier, he was equally effective in organizing the United States Government under the 1787 Constitution and became Secretary of State. His able reports cover a wide range of

investigation and he bestowed order and confidence to national finances. His name is recorded among those visiting American Union Lodge at Morristown, New Jersey, December 27, 1779, and is identified because the only one of that name then holding a commission in the Army under General Washington.

*

HAMILTON, HON. ROBERT, M.A., M.D.

Born 1820; died May, 1880, at Jamaica, of which island he was District Grand Master. This English gentleman was a member of the Queen's Body Guard. He was appointed District Grand Master of Jamaiea, November 5, 1858; District (brand Superintendent of Royal Arch Masons, January 10, 1859; Provincial Grand Master of Mark Masons, 1877; and was a supernumerary member of the Supreme Council, 33 , of England, and Provincial Grand Master of the Royal Order of Scotland.

*

HANCOCK, JOHN

Born January 12, 1737; died October 8, 1793. President of the Continental Congress from May 1775, to October 1777, and the first to attach his name to the Declaration of Independence. He took the Masonic Degrees in Merchants Lodge No. 277, Quebec, Canada, in 1762, and on October 14, 1762, affiliated with the Lodge of Saint Andrew, Boston, Massachusetts (see New Age, October, 1925; Masonic Presidents, Vice-Presidents and Signers, Wm. L. Bovden; Masonry in the Formation of our Government 1761-99, Philip A. Roth, page 40).

*

HAND

In Freemasonry, the hand as a symbol holds a high place, because it is the principal seat of the sense of feeling so necessary to and so highly revered by Freemasons. The same symbol is found in the most ancient religions, and some of their analogies to Masonic symbolism are peculiar. Thus, Horapollo says that among the Egyptians the hand was the symbol of a builder, or one fond of building, because all labor proceeds from the hand. In many of the Ancient Mysteries the hand, especially the left, was deemed the symbol of equity. In Christian art a hand is the indication of a holy person or thing. In early medieval art, the Supreme Being was always represented by a hand extended from a cloud, and generally in the act of benediction.

The form of this act of benediction, as adopted by the Roman Church, which seems to have been borrowed from the symbols of the Phrygian and Eleusinian priests or hierophants, who used it in their mystical processions, presents a singular analogy, which will be interesting to Mark Master Masons who will recognize in it a symbol of their own ceremonies. In the benediction referred to, as given in the Latin Church, the thumb, index, and middle fingers are extended, and the two others bent against the palm as in the illustration. The church explains this position of the extended thumb and two fingers as representing the Trinity; but the older symbol of the Pagan priests, which was precisely of the same form, must have had a different meaning.

A writer in the British Magazine (volume I, page 565) thinks that the hand, which was used in the Mithraic mysteries in this position, was symbolic of the Light emanating not from the sun, but from the Creator, directly as a special manifestation; and he remarks that chiromancs or divination by the hand is an art founded upon the notion that the human hand has some reference to the decrees of the supreme power peculiar to it above all other parts of the microcosmus man. Certainly, to the Freemason, the hand is most important as the symbol of

that mystical intelligence by which one Freemason knows another "in the dark as well as in the light."

To the above observations by Doctor Mackey we may add that scores of references in the Bible attest the important significance that from the earliest times has been associated with the hand. As a pledge of fidelity the hand is frequently employed in all religious rites, old or new. The sign of a covenant indicated by a movement of the hand is noted by several authors, notably in a chapter on the subject in the Threshold Covenant, H. Clay Trumbull, 1896 (pages 74 to 94).
This authority says "It is a notes worthy fact that the uplifted hand is prominent in the representation of the deities of Babylonia, Assyria, Phenicia, and Egypt, especially of the gods of life or of fertility, who have covenant relations with men. And the same is true of the representations of sovereigns, in the ancient East, who are supposed to be in peculiar relations with the gods. Thus on the seal of Urgur, the earliest ruler of Ur of the Chaldees (see Genesis xi 31 and xv 7), the ruler and his attendants appear with uplifted hands before the moon-god Sin, who in turn is represented with his hand uplifted, as if he were making covenant with him. This is from Perrot and Chipiez's History of Art in Chaldea and Assyria (i, pages 38 and 84). It is the same with the sun-god Shamash and his worshipers, Sayce's Social Life Arrow the Assyrians aru] Babylonians (page 52)."

Professor Trumbull submits numerous instances of the kind in records from various parts of the world and also makes the fact clear that the uplifted hands in the representations of deities and their worshipers was not the attitude of adoration nor of supplication but a symbol of covenanting, the showing of a pledge, a formal act of visible consecration. Of the importance of such an act with the hand there are frequent allusions in the Scriptures. Trumbull (page 82) says, "There is a clear recognition of this idea in many Bible references to the lifting up of the hands unto God, as if in covenant relations with him.

Thus Abraham says to the King of Sodom, 'I have lift up my hand to the Lord,' Genesis xiv 22, as if he would say I have pledged myself to Him. I have given him my hand. And the Psalmist lxiii 4, says 'I will lift up my hand in Thy name.' God Himself says, by His prophet, Isaiah il 22, 'I will lift up Mine hand to the nations;' that is I will covenant with them. Compare Exodus vi 8, Numbers xiv 30, and Nehemiah ix 15. And 80 in many another case. Indeed the Assyrian word for swearing—nish—is literally lifting up the hand, and the Hebrew word nasa means to lift up the hand or to swear (see Tallquist's Die Sprague Contracte Nabu Naido, page 108, and Gesenius's Hebrew Lexicon). Again, there may be a reference to the 'hand of might' in a covenant relation, in those passages where God is spoken of as bringing His people out of Egypt by 'a strong hand' or 'a mighty hand,' and as dealing with them afterwards in the same way (see, for example, Exodus ui 19; xiii 3, 14, 16; xxxii ll; Deuteronomy iii 24; iv 34; v 15, vi 21; vii 8, 19; ix 26; xi 2, etc.; Second Chronicles vi 3" Ezekiel xx 34; Daniel ix 15). An uplifted hand is a symbol found also on the stepped pyramid temples of Polynesia (see Ellis's Polynesian Pesearches ii, page 207, illustration)."

Attention may be directed to the additional authority given in the signing of a document by one's own hand. Even where a person cannot write for himself, a mark made by the one attesting to the truth of the rest of the writing is acceptable and customary. To pass a coin from hand of the one party to a contract into the hand of another person involved in the matter has been accepted as a mutual pledge of the good faith of both concerned to carry out the terms of the undertaking. An English expression about "taking a shilling" refers to the binding of the bargain when a soldier enlists in the British Array. All refer to the covenant authorized by a sign made by the hand. We must not forget the common expressions relating to the hand as an agency, a source, an authority, and so on, as in "at first hand," "by hand," "in hand," "in the hands of," etc. Nor may we overlook the use of blood to emphasize the importance of a contract. Professor Trumbull offers a suggestive comment on the relation of this to an oath or obligation. "The very term sign manual, employed for a veritable signature, may point to an origin in this custom. Indeed, may it not be that the large red seal attached to important documents, at the present time, is a survival of the signature and seal of the bloody hand?" (Threshold Covenant, page 94).

Of such gestures as are made by the laying on of hands in Church ceremonies and elsewhere in sealing a covenant there are many pregnant allusions in the Bible and other places. Compare Genesis it 8, 94; Numbers xxvii, 8 to 23; Acts vi 6; viiu 18, xui 3; xix 6; First Timothy iv 14; vi 2; viii 9; Hebrews vi 2; viii 9 (see Covenant and Oath, also Penalty).

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HAND, LEFT
See Left Hand

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HAND, RIGHT
See Right Hand

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HANDS, CLEA
See Clean Hands

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HANDS, UNITED

Clasped hands are a symbol of Jidelity and trust. A Spanish work was published at Vittoria, in 1774, where three hands are shown united in the vignette on the title.

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HAND TO BACK
See Points of Fellowship

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HAND TO HAND
See Points of Fellowship

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HANOVER

Freemasonry was introduced into Hanover, in the year 1744, by the organization of the Lodge Frederick; which did not, however, get into active operation, in consequence of the opposition of the priests, until two years after. A Provincial Grand Lodge was established in 1755, which in 1828 became an independent Grand Lodge. In 1866, in consequence of the war between Austria and Prussia, Hanover was annexed to the latter country. There being three Grand Lodges at that time in Prussia, the Kirlg deemed it inexpedient to add a fourth, and, by a cabinet order of February 17, 1867, the Grand Lodge of Hanover was dissolved. Most of the Hanoverian Lodges united with the Grand Lodge Royal York at Berlin, and a few with the Grand Lodge of the Three Globes.

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HAPHTZIEL

The Hebrew word 17N'XEN, in Latin Voluntas Dei. A covered word used in the Twenty-third Degree of the Ancient and Accepted Scottish Rite.

*

HAR

The name of the second king in the Scandinavian Mysteries.

*

HARAM, GRAND

The Seventy-third Degree of the Rite of Mizraim

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HARBINGER

The title of an officer in the Knights of the Holy Sepulcher, and also in the Knights of Saint John the Evangelist.

*

HARDIE, JAMES

A Freemason of New York, who published, in 1818, a work entitled The New Freemasons' Monitor and Masonic Guide. It evinces considerable ability, was in Brother Mackey's opinion more valuable than the Monitors of Webb and Cross, and deserved a greater popularity than it seems to have received.

*

HARLEIAN MANUSCRIPTS

An old record of the Constitutions of Freemasonry, so called because it forms No. 2054 of the collection of manuscripts in the British Museums which were originally collected by Robert Harley, Earl of Oxford, the celebrated Prime Minister of Queen Anne, and known as the Bibliotheca Harleian, or Harleian Labrary. The Manuscript consists of four leaves, containing six and a half pages of close writing in a cramped hand, said to be that of Randle Holmc, Chester Herald, n ho died in 1699. The Manuscript has first published by Brother William James Hughan, in his Masonic Sketches and Reprints. She Manuscript was carefully transcribed for Brother Hughan by a faithful copyist, and its correctness was verified by Sims, of the Manuscript Department of the British Museum. Brother Hughan places the date of the record in the middle of the seventeenth century, and in this he is probably correct.

The two following folios says the Reverend Brother Woodford in the volume (namely 33 and 34) are of a very important character, inasmuch as the secrets of Freemasonry are referred to in the "obligation" taken by Initiates and the sums are recorded which "William Wade give to be a Freemason," and others who were admitted members of the Lodge. The amounts varied from five shillings to a pound the majority being ten shillings and upwards. The fragment on folio 33 is as follows and was written about the same time as the Manuscript Constitutions; There is several words & signs of a free mason to be received to ye weh as y-u w-ch as will before God at the Great & terrible day of Judgment you keep secret & not to revile the same in the hears of any person or to any hut to the Mrs- & fellows of the said society of free masons so help me God, etc.

A facsimile of the Manuscript has been published by the Quatuor Coronati Lodge. There is another Manuscript in the same collection marked No. 1492, the date of which is conjectured to be about 1650! or rather later. It was copied by Brother Henry Phillips, and first published in the Freemasons Quarterly Retnew in 1836 (pages 288 to 295). The copy, however, unfortunately, is not an exact one, as E. A. Bond, of the Museum, who compared a part of the transcript with the original, says that "the copyist has overlooked peculiarities in many instances." It is important in containing an Oath of Secrecy, which is in the following words:

I (giving full name) in the presence of Almighty God, and my fellows and Brethren here present, promise and declare that I will not at any time hereafter, by any Act, or Circumstance whatsoever, directly or indirectly publish, discover, reveal, or make known any of the Secrete privileges, or Counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter shall be made known unto me; so help me God and the holy contents of this book. . A facsimile of this manuscript also has been published by the Quatuor Coronati Lodge.

*

HARMONY

It is a duty especially entrusted to the Senior Warden of a Lodge, who is figuratively supposed to preside over the Craft during the hours of labor, so to act that none shall depart from the Lodge dissatisfied or discontented, that harmony may be thus preserved, because, as the instruction expresses it, harmony is the strength and support of all well-regulated institutions.

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HARMONY, BRETHREN OF
See Brethren of Harmony

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HARMONY, KNIGHT OF
See Knight of Harmony

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HARMONY, UNIVERSAL
See Mesmeric Free masonry

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HARNETT, CORNELIUS
See Montfort, Colonel Joseph

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HARNOUESTER

Lord Harnouester is said to have been elected by the four Lodges of Paris, as the second Grand Master of France, in 1736, succeeding the Earl of Derwentwater. Nothing is known of this nobleman in contemporary history. Burke makes no allusion to him in his Extinct Peerages, and probably the name has undergone one of those indecipherable mutations to which French writers are accustomed to subject all foreign names; indeed, Brother R. F. Gould, in his Concase History of Freemasonry (page 355), considers that the name may even be a corruption of Derwentwater.

*

HARODIM

We owe the Masonic use of this word to Anderson, who first employed it in the Book of Constitutions, where he tells us that "there were employed about the Temple no less than three thousand and six hundred Princes or Master Masons to conduct the work," and in a note he says that "in First Kings (v, 16) they are called Harodim, Rulers or Provosts" (see Constitutions, 1723, page 10). The passage here alluded to may be translated somewhat more literally than in the authorized version, thus: "Besides from the chiefs or princes appointed by Solomon who were over the work, there were three thousand and three hundred harodim over the people who labored at the work."

Harodim, in Hebrew os , is a grammatically compounded word of the plural form, and is composed of the definite article if, HAR the or those, and a participle of the verb rho, radah, to rule over, and means therefore, those who rule over, or overseers. In the parallel passage of Second Chronicles (ii, 18), the word used is Menatzchim, which has a similar meaning. But from the use of this word Harodim in First Kings, and the commentary on it by Anderson, it has come to pass that Harodim is now technically used to signify Princes in Masonry. They were really overseers of the work, and hence the Masonic use of the term is not altogether inappropriate. Whoever inspects the two parallel passages in First Kings (v, 16) and Second Chronicles (ii, 18), will notice an apparent discrepancy. In the former it is said that there were three thousand and three hundred of these overseers, and in the latter the number is increased to three thousand and six hundred. The commentators have noted but not explained the incongruity. Lee, in his Temple of Solomon, attempts to solve it by supposing that "possibly three hundred at a second review might be added to the number of officers for the greater care of the business." This is not satisfactory; not more so is the explanation offered by myself, continues Brother Mackey, many years ago, in the Lexicon of Freemasonry. It is much more reasonable to suspect a clerical error of some old copyist which has been perpetuated. There is room for such an inadvertence, for there is no very great difference between wlw, the Hebrew for three, and wwt, which is six. The omission of the central letter would create the mistake. Masonic writers have adhered to the three thousand and six hundred, which is the enumeration in Chronicles.

Brother E. L. Hawkins tells us that a Degree bearing this name was commonly conferred by the Lodges in the County of Durham, England, during the latter half of the eighteenth century, but what its exact nature was has now been forgotten.

*

HARODIM, GRAND CHAPTER OF

An institution under the title of the Grand Chapter of the Ancient and Venerable Order of Harodim was established in London, in the year 1787, by the celebrated Masonic lecturer, William Preston. He thus defines, in his Illustrations, its nature and objects (see twelfth edition, page 310):

The mysteries of this Order are peculiar to the Institution itself; while the lectures of the Chapter include every branch of the Masonic system, and represent the art of Masonry in a finished and complete form.

Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned by the Chief Harod to a certain number of skillful Companions in each class, who are denominated Sectionists; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated Clauseholders. Such Companions as by

assiduity become possessed of all the sections in the lecture are called Lecturers; and out of these the General Director is always chosen.

Every Clauseholder, on his appointment, is presented with a ticket, signed by the Chief Harod, specifying the clause allotted to him. This ticket entitles him to enjoy the rank and privileges of a Clauseholder in the Chapter; and no Clauseholder can transfer his ticket to another Companion, unless the consent of the Council has been obtained for that purpose, and the General Director has approved the Companion to whom it is to be transferred as qualified to hold it. In case of the death, sickness, or non-residence in London of any Lecturer, Sectionist, or Clauseholder, another Companion is appointed to fill up the vacancy for the time being, that the lectures may be always complete, and during the session a public lecture is usually delivered at stated times. The Grand Chapter is governed by a Grand Patron, two Vice Patrons, a chief Ruler, and two Assistants, with a Council of twelve respectable Companions, who are chosen annually at the Chapter nearest to the festival of Saint John the Evangelist.

The whale system was admirably adapted to the purposes of Masonic instruction, and was intended for propagating the Prestonian system of lectures.

*

HARODIM, PRINCE OF

In the old lectures of the Ineffable Degrees, it is said that Tito, the oldest of the Provosts and Judges, was the Prince of Harodim, that is, chief of the three hundred architects who Caere the Harodim, or additional three hundred added to the thirty-three thousand Menatzchim mentioned in Chronicles, and who thus make up the number of three thousand six hundred recorded in the First Book of Kings, and who in the old lecture of the Degree of Provost and Judge are supposed to have been the Harodim or Rulers in Masonry. The Statement is a myth; but it thus attempts to explain the discrepancy alluded to in our article on Harodim.

*

HARPER, EDWARDS

There svere two Grand secretaries acting together from the Union of the Grand Lodges of England in 1813, Brother Edwards Harper officiating from 1813 to 1838. For twelve rears previously to 1813 Brother Harper had been Deputy Grand Secretary and on December 1, 1813, he was given a gold jewel or medal by the Grand Lodge for "eminent services rendered the Ancient Craft" during that period. Brother William Henry White, who became Grand Secretary of the Moderns in 1810, continued from 1813 with Brother Harper until 1838 and then acted alone as Grand Secretary up to 1856 (see Memorials of the Masonic Union, W. J. Hughan-John T. Thorp, 1913, pages 11 and 185.

*

HARPER, THOMAS

Deputy Grand Master of the Athol Lodge and an ardent Freemason. Published an edition of the Ahiman Rezon in 1800 and two others in 1807 and 1813. At the Union of the two Grand Lodges he opened the Especial Grand Lodge as Deputy Grand Master and by unanimous accord was fraternally requested to continue in office and fulfil the duties until the appointment and installation of a Grand Master, the Duke of Kent, who subsequently appointed and installed Brother Harper as his Deputy (see Memorials of the Masonic Union, W. J. Hughan, John T. Thorp, 1913, pages 17-20) .

*

HARPOCRATES

The Greek god of silence and seereey. He was, however, a divinity of the Egyptian mythology; his true name being, according to Bunsen and Lepsius, Har-pi-krati, that is, Horus the child; and he is supposed to have been the son of Osiris and Isis. He is represented as a nude figure, sitting sometimes on a lotus flower, either bareheaded or covered by an Egyptian muter, but always with his finger pressed upon his lips. Plutarch thinks that this gesture was an indication of his childlike and helpless nature; but the Greeks, and after them the Romans, supposed it to be a symbol of silence; and hence, while he is sometimes described as the god of the renewed year, whence peach blossoms were consecrated to him because of their early appearance in spring, he is more commonly represented as the god of silence and secrecy. Thus, Ovid says of him:

Quique premit vocem digitoque silentia suadet.
He who controls the voice and persuades to silence with his finger.

In this capacity, his statue was often placed at the entrance of temples and places where the mysteries were celebrated, as an indication of the silence and secrecy that should there be observed. Hence the finger on the lips is a symbol of secrecy, and has so been adopted in Masonic symbolism.

*

HARRIS, THADDEUS MASON

The Rev. Thaddeus Mason Harris, D.D., an American Masonic writer of high reputation, was born in Charlestown, Massachusetts, July 7, 1767, and graduated at Harvard University in 1787. He was ordained as minister of a church in Dorchester in 1793, and died at Boston, April 3, 1842. He held at different times the offices of Deputy Grand Master, Grand Chaplain, and Corresponding Grand Secretary of the Grand Lodge of Massachusetts. Huntoon says (in his Eulogy):

His first great Masonic work was the editing of a collation revision, and publication of the Constitutions of the ancient and Honorable Fraternity of Free and Accepted Masons, a quarto volume, printed at Worcester, Massachusetts 1792: a work which he accomplished with the accustomed diligence and fidelity with which he performed every enterprise confided to his care. His various occasional addresses while Grand Chaplain of the Grand Lodge, Masonic defenses and his volume of Masonic Discourses, published in 1801, constitute a large and valuable portion of the Masonic classic literature of America.

*

HARUGARI, ORDER OF

Secret society founded in New York City in 1847 or 1848 among immigrants from Germany to preserve the use of the German language and to mutually assist the needy and aid the widows and orphans of the members. The name is thought to be derived from an old German word, harur, meaning grove or forest, and the title itself to have been that of an ancient organization. The Order teaches Friendship, Love and Humanity (see Cyclopedia of Fraternities, Albert C. Stevens, and the Deutsch-Amerikanisches Conversations-Lexikon).

*

HARUSPICES, ORDER OF

The word Haruspet comes from a Sanskrit word hira, meaning entrails; therefore implying a soothsayer or arus pice. The founder of the Etruscan Order was Tages, doubtless a myth of

self-creative power. This Order is claimed to have been re-established in Rome at the time of the foundation of the city. It embraced two divisions, those who formed their judgment from the movements and habits of animals as well as the flight of birds, and those who judged and foretold events by the inspection of the entrails of newly killed animals. These were the precursors, the forerunners, of naturalists and physiologists.

*

HASIDIM, SOVEREIGN PRINCE

The Seventy-fifth and Seventy-sixth Degrees of the Rite of Mizraim. It should be Chasidim, which see.

*

HAT

To uncover the head in the presence of superiors has been, among all Christian nations, held as a mark of respect and reverence. The Eastern nations uncover the feet when they enter a place of worship; the Western uncover the head. The converse of this is also true; and to keep the head covered while all around are uncovered is a token of superiority of rank or office. The king remains covered, the courtiers standing around him take off their hats.

To wear the hat in an assemblage has been thus done as a sign of equality and it is so worn in the English Parliament and in certain Masonic Lodges on the Continent of Europe. So very common is the ceremonial use of the hat wh`en at labor by the presiding officers of a Masonic Body in the United States and to a far less frequent extent elsewhere, Bristol, in England, where a hat is worn being an exception to the general rule there, that one naturally looks for instances of any similar character in other directions. Among the Romans we are told in Fiske's Classical Antiquities (page 237) that they prayed with the head covered or veiled, capite velato. The woolen cap, the pileus (page 298) was allowed only to the free by birth or manumission, but forbidden to slaves. Fiske says (page 289):

The liberating of slaves took place in several ways. The most ancient mode seems to have been by will manumissio per testamentum, on the decease of the master. There were two other modes, censu, and per vindictam; the former was when the slave, with the master's consent, was enrolled in the taxation list as a freedman, the latter was a formal and public enfranchisement before the praetor. In the last case, the master appeared with his slave, before the tribunal, and commenced the ceremony by striking him with a rod, vindicta; thus treating him as still his slave. Then a protector or defender, assertor liberntatis steps forward and requests the liberation of the Slave by saying hunc hominen liberum esse aio, jure Quiritium, the last nord referring to the inhabitants of Cures a Sabine town, after the union of the Romans and Sabines, being equivalent to meaning citizenship.

The first of the two similar expressions was followed by the other, indicating that it was the owners will the slave should be freed. Then the master, who has hitherto kept hold of the slave, lets him go, e manu emittebat, and gives up his right over him with the words, hunc hominem libertum esse volo. A declaration by the praeter that the slave should be free formed the conclusion. To confirm this manumission the freed slave sometimes went to Terracina and received in the temple of Feronia a cap or hat, pious, as a badge of liberty. The slave to be freed must not be under twenty years of age, nor the person setting him free under thirty.

The goddess of fruits, nurseries, and groves, Feronia, had a Temple on Mount Soracte where a grove was especially sacred to her. She was honored as the patroness of enfranchised slaves, who ordinarily received their liberty in her Temple.

Another, and a custom that prevails in our own times, is mentioned by Dr. George C. Williamson, Cunous Survivals (page 92), writing of the House of Commons, London, "A

member has to wear his hat when he is to address the House, and there is often confusion when the member is unable to find his hat at the moment, and to put it on, before he addresses the Speaker, but, were he to rise without his hat, he would be greeted immediately with cries of 'Order, Order'!"

Pascal's Provincial Letters, American edition of 1850 translated by Rev. Thomas McCrie of Edinburgh, Scotland (page 79), gives a curious reference to the old Paris proverb about voting without speaking, Il opine du bonnet comme un moine en sorbonne, means literally: "He votes with his cap like a monk in the Sorbonne" alluding to the custom in that place of learning of taking off the cap when a member was not disposed to speak, or in token of agreement with the rest (see also Nicole i, page 184, Ludovici Montaltii Litterae Provintciales).

*

HAUPT-HUETTE

Among the German Stone Masons of the Middle Ages, the original Lodge at Strasburg was considered as the head of the Craft, under the title of the Haupt-Hutte, the Head Lodge, or Grand Lodge.

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HAUTES GRADES
French, meaning Hiph Dearees, which see

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HAWAIIAN ISLANDS
See Oceania

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HAWKINS, EDWARD LOVELL

Author of the Concise Cyclopedia and founder of the Miscellanea Latomorum, died on April 17, 1913, and was at the time of his death Senior Warden of Quatuor Coronati Lodge, being appointed to that office on November 8, 1912.

Born on August 10, 1851, initiated in the Apollo University Lodge No. 357 at Oxford, England, and was its Worshipful Master in 1881. He also served as Provincial Grand Steward of Oxfordshire in 1879, becoming Grand Registrar in 1880, Grand Warden in 1882, and was Grand .Secretary of the Province from 1883 to 1885. In the Province of Sussex he was Grand Steward in 1910 and Senior Grand Warden in 1912. In other Bodies he also held prominent rank. one of the earliest joining members of Quatuor Coronati Lodge, on April 7, 1882, the first meeting after the consecration, and on November 8 , 1912, he was appointed Senior Warden of Lodge 2076. Among his literary works are a History of Freemasonry in Oxfordshire, 1882; A Concise Cyclopedia, or Handbook of Masonic References, 1908, and also he took an active part in the preparation of the new and revised edition of Doctor Mackey's monumental Encyclopedia of Freemasonry and its Kindred Sciences published in 1912. He conceived the idea of a periodical treating of Masonic notes and queries and in Mail, 1911, the first number of Miscellanea Latomorum appeared and was continued up to his death, then the editorial labor was carried on by Brother F. W. Lavender, and after his death, by Brother Lionel Vibert.

*

HAYS, MOSES MICHAEL

Born 1739 in Lisbon, Portugal, his parents were Jews. In 1761, while in Jamaica, he secured the appointment of Deputy Inspector-General for North America for the Masonic Rite of Perfection. From Jamaica Brother Hays went to the West Indies and thence to Newport, Rhode Island, where he became active in the Fraternity. November 5, 1782, Brother Hays was proposed as a member of Massachusetts Lodge, Boston. He was elected Master, December 3, 1782, held this office until 1785, when he was appointed Junior Grand Warden and he served as Grand Master of the Massachusetts Grand Lodge from July 24, 1788, until March 5, 1792, at which time the union was effected between the two Grand Lodges of Massachusetts. which unity was due in a large way to the efforts of Brother Hays.

His death occurred May 9, 1805, and the Columbian Sentinel, Boston, published the following obituary notice ore May 11:

In the character of the deceased there is much worth of our admiration much for our imitation. Possessed by nature of a strong interest there was a vigor in his conception of men and things which gave a seeming asperity to his conversation, which was ever frank anal lucid. He walked abroad fearing no man, but loving all. Under his roof dwelt hospitality, it was an asylum of friendship, the mansion of peace. He was without guile. despising hypocrisy as he despised meanness. Take hint for all in all, he was A MAN. In his death society wills mourn the loss of a most estimable citizen, his family the kindest of husbands, the most indulgent of fathers. But what consolation shall we offer to assuage the violence of their grief? Why this is all—the recollection of his virtues, and that as he lived, so he died, that to his last moment the cheerfulness and benevolence of his whole life wasted not on his falling brow. Calm and without a sign he sunk to rest. and is non secure in the bosom of his Father and our Father, of his God and our God.

*

HAYTI

Freemasonry, which had been in existence for several years in the island of Hayti, was entirely extinguished by the revolution which drove out the white inhabitants. In 1809, the Grand Lodge of England granted a Charter for a Lodge at Port au-princes and for one at Cayes. In 1817, the same authority constituted two others, at Jeremias and at Jacmel Subsequently, a Provincial Grand Lodge was established under obedience to England. January 25, 1824, this Provincial Grand Lodge declared its independence and organized the Grand Orient of Hayti.

*

HEAL

A technical Masonic term which signifies to make valid or legal. Hence one who has received a Degree in an irregular manner or from incompetent authority is not recognized until he has been healed. The precise mode of healing depends on circumstances If the Lodge which conferred the Degree was clandestine, the whole ceremony of initiation would have to be repeated. If the authority which conferred the Degree was only irregular, and the question was merely a technical one of legal competence, it is only necessary to exact an obligation of allegiance, or in other words to renew the covenant.

*

HEARING

One of the five senses, and an important symbol in Freemasonry, because it is through it that we receive instruction when ignorant, admonition when in danger, reproof when in error, and

the claim of a Brother who is in distress. Without this sense, the Freemason would be crippled in the performance of all his duties; and hence deafness is deemed a disqualification for initiation.

*

HEART

Notwithstanding that all the modern American Masonic Manuals and Masters Carpets from the time of Jeremy L. Cross exhibit the picture of a heart among the emblems of the Third Degree, there is no such symbol in the instructions except as a part of the stern injunction that justice will sooner or later overtake the wrongdoer. But the theory that every man who becomes a Freemason must first be prepared in his heart was advanced among the earliest lectures of the eighteenth century, and demonstrates, as Krause properly remarks, in Speculative Freemasonry, an internal principle which addresses itself not simply to the outward conduct, but to the inner spirit and conscience of all men who seek its instructions.

*

HEART OF HIRAM ABIF

There is a legend in some of the advanced Degrees and in Continental Freemasonry, that the heart of Hiram Abif was deposited in an urn and placed upon a monument near the Holy of Holies; and in some of the Tracing Boards it is represented as a symbol. The myth, for such it is, was probably derived from the very common custom in the Middle Ages of persons causing their bodies to be dismembered after death for the purpose of having parts of them buried in a church, or some place which had been dear to them in life. Thus Hardynge, in his Metrical Chronicle of England, tells us of Richard I that
He queathed his corpse then to be buried
At Fount Everard, there at his father's feete;

His herte invyneyb!e to Rome he sent full mete
For their great truth and stedfast great Constance.
The medieval idea has descended to modern times; for our present instructions in the United States say that the ashes of Hiram were deposited in an urn.

*

HEBREW CHRONOLOGY

The ecclesiastical year commences with the first Nisan, March, but the civil reckoning begins with the first Tishri, September, which is New Year's Day.
The following dates are accepted by the Hebrews, as given by Doctor Zunz in Remarks prefacing The 24 Books of the Holy Scriptures according to the .Massoretic Text:
BEFORE CONMON ERA.
3988, Creation.
2332, Flood.
2040, Abraham born.
1575, Moses born.
1495, Exodus.
1051, David acknowledged as King.
1015, First Temple commenced.
586, First Temple destroyed.
536, Cyrus Decree.
516, Second Temple completed.
330, Alexander conquers Palestine.

The succeeding dates are in accord with the research of other authorities.
The Temple was dedicated on five occasions:
1. 1004 B.C., fifteenth day of Tishri- Ethanim and Abib. First Kings via 2 to 62.
2. 726 B. C., when purified from the abominations of Ahaz.
3. 516 B.C., third Adar, upon completion of Zerubbabel's Temple.
4. 164 B.C., twenty-fifth Kislev, after the victory of Judas Maceabaeus over the Syrians the service lasted eight days.
5. 22 B.C., upon completion of Herod's Temple.
The three Temples were destroyed on the same day and month of the year
The " three-fold destruction " of the Temple took place on the ninth Ab, or fifth ecclesiastical month.
Destruction of Temple, by Nebuchadnezzar, 588 B.C., or four hundred and sixteen years after dedication.
Taking the city of Jerusalem by Titus is commemorated as a fast day on the seventeenth Tamuz.
Passover, fourteenth Nisan- Little Passover, fifteenth Iyar.
Pentecost, or First Fruits, commemorating the giving of the law on Mount Sinai sixth Sivan
Great Day of Atonement, tenth Tishli.
Feast of Tabernaeles, fifteenth to twenty-first Tishri.
Fast for commencement of siege of Jenasalem by Nebuchadnezzar, tenth day of Tebeth.
Feast of Purim, fourteenth and fifteenth Adar.
King Cyrus liberated the Jews, 538 B.C.
King Darius confirmed the Deeree, 520 B. C. (see Cons) .

*

HEBREW FAITH
See Talmud

*

HECART, GABRIEL ANTOINE JOSEPH

A French Masonic writer, who was born at Valenciennes in 1755, and died in 1838. He made a curious collection of Degrees; and invented a system of five, namely:
1. Knight of the Prussian Eagle;
2. Knight of the Comet;
3. The Scottish Purifier;
4. Victorious Knight;
5. Scottish Trinitarian, or Grand Master Commander of the Temple.
This cannot be called a Rite, because it was never accepted and practised by any Masonic authority. It is known in nomenclatures as Nécart's System. He was the author of many dissertations and didactic essays on Masonic subjects. He at one time proposed to publish his collection of Degrees with a full explanation of each, but did not carry his design into execution. Many of them are cited in this work.

*

HECATOMB

The Greek compound word hecatotombe, from hecaton, meaning one hundred, and bous, ox. and therefore strictly speaking a reference to the sacrifice of one hundred oxen. But the allusion to a sacrifice, formerly of one hundred bulls, and in later expressions referring probably only to an indefinitely large number of victims, is also capable of being applied and was frequently so employed, to mean any great sacrifice. In this latter sense should the word be understood by Freemasons. Pythagoras was a vegetarian who taught that killing was

wicked and to him the sacrifice of a hecatomb could have meant no loss of animal life in the offering (see Forty-seventh Problem).

*

HEDGE MASONS

This expression has been believed to be applied to a secret society, probably Masonic, but meeting without Warrant or authority. In Transactions, Quatuor Coronati Lodge, 1913 (volume xxvi, part 2, page 197), we find that a letter of Amicus to the Editor of the Northern Star, Ireland, dated March 21, 1792, mentions that all disorders and mischiefs in the country are being hatched by those who associate under the description of Hedge Masons.

*

HEIGHT OF THE LODGE

From the earth to the highest heavens. A symbolic expression (see Form of the Lodge).

*

HELDMANN, DR. FRIEDRICH

A Professor of Political Science in the Academy of Bern, in Switzerland, and was born at Margetshochheim, in Franconia, November 24, 1770. He was one of the most profound of the German investigators into the history and philosophy of Freemasonry. He was initiated into the Order at Freiburg, in 1809, and, devoting himself to the study of the works of Fessler and other eminent scholars, he resolved to establish a system founded on a collation of all the rituals, and which should be more in accordance with the true design of the Institution. For this purpose, in 1816, he organized the Lodge zur Brudertreue at Aarau, in Switzerland, where he then resided as a professor. For the Lodge he prepared a Manual, which he proposed to publish. But the Helvetian Directory demanded that the manuscript should be given to that Body for inspection and correction, which the Lodge, unwilling to submit to such a censorship, refused to do. Heldmann, being reluctant to involve the Lodge in a controversy with its superiors, withdrew from it. He subsequently published a valuable work entitled Die drei altesten geschichtlichen Denkmale der deutschen Freimaurerbruderschaft; meaning, The three oldest Memorials of the German Masonic Brotherhood, which appeared at Aarau in 1819. In this work, which is chiefly founded on the learned researches of Krause, the Constitutions of the Stone-Masons of Strasburg were published for the first time.

*

HELER

A tiler or teghtor. From the AngloSaxon Helan. Also written Hillyar and Hilliar.

*

HELE, TO
See Heler

*

HELMET

A defensive weapon wherewith the head and neck are covered. In heraldry, it is a mark of chivalry and nobility. It was, of course, a part of the armor of a knight, and therefore, whatever may be the head covering adopted by modern Knights Templar, it is in the instructions called a helmet.

*

HELMETS, TO DEPOSIT
In quaint old Templar ritualism, to lay aside the covering of the head.

*

HELMETS, TO RECOVER

In the early Templar ritualism, to resume the covering of the head.

*

HELP

See Aid and Assistance

*

HEMMING, SAMUEL, D.D.

Previous to the Union of the two Grand Lodges of England in 1813, the Prestonian system of lectures was practiced by the Grand Lodge of Modern Freemasons, while the Atholl Freemasons recognized higher Degrees, and varied somewhat in their ritual of the lower. When the Union was consummated, and the United Grand Lodge of England was organized, a compromise was effected, and Doctor Hemming, who was the Senior Grand Warden, and had been distinguished for his skill as the Master of a Lodge and his acquaintance with the ritual, was appointed to frame a new system of lectures. The Prestonian system was abandoned, and the Hemming lectures adopted in its place, not without the regret of many distinguished Freemasons, among whom was Doctor Oliver. Among the innovations of Doctor Hemming, which are to be regretted, are the abolition of the dedication to the two Saints John, and the substitution for it of a dedication to Solomon. In Brother Mackey's opinion, some other changes that were made were certainly not improvements.

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HENNE-AM-RHYM, O.

Editor of the fourth volume of the German Encyclopadie (see Lenning) .

*

HENRIETTA MARIA

The widow of Charles I, of England It is asserted, by those who support the theory that the Master's Degree was invented by the adherents of the exiled house of Stuart, and that its legend refers to the death of Charles I and the restoration of his son, that in the technical Masonic expression of the "Widow's Son," the allusion is to the widow of the decapitated monarch. Those who look further for the foundation of the legend give, of course, no credence to a statement whose plausibility depends only on a coincidence.

*

HENRY PRICE MEDAL
See Price, Henry

*

HENRY VI

King of England from 1422 to 1461. This monarch is closely connected with the history of Freemasonry because, in the beginning of his reign and during his minority, the celebrated Statute of Laborers, which prohibited the congregations of the Freemasons, was passed by an intolerant Parliament, and because of the questions said to have been proposed to the Freemasons by the king, and their answers, which are contained in what is called the Leland Manuscript, a document which, if authentic, is highly important; but of whose authenticity there are as many oppugners as there are defenders.

*

HEREDOM

In what are called the High Degrees of the Continental Rites, there is nothing more puzzling than the etymology of this word. We have the Royal Order of Heredom, given as the ne plus ultra, meaning nothing farther or nothing beyond, of Freemasonry in Scotland, and in almost all the Rites the Rose Croix of Heredom, but the true meaning of the word is apparently unknown. Ragon, in his Orthodoxie Maçonnique (page 91), asserts that it has a political signification, and that it was invented between the years 1740 and 1745, by the adherents of Charles Edward the Pretender, at the Court of Saint Germain, which was the residence, during that period, of the unfortunate prince, and that in their letters to England, dated from Heredom, they mean to denote Saint Germain. He supposes it to be derived from the medieval Latin word hoeredum, signifying a heritage, and that it alludes to the Castle of Saint Germain, the only heritage left to the dethroned sovereign But as Ragon's favorite notion was that the Hautes Grades or High Degrees, were originally instituted for the purpose of aiding the house of Stuart in its restoration to the throne, a theory not now generally accepted, at least without modification, this etymology must be taken with some grains of allowance The suggestion is, however, an ingenious one.

In some of the old manuscripts the word Heroden is found as the name of a mountain in Scotland; and we sometimes find in the French Cahiers the title of Rose Croiz de Heroden. There is not a very great difference in the French pronunciation of Heredom and Heroden, and one might be a corruption of the other. Brother Mackey says he was once inclined to this theory; but even if it were the correct one we should gain nothing, for the same difficulty would recur in tracing the root and meaning of Heroden.
The most plausible derivation is one given in 1858, by a writer in the London Freemasons Magazine. He thinks it should be spelled Heredom, and traces it to the two Greek words, repass hieros, meaning holy, and biros, domos, meaning house. It would thus refer to Freemasonry as symbolically the Holy House or Temple. In this way the title of Rose Croiz of Heredom would signify the Rosy Cross of the Holy House of Freemasonry. This derivation is now very generally recognized as the true one.

So far Brother Mackey's explanation of the word, but at this point Brother Hawkins observes that according to the view taken in the last paragraph the word should be Hierodom (see also Royal Order of Scotland).

*

HERMAIMES

A corruption of Hermes, found in some of the old Constitutions (see Hermes).

*

HERMANDAD

The Spanish word for Brotherhood. An association of the principal cities of Castile and Aragon bound by a solemn league for the defense of their liberties in time of trouble. The sovereigns approved this brotherhood as agents for suppressing w the increasing power of the nobles, and without cost to the government. The Hermandad was first established in Aragon in the thirteenth century, and in Castile about thirty years later, while, in 1295, thirty-five cities of Castile and Leon formed a joint confederacy, pledging themselves to take summary vengeance on every robber noble who injured a member of the association. The Santa, or Holy Brotherhood, finally checked so effectually the outrages of the nobles, that Isabella of Castile, in 1496, obtained the sanction of the Cortez to reorganize and extend it over the whole kingdom.

*

HERMES

In all the old manuscript records which contain the Legend of the Craft, mention is made of Hermes as one of the founders of Freemasonry. Thus, in the Grand Lodge Manuscript, No. 1, whose date is 1583 and the statement is substantially and almost verbally the same in all the others that "The great Hermarines that was Cubys sonne, the which Cubye was Semmes sonne, that was Noes sonne. This same Hermarines was afterwards called Hernes the father of Wysdome; he found one of the two pillars of stone, and found the science written therein, and he taught it to other men."

There are two persons of the name of Hermes mentioned in sacred history. The first is the divine Hermes, called by the Romans Mercury. Among the Egyptians he was known as Thoth. Diodorus Siculus describes him as the Secretary of Osiris; he is commonly supposed to have been the son of Mizraim, and Cumberland says that he was the same as Osiris. There is, however, much confusion among the mythologists concerning his attributes.

The second was Hermes Trismegistus or the Thrice Great, who was a celebrated Egyptian legislator, priest, and philosopher, who lived in the reign of Ninus, about the year of the world 2670. He is said to have written thirty-six books on theology and philosophy, and six upon medicine, all of which are lost. There are many traditions of him; one of which, related by Eusebius, is that he introduced hieroglyphics into Egypt. This Hermes Trismegistus, although the reality of his existence is doubtful, was claimed by the alchemists as the founder of their art, whence it is called the Hermetic Science, and whence we get in Freemasonry, Hermetic Rites and Hermetic Degrees.

It is to him that the Legend of the Craft refers; and, indeed, the York Constitutions, which are of importance, though not probably of the date of 926, assigned to them by Krause, give him that title, and say that he brought the custom of making himself understood by signs with him to Egypt. In the first ages of the Christian church, this mythical Egyptian philosopher was in fact considered as the inventor of everything known to the human intellect. It was fabled that Pythagoras and Plato had derived their knowledge from him, and that he had recorded his inventions on pillars. The Operative Masons, who wrote the old Constitutions, obtained their acquaintance with him from the Polycromycon of the monk Ranulf Higden, which was translated from the Latin by Trevisa, and printed by William Caxton in 1482. It is repeatedly quoted in the Cooke Manuscript, whose probable date is the latter part of the fifteenth century, and was undoubtedly familiar to the writers of the other Constitutions.

*

HERMETI

The art or science of Alchemy, so termed from Hermes Trismegistus, who was looked up to by the alchemists as the founder of their art. The Hermetic philosophers say that all the sages of antiquity, such as Plato, Socrates, Aristotle, and Pythagoras, were initiated into the secrets of their science; and that the hieroglyphics of Egypt and all the fables of mythology were invented to teach the dogmas of Hermetic philosophy (see Alchemy).

*

HERMETIC PHILOSOPHY

Pertaining or belonging to that species of philosophy which pretends to solve and explain all the phenomena of nature from the three chemical principles, salt, sulphur, and mercury. Also that study of the sciences as pursued by the Rosicrucian Fraternity. A practice of the arts of alchemy and similar pursuits, involving a duplex symbolism with their peculiar distinctions.

*

HERMETIC RITE

A Rite established by Pernetty at Avignon, in France, and more commonly called the Illuminati of Avignon (see Avignon, Illuminati of).

*

HERMETIC STUDENTS
See Isis-Uranea Temple

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HERODEM
See Heredom

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HERODEM, ROYAL ORDER OF
See Royal Order of Scotland

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HERODEN

"Heroden," says a manuscript of the Ancient and Accepted Scottish Rite, iris a mountain situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held." The word is not now used by Masonic writers, and was, undoubtedly, a corruption of Heredom or Harodim, which see.

*

HEROINE OF JERICHO

An androgynous (for both sexes) Degree conferred, in America, on Royal Arch Masons, their wives, and daughters. It is intended to instruct its female recipients in the claims which they have upon the protection of their husbands' and fathers' companions, and to communicate to them an effectual method of proving those claims. An instance of friendship extended to the

whole family of a benefactress by those whom she had benefitted, and of the influence of a solemn contract in averting danger, is referred to in the case of Rahab, the woman of Jericho, from whom the Degree derives its name; and for this purpose the second chapter of the Book of Joshua is read to the candidate. When the Degree is received by a male, he is called a Knight of Jericho, and when by a female, she is termed a Heroine. It is a side or honorary Degree, and may be conferred by any Royal Arch Mason on a candidate qualified to receive it.

*

HERRING, JAMES

Born in London, England, January 12, 1794; died in France, October 8, 1867; buried in Greenwood Cemetery, New York, October 27, 1867. The family emigrated to America in 1805. James Herring was initiated in Solomon's Lodge, Somerville, New Jersey, in 1816. He was Master of Clinton Lodge, New York City, in 1827, 1828, 1832, and 1834, a period when the anti-Masonic spirit was in its zenith. He, with the remaining members of Clinton Lodge, united with Saint John's, No. 1, and met in union December 18, 1834. He instituted the formation of the Lodge of Strict Observance, which was constituted by Grand Lodge, December 27, 1843, Right Worshipful Brother Herring being the Master, with which Lodge he remained until his death. On September 3, 1528, he was appointed Assistant Grand Secretary, and on June 3, 1829, was elected Grand Secretary, which office he retained until 1846. He sided with the Phillips or Herring Grand Body at the split in Grand Lodge on June 5, 1849, and remained its Grand Secretary until 1858, when, in June, the two Grand Lodges were fused. He was a delegate to the Convention of Grand Lodges held in Washington on March 7, 1842.

Brother Herring delivered the oration, on August 25, 1847, in Saint John's Lodge, in commemoration of the Most Worshipful Grand Masters, Morgan Leavis and Alex. H. Robertson, and other eminent Freemasons, on the occasion of the First Lodge of Sorrow held in America in the English language. He was exalted in Jerusalem Chapter, No. 8, Royal Arch Masons, New York City, January 5, 1817, dubbed a Knight Templar in Columbian Commandery, No. 1, New York, and was received a Sovereign Grand Inspector General, Thirty-third Degree of the Ancient and Accepted Scottish Rite. Brother Herring was a Past High Priest and Past Grand Secretary of the General Grand Chapter of the United States, Past Grand Master of the Grand Encampment of the United States, and Past Grand Representative of the Orients of Brazil and France. Grand Historian Ossian Lang on page 126, History of Freemasonry in the State of New York, 1922, says "James Herring proved a tower of strength in the trying days. His untiring zeal and masterly management did much to pilot the Grand Lodge through the night of storm."

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HESED

A corruption of Chesed, which see.

*

HESSE

Said to be the real name of the author of the Encyclopadie des Freemaurerei (see Lenning)

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HESSE-CASSEL

Freemasonry appears to have been founded in this Electorate in 1743, by a Lodge at Marburg, called Zu den drei Löwen, or Three Lions, which afterward took the name of Marc Aurel zum flammenden Stern, or of the Blazing Star. A Lodge also appears to have existed in 1771, at Cassel, called Zum blauen Lowen. In 1817 the Grand Mother Lodge of Hesse-Cassel was founded, which lasted until 1821, when the government closed all Lodges. In 1849 one was reopened by General von Helmschwerdt, but it was closed in 1855. It is now understood that this Lodge has been reopened.

*

HESSE DARMSTADT, GRAND DUCHY OF

German state. An early Masonic Lodge, Die drei Disteln, or Three Thistles, here said to have been first organized at Mayence in 1765. The Lodges in Darmstadt were in the Frankfort Eclectic Union and formed the Grand Lodge Zur Eintracht or of Concord, at Darmstadt in 1845, which is now called Die grosse Loge des Freimaurer Bundes zur Eintracht in Darns stadt or The Grand Lodge of Masonic Bodies of Concord at Darmstadt.

*

HEXAGON

A figure of six equal sides constitutes a part of the Camp in the Scottish Degree of Sublime Princes of the Royal Secret. Stieglitz, in an essay on the symbols of Freemasonry, published in 1825, in the Altenburg Zeitschrift, says that the hezagon formed by six triangles, whose apices converge to a point, making the accompanying figure, is a symbol of the universal creation, the six points crossing the central point; thus assimilating the hexagon to the older symbol of the point within a circle.

*

HEXAGRAM

From two words of the Greek language meaning siz and written. A geometrical figure made up of two interlaced equilateral triangles, supposed to possess mysterious powers and frequently used as a symbol of the Pythagorean school. It is also known as the Seal of Solomon and the Shield of David (see Magic Squares).

*

HEXAGRAM
See Magic Squares

*

HEXAPLA

Greek for sixfold. A Bible arranged with six versions in parallel columns, sometimes spoken of as the Hexaplar.-Text of the Holy Scriptures.

*

H. G. W.

Initials of an expression frequently used by visiting English Brethren to convey the hearty good wishes of the Master and Brethren of their own Lodge to the officers and members of the Lodge visited.

*

HIBBUT-HAKKEBER

Means the Beating of the sepulcher. A Mohammedan belief as to the state of the soul after death. The form and mode of judgment is explained in Al Koran. The sarcophagus of an orthodox Moslem is so constructed that the deceased can sit upright when notified by his angel of the approach of the examiners, who question him as to his faith in the unity of God and the mission of Mohammed Satisfactory answers insure peace; but if to the contrary, he is beaten on the temples with iron maces until he roars with anguish. The two angels, Monker and Naku, then press the earth upon the body, which is gnawed and stung by ninety-nine seven-headed dragons until the day of resurrection. As the Mohammedan was an imitative religion, we naturally look for the origin of its customs and beliefs in older faiths; thus the Hibbut-Hakkeber is found in the Jewish, which taught that the angel of death would sit on a new-made grave, the soul would return to the body, which would stand up, the angel striking it thrice with a chain, half iron and half fire; at the sirst blow all the limbs were loosened, at the second the bones were dispersed, but gathered again by angels, and the third stroke reduces it to dust. This need not occur to those who died on the Sabbath or in the land of Israel (see Gilgul).

*

HIEROGLYPHICS

From the two Greek words which signify the engraving of sacred things. Hieroglyphics are properly the expressions of ideas by representations of visible objects, and the word is more peculiarly applied to that species of picture writing which was in use among the ancient Egyptians, whose priests by this means concealed from the profane that knowledge which they communicated only to their initiates. Browne says (Master Rey, page 87), "The usages amongst Masons have ever corresponded with those of the ancient Egyptians. Their Philosophers, unwilling to expose their Mysteries to vulgar Curiosity, couched the Principles of their Learning and Philosophy under Hieroglyphical Figures and Allegorical Emblems, and expressed their notions of Government by Signs and Symbols, which they communicated to the Magic or wise Men only, who were solemnly obligated never to reveal them."

*

HIEROGRAMMATISTS

The title of those priests in the Egyptian mysteries to whom were confided the keeping of the sacred records. Their duty was also to instruct the neophytes in the ritual of initiation, and to secure its accurate observance.

*

HIERONYMITES

A Hermit Order established in the fourteenth century, formed from the third Order of Saint Francis. Followers of Thomas of Siena, who established themselves among the wild districts of the Sierra Morena, and so forming a community, obtained approval of Pope Gregory XI in 1374.

*

HIEROPHANT

From the Greek, tepo¡ß ¥¢ which signifies one who explains the sacred things. The Hierophant was, in the Ancient Mysteries, what the Master is in a Masonic Lodge—he who instructed the neophyte or candidate in the doctrines which it was the object of the Mysteries to inculcate.

*

HIEROPHANT or MYSTAGOG

The Chief Priest of the Eleusinians, selected from the grade of Eumolpidens He was selected for his imposing personal presence, and his dignity was sustained by the grandeur of his attire, his head encircled with a costly diadem. He was required to be perfect in animal structure, without blemish, and in the vigor of life, with a commanding voice. He was presumed to be surrounded by a halo of holiness. His duty was to maintain and also expound the laws. He was the introductor of the novices into the Eleusinian Temple, and passed them from the lesser into the greater mysteries, where he became the Demiurg, and Impressed the initiate, while instructing him, by his manner and voice. His title of Mystagog was awarded because he alone revealed the secret or mystery.

*

HIEROPHYLAX

Title of the Guardian of the holy vessels and vestments, as used in several Rites.

*

HIGH DEGREES

Not long after the introduction of Freemasonry on the Continent, in the beginning of the eighteenth century, three new Degrees were invented and named, Ecossais, Novice, and Knight Templar. These gave the impulse to the invention of many other Degrees, all above the Master's Degree. To these the name of Hautes Grades or High Degrees was given. Their number is very great. Many of them now remain only in the catalogues of Masonic collectors, or are known merely by their titles; while others still exist, and constitute the body of the different rites. The word is not properly applicable to the Royal Arch or Degrees of the English and American systems, which are intimately connected with the Master's Degree, but is confined to the additions made to Ancient Craft Freemasonry by continental ritualists. These Degrees have, from time to time, met with great opposition as innovations on Ancient Freemasonry, and some of the Grand Lodges have not only rejected them, but forbidden their cultivation by those who are under their obedience. But, on the other hand, they have been strenuously supported by many who have believed the Ancient Craft Degrees do not afford a sufficient field for the expansion of Masonic thought. A writer in the London Freemasons Magazine (of 1858, I, 1167) has expressed the true theory on this subject in the following language:

It is the necessary consequence of an exclusive addition to Craft Masonry that the intellectual and artistic development of the minds of the members must suffer the ritual sink to formalism, and the administration fail into the hands of the lower members of the Order, by a diminution in the initiations of men of high intellectual caliber, and by the inactivity, or practical secession, of those within the Order. The suppression of the higher Degrees, that is, of the higher Masonry, may be agreeable to those who are content to possess the administrative functions of the Order without genuine qualifications for their exercise, but it is a policy most fatal to the true progress of the Order. When Masonry has so fallen, to restore the higher Degrees to their full activity is the measure essential for restoring the efficacy of Masonry within and without. Thus, in the last century when Craft Masonry had spread rapidly over the whole of

Europe, a reaction set in, till the heads of the Order brought the high Degrees into vigor, and they continued to exercise the most powerful influence..

*

HIGHEST OF HILLS

In the Old York Lectures was the following passage: "Before we had the convenience of such well-formed Lodges, the Brethren used to meet on the highest of hills and in the lowest of valleys. And if they were asked why they met so high, so low, and so very secret, they replied the better to see and observe all that might ascend or descend; and in case a Cowan should appear, the Tiler might give timely notice to the Worshipful Master, by which means the Lodge might be closed, the jewels put by, thereby preventing any unlawful intrusion." In commenting on this, Doctor Oliver (Landmarks I, page 319) says: "Amongst other observances which were common to both the true and spurious Freemasonry, we find the practice of per forming commemorative rites on the highest of hills and in the lowest of valleys. This practice was in high esteem amongst all the inhabitants of the ancient world, from a fixed persuasion that the summit of mountains made a nearer approach to the celestial deities, and the valley or holy cavern to the infernal and submarine gods than the level country; and that, therefore, the prayers of mortals were more likely to be heard in such situations." Hutchinson also says: "The highest hills and the lowest valleys were from the earliest times esteemed sacred, and it was supposed that the Spirit of God was peculiarly diffusive in those places."

The sentiment was expressed in the language of the earliest lectures of the eighteenth century, and is still retained, without change of words, in the lectures of the present day. But introduced, at first, undoubtedly with special reference to the ancient worship on high places, and the celebration of the mysteries in the caverns of initiation, it is now retained for the purpose of giving warning and instruction as to the necessity of security and secrecy in the performance of our mystical rites, and this is the reason assigned in the modern lectures. And, indeed, the notion of thus expressing the necessity of secrecy seems to have been early adopted, while that of the sacredness of these places was beginning to be lost sight of; for in a lecture of the middle of the eighteenth century, or earlier, it was said that "the Lodge stands Upon holy ground, or the highest hill or lowest vale, or in the Vale of Jehosophat, or any other secret place." The sacredness of the spot is, it is true, here adverted to, but there is an emphasis given to prentices secrecy.

This custom of meeting on the "highest hills and in the lowest valleys," says Brother E. E. Cawthorne, seems to have prevailed at Aberdeen, Scotland, for they say: "We ordain that no Lodge be holden within a dwelling-house where there is people living in it, but in the open fields, except it be ill weather, and then let a house be chosen that no person shall heir or see us." Also, "We ordain lykewayes that all entering prentices be entered in our ancient outfield Lodge in the mearnes in the Parish of Negg, at the Stonnies at the point of the Ness." It is also of interest that Montandon Lodge No. 22, Grand Lodge of Chile, was consecrated in November 1927, at Potrerillos, some ten thousand feet above sea level in the Andes Mountains and named after George Montandon, the constructing engineer who lost his life in building the railroad there in 1908. The Revisor is reminded of attending the consecration of a Masonic Lodge on the top floor of the pioneer skyscraper, the old Masonic Temple, later the Capitol building, a 355 foot structure, at Chicago, Illinois.

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HABERDASHERS' COMPANY, THE WORSHIPFUL

Writing in 1837 William Herbert said of this company "They were incorporated by letters patent of the 26th of Henry Vl Anno 1447, by the style of the Fraternity of St. Catherine of the Virgin, of the Haberdashers of the city of London; but at present are denominated the Master and four Wardens of the Fraternity of the Art or Mystery of Haberdashers in the City of London. This corporation is governed by a master, four wardens, and ninety-three assistants,

with a livery of 342 members, who, upon their admission, pay in cash a fine [fee] of twenty-five pounds, and to whom belongs a great estate, out of which, according to the generous benefactions of the several donors, they annually pay to charitable uses about the sum of £3,500.... They may take each too apprentices.... There have been twenty-two lord mayors free of this company. Their principal tenets are Serve and Obey. Their Patroness is St. Catherine. They have had altogether ten charters." Originally, in the Fourteenth Century, the Haberdashers were a branch of the gild of Mercers, dealers in merchandises, or small wares (the phrase "small mercies" may have thus originated), but in course of time the cappers, or hat makers, separated from them. The Haberdashers of small wares also were called Milaners, for selling merchandise from Milan, corrupted into milliner. (In Queen Elizabeth's time the English paid out £60,000 per year for pins alone.) The company, though its first charter w as received in 1447, had been organized a century before that, and had a set of regulations, or by-laws, as early as 1372. Having lost its old documents in the London fire of 1666 the come pony drew up a new code, and among the judges giving it legal sanction was the great jurisconsult Sir Matthew Hale. The officers were named as Master, four Wardens, and 50 Assistants. By "livery" was meant the ceremonial or symbolic clothing which a privileged number of members was entitled to wear: such livery did not signify servitude. The Hurrers, or hatters, and Mercers were combined. The list of the Companies charities is a long one: it supported five schools; four almshouses; six benefices; two lectures; three exhibitions; and paid many pensions. Many other benefactions it administered as a trustee.

The similarities between the Haberdashers' Company and the Masonic Fraternity are very striking; the more so since the Company was here chosen at random as a specimen of the Twelve Great City Companies of London and the long list of lesser Companies, the Mason Company being among the latter. They were ancient; had apprentices; had ceremonies; administered an oath; the membership was divided into ranks; they were governed by Master and Wardens (in a Masonic Lodge that still is the case, for the appointive officers are to assist the Master and Warden, and the Secretary and Treasurer do not govern); they had tenets; arms; were devoted to charity; had quarterly communications and feasts and from a very early time admitted "non-operatives" who "were made free" of the company, so that there were "free Haberdashers" just as there were "free Masons." This entering of non-Operatives into Masonry, of which they were then "free," may be one of the many original meanings of "free Mason." The antiquity, form of organization, oaths, non-operatives, etc., cannot therefore explain why the Free Masons alone continued over into a worldwide fraternity, for the other gilds or fraternities, identical in general customs, would have done the same. It is the extraordinary similarity of the old Free Masonry with the old gilds and companies coupled with the fact that it alone developed into a worldwide Fraternity which is of itself the best proof that the Freemasons also possessed a secret of their own which none of the others ever had.

See London Companies, by William Herbert; London; 1837. It is not as exhaustive as the large histories written since by Hazlitt, etc., but has the advantage of having been written by a man who got his information at first hand, and before the new industrialism had changed the face of London commerce and business.

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HAT, THE MASTER'S

History has more than one device for creating its romantic effects, but none more surprising than inversion which is to have something occur where its opposite would be expected. The universal American custom of the Master's Hat is such an inversion (see page 445); for it is not the custom in contemporary England, where ancient usages are to be expected, yet is required in America, where custom has least weight. American Masons can be glad that this inversion has occurred because there is in craft practice in general and in Masonic practice in particular no custom more honored or more ancient.

The Greeks crowned their poets, their victorious generals, and the winners of the games with wreaths; at Delphi with one of apple boughs, at Olympia with laurel, at Corinth with pine. Even the gods in time came to be represented with a wreath of light or sun rays, the corona, origin

of the saints' halo. At a Roman general's Triumph he was crowned with a laurel wreath, called corona triumphalts; in later times a wreath of gold A citizen who had won a peace-time triumph received an ovation, and a crown for his head. Anglo-Saxons had similar customs; so also the French, who crowned graduates of their Universities with caps; and the Italians who set a cap of fur on a man's head when he was made Duke (not the same as duce!). In England a Duke, Marquis, Earl, Viscount, and Baron received a cap. So also did the alderman or master of a gild or a City Company. Such a cap came to be called "a cap of maintenance," and the coat of arms of the City of London is topped with such a cap. The helmet in military arms is an adaptation of the same custom; the King's "cap" is a six-barred helmet. While Henry VIII was still loyal to the Vatican he was presented with a consecrated cap of maintenance by Pope Leo X. The wearing of such a cap, with its ceremonial significance, was so closely connected with the ceremonial wearing of a sword that the two became enshrines together in the phrase "cap and sword."

It would thus appear that the wreath, cap, or hat began as a badge of honor; perhaps it became afterwards identified with the idea of authority, and then with the idea of a presiding officer, because in so many cases it was the head or chief or leader who was honored. The Master's Hat has both ideas combined in it; it represents his authority to preside; it represents also the fact that he has received the highest honors of his Lodge and it is because it thus is a symbol of that honor that he will not, if he rightly understands his art, take it off and put it aside, as if the honor meant nothing to him; certainly he will not lay it on the floor.

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HEBREW WORDS IN MASONRY

"Ahiman Rezon," the name given by Laurence Dermott to his edition of the Book of Constitutions for the Ancient Grand Lodge, was intended to be Hebrew but to date Hebraists are not certain of its meaning; it is believed to mean "Worthy Brother Secretary," or "Help to a Scribe," but the earliest editions carried on the title page the sub-title "Help to a Brother," and that may have been Grand Secretary Dermott's own translation. But why use a Hebrew title? No answer to this question has ever been found. Dermott himself had some Hebrew. There must have been a special interest in Hebrew by members of the Grand Lodge of Ireland at about the time of the writing of the Constitution of the Ancient Grand Lodge, which was Irish Masonry transplanted to England, because Irish Grand Lodge medals of the period occasionally carried Hebrew words. A Side Order or High Degree (it is impossible to tell which) was practiced in Ireland, England, and Scotland under the Hebrew name of Herodim (or Harodim, or Highrodim, or Highrodian); Preston called a little society for the study of Masonry which he organized, "Order of Herodim." This word was lifted bodily from I Kings, Ch. 5, of the Hebrew Old Testament, where it meant provosts, or "officers which were over the work." Giblim, another word in Masonic usage, was taken from the same chapter. It is possible that a certain word in the Third Degree which cannot be spoken or written is an altered form of a third Hebrew word from that same chapter.

The whole subject of a Hebrew influence at work in the Seventeenth and early Eighteenth Century Freemasonry is a still-virgin field for Masonic research. There were professors and specialists in Hebrew at Oxford, Cambridge, and the University of Dublin; the making of the Authorized Version under King James in 1611 was much discussed everywhere among educated men, and inspired many amateurs to study the language of the Old Testament. Public exhibition at two different times in English cities of models of Solomon's Temple aroused a popular interest in the Book of Kings. The Allegory of the Temple in the Second Degree may have been added to the Ritual in that period; at least an amplification of it. The Raising, which bears the Hebrew name of HA.-. may have originated in the same period (the oldest known Lodge of Master Masons is dated at 1725); this is doubtful because the rite bears internal evidence of having originated much earlier, but it is possible that its general popularity may have been owing to the current of Hebrew interests. The Holy Royal Arch, which in some forms was probably known in Ireland in Time Immemorial Lodges, is Old Testament in spirit and reference; also, if "Arch" meant "chief" or "overseer" the Rite may at one time have been called Herodim.

Thus far no historian has discovered any connection between the origin of Speculative Freemasonry and the Jews. Such Hebraic elements as are found in the Craft Degrees and the High Grades are derived from Hebrew sources at second or at third hand, from the English Bible, from Old Testament traditions and stories, and also, perhaps, and over a roundabout route, from the Kabbala (or Cabala, or Kabbalah). There was much interest in the Kabbala during the early period of the Reformation; Reuchlin, one of Luther's forerunners, was familiar with it; Luther and Melanchton both studied it; there was even a Christian Kabbala. If Seventeenth and Eighteenth Century Masons took a lively interest in Hebrew matters it is not to be wondered at the Hebrew Old Testament comprises two-thirds of the English Bible; and British and European culture, as Matthew Arnold was to remind everybody in the Nineteenth Century, was in origin a blend of Hellenism (Greek, and to some extent, Roman) and of Hebraism.

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HELE

The curious word in the OB which is pronounced to rhyme with fail and which appears to be contradictive of the pledge of which it is a part has been in continuous use in England since the early Middle Ages. In his comments on "Notes on Some Trade Guilds at Ludlow," in Ars Quatuor Coronatorum, Vol. XXXII., 1919, page 149 (page 14 in reprint) Canon Horsley writes: " The old Saxon word Helyer is still in use. I asked my church warden who thatched his ricks. 'A helyer from Bearsted ' (the next village), he said. The helyer heles or covers the rick. A gardener heles the potato plants he earths up, and so Hell in the Apostles' Creed is the covered place, the unseen world, the ancient conception of the world being that of a flat place with the river of ocean running round it, while above there was a hemisphere heaved up and hence called heaven, and correspondingly beneath there was the heled or covered place. Men could look up and understand something of the star-spangled arch of blue, but the reversed arch or crypt beneath was to the eyes of flesh 'heled, concealed, and never revealed,' or, as some would I suppose say, 'hailed, concealed, and never reviled '."

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HERALDRY, MASONRY AND

Heraldry in Britain was an art or science, professed by learned specialists and officials, with its foundation in civil law. A coat of arms was in essence a patent in the firm of pictures and devices, it was an official and attestation about a family's origin and past; and since special privileged often of large value, might go with such an origin, a coat of arms was more than a badge or a decoration; just as a deed was a legal Charter confirming ownership of a property, a coat of arms was a deed confirming ownership in certain honors, privileges, and titles. Since the Constitution of the United States recognized the existence of no classes or titles, heraldry in America has been either a hobby or a minor branch of the arts.

The Grand Lodge of England (1717) adopted as its seal the old seal of the Masons Company of London; Laurence Dermott adopted for the Ancient Grand Lodge (1751) a seal which he found in a work by Jehudah ben Leon, a Hebrew scholar for whom he felt a great reverence; perhaps the device thus chosen also recommended itself because it contained a plain hint of the Royal Arch Degree. Each of the Grand Lodges in the United States has an official seal; some are designed according to the strict rules of heraldry; others are intended to be so, but without any strictness in the rules; still others are rather wide departures from that art. one of the seals that have been used by California, and the seal of New York are similar to the Ancient Grand Lodge seal.

Landscapes are used in Montana, Vermont, Kansas, North Dakota the Montana picture suggesting High Hills and Low Dales, the North Dakota suggesting Fords of the Jordan. Great Pillars are conspicuous in the designs used by Connecticut, Delaware, District of Columbia, Florida, Kentucky, Louisiana, and some nine or ten others. In some designs the Pillars are

surmounted by Globes, in others are not. Alabama, Arkansas, Indiana, and Utah have two Pillars joined at the top by a round arch; Wisconsin has the Five Orders of Architecture. These lists are suggestive, not exhaustive, and the designs are subject to change. Two blunders are repeated in some ten or twelve designs: inch marks on the square, which make it a carpenter's square; and dividers used where compasses were intended.

See illustrated essay on "The Heraldry of Masonry," by Walter F. Meier, P. G. M., page 3; Masonic Papers; Research Lodge, No. 281; Seattle, Washington; 1943. John Ross Robertson has a characteristically scholarly chapter on Masonic heraldry in his History of Freemasonry in Canada. For general works see: Heraldry, Historical and Popular, by Charles Boutell; 3rd Ed.; illustrated; Richard Bentley, London, Eng.; 1864. A Complete Guide to Heraldry, by Arthur C. Fox Davis; Dodge Pub. Co.; New York. Heraldry in America, by Eugene Ziebler; Bailey, Banks & Biddle Co.; 1895. For an account of the seals of Canadian Grand Lodges see The Builder; August, 1929; page

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HERMES TRISMEGISTUS

Under the head of "Hermes," reference is made to Hermes (or Mercury), a mythologic character, and to Hermes Trismegistus, a legendary wise man of ancient Egypt. At the time those paragraphs were written it was still generally believed that Medieval occultism consisting of alchemy, astrology, and the Kabbala, was collectively called Hermetism because it claimed a mythologic descent from the god Hermes, or else from the ancient Egyptian sage; it is now al most certain that the reference was to neither but to a book or collection of writings entitled Hermes Trismegtstus, a fact which explains why a majority of the Medieval occultists (there never were any large number of them) gave as their authority fragments of old texts. They could not have read Egyptian hieroglyphics; a god would have written no book; but they could read fragments or chapters of a book that had been written in Greek and translated into Latin, Arabic, and Hebrew.

When the early bishops of Christian Churches in Italy and Greece began their systematic destruction of Greek and Latin schools and colleges, arts, sciences, and books, believing it their mission to destroy the "old world" in order to build a new one in its place, mathematicians, scientists, artists, architects, scholars, and philosophers became greatly alarmed lest the whole of civilization be obliterated. This alarm reached such a height at Alexandria, Egypt, the Greek-speaking city which was the center of civilization at the time, that a group of scholars there began a counter-propaganda; and one of them, or possibly a group of them, collected or wrote and published the Hermes Trismegistus as a defense of civilization and as a plea to men-everywhere not to destroy the age old culture of the Mediterranean world.

This attempt to save civilization did not succeed; even the thousand-year-old University at Athens was destroyed; Alexandria itself was burned; illiteracy became universal in Europe; the Dark Ages came on, and lasted between two and three hundred years. But the Hermes did not disappear. It was a favorite book among some of the Post-Nicene Fathers of the Church, who had not approved the destruction of civilization, and in after times a homily modeled on one chapter of it, called Postor Hermes, became one of those pseudepigraphical books which are still ranked second only to the Bible; and it was read by Arabic scholars, from whom portions of it made their way into Europe through Spain.

Hermes was a name given to the mind, and in its larger and more usual sense denoted intelligence, skill, culture. Trismegistus, which etymologically meant "thrice-greatest," was a eulogistic adjective meaning fine, or very fine; the title Hermes Trismegistus carried the general meaning of fine arts, of culture, of civilization. Men of many parties and religions "believed in Hermes"; that is, they fought to save civilization against fanatics in the Church, who were followed by the barbarians from the north. Perhaps the best nontechnical account of Hermes Trismegistus is the essay in Literary Remains of the Late Emanuel Deutsch, published by Henry Holt; New York; 1874. Deutsch, on the staff of the British Museum for

some sixteen years, was one of the most brilliant scholars of Nineteenth Century England. Two chapters in his book on the Talmud and four papers on the Vatican Council of 1870 which declared the infallibility of the Pope also are of exceptional value to Masons. It may be taken as a practical certainty that the source of the reference to Hermes in the Masonic Old Charges was Hermes Trismegistus the book, and not faint rumors of an ancient Greek god. At the period when the Old Manuscripts were written very few Freemasons had ever heard of Greek mythology, and least of all of a god named Hermes.

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HIGDEN, RANULF

Ranulf (or Ralph) Higden between 1320 and 1360 (the year of his death) wrote and published in eight books a history of the world, or "universal chronicle," entitled Polychronicon, one of the most famous of the Medieval attempts at an encyclopedic narrative of world events, and used as an authority until some three centuries ago. It was twice translated out of Latin into English; once in the Fifteenth Century; once, in 1387, by John Trevisa.

In 1857 the Archivist of the British Parliament, called Master of the Rolls, proposed the publishing of a series of Medieval chronicles; the most accurate text was to be found by an expert collation of the MSS., and each book was to have a historical and biographical introduction. In the following pear, publication began under the general head of Rerum Brita7z1ticorum Alvi Scriptores, popularly called the Roll Series. By 1915 some 250 volumes had been published. After World War I the series was renewed but came to a temporary halt with World War II. Among the titles was John Capgrave's chronicles of England to 1417, a source book for Medieval Masonic history. Higden's Polychronicon was one of the earliest works thus published, in nine volumes, and contained the abovementioned two English translations in addition to the Latin original.

The Cooke MS., the second oldest existing version of the Old Charges, which was dated at 1450 until 3 few years ago but is now believed to have been written as early as 1410 or 1420, quotes from a Polychronicon some seven times (along with four other sources) and manuscript authorities have taken this to have been Higden's work; but Knoop, Jones & Hamer in their The Two Earliest Masonic MSS. (Manchester University Press; 1938) raise some doubt about this and think the scribe may possibly have used some other polychronicon, a title used regularly for general chronicles. In his treatise on The 'Naimus Grecus' Legend (A.Q.C.; XVIII; 1905; p. 178) Bro. E. H. Dring in speaking of one of the Coolte MS. polychronicon quotations which he could not find in the Rolls Series version of Higden suggests that the seribe may have had another "one of the numerous MSS. of Higden which are scattered all over England ...."
Wynkyn de Worde began as an apprentice under Caxton, England's first printer, and became his foreman. After Caxton's death he tool; over the business, and printed about 100 titles in Caxton's old shop, then moved to London where before his death in 1534 he printed 500 more. In 1435, only three years after Columbus landed in the West Indies, he published an edition of Higden's Polychronicon. It is famous for having in it the first musical notes ever printed in England.

Higden, after long neglect, is becoming studied by historical scholars in the United States, and by Masonic specialists also, as ought to have been done long ago, seeing that in the Polgchronicon is a better exhibit of what men of Britain and Europe knew, thought, and believed in the Fourteenth and Fifteenth Centuries than the popular Medieval romances which have received so much attention. (As this is written Mr. Dawson, rare book dealer of Los Angeles, announces for sale a copy of Higden, "Imprinted in Southwerke by my Peter Treveris at the essences of John Reynes bookeseller, 1527," priced at $300.00.)

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HIGH HILLS

In the oldest North Ireland records of Freemasonry are references to "Priests Pillar Lodges" and to "Hedge Masons"; these are taken by the historians of the Irish Craft, Crawley, Lepper, and Crossle, to denote "Lodges" or "makings' out of doors. The Work Book of 1670 of the Lodge Aberdeen 1e of Scotland has a passage connecting the Irish custom with a Scottish one: "We ordain likewise that all entering Prentices be entered in our ancient outfield lodge in the Mearns in the parish of Nigg at the sources at the point of the Ness."

The Weekly Journal or British Gazeteer, April 11, 1730, published this item: "A few days since, their Graces the Dukes of Richmond and Montague, accompanied by several gentlemen who were all Free and Accepted Masons, according to ancient custom, formed a lodge upon the top of a hill near the Duke of Richmond's seat, at Goodwood in Sussex, and made the Right. Hon. the Lord Baltimore a Free and Accepted Mason." The Duke of Montague (not to be confused with the Duke of Montagtle who was Grand Master in 1721) was Grand Master in 1732 A Duke of Richmond was Grand Master in 1724.

Bro. R. J. Meekren, a former editor of The Builder, contlilJuteel to the interpretation of the history of the Ritual the valuable suggestion that there is a distinct element in the Ritual which is clearly distinguished in 1721 from the rest; that does not appear to be of architectural origin but is more like certain anthropologic ceremonies, of the sort so abundantly illustrated in Frazer's Golden Bough; that the elite of HA.-. is one of them; that it sounds like an old "cultural survival"; and that it may have been the rite enacted outdoors "on the highest hills or in the lowest vales."

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HINDUS IN FREEMASONRY

When Freemasonry was carried into India early in the Nineteenth Century the bearers of it in the majority of instances were military Lodges; and as they gave way to permanent, local Lodges the latter were composed almost w holly of English, Scottish, and Irish Brethren for in that period the so-called "color line" was strictly drawn; but after many years one Indian after another was admitted, some of them of the Hindu religion, some of them Mohammedans, with a sprinkling from any one of the other numerous Indian faiths. Masons from America, Britain, and Europe watched this experiment with an abiding interest; when the Fraternity of Anglo-Saxondom, which long had kept the Holy Bible on the altar, became admixed with Hindus, Brahmins, Mohammedans, Jains, Parsees, with believers in the Vedas, the Gita, the Tripitaka, etc., what would be the amalgam thus formed? Would Oriental Freemasonry become transformed out of recognition? Would it preserve its forms but lose its original substance? Not all the returns are in as yet, but aftel a half-century of the experiment there are a sufficient number of them to make clear at least one verdict: that Freemasonry is capable of becoming universal in the most literal sense without being altered in Landmarks or purposes. An ever-growing Masonic literature out of India attests that fact.

A representative of that literature which already is out-dated in India but would be new if it could be widely read in America is an extraordinary book: The K. 1V. Cama Masonic Jubilee Volume, Containing Papers on Masonic Subjects Written by Varuxus Freemasons in Honour of Bro. Kharshedji Rustaniji Cama on his completing 50 years of Masonic Life in the year 1904, edited by Jivanji Jamshedji Modi (Fellow of the University of Bombay); 1907; Bombay.

Bro. Cama was Made a Mason in Rising Star of Western India, No. 342, S. C., August 24, 1856, and to honor his many years of service in Craft work and to recognize his fame as an authority on Indian literature and also in Iranian literature, the Lodge proposed a banquet, but he demurred, and in lieu of it his Brethren prepared this volume in his honor. The volume consists of eighteen contributions, along with two or three poems. Among the authors are such names as Mills, Harley, Dover, co-mingled with such names as Wadia, Ghose, Dass; the concluding contribution is a paper on "Zoroaster and Euclid," by Bro. Jivanji Jamshedji Modi. American readers will be pleased to discover one of our own Brothers in this symposium, R.-. W. . William C. Prime, of the Grand Lodge of New York. (The translator has him a resident of the city of Tonkers instead of Yonkers. Yonkers is a large industrial city and

Masonic center which would be known the world over were it not smothered by New York City.)

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HINDUSTAN, MYSTERIES OF

Of all the ethnic religions, that of Hindustan is admitted to be the oldest, for its Vedas or sacred books claim an antiquity of nearly forty centuries. However Brahmanism may have been corrupted in more modern times, in its earliest state it consisted of a series of doctrines which embraced a belief in a Supreme Being and in the immortality of the soul. All primitive religions were more or less mystical, and that of India formed no exception to the rule. Brother Oliver, in his History of Initiation, has given a very succinct account of the Brahmanical mysteries, collected from the most authentic sources, such as Maurice, Colebrook, Jones, and Faber. His description refers almost exclusively to the reception and advancement of a Brahman in his sacred profession; for the initiations of India, like those of Egypt, were confined to the priesthood. All Brahmans, it is true, do not necessarily belong to the sacerdotal order, but every Brahman who has been initiated, and thus been made acquainted with the formulas of worship, may at any time become an officiating priest.

The ceremonies of initiation, as they have been described by Brother Oliver, were celebrated in spacious caverns, the principal of which were Elephanta and Salsette, both situated near Bombay. The mysteries were divided into four Degrees, and the candidate was permitted to perform the probation of the first at the early age of eight years. It consisted simply in the investiture with the linen garment and Zennar or sacred cord; of sacrifices accompanied by ablutions; and of an explanatory lecture. The aspirant was now delivered into the care of a Brahman, who thenceforth became his spiritual g ude, and prepared him by repeated instructions and a life of austerity for admission into the Second Degree. To this, if found qualified, he was admitted at the requisite age. The probationary ceremonies of this Degree consisted in an incessant occupation in prayers, fastings, ablutions, and the study of astronomy. Having undergone these austerities for a sufficient period, he was led at night to the gloomy caverns of initiation, vwhieh had been duly prepared for his reception.

The interior of this cavern was brilliantly illuminated, and there sat the three chief hierophants, in the east, west, and south, representing the gods Brahma, Vishnu, and Siva, surrounded by the attendant mystagogues, dressed in appropriate vestments. After an invocation to the sun, the aspirant was called upon to promise that he would be obedient to his superiors, keep his body pure, and preserve inviolable secrecy on the subject of the mysteries. He was then sprinkled with water, an invocation of the Deity was whispered in his ear; he was divested of his shoes, and made to circumambulate the cavern three times, in imitation of the course of the sun, whose rising was personated by the hierophant representing Brahma, stationed in the east, whose meridian height by the representative of Siva in the south, and whose setting by the representative of Vishnu in the west. He was then conducted through seven ranges of dark and gloomy caverns, during which period the wailing of Mahadeva for the loss of Siva was represented by dismal howlings.

The usual paraphernalia of dashes of light, of dismal sounds and horrid phantoms, was practised to intimidate or confuse the aspirant. After the performance of a variety of other ceremonies, many of which we can only conjecture, the candidate reached the extremity of the seven caverns; he was now prepared for enlightenment by requisite instruction and the administration of a solemn oath. This part of the ceremonies concluded, then the sacred conch or horn was blown, the folding-doors were suddenly thrown open, and the aspirant was admitted into a spacious apartment filled with dazzling light, ornamented with statues and emblematical figures, richly decorated with gems, and scented with the most fragrant perfumes. This was a representation of Paradise.

The candidate was now supposed to be regenerated, and he was invested by the chief Brahman with the white robe and tiara; a cross was marked upon his forehead, and a tau upon his breast, and he was instructed in the signs, tokens, and lectures of the Order. He was

presented with the sacred belt, the magical black stone, the talismanic jewel to be worn upon his breast, and the serpent stone, which, as its name imported, was an antidote against the bite of serpents. And, lastly, he was entrusted with the sacred name, known only to the initiated. This ineffable name was Aum, which, in its trilateral form, was significant of the creative, preservative, and destroying power, that is, of Brahma, Vishnu, and Siva. It could not be pronounced, but was to be the subject of incessant silent contemplation. The symbols and the aporrheta, or secret things of the mysteries, were now explained. Here ended the Second Degree.

The Third took place when the candidate had grown old, and his children had all been provided for. This consisted in a total exclusion in the forest, where, as an anchored withdrawn from the world, a hermit, he occupied himself in ablutions, prayers, and sacrifices. In the Fourth Degree he underwent still greater austerities, the object of which was to impart to the happy sage who observed them a portion of the Divine nature, and to secure him a residence among the immortal gods.

The object of the Indian mysteries appears, says Brother Oliver, to have been to teach the unity of God and the necessity of virtue. The happiness of our first parents, the subsequent depravity of the human race, and the universal deluge were described in a manner which showed that their knowledge must have been derived from an authentic source.

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HINNOM

A deep valley south of Mount Moriah, known as Gehenna; in which carrion was cast as food for vultures. The holy Valley of Judgment, Jehoshaphat, has been improperly substituted for Hinnom.

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HIRSCHAU, WILHELM VON

The Abbot Wilhelm von Hirschau, Count Palatine of Scheuren, is said to have been the founder, at the close of the eleventh century, of the German Bauhütten. Having been previously the Master of the Bauhütte, or Lodge of St. Emmerau, in Ratisbon, when he became Abbot of Hirschau, he collected together in 1080-91 the Freemasons for the purpose of enlarging the Convent. He incorporated the workmen, says Findel (History, page 54), with the monastery, as lay Brethren, and greatly promoted their instruction and general improvement. Their social life was regulated by special laws; and the one most frequently inculcated by him was that brotherly concord should prevail, because only by working together and lovingly uniting all their strength would it be possible to accomplish such great works as were these undertakings for the public benefit.

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HITTITES

A powerful nation, whose two chief seats were at Kadesh, on the Orontes, and Carchemish, on the River Euphrates, and who subjected as allies, forces from Palestine, Lydia, and the Troad. This great empire had at times contended with the Egyptian monarchs before the days of the Exodus. The Assyrians also had felt their power. They were foremost in arms and in the arts, and carried their religion to the shores of the Aegean Sea; in fact, as shown by the explorations and discoveries of 1879, the early civilization of Greece and other European nations was as much indebted to them as it was to the Phoenicians. Egyptian inscriptions bear out the truth of these discoveries, and more firmly establish Biblical history. Jerusalem came within the influence of this great empire. The Hittites were finally subdued by the

capture of their famous capital Carchemish, by Sargon, 717 B.C. For Biblical references, see Judges (i, 26!; First Kings (x, 28-29); Second Kings (vii, 6).

The system of writing by the Hittites was unique; their letters were hieroglyphic and their sculptures a peculiar and curious style of art, some of which may be found in the British Museum (see Fresh Lights, etc., by Sayce, chapter 5).

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H.-. K.-. T.-.

The abbreviation for Hiram, King of Tyre

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HOBEN

The name given, in some of the advanced Degrees, to one of the three conspirators commemorated in the Master's Degree. The derivation is uncertain. Oben, in Hebrew, means a stone: or it may be a corruption of Habbone, the Builder or Mason.

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HODIN

The Blind Fate mentioned in the Scandinavian Mysteries (see Balder).

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HOGARTH, WILLIAM

Artist and engraver. Born November 10, 1697, and died on October 25, 1767, London. He was a member of the Masonic Lodge at the Hand and Apple Tree Tavern on Little Queen Street at London. This Lodge was organized and constituted in 1725 and erased in 1737. Hogarth, according to the Grand Lodge Register, was also a member of the Lodge at the Bear and Harrow Tavern in 1731 and was a Grand Steward in 1735. His father-in-law, Sir J. Thornhill, was Senior Grand Warden in 1728.

Brother George W. Speth was of the opinion that the date of Hogarth's famous picture Night, that is the occurrence it celebrates, was intended to be May 29, the anniversary of the Restoration of Charles II, as shown by the oak-leaves over the barber's sign and in the hats of two of the figures. The street is probably Hartshorn Lane, Charing Cross, opening into what is now Trafalgar Square and which was Northumberland Street but is now North Avenue in London. Brother Speth suggests the principal figure is that of Sir Thomas de Veil, a member of Hogarth's first Lodge, the one meeting at the Vine in 1729. A sword under the arm of the boon companion and the Masonic apron, large in size, as was typical of these times, are suggestive of the Tyler and have been taken to mean a caricature of Brother Montgomery. the Grand Tyler, or, as he was then called, "garder of ye Grand Lodge." Note the snuffers, useful where candles were a common source-of illumination, to be seen hanging at the Tyler's belt in the picture representing Night. This engraving was published in 1837.

Brother Hogarth married Jane Thornbill in 1729, daughter of Sir James Thornbill, at whose art school he studied for a time, and who for a long time refused to admit his genius and skill as an artist. It was not until Hogarth finished his series of six pictures depicting A Harlot's Progress that his father-in-law was entirely reconciled to the painter who had finally attained the fame warranted by his art. Hogarth painted a number of these series or pictures or illustrated stories, among the most popular being Marriage à la mode, A Rake's Progress and

Four Times a Day. Hogarth also met with success as a portrait painter and in 1746 he painted Garrick as Richard III, for which he wages handsomely paid for that day and age. His celebrated portrait of himself with his dog Trump is now in the National Gallery at London.

Hogarth died at the age of sixty-eight years and was buried in Chiswick, a tomb having since been erected to him, in 1771, by his admirers. A private hou3e in which he spent many of his summers was purchased in 1902 by Lieutenant-Colonel Shipway of Chiswick and turned into a Hogarth Museum.

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HOGG, JAMES

Famous Scottish poet, born 1770; died 1835. Became a Freemason in Canongate Kilwinning Lodge in Scotland, May, 1835 (see New Age, May, 1925).

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HO-HI

A combination of the two Hebrew pronouns m, ho, meaning He, and of, hi, meaning 'n; thus mystically representing the twofold sex of the Creator, and obtained by a Cabalistic transposition or inversion of the letters of the Tetragrammaton nln' or Ihoh. Ho-hi, therefore, thus Cabalistically obtained, denotes the male and female principle, the vis genitrix, the phallus and lingam, the point within the circle; the notion of which, in some one form or another of this double gender, pervades all the ancient systems as the representative of the creative power Thus, one of the names given by the mythological writers to the Supreme Jupiter was appevo9vXvs, the man-woman. In one of the Orphic hymns we find the following line:
Zeus QpO7/V, yevero, Zfus vS3poros e7rXero Wag. Jove is a male, Jove is all immortal virgin.

Plutarcht in his Isis and Osiris, says, "God, wbo is a male and female intelligence, being both Life and Light, brought forth another intelligence, the Creator Of the world." All the Paean gods and goddesses, however various their appellation, were but different expressions for the male and fenale principle. "In feet," says Russel, "they may all be included in the one great Hermaphrodite, the appevoinaus who combines in His nature all the elements of production, and who continues to support the vast creation which originally proceeded from His will." And thus, too, may we learn something of the true meaning of the passage in Genesis (I, 27), where it is said, "So God created man in His own image, in the image of God created He him; male and female created He them." The suggestion of this working of Ho-hi out of Oh- Ho was put forward by George R. Gliddon, the Egyptologist, who had obtained it from the writings of Lanzi, the Italian antiquary.

*

HOLINESS TO THE LORD

In Hebrew, Kodesh Layehovah. It was the inscription on the plate of gold that was placed in front of the High Priest's miter. The letters were in the ancient Samaritan character (see Exodus xxix, 30).

*

HOLLAND

The first mention of the Craft in Holland belongs properly to the history of Freemasonry in Austria. In 1731 Francis, Duke of Lorraine, later Emperor of Austria and Germany, was initiated by Doctor Desaguliers at a special Lodge at the Hague. The first regular Dutch Lodge was the Loge du Grand Maitre des Provinces Réunies, Grand Masters Lodge of the Reunited Provinces, instituted at the Hague with Count Vincent de la Chapelle as Worshipful Master. Freemasonry in Holland was regarded with disfavor by the Government and suffered much persecution. On December 25, 1756, however, fourteen Lodges attended a Convention to constitute a Grand Lodge and two days later Baron Aerssen Beyeren was elected Grand Master. A separate Grand Lodge was formed by the Belgian Lodges in 1817 and between the two Grand Bodies there was some dissension. In 1835 a state of peace was at last attained under the leadership of Prince Frederick Wilhelm Karl of the Netherlands.

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HOLLAND
See Netherlands

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HOLY CITY, KNIGHT OF THE

The Fifth and last of the Degrees of the rectified Rite of the Benevolent Knights of the Holy City, or the Rite of Strict Observance, settled at Wilhelmsbad in 1782.

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HOLY GRAAL
See San GEraal

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HOLY GROUND

A Masonic Lodge is said to be held on holy ground, according to the Prestonian lecture, because the first regularly constituted Lodge was held on that holy, consecrated ground wherein the first three grand offerings were made, which afterward met with Divine approbation (see Ground Floor of the Lodge and Grand offerings).

*

HOLY LODGE

The lectures of the eighteenth century taught symbolically that there were three Lodges opened at three different periods in Masonic history; these were the Holy Lodge, the Sacred Lodge, and the Royal Lodge. The Holy Lodge was opened in the tabernacle in the wilderness, and over it presided Moses, Aholiab, and Bezaleel; the Sacred Lodge was opened on Mount Moriah during the building of the first Temple, and was presided over by Solomon, King of Israel, Hiram, the King of Tyre, and Hiram the Builder; the Royal Lodge was opened among the ruins of the first Temple, at the building of the second, and was presided over by Joshua, Zerubbabel, and Haggai. Though presented as a tradition, it is really only a symbol intended to illustrate three important events in the progress of Masonic science.

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HOLY NAME

Freemasonry teaches, in all its symbols and rituals, a reverence for the name of God, which is emphatically caned the " Holy Name." In the prayer .Ahabath Olam, first introduced by Dermott, it is said, "because we trusted in Thy holy, great, mighty, and terrible Name"; and in the introductory prayer of the Royal Arch, according to the American system, similar phraseology is employed: "Teach us, we pray Thee, the true reverence of Thy great, mighty, and terrible Name." The expression, if not the sentiment, is borrowed from the Hebrew mysteries.

*

HOLY OF HOLIES

Every student of Jewish antiquities knows and every Freemason who has taken the Third Degree ought to knows, what was the peculiar construction, character, and uses of the Sanctum Sanctorum or Holly of Holies in King Solomon's Temple. Situated in the western end of the Temple, separated from the rest of the building by a heavy curtain, and enclosed on three sides by dead walls without any aperture or window, it contained the sacred Ark of the Covenant, and was secluded and set apart from all intrusion save of the High Priest, who only entered it on certain solemn occasions. As it was the most sacred of the three parts of the Temple, so has it been made symbolic of a Master's Lodge, in which are performed the most sacred rites of initiation in Ancient Craft Freemasonry.

But as modern horologists have found in all the Hebrew rites and ceremonies the traces of more ancient mysteries, from which they seem to have been derived, or on which they have been modified, whence we trace also to the same mysteries most of the Masonic forms which, of course, are more immediately founded on the Jewish Scriptures, so we shall find in the ancient Gentile temples the type of this same Sanctum Sanctorum or Holy of Holies, under the name of Adyton or Adytum. And what is more singular, we shall find a greater resemblance between this Adytum of the Pagan temples and the Lodge of Master Masons, than we will discover between the latter and the Sanctum Sanctorum of the Solomonic Temple. It will be curious and interesting to trace this resemblance, and to follow up the suggestions that it offers in reference to the antiquity of Masonic rites.

The Adytum was the most retired and secret part of the ancient Gentile temple, into which, as into the Holy of Holies of the Jewish Temple, the people were not permitted to enter, but which was accessible only to the priesthood. And hence the derivation of the word from the Greek Adoein, meaning not to enter, or that which it is not permitted to enter. Seclusion and mystery were always characteristic of the Adytum, and therefore, like the Holy of Holies, it never admitted of windows.

In the Adytum was to be found a taphos or tomb, and some relic or image or statue of the god to whom the temple was dedicated. The tomb reminds us of the characteristic feature of the Third Degree of Freemasonry; the image or statue of the god finds its analogue or similarity in the Ark of the Covenant and the overshadowing Cherubim.

It being supposed that temples owed their first origin to the reverence paid by the ancients to their deceased friends, and as it was an accepted theory that the gods were once men who had been deified on account of their heroic virtues, temples were, perhaps, in the beginning only stately monuments erected in honor of the dead. Hence the interior of the temple was originally nothing more than a cell or cavity, that is to say, a grave regarded as a place of deposit for the reception of a person interred, and, therefore, in it was to be found the soros or coffin, and the taphos or tomb, or, among the Scandinavians, the barrow or mound grave. In time the statue or image of a god took the place of the coffin; but the reverence for the spot, as one of peculiar sanctity, remained, and this interior part of the temple became among the Greeks the sekos or chapel, among the Romans the AdyEum or forbidden place, and among the Jevvs the kodesh kodashim, or Holy of Holies.

"The sanctity thus acquired," says Dudley in his Naology (page 393), "by the cell of interment might readily and with propriety be assigned to any fabric capable of containing the body of the departed friend, or relic, or even the symbol of the presence or existence, of a divine personage." Thus it happened that there was in every ancient temple an Adytum or Most Holy Place.

There was in the Holy of Holies of the Jewish Temple, it is true, no tomb nor coffin containing the relics of the dead. But there was an Ark of the Covenant which was the recipient of the Rod of Aaron, and the Pot of Manna, which might well be considered the relics of the past life of the Jewish nation in the wilderness. There was an analogy easily understood according to the principles of the science of symbolism. There was no statue or image of a god, but there were the sacred cherubim, and, above all, the Shekinah or Divine Presence, and the bathkol or Voice of God.

But when Freemasonry established its system partly on the ancient rites and partly on the Jewish ceremonies, it founded its Third Degree as the Adytum or holy of holies of all its mysteries, the exclusive place into which none but the most worthy the priesthood of Freemasonry the Masters in Israel were permitted to enter; and then going back to the mortuary idea of the ancient temple, it recognized the reverend for the dead which constitutes the peculiar characteristic of that Degree. And, therefore, in every Lodge of Master Masons there should be found, either actually or allegorically, a grave, or tomb, and coffin, because the Third Degree is the inmost sanctuary, the kodesh kodashim, the Holy of Holies of the Masonic temple.

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HOLY PLACE

Called also the Sanctuary. It was that part of the Temple of Solomon which was situated between the Porch and Holy of Holies. It was appropriated to the purposes of daily worship, and contained the altars and utensils used in that service. It has no symbolic meaning in Freemasonry; although really, as it occupied the ground floor of the Temple, it might be properly considered as represented by an Entered Apprenticed Lodge, that is to say, by the Lodge when occupied in the ceremonies of the First Degree.

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HOLY SEPULCHER, KNIGHT OF THE
See Knight of the Holy Sepulcher

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HOM

The tree of life and man in the Zoroastrian doctrine of the Persians.

*

HOMAGED

First employed by Entick, in his edition of the Constitutions, in reference to the installation of the Earl of Kintore, in 1740, as Grand Master: "Who having been homaged and duly congratulated according to the forms and solemnity of Masonry." He never repeats the word, using afterward the expression, "received the homage." Noorthouck adopts this latter expression in three or four instances, but more generally employs the word "recognized" or "selected." The expression "to do homage" to the Grand Master at his installation, although now generally disused, is a correct one not precisely in the feudal sense of homagium, the

service of a bondman, but in the more modern one of cheerful reverence, obedience, and loyalty.

*

HONEST MASON CLUB

An early organization formed by certain members of the Grand Lodge of Scotland in the middle of the eighteenth century for the purpose of instructing the Scottish Brethren in the practice and history of Freemasonry and holding its meetings in Edinburgh. This club, while enthusiastically supported by its projectors, did not meet with success and went out of existence shortly after its inception, only to be revived about twenty-five years later by the forming of a group of Masonic Clubs in various parts of Scotland. These clubs were prohibited by the Grand Lodge because of their unfavorable criticism of the Grand Lodge transactions but in order to further the stated objects of the organization, Grand Lodge resolved to issue "temporary warrants, without fee, for holding Lodges of Instruction in any district or province when a majority of the Masters of the Lodges in the province should petition for it" (see History of the Lodge of Edinburgh, Mary's Chapel, Brother David Murray Lyon, 1873, page 402). This offer has never been taken advantage of to any extent which, as Brother Lyon observes, leaves the Brethren of Scotland without any centralized method for the giving and receiving of instruction.

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HONORABLE

This was the title formerly given to the Degree of Fellow Craft.

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HONORARIUM

When a Degree of Freemasonry is conferred honoris causa, that is, as a mark of respect, and without the payment of a fee, it is said to be conferred as an honorarium. This is seldom done in Ancient Craft Freemasonry; but it is not unusual in the advanced Degrees of the Ancient and Accepted Scottish Rite, which have sometimes been bestowed by Inspectors on distinguished Freemasons as an honorarium.

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HONORARY DEGREES

1. The Mark Master's Degree in the American system is called the honorary Degree of Mark Master, because it is traditionally supposed to have been conferred in the Temple upon a portion of the Fellow Crafts as a mark of honor and of trust. The Degrees of Past Master and of High Priesthood are also styled honorary, because each is conferred as an honorarium or reward attendant upon certain offices; that of Past Master upon the elected Master of a Symbolic Lodge, and that of High Priesthood upon the elected High Priest of a Chapter of Royal Arch Masons. 2. These Degrees which are outside of the regular series, and which are more commonly known by the epithet Side Degrees, are also sometimes called Honorary Degrees, because no fee is usually exacted for them.

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HONORARY MASONS

A schismatic Body which arose soon after the revival in the beginning of the eighteenth century, the members of which rejected the established formula of an obligation, and bound themselves to secrecy and obedience by a pledge of honor only. Lilie the Gregorians and the Gormogons, who arose about the same time, they soon died a natural death. A song of theirs, preserved in Carey's Musical Century, is almost the only record left of their existence.

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HONORARY MEMBERS

It is a custom in some Lodges to invest distinguished Freemasons with the rank and title of honorary membership. This confers upon them, as the by-laws may prescribe, sometimes all the rights of active membership and sometimes only the right of speaking, but always without the exaction of annual dues. Nor does honorary membership subject the person receiving it to the discipline of the Lodge further than to a revocation of the honor bestowed. The custom of electing honorary members is a usage of very modern date, and has not the sanction of the old Constitutions. It is common in France; less so, but not altogether unknown, in America and England. Oliver, in the title of one of his works, claimed honorary membership in more than nine Lodges. It may be considered unobjectionable as a method of paying respect to distinguished merit and Masonic services, when it is viewed only as a local regulation, and does not attempt to interfere with Masonic discipline. A Freemason who is expelled forfeits, of course, with his active membership in his own Lodge, his honorary membership in any other Lodge.

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HONORARY THIRTY-THIRDS

The Supreme Councils of the Ancient and Accepted Scottish Rite in the United States have adopted the custom of electing honorary members, who are sometimes called Honorary Thirty-Thirds. They possess none of the rights of Inspectors-General or Active Members, except that of being present at the meetings of the Council, taking part to a limited extent in its deliberations, except when it holds an Executive Session.

The earliest record that we have been able to discover is a letter of Morris Holbrook; December 2A, 1897 (volume x, page 208), of iczal Bulletins, Supreme Council Southern Jurisdiction, Ancient and Accepted Scottish Rite. This letter was written to Brother J. J. J. Gourgas and, among other things, he says that Jeremy L. Cross was made an honorary member of this Supreme Council. The same Supreme Council provided for Honorary Thirty-thirds in the Statutes of 1855. Probably the specific idea in this particular case was to make honorary members of those Brethren of the Supreme Council of Louisiana who surrendered their Supreme Council in that year and amalgamated with the Southern Jurisdiction. From that time onward the Statutes contain provisions for Honorary Members.

The original number of Honorary Members in the United States of America was nine Sovereign Grand Inspectors-Central comprising a Supreme Council. The additional Thirty-third Degree Members were made only by vacancies occasioned by the death of one of the original nine.

The necessity arising from the circulation of the Ancient Accepted Scottish Rite Degrees in America brought about the appointment of Deputy Inspectors-General, assigned sometimes to States; at other times at large. Some of the records of these Deputy Inspectors-General notably omitted the numerical designation of Degree. As time passed on and the organization of Supreme Councils by the several factions proceeded, the number of Thirty-thirds grew. Thirty-three was the number set for a "regular" Supreme Council. After the union of the two Supreme Councils of the Northern Masonic Jurisdiction in 1867, sixty-six was set as the limit and these were expressly defined to be Active Members. The proceedings of the early

seventies indicate the differences of opinion resulting in the adjustment of the rite privileges to Honorary Members of the Supreme Council.

In the Northern Masonic Jurisdiction of the Ancient and Accepted Scottish Rite there is but one Thirty-third Degree and persons elected under the provisions of Article 17 of the Constitution became honorary members of the Supreme Council, not Honorary Thirty-third Degree Members—and this subject was carefully dealt with in the Proceedings of 1923 (pages 48 to 50).

Practically the same rule governs in the Southern Jurisdiction except that Honorary Members are invested with a different title, Inspectors-General Honorary (see Article 4, Section 8, of The Statutes).

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HONOR, FEES OF
See Fees of Honor

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HONORS, GRAND

The Grand Honors of Freemasonry are those peculiar acts and gestures by which the Craft have always been accustomed to express their homage, their joy, or their grief on memorable occasions. In the Symbolic Degrees of the American Rite, they are of two kinds, the private and public, which are used on different occasions and for different purposes.

The Private Grand Honors of Freemasonry are performed in a manner known only to Master Masons, since they can only be used in a Master's Lodge. They are practiced by the Craft only on four occasions; when a Masonic Hall is to be consecrated, a new Lodge to be constituted, a Master Elect to be installed, or a Grand Master, or his Deputy, to be received on an official visitation to a Lodge. They are used at all these ceremonies as tokens of congratulation and homage. And as they can only be given by Master Masons, it is evident that every consecration of a hall, or constitution of a new Lodge, every installation of a Worshipful Master, and every reception of a Grand Master, must be done in the Third Degree. It is also evident, from what has been said, that the mode and manner of giving the private Grand Honors can only be personally communicated to Master Masons. They Ere among the aporrheta— the things forbidden to be divulged.

The Public Grand Honors, as their name imports, do not partake of this secret character. They are given on all public occasions, in the presence of the profane as well as the initiated. They are used at the laying of corner-stones of public buildings, or in other services in which the ministrations of the Fraternity are required, and especially in funerals. They are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given each time, namely, on the breast, on the palms of the hands, and on the thigh making nine concussions in all, the Grand Honors are technically said to be given "by three times three." On the occasion of funerals, each one of these honors is accompanied by the words, The will of God is accomplished; so mote it be, audibly pronounced by the Brethren.

These Grand Honors of Freemasonry have undoubtedly a classical origin, and are but an imitation of the plaudits and acclamations practiced by the ancient Greeks and Romans in their theaters, their senates, and their public games. There is abundant evidence in the writings of the ancients, that in the days of the empire, the Romans had circumscribed the mode of doing homage to their emperors and great men when they made their appearance in public, and of expressing their approbation of actors at the theater, within as explicit rules and

regulations as those that govern the system of giving the Grand Honors in Freemasonry. This was not the case in the earlier ages of Rome, for Ovid, speaking of the Sabines, says that when they applauded, they did so without any rules of art, In medio plausu, plausus tunc arte carebat.

Propertius speaks, at a later day, of the ignorance of the country people, who, at the theaters, destroyed the general harmony by their awkward attempts to join in the modulated applause of the more skillful citizens.

The ancient Romans had carried their science on this subject to such an extent as to have divided these honors into three kinds, differing from each other in the mode in which the hands were struck against each other, and in the sound that thence resulted. Suctonius, in his life of Nero (chapter xx), gives the names of these various kinds of applause, which he says were called bombi, imbrices, testoe, and Seneea, in his Quaestionum Naturalium, gives a description of the manner in which they were executed. The bombi, or hums, were produced by striking the palms of the hands together, while they were in a hollow or concave position, and doing this at frequent intervals, but with little force, so as to imitate the humming sound of a swarm of bees. The imbrices, or tiles, were made by briskly striking the flattened and extended palms of the hands against each other, so as to resemble the sound of hail pattering upon the tiles of a roof. The testae, or earthen vases, were executed by striking the palm of the left hand, with the fingers of the right collected into one point. By this blow a sound was elicited which imitated that given out by an earthen vase when struck by a stick.

The Romans, and other ancient nations, having invested this system of applauding with all the accuracy of a science, used it in its various forms, not only for the purpose of testifying their approbation of actors in the theater, but also bestowed it, as a mark of respect or a token of adulation, on their e:nperors, and other great men, on the occasion of their making their appearance in public. Huzzas and cheers have, in this latter case, been generally adopted by the moderns, while the manual applause is only appropriated to successful public speakers and declaimers.

The Freemasons, however, have altogether preserved the ancient custom of applause, guarding and regulating its use by as strict, though different rules as did the Romans; and thus showing, as another evidence of the antiquity of their Institution, that the Grand Honors of Freemasonry are legitimately derived from the plausus, or applaudings, practice I by the ancients on public occasions. In the advanced Decrees, and in other Rites, the Grand Honors are different from those of Ancient Craft Freemasonry in the American Rite as, indeed, are those of England from those of the United States.

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HOODWINK

A symbol of the secrecy, silence, and darkness in which the mysteries of our art should be preserved from the unhallowed gaze of the profane. It has been supposed to have a symbolic reference to the passage in Saint John's Gospel (I, 5), "And the light shineth in darkness; and the darkness comprehended it not." But it is more certain that there is in the hoodwink a representation of the mystical darkness which always preceded the rites of the ancient initiations.

*

HOPE

The second round in the theological and Masonic ladder, and symbolic of a hope in immortality. It is appropriately placed there, for, having attained the first, or faith in God, we are led by a belief in His wisdom and goodness to the hope of immortality. This is but a reasonable expectation; without it, virtue would lose its necessary stimulus and vice its

salutary fear; life would be devoid of joy, and the grave but a scene of desolation. The ancients represented Hope by a nymph or maiden holding in her hand a bouquet of opening flowers, indicative of the coming fruit; but in modern and Masonic iconology, the science of Craft illustrations and likenesses, it is represented by a virgin leaning on an anchor, the anchor itself being a symbol of hope (see Immortality of the Soul).

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HOPE MANUSCRIPT

A manuscript cops of the old Constitutions, which is in the possession of the Lodge of Hope at Bradford, in England. The parchment roll on which this Constitution is written is six feet long and six inches wide, and is defaced and worn away at the lower edge. Its date is supposed to be about l680. From a transcript in the possession of the late Brother A. F. A. Woodford, whose correctness is certified to by the Master of the Lodge, Brother Hughan first published it in his Old Charades of the British Freemasons.

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HORN OF PLENTY

The jewel of the Steward of a Lodge (see Cornucopia).

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HORNS OF THE ALTAR

In the Jewish Temple, the altars of burnt-offering and of incense had each at the four corners four horns of shittim wood, shittim being a species of acacia having yellowish wood. Among the Jews, as well as all other ancient peoples, the altar was considered peculiarly holy and privileged; and hence, when a criminal, fleeing took hold of these horns, he found an asylum and safety. As the Masonic altar is a representation of the altar of the Solomonic member, it should be constructed with these horns; and Brother Cross has very properly so represented it in his Hieroglyphic Chart.

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HOSCHEA

The word of acclamation used by the French Freemasons of the Ancient and Accepted Scottish Rite. In some of the Cahiers it is spelled Ozee. It is, as Brother Mackey believed, a corruption of the word Huzza, which has been used by the English and American Freemasons of the same Rite.

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HOSMER, HESIKIAH LORD

First Chief Justice of Montana, appointed by President Lincoln, 186S, he organized orderly justice from frontier violence. Born at Hudson, New York, December 10, 1814, he died at San Francisco, California, October 31, 1893. Studied law at Cleveland, Ohio; was editor of the Toledo Blade, and author of the novel "Octoroon," 1859, prompting Boucicault's play of that name. Hosmer in 1861 was at Washington as Secretary of House Committee on Territories. Judge Hosmer published in 1887 "Bacon and Shakespeare in the Sonnets." Made a Freemason in Wood County Lodge No. 112, Ohio, 1843, going ten miles into the forest for the Degrees, the Morgan excitement still causing much bitterness; exalted in Circleville Chapter No. 20, Ohio, 1845, and knighted, Toledo Commandery No. 7, 1847. At Toledo he was

Master of Rubicon Lodge No. 237; High Priest, Fort Meigs Chapter No. 29, and for several years Eminent Commander, Toledo Commandery No. 7. He became Grand King, Grand Chapter of Ohio; Grand Orator and then Deputy Grand Master, Grand Lodge of Ohio; at Cleveland, 1851, delivering an eloquent address to the Grand Lodge. In Montana in 1865 he was first Master of Montana Lodge No. 2, and six years Eminent Commander of Virginia City Commandery No. 1. In the Grand Lodge of Montana he was for several years Chairman, Foreign Correspondence Committee, and for two years, 1870-1, Grand Secretary. At death he had been thirteen years Prelate of Golden Gate Commandery No. 16, San Francisco, and ten years Grand Prelate of the Grand Commandery of California. An accomplished and impressive ritualist, an able civic and Masonic official (see Proceedings, Grand Lodge of Montana, 1903, page 62, and volume ui, Transactions, Historical Society of Montana, 1890).

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HOSPITALER

An officer in each of the Bodies of the Ancient and Accepted Scottish Rite, and in the Modern French Rite, one whose duty it is to collect obligatory contributions of the members, and, as the custodian, to disburse the sane, under the advisement of the Master, to needy Brethren, or even worthy profanes who may be in distress. The fund is entirely a secret one, and is reserved apart from all other receipts and disbursements.

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HOSPITALER, KNIGHT
See Rnight Hospzfaler

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HOSPITALERS OF JERUSALEM

In the middle of the eleventh century, some merchants of Amalfi, a rich city of the kingdom of Naples, while trading in Egypt, obtained from the Calif Monstaser Billah permission to establish hospitals in the city of Jerusalem for the use of poor and sick Catholic pilgrims. A site was assigned to them close to the Holy Sepulcher, on which they erected a chapel dedicated to the Virgin, giving it the name of Saint Mary ad Latinos, to distinguish it from those churches where the service was performed according to this Greek ritual.

The building was completed in the year 1048; and at the same time two hospitals, one for either sex, were erected in the vicinity of the chapel for the reception of pilgrims. Subsequently each of these hospitals had a separate chapel annexed to it; that for the men being dedicated to Saint John the Almoner, and that for the women to Saint Mary Magdalen. Many of the pilgrims who had experienced the kindness so liberally bestowed upon all wayfarers, abandoned all idea of returning to Europe, and formed themselves into a band of charitable assistants, and, without assuming any regular, religious profession, devoted themselves to the service of the hospital and the care of its sick inmates. The chief cities of the south of Europe subscribed liberally for the support of this institution; and the merchants of Amalfi who were its original founders acted as the stewards of their bounty, which was greatly augmented from the favorable reports of grateful pilgrims who had returned home, and the revenues of the hospital were thus much increased. The associates assumed the name of Hospitalers of Jerusalern. Afterward, taking up arms for the protection of the holy places against the Saracens, they called themselves Knights Hospitalers, a title which they subsequently changed to that of Knights of Rhodes, and finally to that of Knights of Malta.

*

HOSPITALITY

This virtue has always been highly esteemed among Freemasons. Nothing is more usual in diplomas or certificates than to recommend the bearer "to the hospitality of all the Brethren wheresoever dispersed over the globe"; a recommendation that is seldom disregarded. All of the old Constitutions detail the practice of hospitality, as one of the duties of the Craft, in language like this: "Every Mason shall receive and cherish strange fellows when they come over the countries."

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HOST, CAPTAIN OF THE
See Captain of the Host

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HOUDON, JEAN ANTOINE

Celebrated French sculptor; born March 20, 1741, at Versailles; died at Paris on July 16, 1828. His name appears on the list of members of the Lodge of the Nine Sisters at Paris for 1779, 1783, 1784 and those of 1806, where he is designated as the "Imperial Sculptor, Member of the Institute, and Professor." At twelve entered the Royal School of Sculpture, won the Prize of Rome at twenty, and became famous for his statues and busts of prominent people. Came to the United States with Franklin and was for a time with Washington at Mount Vernon His statues of Washington and Voltaire are especially well known.

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HOUEL

An officer of the Grand Orient of France in 1804. Grand Orator of the Grand Chapter in 1814.

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HOUEL, JEAN PIERRE LOUIS LAURENT

French engraver and painter, born at Rouen about 1735, studied painting and engraving in Italy, and also wrote four volumes entitled voyage Pittoresque de Sicile, de Malte, et de Lipari, 1782-7. His name is listed on the rosters of the Lodge of the Nine Sisters at Paris for the years 1783, 1784, 1806. Brother Houël died on November 14, 1813, at Paris.

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HOUR-GLASS

An emblem connected with the Third Degree, according to the Webb lectures, to remind us by the quick passage of its sands of the transitory nature of human life. As a Masonic symbol it is of comparatively modern date, but the use of the hourglass as an emblem of the passage of time is older than our oldest known rituals. Thus, in a speech before Parliament, in 1627, it is said: "We may dan dandle and play with the hour-glass that is in our power, but the hour will not stay for us; and an opportunity once lost cannot be regained." We are told in Notes and Queries (First Series, v, page 223) that in the early part of the eighteenth century it was a custom to inter an hour-glass with the dead, as an emblem of the sand of life being run out.

There is in Sir John Soane's Museum, Lincoln's Inn Fields, London, a manuscript account book, of 1614- 41, once owned by Nicholas Stone, Mason to King James I and Charles I, which on the title page has the following written note:

In time take time while time doth last,
For time is no time wheel time is past.
A few sad and studious lines written in his Bible by Sir Falter Raleigh are found in Cayley's biography of him (volume in, chapter ix):
E'en such is time! which takes in trust
Our youth, our joys, and an we have
And pays us naught but age and dust,
Which, in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.
And from which grave, and earth, and dust
The Lord will raise me up, I trust.
Longfellow, in his "Sand of the Desert in an Hour glass," has written thus:
A handful of red sand from the hot clime
Of Arab deserts brought
Within the glass comes the spy of Time,
The minister of Thought.

An hour-glass is in the possession of the Lodge at Alexandria, Virginia, of which our Brother George Washington was Master.

That old treasure, a measure of the flying moments, well exhibits the changing methods brought about in time.

*

HOURS, MASONIC

The language of Freemasonry, in reference to the hours of labor and refreshment, is altogether symbolical. The old lectures contained a tradition that our ancient Brethren wrought six days in the week and twelve hours in the day, being called off regularly at the hour of high twelve from labor to refreshment. In the French and German systems, the Craft were said to be called from labor at low twelve, or midnight, which is therefore the supposed or fictitious time at which a French or German Lodge is closed. But in the English and American systems the Craft are supposed to be called off at high twelve, and when called on again the time for recommencing labor is said to be "one hour past high twelve": all this refers to Ancient Craft Freemasonry. In some of the advanced Degrees the hours designated for labor or rest are different. So, too, in the different Rites: thus, in the system of Zinnendorf, it is said that there are in a Mason's Lodge five hours, namely, twelve struck, noon, high noon, midnight, and high midnight; which are thus explained: Twelve struck, is before the Lodge is opened and after it is closed; noon is when the Master is about to open the Lodge; high noon, when it is duly open; midnight, when the Master is about to close it; and high midnight, when it is closed and the uninitiated are permitted to draw near.

*

HOURS OF INITIATION

In Masonic Lodges, as they were in the Ancient Mysteries, initiations are always at night. No Lodges ever meet in the daytime for that purpose, if it can be avoided.

More recently than the time of brother Mackey there have been in the United States and in Europe a number of Masonic Bodies which meet in the afternoon because of greater convenience, the majority of the members being connected with the Stage, the Press, and similar businesses (see Night).

*

HOUSTON, SAM
Born March 2, 1792; died July 26, 1863. First president of the Republic of Texas in 1836 and later governor of Texas under American rule in 1861. Made a Freemason in 1817, in Cumberland Lodge No. 8, Nashville, Tennessee, and became affiliated with Holland Lodge No. 1, Houston, in 1837. He presided over the Masonic Convention held to create the first Grand Lodge of Texas (see NeuJ Age Magazine, March, 1924; also Mackey's History of Freemasonry, page 1613).

*

HOW GO SQUARES

The question was one of the earliest of the tests which were common in the eighteenth century. In the Grand Mystery, published in 1724, we find it in the following form:
Q. :How go squares?
A. Straight.
It is noteworthy, that this phrases has an earlier date than the eighteenth century, and did not belong exclusively to the Freemasons. In Thomas May's comedy of The Old Couple, published in 1658, Act iv, scene I (see also Dodsley's Colkstion of Old Plays, volume 10), will be found the following passage:
Sir Argent Scrape. Ha! Mr. Frightful, welcome.
How go squares? What do you think of me to make a bridegroom? Do I look young enough?

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H.-. R.-. D.-. M.-.

An abbreviation of Heredom or Herodem

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HU

The name of the chief god among the Druids, commonly called Hu Gadarn, or Hu the Mighty. He is thus described by one of the Welsh bards: "The smallest of the small, Hu is the mighty in the world's judgment; yet he is the greatest and Lord over us and our God of mystery. His course is light and swift, his car is a particle of bright sunshine. He is great on land and sea, the greatest whom I shall behold, greater than the worlds. Offer not indignity to him, the Great and Beautiful." Bryant and Davies, in accordance with their arkite theory, think that he was Noah deified; but the Masonic scholar will be reminded of the Hi-hu taken by the Cabalists out of the name of Jehovah.

*

HUETTE

A word equivalent among the Stone Masons of Germany, in the Middle Ages, to the English word Lodge. Findel defines it as "a booth made of boards erected near the edifice that was being built, where the stone-cutters kept their tools, carried on their work, assembled, and most probably occasionally ate and slept." These Hütten accord exactly with the Lodges which Wren describes as having been erected by the English Masons around the edifice they were constructing.

*

HUGHAN, WILLIAM JAMES

This able and well-known Masonic scholar was born on February 13, 1841, and died on May 20, 1911. His father vas a native of Dunscore, in Scotland, who had settled at East Stonehouse in Devonshire, where Brother Hughan was born. At the age of fifteen he was apprenticed to a draper at Devonport; at nineteen he entered a wholesale firm at Plymouth, going thence to Manchester and Truro, at which latter place he remained until 1883, when he retired from business and settled at Torquay, where he died.

He was initiated in 1863 in the Saint Aubyn Lodge, No. 954, at Devonport; in the following year he joined the Emulation Lodge of Improvement in London, and on removing to Truro in 1864 he joined the Phenix Lodge of Honor and Prudence, No. 331, of which he was for a time Secretary, and in 1866 the Fortitude Lodge, No. 131, of which he was Worshipful Master in 1868 and 1878. In 1865 he was exalted in the Glasgow Chapter, No. 60, and joined Kilwinning Chapter, Ayr, No. 80, in 1868, becoming its Z., the chief officer, in 1873, and he was appointed Past Assistant Grand Sojourner of England in 1883; at various times he took most, if not all, of the Degrees worked in England and Scotland. In 1869 he was appointed Provincial Grand Secretary for Cornwall, which post he held for two years, and in 1874 he received the rank of Past Senior Grand Deacon of England, in recognition of his literary labors in the service of the Craft, this honor being the first of its kind to be so bestowed. In 1876 he was given the rank of Past Senior Grand Warden of the Grand Lodge of Egypt, which was followed by many similar honors from various foreign Masonic I3Odies, including Senior Grand Warden of the Grand Lodge of Iowa.

Brother Hughan was devoted to Masonic study and research ever since he first saw the light of Freemasonry, and the Masonic periodicals of both hemispheres contain innumerable articles from his pen. His chief published works are: Constitutions of the Freemasons, 1869; History of Freemasonry in York, 1871; Unpublished Records of the Craft, 1871- Old Charges of British Freemasons, 1872; Memorials of the Masonic Union of ISIS, 1874; Numerical and Medallic Register of Lodges, 1878; Origin of the English Rite of Freemasonry, 1884 and 1909; Engraved List of Regular Lodges for 1734, 1889; History of the Apollo Lodge and the R. A. York, 1889; History of the Lion and Lamb Lodge, 1894; Old Charges of British Freemasons, 1895; Constitutions of the Freemasons, 1725-1896, 1899 and The Jacobite Lodge at Rome, 1756-7, 1910. His writings cover the whole range of Freemasonry, but he gave special attention to the Old Charges, in the search for which he was indefatigable. The copyright in his books now belongs to the Lodge of Research, Leicester, England.

*

HUMILITY

The Divine Master has said, "He that humbleth himself shall be exalted" (Luke, xiv 2), and the lesson is emphatically taught by a portion of the instructions of the Royal Arch Degree. Indeed, the first step toward the acquisition of truth is a humility of mind which teaches us our own ignorance and our necessity for knowledge, so that thus we may be prepared for its reception. Doctor Oliver has erred in saying (Landmarks ii 471) that bare feet are a Masonic symbol of humility. They are properly a symbol of reverence. The true Masonic symbol of humility is bodily prostration, and it is so exemplified in the Royal Arch Degree.

*

HUMMELL, JOHANN NEPOMU

German composer. Born on November l4, 1778, at Pressburg, Hungary, and died at Weimar, Germany, in 1837. Member of the Lodge Amalia at Weimar and a pupil of Mozart's. Sesame celebrated pianoforte player and composer and in the music hook published by the Lodge where he was initiated, 1820, there are two songs by him.

*

HUND, BARON VON

Carl Gotthelf, Baron von Hund, was born in Oberlausitz, in Germany, on September ll, 1722. He was a nobleman and hereditary landed proprietor in the Lautsitz. He is said to have been upright in his conduct, although beset by vanity and a love of adventure. But Findel if scarcely correct in characterizing him as a man of moderate understanding, since the position which he took among his Masonic contemporaries many of whom were of acknowledged talent and the ability with which he defended and maintained his opinions, would indicate the possession of very respectable intelligence. In religious faith he was a Protestant. That rare work, the Anti-Saint-Nicaise, contains in its first volume a brief biography of Brother von Hund, from which some details of his personal appearance and character may be obtained he was of middling stature, but well formed; never dressed sumptuously, but always with taste and neatness; and although himself a moderate liver, was distinguished for his hospitality , and his table was always well supplied for the entertainment of friends and visitors. The record that his servants were never changed, but that those who were employed in his domestic service constantly remained with him, is a simple but conclusive testimony to the amiability of his character

The scanty details of the life of Hund, which are supplied by Clavel in his Histoire Pittoresque; by Thory, in tile ilda Lalornor1xrn; by Ragon, in his Orlhorlozie Mtl4nnniqur; by RotiHon, in his Proofs of Conspiracy; tvy Lenning and licke, in the Encyclopedia of huh; by Oliver, in his Historical Lanelmarks, and by Findel, in his l-lialorty, vary so much in dates and in the record of events that he who should depend on their conflicting authority for information would be involved in almost inextricable confusion in attempting to follow any connected thread of a narrative.

AH Thory, however, writes as an annalist, in chronological order, it may he presumed that his dates are more to be depended on than those of the looser compilers of historical essays. He, therefore will furnish Liz with at least an outline of the principal Masonic events in the life of Hund, while from other writers we may derive the material facts which the brevity of Thory does not provide. But even Thory must sometimes be abandoned, where he has evidently neglected to note a particular circumstance, and his omission must be supplied from come other source. On the 20th of March, 1742, when still lacking some months of being twenty years of age, he was initiated into the mysteries of Freemasonry, in the Lodge of the Three Thistles at Frankfort-on-the Main. Findel places the date of his initiation in the year 1741; but, for the reason already assigned, Brother Mackey preferred the authority of Thory, with whom Lenning concurs. The First and Second Degrees were conferred on the same day, and in due time his initiation into the Symbolic Degrees was completed.

Soon after his initiation, the Baron von Hund traveled through England and Holland, and paid a visit to Paris. Robison, who speaks of the Baron as "a gentleman of honorable character," and whose own reputation secures him from the imputation of wilful falsehood, although it could not preserve him from the effects of prejudice, says that Hund, while in Paris, became acquainted with the Earl of Kilmarnock and some other gentlemen, who were adherents of the Pretender, and received from them the new Degrees, which had been invented, it is said, for political purposes by the followers of the exiled house of Stuart. Gadicke states that while there he also received the Order of the Mopses, which he afterward attempted, but without success, to introduce into Germany. This must, however, be an error; for the Order of the Mopses, an androgynous institution, which subsequently gave birth to the French Lodges of Adoption, was not established until 1776, long after the return of Hund to his native country.

This entire article is by Brother Mackey except where otherwise plainly indicated and here we may insert a comment by Brother Hawkins who says the Order of the Mopses was established in 1738 (see Mopses).

While he resided in Paris he received, says Findel, some intimations of the existence of the Order of Knights Templar in Scotland. The legend, which it is necessary to say has been deemed fabulous, is given to us by Clavel (Histoire Pittoresque, page 184), who tells us that, after the execution of Jacques de Molay, Pierre d'Aumont, the Provincial Grand Master of

Auvergne, accompanied by two Commanders and five Knights, escaped to Scotland, assuming during their journey, for the purpose of concealment, the costume of Operative Masons. Having landed on one of the Scottish Islands, they met several other companions, Scottish Knights, with whom they resolved to continue the existence of their Order, whose abolition had been determined by the Pope and the King of France. At a Chapter held on Saint John's Day, 1313, Aumont was elected Grand Master, and the Knights, to avoid in future the persecutions to which they had been subjected, professed to be Freemasons, and adopted the symbols of that Order. In 1361, the Grand Master transported his See to the city of Aberdeen, and from that time the Order of the Temple spread, under the guise of Freemasonry, throughout the British Islands and the Continent.

The question now is not as to the truth or even the probability of this legend. It is sufficient for our present purpose to say, that the Baron von Hund accepted it as a veritable historical fact. He was admitted, at Paris, to the Order of Knights Templar, Clavel says, by the Pretender, Charles Edward, who was the Grand Master of the Order. Of this we have no other evidence than the rather doubtful authority of Clavel. Robison intimates that he was inducted by the Earl of Kilmarnock, whose signature was attached to his diploma. Gadicke says that he traveled over Brabant to the French army, and was there made a Templar by high chiefs of the Order. And this statement might be reconciled with that of Robison, for the high chiefs, hohe Obere, of Gädicke were possibly the followers of the Pretender, some of whom were likely to have been with the French army. The point is not, however, worth the trouble of an investigation.

Two things have been well settled, namely: That in 1743 von Hund was initiated as a Knights Templar, and that at the same time he received the appointment of a Provincial Grand Master, with ample powers to propagate the Order in Germany. He returned to his native country, but does not appear to have been very active at first as a missionary of Templarism, although he continued to exhibit his strong attachment to Ancient Craft Freemasonry. In the year 1749 he erected, at his own expense, a Lodge on his estates at Kittlitz, near Lobau, to which he gave the name of the lodge of the Three Pillars. At the same time he built there a Protestant church, the corner-stone of which was laid by the Brethren, with the usual Masonic ceremonies.

We are compelled to suppose, from incidents in his life which subsequently occurred, that Hund must have visited Paris a second time, and that he was there in the year 1754. On November 24, in that year, the Chevalier de Bonneville, supported by some of the most distinguished Freemasons of Paris, instituted a Chapter of the High Degrees, which received the name of the Chapter of Clermont, and into which he introduced the Templar system, that is, the system which finds the origin of Freemasonry in Templarism. In this Chapter Baron von Hund, who was then in Paris, received the Degrees of the Clermont system, and there, says Thory, he learned the doctrine upon which he subsequently founded his new Rite of Strict Observance. This doctrine was, that Freemasonry owes its existence to Knights Templarism, of which it is the natural successor; and, therefore, that every Freemason is a Templar, although not entitled to all the privileges of the Order until he has attained the highest Degree.

Von Hund returned to Germany possessed of powers, or a Deputation granted to him in Paris by which he was authorized to disseminate the advanced Degrees in that country. He was not slow to exhibit these documents, and soon collected around him a band of adherents. He then attempted what he termed a reform in primitive Freemasonry or the simple English system of the three Symbolic Degrees, which alone most of the German Lodges recognized. The result was the establishment of a new system, well known as the Rite of Strict Observance.

But here we again encounter the embarrassments of conflicting authorities. The distinctive feature of the Rite of Strict Observance was, that Freemasonry is the successor of Templarism; the legend of Aumont being unhesitatingly accepted as authentic. The author of Anti-Saint-Nicaise, the book already referred to, asserted that between the years 1730 and 1740, there was already in Lusatia a Chapter of Templars; that he knew one, at least, who had been there initiated before the innovation of the Baron von Hund; and that the dignities of

Prior, Sub-Prior, Prefect, and Commander, which he professed to introduce into Germany for the first time, had been known there at a long antecedent period. Ragon also asserts that the Templar system of Ramsay was known in Germany before the foundation of the Chapter of Clermont, whence von Hund derived his information and his powers; that it consisted of six Degrees, to which Hund added a seventh; and that at the time of von Hund's arrival in Germany this regime had Baron von Marshall as its head, to whom Hund's superiors in Paris had referred him. This seems to be the correct version of the affair; and so the Rite of Strict Observance was not actually established, but only reformed and put into more active operation, by von Hund.

One of the peculiarities of this Rite was, that every member was called a Knight, or Eques; the classical Latin for a Roman knight being, by a strange inconsistency, adopted by these professed Templars, instead of the medieval word Miles, which had been always appropriated to the military knights of chivalry. To this word was appended another, and the title thus formed was called the characteristic name. Lists of these characteristic names, and of the persons whom they represented, are given in all the registers and lists of the Rite. Von Hund selected for himself the title of Eques ab Ense, or Knight of the Sword, and, to show the mixed military and Masonic character of his regime, chose for his seal a square and sword crossed, or, in heraldic language, saltierwise. Von Hund divided Europe into nine provinces, and called himself the Grand Master of the Seventh Province, which embraced Lower Saxony, Prussian Poland, Livonia, and Courland. He succeeded in getting the Duke Ferdinand of Brunswick to place himself at the head of the Rite, and secured its adoption bv most of the Lodges of Berlin and of other parts of Prussia. After this he retired into comparative inactivity, and left the Lodges of his Rite to take care of themselves.

But in 1763 he was aroused by the appearance of one, Johnson, on the Masonic stage. This man, whose real name was Leucht, was a Jew, and had formerly been the secretary of the Prince of Anhalt-Bernburg, under the assumed name of Becker. But, changing his name again to that of Johnson, he visited the city of Jena, and proclaimed himself to the Freemasons there as possessed of powers far more extensive than those of von Hund, which he pretended to have received from "Unknown Superiors" at Aberdeen, Scotland, the supposed seat of the Templar Order, which had been revived by Aumont. Von Hund at first admitted the claims of Johnson, and recognized him as the Grand Prior of the Order.

Ragon says that this recognition was a fraud on the part of von Hund, who had really selected Johnson as his agent, to give greater strength to his Rite. I am reluctant to admit the truth of this charge, and am rather disposed to believe that the enthusiasm and credulity of von Hund had made him for a time the victim of Johnson's ostentatious pretensions. If this be so, he was soon undeceived, and, discovering the true character as well as the dangerous designs of Johnson, he proclaimed him to be an adventurer. He denied that Johnson had been sent as a delegate from Scotland, and asserted anew that he alone was the Grand Master of the Order in Germany, with the power to confer the high Degrees. Johnson, accused of abstracting the papers of a Lord of Courland, in whose service he had been, and of the forgery of documents, was arrested at Magdeburg through the influence of von Hund, on the further charges of larceny and counterfeiting money, and died in 1775 in prison.

Von Hund now renewed his activity as a Freemason, and assembled a Congress of the Rite at Altenberg, Where he was recognized as Grand Master of the Templars, and augmented his strength by numerous important initiations. His reappearance among the Brethren exerted as much surprise as joy, and its good effects were speedily seen in a large increase of Chapters; and the Rite of Strict Observance soon became the predominating system in Germany. But dissatisfaction began to appear as a consequence of the high claims of the members of the Rite to the possession of superior knowledge. The Knights looked haughtily upon the Freemasons who had been invested only with the primitive Degrees, and these were offended at the superciliousness with which they were treated. A Mother Lodge was established at Frankfort, which recognized and worked only the three Degrees. Other systems of advanced Degrees also arose as rivals of the Rite, and von Hund's regime began to feel sensibly the effects of this compound antagonism.

Hitherto the Rite of Strict Observance had been cosmopolitan in its constitution, admitting the believers in all creeds to its bosom, and professing to revive only the military and chivalric character of the ancient Templars, without any reference to their religious condition. But in 1767, von Starck, the Rector at Wismar, proposed to engraft upon the Rite a new branch, to be called the clerical system of Knights Templar. This was to be nominally spiritual in character; and, while announcing that it was in possession of secrets not known to the chivalric branch of the Order, demanded as preliminary to admission, that every candidate should be a Roman Catholic, and have previously received the Degrees of the Strict Observance. Starck wrote to von Hund, proposing a fusion of the two branches; and he, "because," to borrow the language of Findel (History of Freemasonry, page 279), "himself helpless and lacking expedients, eagerly stretched out his hand to grasp the offered assistance, and entered into connection with the so-called clergy." He even, it is said, renounced Protestantism and became a Catholic, so as to qualify himself for admission.

In 1774, a Congress assembled at Kohlo, the object of which was to reconcile the difference between these two branches of the Rite. Here von Lund appears to have been divested of some portion of his digmties, for he was appointed only Provincial Superior of Upper and Lower Alsace,.of Denmark and of Courland, while the Grand Mastership of the Rite was conferred on Frederick, Duke of Brunswick.

Another Congress was held in 1775, at Brunswick, where Hund again appeared. Here Findel, who seems to have no friendly disposition toward von Hund, charges him with "indulgence in his love of outward pomp and show," a charge that is not consistent with the character given him by other writers, who speak of his modesty of demeanor. The question of the Superiores Incogniti, or Unknown Superiors, from whom von Hund professed to derive his powers, came under consideration. He denied that he was bound to give any explanations at all, and asserted that his oath precluded him from saying anything more. Confidence in him now declined, and the Rite to which he was so much attached, and of which he had been the founder and the chief supporter, began to lose its influence. The clerical branch of the Rite seceded, and formed an independent Order, and the Lodges of Strict Observance thenceforward called themselves the United German Lodges.

With his failure at Brunswick, the functions of von Hund ceased. He retired altogether from the field of Masonic labor, and died in the fifty-fifth year of his life, on November, 1776, at Meiningen, in Prussia.

The members of the Lodge Minerva, at Leipsic, struck a medal in commemoration of him, which contains on the obverse an urn encircled by a serpent, the symbol of immortality and on the reverse a likeness of him, which is said to be exceedingly accurate.

A copy of it may be found in the Taschenbuche der Freimaurerei, and in the American Quarterly Review of Freemasonry. For this amiable enthusiast, as he certainly was credulous but untiring in his devotion to Freemasonry; deceived but enthusiastic; generous and kind in his disposition; whose heart was better than his head we may not entertain the profoundest generation; but we cannot but feel an emotion of sympathy. We know not how much the antagonism and contest of years, and final defeat and failure, may have embittered his days or destroyed his energy; but we do know that he ceased the warfare of life while still there ought to have been the promise of many years of strength and vigor.

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HUNGARY, NATIONAL GRAND LODGE OF

See Austria Hungary and Czecho Slovacia

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HUR

The Hebrew word nm, liberty. A term used in the Fourth Degree of Perfect Mistress in the French Rite of Adoption.

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HUTCHINSON, WILLIAM

Of all the Masonic writers of the eighteenth century there was no one who did more to elevate the spirit and character of the Institution than William Hutchinson of Barnard Castle, in the county of Durham, England. To him are we indebted for the first philosophical explanation of the symbolism of the Order, and his Spirit of Masonry still remains a priceless boon to the Masonic student. Hutchinson was born in 173 , and died April 7, 1814, at the ripe age of eighty-two years. He was by profession a solicitor; but such was his literary industry, that a were extensive practice did not preclude his devotion to more liberal studies.

He published several works of fiction, which, at the time, were favorably received. His first contribution to literature was The Hermitage, a British Story, which was published in 1772. This was followed, in 1773, by a descriptive work, entitled An Excursion to the Lakes of Westmoreland and Cumberland. In 1775, he published The Doubtful Marriage, and in 1776 A Week in a Cottage and A Romance after the Fashion of the Castle of Ontranto. In 1778, he commenced as a dramatic writer, and besides two tragedies, Pygmalion, King of Tyre and The Tyrant of Onia, which were never acted, he also wrote The Princess of Zanfara which was successfully performed at several of the provincial theaters.

Hutchinson subsequently devoted himself to archeological studies, and became a prominent member of the Royal Society of Antiquaries. His labors in this direction were such as to win for him from Nichols the title of "an industrious antiquary." He published in 1776, A View of Northumberland; in two volumes; in 1785, 17&7, and 1794, three consecutive quarto volumes of The History and Antiquities of the County Palatinate of Durilam; and in 1794, in two quarto volumes, A History of Cumberland works which are still referred to by scholars as containing valuable information on the subjects of which they treat, and are an evidence of the learning and industry of the author. But it is as a Masonic writer that Hutchinson has acquired the most lasting reputation, and his labors as such have made his name a household word in the Order. He was for some years the Master of Barnard Castle Lodge, where he sought to instruct the members by the composition and delivery of a series of Lectures and Charges, which were so far superior to those then in use as to attract crowds of visitors from neighboring Lodges to hear him and to profit ban his instructions. Some of these were from time to time printed, and won so much admiration from the Craft that he was requested to make a selection, and publish them in a permanent form.

Accordingly, he applied, in 1774, for permission to publish, to the Grand Lodge which then assumed to be a rigid censor of the Masonic press and, having obtained it, he gave to the Masonic world the first edition of his now celebrated treatise entitled The Spzrat of Masonry, in Moral and Elvzidatory Lectures; but the latter part of the title was omitted in all the subsequent editions. The sanction for its publication, prefixed to the first edition, has an almost supercilious sound, when we compare the reputation of the work which at once created a revolution in Masonic literature with that of those who gave the sanction, and whose names are preserved only by the official titles, which were affixed to them. The sanction is in these words:

Whereas, Brother William Hutchinson has compiled a book, entitled The Spirit of Masonry, and has requested our sanction for the publication thereof, we, having perused the said book and finding it will be of use to this Society, do recommend the same.

This approval is signed by the Grand Masterand his Deputy, also by the Grand Wardens, and the Grand Treasurer and Secretary. But their judgment, though tamely expressed, was not amiss. A century has since shown that the book of Hutchinson has really been "of use to the Society." It opened new thoughts on the symbolism and philosophy of Freemasonry, which,

worked out by subsequent writers, have given to Freemasonry the high rank it now holds, and has elevated it from a convivial association, such as it was in the beginning of the eighteenth century, to that school of religious philosophy which it now is. To the suggestions of Hutchinson, Hemming undoubtedly owed that noble definition, that "Freemasonry was a science of morality veiled in allegory and illustrated by symbols."

The first edition of The Spirit of Masonry was published in 1775, the second in 1795, the third in 1809, the fourth in 1813, the fifth in 1814, and the sixth in 1815, all except the last in the lifetime of the author. Several subsequent editions have been published both in the United States and in Great Britain. In 1780, it was translated into German, and published at Berlin under the title of Der Geist der Freimaurerei, in moralischen und erlauternden Vortragen. Of this great work the Craft appear to have had but one opinion. It was received on its first appearance with enthusiasm, and its popularity among Masonic scholars has never decreased. Doctor Oliver says of it:

It was the first efficient attempt to explain, in a rational and scientific manner, the true philosophy of the Order. Doctor Anderson and the writer of the Gloucester sermon indicated the mine. Calcott opened it, and Hutchinson worked it. In this book he gives to the science its proper value. After explaining his design, he enters copiously on the rites, ceremonies and institutions of ancient nations. Then he dilates on the Lodge, with its ornaments, furniture, and jewels, the building of the Temple; geometry and after explaining the Third Degree with a minuteness which is highly gratifying, he expatiates on secrecy, charity, and brotherly love, and sets at rest all the vague conjectures of cowans and unbelievers, by a description of the occupations of Masons and a masterly defense of our peculiar rites and ceremonies.

The peculiar theory of Hutchinson in reference to the symbolic design of Freemasonry is set forth more particularly in his ninth lecture, entitled "The Master Mason's Order." His doctrine was that the Lost Word was typical of the lost religious purity, which had been occasioned by the corruptions of the Jewish faith. The piety which had planted the Temple at Jerusalem had been expunged, and the reverence and adoration due to God had been buried in the filth and rubbish of the world, so that it might well be said "that the guide to heaven was lost, and the master of the works of righteousness was smitten." In the same way he extends the symbolism. "True religion," he says, "was fled. Those who sought her through the wisdom of the ancients were not able to raise her. She eluded the grasp, and their polluted hands were stretched forth in vain for her restoration. Those who sought her by the old law were frustrated, for death had stepped between, and corruption defiled the embrace."

Hence the Hutchinsonian theory is, that the Third Degree of Freemasonry symbolizes the new law of Christ, taking the place of the old law of Judaism, which had become dead and corrupt. With him, Hiram or Huram is only the Greek huramen, meaning I have found it, and acacia, from the same Greek, signifies freedom from sin; and "thus the Master Mason represents a man, under the Christian doctrine saved from the grave of iniquity and raised to the faith of salvation. " Some of Hutchinson's etymologies are unquestionably inadmissible; as, when he derives Tubal Cain from a corruption of the Greek, tumbon choeo, "I prepare my sepulcher," and when he translates the Substitute Word as meaning "I ardently wish for life." But fanciful etymologies are the besetting sin of all antiquaries.

So his theory of the exclusive Christian application of the Third Degree will not be received as the dogma of the present day. But such was the universally recognized theory of all his contemporaries. Still, in his enlarged and elevated views of the symbolism and philosophy of Freemasonry as a great moral and religious science, he was immeasurably in advance of his age. In his private life, Hutchinson was greatly respected for his cultivated mind and extensive literary acquirements, while the suavity of his manners and the generosity of his disposition secured the admiration of all who knew him. He had been long married to an estimable woman, whose death was followed in only two days by his own, and they were both interred in the same grave.

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HUZZA

The acclamation in the Ancient and Accepted Scottish Rite. In the old French manuscripts it is generally written Hoschea.

*

HYMNS, MASONIC

In the History of the Provincial Grand Lodge of Northamptonshire and Huntingdonshire, England, by Brother Phipps Doran, 1912, we are told that Brother W. Clegg, a member of the Lodge of Harmony, No. 279, Boston, Lincolnshire, was the author of the hymns Hail Eternal and Now the Evening Shadows Falling, which are in frequent use at the opening and closing of many Lodges.

HAIL ETERNAL
Hail, Eternal! by whose aid
All created things are made
Heav'n and earth thy vast design;
Hear us, Architect Divine!
May our work begun in Thee
Ever blest with order be.
And may we, when labors cease,
Part in harmony and peace,
By Thy glorious Majesty
By the trust we place in Thee
By the badge and mystic sign
Hear us Architect Divine!
NOW THE EVENING SHADOWS FALLING
Now the evening shadows falling
Warn from toil to peaceful rest
Mystic arts and rites reposing
Sacred in each faithful breast.
God of Light! whose love unceasing,
Doth to all Thy works extend
Crown our Order with Thy blessing;
Build, sustain us to the end.
Humbly now we bow before Thee,
Grateful for Thine aid Divine;
Everlasting pow'r and glory,
Mighty Architect! be Thine.

I

The ninth letter in~the alphabets of Western Europe, called by the Greeks Iota, after its Shemitic name. The Hebrew equivalent is, of the numerical value of 10, and signifies a hand. The oldest forms of the letter, as seen in the Phenician and Samaritan, have a rude resemblance to a hand with three fingers, but by a gradual simplification, the character came to be the smallest in the alphabet, and iota, or jot, is a synonym for a trifle. The thumb and two fingers are much used, and are of great significance, in religious forms, as well as in Freemasonry. It is the position of the hand when the Pope blesses the congregation, and signifies the Three in One. The Hebrew letter ain, y, with the numerical value of 70, possesses and gives the English sound of the letter i.

*

I. A. A. T.

Reghellini (i, 29) says that the Rose Croix Freemasons of Germany and Italy always wear a ring of gold or silver, on which are engraved these letters, the initials of Ignis, Aer, Aqua, Terra, in allusion to the Egyptian mystical doctrine of the generation, destruction, and regeneration of all things by the four elements, lire, air, water, and earth; which doctrine passed over from the Egyptians to the Greeks, and was taught in the philosophy of Empedocles. But these Rose Croix Freemasons, probably borrowed their doctrine from the Gnostics.

*

I AM THAT I AM

The name which the Great Architect directed Moses to use (Exodus iii, 14), that he might identify himself to the Israelites as the messenger sent to them by God. It is one of the modifications of the Tetragrammaton, and as such, in its Hebrew form eheyeh usher eheyeh, the e pronounced like a in fate, has been adopted as a significant word in the higher Degrees of the York, American, and several other Rites. The original Hebrew words are actually in the future tense, and grammatically mean I will be what I will bc; but all the versions give a present signification. Thus, the Vulgate has it, I am who am; the Septuagint, I am he who exists; and the Arabic paraphrase, I am the Eternal who passes not away. The expression seems intended to point out the eternity and self-existence of God, and such is the sense in which it is used in Freemasonry (see Eheyeh asher eheyeh).

*

IATRIC FREEMASONRY

From the Greek word the art of medicine. Ragon, in his Orthodoxic Maçonnique (page 450), says that this system was instituted in the eighteenth century, and thats its adepts were occupied in the search for the universal medicine. It must therefore have been a Hermetic Rite. Ragon knew very little of it, and mentions only one Degree, called the Oracle of Cos. The island of Cos was the birthplace of Hippocrates, the father of medicine, and to him the Degree is dedicated. The Order or Rite has no longer any existence.

*

I-COLM-KILL

An island south of the Hebrides, once the seat of the Order of the Culdees, containing the ruins of the monastery of Saint Columba, founded 565 A.D. Tradition plants the foundation of the Rite of Heredom on this island.

*

ICONOCLASTS

From the Greek words eikon, meaning image, and klazo, I break. The name used to designate those in the Church, from the eighth century downward, who have been opposed to the use of sacred images, or, rather, to the paying of religious honor or reverence to such representations. Image worship prevailed extensively in the sixth and seventh centuries in the Eastern Empire. The iconoclast movement commenced with the Imperial Edict issued, in 726, by the Emperor Leo III, surnamed the Isaurian, who allowed images only of the Redeemer. The second decree was issued in 730. This was opposed strenuously by Popes Gregory II and III, but without avail.

*

ICONOLOGY

The science which teaches the doctrine of images and symbolic representations. It is a science collateral with Freemasonry, and is of great importance to the Masonic student, because it is engaged in the consideration of the meaning and history of the symbols which constitute so material a part of the Masonic system.

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IDAHO

The Grand Lodge of Oregon granted a Dispensation to Idaho Lodge, No. 35, on July 7,1863, and on June 21,1864, a Charter was issued. At a Convention held in Idaho City on December 16, 1867, for the purpose of organizing a Grand Lodge, members of the four chartered Lodges in the State, namely, Idaho, No. 35; Boise City, No. 37; Placer, No. 38, and Pioneer, No. 12, were present. It was agreed that members of Owyhee Lodge, U. D., should be admitted and permitted to vote. On December 17, 1867, Grand of heers were elected and installed, and, adopting the Constitution of the Grand Lodge of Oregon, the Grand Lodge of Idaho was opened in Ample Form.
Idaho Chapter in Idaho City, was granted a Charter on June 18, 1867, by the Grand Chapter of Oregon which was under the impression that the General Grand Chapter had ceased to exist. The General Grand Chapter, when considering the above Charter acknowledged that the petitioners acted in good faith and granted a Charter to Idaho Chapter, No. 1, on September 18, 1868. Ten Chapters in all were also chartered by the General Grand Chapter in this State. The eleven Chapters organized the Grand Chapter of Idaho on June 16, 1908. The first Council in Idaho, Idaho Council at Pocatello, was issued a Dispensation by the Officers of the General Grand Council on December 15, 1896. This Dispensation was annulled on October 11, 1897. on January 24, 1912, however, the General Grand Council issued a Dispensation to Idaho Council, No. 1, and chartered it on September 10, 1912.

Five Commanderies were instituted in Idaho before the Grand Commandery was organized. The first of these was Idaho, No. 1, at Boise, which was granted a Dispensation May 24, 1882, and a Charter September 13, 1882. With four other Commanderies, Lewiston, No. 2; Moscow, No. 3; Gate City, No. 4; Coeur d'Alene, No. 5, and Idaho, No. 1, the Grand Commandery was organized on August 21, 1904.

A Lodge of Perfections a Chapter of Rose Croix, a Council of Kadosh, and a Consistory, Ancient and Accepted Scottish Rite, Southern Jurisdiction, were established at Lewiston by

the Supreme Council as Lewiston, No. 1, by Charters dated respectively June 15, 1895; January 18, 1898; April 29, 1899; and June 27, 1899.

*

IDIOT

Idiocy is one of the main disqualifications for initiation. This does not, however, include a mere dulness of intellect and indocility of apprehension. These amount only to stupidity, and "the judgment of the heavy or stupid man," as Doctor Good has correctly remarked, "is often as sound in itself as that of the man of more capacious comprehension." The idiot is defined by Blackstone as "one that hath had no understanding from his nativity; and therefore is by law presumed never likely to attain any." A being thus mentally imperfect is incompetent to observe the obligations or to appreciate the instructions of Freemasonry. It is true that the word does not occur in any of the old Constitutions, but from their general tenor it is evident that idiots were excluded, because "cunning," or knowledge and skill, are everywhere deemed essential qualifications of a Freemason. But the law of the ritual is explicit on the subject.

*

IDOLATRY

The worship paid to any created object. It was in some one of its forms the religion of the entire ancient world except the Jews. The forms of idolatry are generally reckoned as four in number.
1. Fetichism, the lowest form, consisting in the worship of animals, trees, rivers, mountains, and stones.
2. Sabianism or Sabaism, the worship of the sun, moon, and stars.
3. Shintoism, or the worship of deceased ancestors or the leaders of a nation. 4. Idealism, or the worship of abstractions or mental qualities.

Brother Oliver and his school have propounded the theory that among the idolatrous nations of antiquity, who were, of course, the descendants, in common with the monotheistic Jews, of Noah, there were the remains of certain legends and religious truths which they had received from their common ancestor, but which had been greatly distorted and perverted in the system which they practised. This system, taught in the Ancient Mysteries, he called the Spurious Freemasonry of antiquity.

*

IGNE NATURA RENOVATUR INTEGRA

A Latin phrase meaning By fire, nature is perfectly renewed (see I.·. N.·. R.·.1.·.)

*

IGNORANCE

The ignorant Freemason is a drone and an encumbrance in the Order. He who does not study the nature, the design, the history and character of the Institution, but from the hour of his initiation neither gives nor receives any ideas that could not be shared by a profane, is of no more advantage to Freemasonry than Freemasonry is to him. The true Freemason seeks light that darkness may be dispelled, and knowledge that ignorance may be removed. The ignorant aspirant, no matter how loudly he may have asked for light, is still a blind grouper in the dark.

*

IH-HO

The Cabalistic mode of reading Ho-hi, one of the forms of the Tetragrammaton (see Zo-hi).

*

I. H. S.

A monogram, to which various meanings have been attached. Thus, these letters have been supposed to be the initials of In hoc signo, words which surrounded the cross seen by Constantine. But that inscription was in Greek; and besides, even in a Latin translation, the letter V, for vinces, would be required to complete it. The Church has generally accepted the monogram as containing the initials of Jesus Hominum Salvator, a Latin expression meaning Jesus the Savior of Men; a sense in which it has been adopted by the Jesuits, who have taken it in the form here illustrated, as the badge of their society. So, too, it is interpreted by the Masonic Templars, on whose banners it often appears. A later interpretation is advocated by the Cambridge Camden Society in a work published by them on the subject. In this work they contend that the monogram is of Greek origin, and is the first three letters of the Greek name, JESUS. But the second of these interpretations is the one most generally received.

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IJAR

The eighth month of the Hebrew civil year. It corresponds to a part of the months of April and May.

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ILLINOIS

The Anti-Masonic movement had so great an effect on Freemasonry in Illinois that it practically died. After the agitation ceased the Craft appeared again with renewed vigor. There are thus two early Lodges and two Grand Lodges to be considered in an account of the growth of Freemasonry in this State. On September 4, 1805, a Dispensation for six months was issued to Western Star Lodge, No. 107, while Illinois was still in Indian Territory.

The Lodge was chartered and on September 13, 1806, was duly constituted. A Convention was held at Vandalia on December 9, 1822, to consider the organization of a Grand Lodge for the State. At another meeting held December 1, 1823, eight Lodges were represented and a Grand Lodge was opened with Brother Shadrach Bond as Grand Master. In 1827, this Grand Lodge ceased operations and after June 24, 1827, all the Lodgea in the State went out of existence. A Warrant was issued on August 30, 1838, to Bodley Lodge, No. 97, by the Grand Lodge of Kentucky, there being at that time no other working Lodge in Illinois. At a Convention held at Jacksonville on April 6, 1840, six of the eight chartered Lodges in the State were present and one under Dispensation was represented. The Grand L,odge officers were elected and the Grand Lodge then opened. For some time, however, several Lodges in Illinois paid allegiance to Missouri because their business in St. Louis made it more convenient for the Brethreu to attend the Grand Lodge of Missouri.

A Dispensation was granted by the Deputy General Grand High Priest to Springfield Chapter, on July 19, 1841, and in the following September a Charter was issued. Seven Chapters were given permission subsequently by the General Grand Iiing to organize a Grand Chapter. On April 10, 1850, six of these Chapters held a Convention and opened the Grand Chapter of Illinois.

Degrees of the Cryptic Rite were conferred in some of the Royal Arch Chapters in this State. Then several Councils were chartered from 1852 by the Grand Council of Kentucky, the first being Illinois Council No. 15. A Charter was granted to Alton Council at Alton in 1853. Springfield Council at Springfield was not chartered until February, 1853, though the Convention to form a Grand Council was assembled on September 29, 1853, and during the adjourned meeting at Springfield the various Councils were arranged as Illinois Council No. 1; Springfield Council No. 2, and Alton Council No. 3. Any misunderstanding was cleared up by a second Convention at Springfield, March 10, 1854, when the Constitution was readopted and the Grand Council constituted by representatives of the three Councils.

Apollo Encampment, later Apollo Commandery, was organized at Chicago under Dispensation dated May 5, 1845, issued by Deputy Grand Master Joseph E. Stapleton of Baltimore. It receiveda Charter dated September 17, 1847. The Grand Commandery was organized on October 27, 1857, under authority of Grand Master W. B. Hubbard of the Grand Encampment, by three Commanderies: Apollo, No. 1; Belvidere, No. 2, and Peoria, No. 3. At the Conclave of 1858, Sir Hosmer A. Johnson presented a piece of the Charter Oak received from the Hon. Isaac W. Stewart of Hartford, Connecticut, which was afterwards made into a Patriarchal Cross for the use of the Grand Commanders as a Jewel of Office.

As early as 1857, appeared the first Body of the Ancient and Accepted Scottish Rite in Illinois, when an Rensselaer Lodge of Perfection was chartered on Alay 14, at Chicago. On that date also Chicago Council of Princes of Jerusalem, Gourgas Chapter of Rose Croix, and Oriental Consistory were established in the same city.

*

ILLITERACY

The word illiteracy, as signifying an ignorance of letters, an incapability to read and write, suggests the inquiry whether illiterate persons are qualified to be made Freemasons. There can be no doubt, from historic evidence, that at the period when the Institution was operative in its character, the members for the most part that is, the great mass of the Fraternity were unable to read or write. At a time when even kings made at the foot of documents the sign of the cross, pro ignorantia litterarum. because they could not write their names, it could hardly be expected that an Operative Mason should be gifted with a greater share of education than his sovereign. But the change of the Society from Operative to Speculative gave to it an intellectual elevation, and the philosophy and science of symbolism which was then introduced could hardly be understood by one who had no preliminary education. Accordingly, the provision in all Lodges, that initiation must be preceded by a written petition, would seem to indicate that no one is expected or desired to apply for initiation unless he can comply with that regulation, by writing, or at least signing, such a petition.

The Grand Lodge of England does not leave this principle to be settled by implication, but in express words requires that a candidate shall know how to write, by inserting in its Constitution the provision that a candidate, "previous to his initiation, must subscribe his name at full length to a declaration." The official commentary on this, in an accompanying note, is, that "a Person who cannot write is consequently ineligible to be admitted into the Order," aid this is now the very generally accepted law. The Latin words ne varies in Masonic diplomas, which follows the signature in the margin, indicates that the holder is required to know how to sign his name.

*

ILLUMINATED THEOSOPHISTS

A modification of the system of Pernetty instituted at Paris by Benedict Chastanier, who subsequently succeeded in introducing it into London. It consisted of nine Degrees, for an account of which see Chastanier.

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ILLUMINATI

This is a Latin word, signifying the enlightened, and hence often applied in Latin Diplomas as an epithet of Freemasons.

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ILLUMINATI OF AVIGNON
See Avignon, Illuminati of

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ILLUMINATI OF BAVARIA

A secret society, founded on May 1, 1776, by Adam Weishaupt, who was Professor of Canon Law at the University of Ingolstadt. Its founder at first called it the Order of the Perfectibilists; but he subsequently gave it the name by which it is now universally known. Its professed object was, by the mutual assistance of its members, to attain the highest possible degree of morality and virtue, and to lay the foundation for the reformation of the world by the association of good men to oppose the progress of moral evil.

To give to the Order a higher influence, Weishaupt connected it with the Masonic Institution, after whose system of Degrees, of esoteric instruction, and of secret modes of recognition, it was organized. It has thus become confounded by superficial writers with Freemasonry, although it never could be considered as properly a Masonic Rite. Weishaupt, though a reformer in religion and a liberal in politics, had originally been a Jesuit; and he employed, therefore, in the construction of his association, the shrewdness and subtlety which distinguished the disciples of Loyola; and having been initiated in 1777 in a Lodge at Munich, he also borrowed for its use the mystical organization which was peculiar to Freemasonry. In this latter task he was greatly assisted by the Baron Von Knigge, a zealous and well-instructed Freemason, who joined the Illuminati in 1780, and soon became a leader, dividing with Weishaupt the control and direction of the Order.

In its internal organization the Order of Illuminati was divided into three great classes, namely,
1. The Sursery;
2. Symbolic Freemasonry; and
3. The Mysteries; each of which was subdivided into several Degrees, making ten in all, as in the following table:

I. Nursery. After a ceremony of preparation it began:
1. Novice.
2. Minerval.
3 Illuminatus Minor.

II. Symbolic Freemasonry.
The first three Degrees were communicated without any exact respect to the divisions. and then the candidate proceeded:
4 Illuminates Major, or Scottish Novice.
5 Illuminates Diligent, or Scottish Knight.

III. The Mysteries.
This class was subdivided into the Lesser and the Greater Mysteries.
The Lesser Mysteries were:
6. Presbyter, Priest, or Epops.
7. Prince, or Regent.

The Greater Mysteries were:
8 Magus.
9 Rex, or King.

Anyone otherwise qualified could be received into the Degree of Novice at the age of eighteen; and after a probation of not less than a year he was admitted to the Second and Third Degrees, and so on to the advanced Degrees; though but few reached the Ninth and Tenth Degrees, in which the inmost secret designs of the Order were contained, and, in fact, it is said that these last Degrees were never thoroughly worked up. The Illuminati selected for themselves Order Names, which were always of a classical character. Thus, Weishaupt called himself Spartocus, Knigge was Philo, and Zwack, another leader, was known as Cato. They gave also fictitious names to countries. Ingolstadt, where the Order originated, was called Eleusis; Austria was Egypt, in reference to the Egyptian darkness of that kingdom, which excluded all Freemasonry from its territories; Munich was called Athens, and Vienna was Rome. The Order had also its calendar, and the months were designated by peculiar names; as, Dimeh for January, and Bemeh for February. They had also a cipher, in which the official correspondence of the members was conducted. The character now so much used by Freemasons to represent a Lodge, was invented and first used by the Illuminati.

The Order was at first very popular, and enrolled no less than two thousand names upon its registers, among whom were some of the most distinguished men of Germany. It extended rapidly into other countries, and its Lodges were to be found in France, Belgium, Holland, Denmark, Sweden, Poland, Hungary, and Italy. The original design of Illuminism was undoubtedly the elevation of the human race. Knigge, who was one of its most prominent working members, and the author of several of its Degrees, was a religious man, and would never have united with it had its object been, as has been charged, to abolish Christianity. But it cannot be denied, that in process of time abuses had crept into the Institution and that by the influence of unworthy men the system became corrupted; yet the coarse accusations of such writers as Barruel and Robison are known to be exaggerated, and some of them altogether false.

The Conversations-Lexicon, for instance, declares that the s society had no influence whatever on the French Revolution, which is charged upon it by these as well as other writers. But Illuminism came directly and professedly in conflict with the Jesuits and with the Roman Church, whose tendencies were to repress the freedom of thought. The priests became, therefore, its active enemies, and waged war so successfully against it, that on June 22, 1784, the Elector of Bavaria issued an Edict for its suppression. Many of its members were fined or imprisoned, and some, among whom was Weishaupt, were compelled to flee the country. The Edicts of the Elector of Bavaria were repeated in March and August, 1785, and the Order began to decline, so that by the end of the eighteenth century it had ceased to exist. Adopting Freemasonry only as a means for its own more successful propagation, and using it only as incidental to its own organization, it exercised while in prosperity no favorable influence on the Masonic Institution, nor any unfavorable effect on it by its dissolution.

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ILLUMINATI OF STOCKHOLM

An Order but little known; mentioned by Ragon in his Catalogue as having been instituted for the propagation of Martinism.

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ILLUMINISM

The system or Rite practiced lacy the German Illuminati is so called.

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ILLUSTRIOUS

A title commonly used in addressing Brethren of the Thirty-Third Degree in the Ancient and Accepted Scottish Rite. Formerly the word had a more extended usefulness among the Craft. For example, there is a Minute Book preserved in the Museum of the Grand Lodge Zur Sonne at Bayreuth, Germany. This record is written in French as a report of the inauguration of the Lodge Eleusis at Bayreuth on December 4, 1741. A translation of the memorandum is as follows: The fourth of the month of December our Very Worshipful Lodge hats installed the new Lodge in the City at the Golden Eagle. The procession was arranged with beautiful ceremonies.

1. Two Bearers carrying gloves.
2. Two Stewards or Marshals with their insignia and white batons or staffs in hand.
3. The Grand Sword Bearers of the Grand Lodge.
4. The Secretary of the Grand Lodge.
5. Our Very Illustrious Master—Margrave Friedrich von Brandenburg—Bayreuth—as Grand Master of the Order, between the Wardens.
6. The new Master of the new Lodge, between laid Wardens.
7. All the Brethren, fifty in number.

Before the entrance to the Golden Eagle was posted a Sentinel, on the staircase was another. Music of very agreeable kind woes heard. We made some Brethren anti Masters. After supper the Procession returned in the same manner that it had arrived. The student of Freemasonry will not only note the early use of the word Illustrious but also the prominence given to the gloves on this occasion (see Gloves).

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ILLUSTRIOUS ELECT OF THE FIFTEEN

The title now generally given to the Elect of Fifteen, which see

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INDEPENDENT AND REGULAR NATIONAL GRAND LODGE OF FRANCE AND THE FRENCH COLONIES

The French title of this organization is Grande Loge Nationale Indépendante et Reguliere pour la France et les Colonies Française. Grand Master D. E. Ribaucourt sent us the following information:

"Desirous of working in France outside of all compromise of political or atheistical character, some Brother French freemasons had in 1910 revived the practice of the old Rite of the Rectified Regime, which is a deistic system. This regular Rite among us had been practiced in France by numerous Lodges since the commencement of the eighteenth century. Lodges of that type have been put to sleep in France since 1841. They bequeathed their powers to the Grand Rectified Directory of Geneva, Switzerland in order that the Lodges of France should be awakened when the time was opportune.

That was done in 1910 by the Grand Rectified Directory of Geneva, which created the Respectable Rectified Lodge Le Center des Amis at the Orient of Paris. Thereupon the Grand Orient of France, preoccupied with the foundation of a new order of things, proposed to us a double Constitution guaranteeing the integrity of our Rituals of 1782, and the free exercise of the symbols of the Grand Architect of the Universe during these three years, l9l0-3, our Rite made much progress in France. In June, 1913, the Council of the Order of the Grand Orient of France violated the solemn promises of 1910 and imposed upon us new rituals, in which the opening and closing invocations had the symbol of the Grand Architect of the Universe

suppressed. We carried our case before the Masonic Convent of the Grand Orient in 1913, and we were forbidden to use our old-time rituals.

The Orator of the Convent of the Grand Orient of France declared at that time amid the plaudits of the assemblage that the symbol of the Grand Architect of the Universe was contrary to the Constitution of the Grand Orient of France. To defend our menaced Masonic faith and to safeguard the traditions of our Order, we have been obliged to constitute ourselves in October, 1913, into the Independent and Regular National Grand Lodge. The Respectable Rectified Lodge, Le Centre des Amis of Paris, of which records exist as far as 1762, took the initiative and was promptly followed by the Respectable Lodge, L'Anglais No. 204, at Bordeaux, which existed in 1732. Some new Lodges have combined with us, and will adhere to the course of our action. We shall work after a just and perfect fashion in order to afford a sanctuary in France to Brothers believing in the Grand Architect of the Universe, loving and respecting His symbol, and also to resume with those abroad the chain of union so unfortunately broken between French Freemasons and those of other lands.

We have imposed and shall impose upon our Lodges the following obligations
1. During the work. the Bible shall be constantly open upon the altar at the first chapter of Saint John.
2. The ceremonies shall strictly conform to the Ritual of the Rectified Regime which we practice, revised in 1778 and approved in 1782.
3. The communications shall always be opened and closed with the invocation and in the name of the Grand Architect of the Universe, and Lodges shall insert in a space in their announcements, documents, the inscription A. L. G. D. G. A. D. l'U, these being the initials of the French words meaning, to the glory of the Grand Architect of the Universe.
4. No religious or political discussion shall be allowed in the Lodges.
5. The Brethren shall never officially as a Lodge take part in political matters, but each Brother shall reserve and guard his entire liberty of action.
6. Lodges of this Obedience only receive as visitors the Brethren belonging to the regular Obedience recognized by the Grand Lodge of England.

"In answer to our appeal, the Grand Lodge of England and its very Respectable Grand Master recognized us on November 20, 1913, as the only regular Masonic Power in France, and the announcement was made at the Centenary of that very Respectable Grand Lodge on December 3, 1913" (see France) .

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INDIA

An extensive peninsula of Southern Asia. The Grand Lodge of England authorized Brother George Pomfret in 1728 to open a Lodge in Bengal. Captain Ralph Farwinter, Pomfret's successor, was appointed Provincial Grand Master of India in 1730. The records of this Provincial Grand Lodge are not extant but even previous to this time Lodges had been constituted at various places.

A Dutch Body, the Grand Lodge of Solomon at Chinsura, was always most friendly to the Bengal Lodge and at times the two worked a joint ceremony.

January 25, 1781, was the date of the last meeting of the Bengal Provincial Grand Lodge before the war in the Carnatic proved the cause of the downfall of all but Industry and Perseverance Lodge in Calcutta. July 18, 1785, the Provincial Grand Lodge reopened and Freemasonry began an uphill struggle to regain its former strength. In 1794 the Provincial Grand Lodge controlled nine Lodges, from the first two of which its officers were always chosen. This caused ill feeling and a secession of several Lodges took place. It disappeared for a time but was re-established in 1813 by the Earl of Moira. The Provincial Grand Master returned to England in 1826 and the loss of all proper authority gradually brought about a

failure of communication between the Bengal Provincial Grand Lodge and the Grand Lodge of England.

The earlier groupings of the Lodges overseas in India and other countries were designated as in the records of the Grand Lodge as Provinces but since 1866 these have been termed Districts to distinguish them from the Provinces in England itself.

The Grand Lodge of Ireland issued a Charter for a Lodge in 1837 at Kurnaul but this did not survive.

A Lodge at Madras was chartered from England in 1755, and in 1766 a Provincial Grand Master, Captain Edmond Pascal, was appointed.

A Lodge was warranted for Bombay under English authority in 1758 and Brother James Todd was appointed Provincial Grand Master in 1763.

The Grand Lodge of Scotland in 1836 appointed Dr. James Burnes of the Indian Medical Service as Provincial Grand Master of Western India and its Dependencies, and a Provincial Grand Lodge came into being on January 1, 1838. A Provincial Grand Lodge of Eastern India was also created to control Masonic matters on behalf of the Grand Lodge of Scotland and of this Body also Doctor Burnes became the head, and in 1846 he was duly invested as Provincial Grand Master for all India. He was the author of a Sketch of the History of the Knights Templar in 1844 and was also the founder of a fraternal organization having three classes of members, Novice, Companion, and Officer, and known as the Brotherhood of the Olive Branch of the East. Natives of India joined the Craft, and Rising Star Lodge at Bombay and Saint Andrew's Lodge at Poona were set up West and East in 1844 for that purpose and soon followed by others. Some prominent natives of India have become Freemasons. Among these are the son of the Nabob of Arcot, Umdat-ul-Umara, Prince Keyralla, Khanof Mysore, Prince Shadad Khan, the former Ameer of Scinde, Maharajah Duleep, and Maharajah Rundeer Sing.

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INDIANA

The first Lodge in Indiana was organized at Vincennes by Dispensation from the Grand Lodge of Kentucky, August 27, 1807, as Sincennes Lodge, No. 15. Prior to this, however, Freemasonry had been introduced by Brethren belonging to Lodges in the army on the northwestern frontier. A Convention of representatives of the following Lodges of Ancient York Masons was held at Corydon on December 3, 1817, to consider the establishment of a Grand Lodge: Vincennes, No. 15; Lawrenceburg, No. 44; Madison Union, No. 29; Blazing Star, Is-o. 36; Melchizedeek, No. 43; Pisgah, No. 45. Three Lodges under dispensations Switzerland, Risines Sun and Brookville Harmona, also sent representatives and it was resolved to open a Grand Lodge. On January 12, 1818, arrangements were completed. The Id following day Grand Officers were elected with M. W. Alexander Buckner as Grand Master, and the Grand Constitution was adopted January 15. Since 1825 this Grand Lodge has had permanent quarters at Indianapolis but before then it met at Charlestown and elsewhere.

According to the proceedings of the General Grand Chapter on September 14, 1826, a Charter was granted to Vincennes Chapter on May 13, 1820. At the twelfth Convocation of the General Grand Chapter in 1St4, permission was granted for a Convention of Chapter representatives to assemble on November 18, 1845, and the Grand Chapter of Indiana was duly constituted on December 5, 1845. At the meeting of the General Grand Chapter the General Grand Secretary stated that, according to the records of 1819, Dispensations were said to have been granted for Chapters at Madison and Brookville which were not ratified and therefore the Chapters ceased to exist in a legal sense. They were supposed, however, to have continued their labors for some years and, with another Chapter established at Vincennes, to have organized a Grand Chapter in 1823. Of this there was no documentary

evidence, but the General Grand Chapter granted Madison Chapter a legal Charter on September 12, 1844.

The Council Degrees in Indiana were at first given in the Chapter work but, after the General Grand Chapter decided in 1853 to give up control of the Cryptic Degrees, Councils were chartered by the Grand Council of Kentucky, August 30, 1854, and by the Grand Council of Ohio, October 18, 1B55. The three Councils thus organized sent delegates to a meeting on December 20, 1855, when the Grand Council of Indiana was formed.

The first Commandery to be organized in Indiana mas Roper, No. 1, at Indianapolis, which was granted a Dispensation May 14, 1848. It was chartered October 16, 1850. With three others, Greensburg, No. 2; La Fayette, No. 3, and Fort Wayne, No. 4, this Commandery organized the Grand Commandery of Indiana on May 16, 1854, by authority of the Grand Encampment.

On May 19, 1865, the Ancient and Accepted Scottish Rite became part of the Masonic life of Indiana when the Adoniram Lodge of Perfection, the Saraiah Council of Princes of Jerusalem, the Indianapolis Chapter of Rose Croixs and the Indiana Consistory were established at Indianapolis by the Supreme Council, Northern Masonic Jurisdiction.

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INDIAN CALENDAR

An Indian or Hindu year begins in April, thus: First Vaisakha, April 13; First Jyaishtha, May 14; First Ashadha, June 14; First Sravana, July 16; First Bhadrapada, August 16; First Asvina, September 16; First Kartlika, October 17; First Agrahayana or Margasirsha, November 16; First Pansha, December 15; First Magha, January 13; First Phalguna, February 15; First Caitra, March 13. The days of the week, commencing with Sunday, are Aditya, Soma, Mangala, Budha, Guru, Sukra, and Sani. The Hindu Era, until April 13, 1885, was 1937.

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INDIAN FAITH
See Buddhism

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INDIAN FREEMASONRY

There is no doubt that Indians have been Freemasons, and devoted ones. But the claim has been made that there are Indian customs of so decided Masonic a character that a Freemason would at once assume their identity with the ceremonies of the Craft. The subject has been treated in a book, Indian Masonry, by Brother Robert C. Wright, who describes a number of Indian signs, for example, and he arrives at this conclusion (page 18).

It can thus be readily understood that Masonic signs which are simply gestures given to convey ideas, no doubt have taken their origin from the same signs or like signs no v corrupted but which meant something different in the beginning. Were we able to trace these signs we would then at once jump to the conclusion that the people who used them were Freemasons the same as we ourselves. The signs which have just been mentioned as given by the Indians could easily be mistaken for Masonic signs by an enthusiastic Freemason, more anxious to find what he thinks is in them than to indulge in sober analysis of the sign and its meaning. A ceremonial sign for peace, friendship, or brotherhood was made by the extended fingers separated, interlocked in front of the breast, the hands horizontal with the backs outward. When this sign is represented as a pictograph, we have on the Indian chart what corresponds exactly to the clasped hands on the Masonic chart. which means the same thing.

On the next page Brother Wright gives some attention to the study of things that may resemble each other and yet not be identical For instance, he says:

Charles Frush, a Freemason who spent many years among the Indians of Oregon and Washington, told me he had never seen any Masonic sign given by Indians, and if any one claimed he had seen such, it was misunderstood and was for conversational purposes. In response to an inquiry about a report that Indians who had gone East many years ago, upon returning to Lewiston, Idaho, had formed a Masonic Lodge, T. W. Randall, Grand Secretary of A. F. &; A. M. in Idaho, wrote me as follows: "I was in Lewiston as early as 1862 and heard of Indian Freemasons but was never able to trace this to a reliable source. I have frequently discussed this question with old pioneers of Oregon and Washington but never found a person who was a Freemason, and who believed the Indians ever were Freemasons or had a Lodge. That some Tribes have certain signs by which they can recognize each other, there can be no doubt, but those signs are not Masonic signs so far as I can learn." Brother Randall has thus correctly determined that the signs he refers to are nothing more than conversational signs. The different Tribes had a sign which stood for their totem or the name of their Tribe, and it is very easily understood that an Indian of the same Tribe on seeing his tribal sign, would recognize the one giving it as a fellow tribesman. Indians of a different Tribe, familiar with it, would also recognize the sign and in turn could give their own sign and thus each know where the other "hails from." There is nothing strange about it.

The closing chapter by Brother Wright sums up the "Lessons," as he heads it, we may derive from a Masonic study of the American Indian. He says on pages 108 and 109:

There is no Indian Freemasonry. There is Indian Freemasonry. This wide difference I make clear when I say, no Indian Freemasonry as the average man understands it, but there is a deep Indian Freemasonry for them who seeks to find it.

Shall we Freemasons, who tell the E. A. of the universality of Freemasonry, dare to say that the Indian is not a Freemason? An interesting institution was found among the Wyandottes and some other tribes—that of fellowship. Two young men agree to be friends forever, or more than Brothers. Each tells the other the Secrets of his life, advises him on important matters and defends him froth wrong and violence and at his death is his chief mourner. Here are, in full reality, all the elements of a Masonic Lodge. Those men were Freemasons in their hearts. There is no Indian Freemasonry in that small and narrow sense which most of us think of, that is, one who pays Lodge dues, wears an apron like ours and gives signs so nearly like ours that we find him perforce a freemason in any degree or degrees we know, and which degrees we are too prone to watch, just as we do a procession of historical floats, which casually interest us and maybe a little more so if we can but secure a place sit the head of the procession the true meaning of which we have but a faint idea about. This makes our own Freemasonry as meaningless as the interpretation of Indian signs by an ignorant trapper.

In a paper on the North American Indians, their Beliefs and Ceremonies Akin to Freemasonry, read by Brother F. C. Van Duzer on April 10, 1924, at a meeting of the Metropolitan College, London, England, and printed in the Transactions of that year (pages 18 to 27), the author examines several interesting kindred customs of the Indians of Worth Armeria and the Masonic Craft. He also furnishes some valuable particulars of the initiation of North American Indians into Freemasonry according to the Rites of the Craft. Brother Van Duzer says:

The first American Indian, of whom there is a definite record of having become a Master Mason, is Joseph Brant, the famous Mohawk, lroquois, Chief, whose native name was Thayendanega, and who was a brother in-law of Sir William Johnson, who married as his second wife Molly Brant, Joseph Brant's sister. Brant was born in Ohio in 1742, and was the son of Nickus, Indian for Nicholas, a full-blooded Mohawk of the Wolf family who is said to be a grandson of one of the five Sachems who visited England in 1710 and was presented to Queen Anne. He was initiated in the Hiram's Cliftonian Lodge, No. 41 " Moderns holden in Princes Street, in Leicester Fields, London, on April 26, 1776.

His Grand Lodge Certificate was signed by Joseph Heseltine, Grand Secretary of the Grand Lodge of the Moderns. die was a member of Lodge No. 10, Hamilton, Canada, and No. 11, Mohawk Village, of which he was first Master. He translated, among other works, the Gospel of Saint Mark into the Mohawk language in 1776. Brother Brant was buried in the Mohawk Church, Mohawk Village, and the Freemasons restored the vault or tomb in 1850, placing an appropriate inscription on it. It is stated that Brant's Masonic apron was presented to him by King George III. The Lodge at Hudson, New York, has upon its walls a painting of Brother Brant, and in its archives is the story of his friendship for Colonel McKinistry, whose life he once saved through recognition of the Sign of D. It is also related of Brother Brant that during General John Sullivan's raid on the Iroquois in 1779 he recognized the Sign of D, as given by Lieutenant Boyd, who with Sergeant Parker, was captured by the Indians. He saved them from immediate death, but having been called away, the captives were placed in the charge of the noted Tory, Butler, who, exasperated because they would give him no information with regard to their Army, handed them over to the Indians, who tortured them to death.

It is further claimed that the famous Seneca orator, Red Jacket, a contemporary of Brother Brant, was a Freemason, but the probability is that he was only an entered Apprentice. Certain it is that on the village sites of the Iroquois of Colonial times. Masonic emblems have been discovered that have evidently been in possession of the Indians. There is in the Tioga Point Museum at Athens, Pennsylvania, an emblem of the Royal Arch, found in an Indian grave in the immediate vicinity, and which probably dates from the period of the American Revolution. It is known that a great Masonic student in America has in his possession the somewhat conventional Masonic emblems, showing the square and compasses hammered and cut from a silver coin by an Iroquois silversmith, and it was obtained from the Seneca Indians. Many other similar emblems have been seen and noted among the Indians.

Masonic history holds records of a number of Delaware Indians who were Freemasons. One of these v, as a member of the Munsey division who was named John Ronkerpot, who impoverished himself to help the American cause during the Revolution, and who later received Masonic aid. George Copway, the Ojibway was an ardent Freemason.

Shabbonee, the Pottawatomi who saved the early settlers of Chicago from the Sauk chief, Black Hawk, is known to have been a freemason and tradition claims the famous Black Hawk himself as such but that is doubtful. General Eli S. Parker, the Seneca Chief, who entered the American Civil War as a private and came out as Aide-de-Camp and Secretary to General Grant, is a very good example of an American Indian Freemason. His distinguished nephew, Archie C Parker, State Archaeologist of New Cork, whose native name was Gazoasauana or Great Star Shaft, has recently been elevated to the Thirty-Third Degree, perhaps the first American Indian to receive that signal honor. I should like to refer to one or two other prominent Freemasons, and among them the Cherokee Chiefs, Ross Bushyhead, Hayes and Pleasant Porter. Gabe E. Parker, Registrar of the United States Treasury, a Chickasaw Indian, and James Muriel a Pawnee, may also be mentioned. On November 10, 1923, Kenwood Lodge No. 303, of Milwaukee, Wisconsin, conferred the Degree of Master Mason upon Amos Oneroad, whose native name was Jinxing Cloud a full-blooded Sioux Indian.

They conferred this Degree on behalf of Hiawatha Lodge So. 434, of Mount Vernon, New York. Amos Oneroad comes of a distinguished stock. His grandfather, Blue Medicine. was the first of his Tribe to welcome the white man to their country, and his Chief's medal, together with an American Flag with thirteen stars and a Certificate of good character, are still treasured by his descendants. Brother Oneroad's father, Peter Oneroad was a warrior of great distinction, having earned practically every honor that is possible to the Sioux and Dakota Nations. It is related that once, at the head of a small party, he completely overwhelmed a large body of the warriors of the Ponea Tribe and personally killed both of their Chiefs. In other accounts it is stated that he dared the fire of the enemy to secure the body of a wounded comrade. Again, he rescued an Indian girl from freezing, carrying her ninety miles on his back over the snow-swept plain. Brother Oneroad had the advantage of a good education. He was a graduate of the Haskell Institute, at Lawrence, Kansas, and of the Bible Teachers' Training School in New York; and he became an ordained minister of the

Presbyterian Church. He has been a good and steadfast friend. In fact, that is the literal meaning of his name, for One Road signified steads fast among the Sioux.

Thus from primitive and ancient rites akin to Freemasonry, which had their origin in the shadows of the distant past, the American Indian is graduating into Free and Accepted Masonry as it has been taught to us. It is an instructive example of the universality of human belief in fraternity, morality and immortality.

General Eli S. Parker, the Seneca Chief, to whom I have previously referred, in alluding to himself at a banquet, said, "I am almost the sole remnant of what was once a noble race, which is rapidly disappearing as the dew before the morning sun. I found my race melting away and I asked myself, 'Where shall I find home and sympathy when our last Council fire is extinguished?' I said, 'I will knock at the door of Freemasonry and see if the white race will recognize me as they did my ancestors when we were strong and the white man weak.' I knocked at the door of the Blue Lodge and found Brotherhood around its altar. I went before the Great Light in the Chapter and found companionship beneath the Royal Arch. I entered the Encampment and found there valiant Sir Knights willing to shield me without regard to race or nation. If my race shall disappear from the continent I have a consoling hope that our memory shall not perish. If the deeds of my ancestors shall not live in stories their memories will remain in the names of our lakes and rivers, pour towns and cities, and will call up memories otherwise forgotten. I am happy; I feel assured that when my glass is run out I shall follow the footsteps of my departed race, Masonic sympathizers will cluster around my coffin and drop in my lonely grave the evergreen acacia, sweet emblem of a better meeting."

Brother Van Duzer says further: "I desire to express my grateful thanks to R. W. Brother Alanson Skinner; the eminent anthropologist of Milwaukee United States of America, for the great assistance he has rendered me."

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INDIFFERENTS, THE

This organization flourished in the middle of the eighteenth century in France The rites were of a quasi-Masonic character and both men and women were eligible to membership- The badge was a ribbon, striped black, white and yellow, and the device was an imitation of an icicle. One of the oaths taken by the members was to fight against Love, whose power they renounced, Mdlle. Salle, a famous danseuse, wars President for a time.

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INDISCHE MYSTERIEN
or INDIAN MYSTERIES

In the German Cyclopedia we find the following: The East Indians have still their mysteries. which it is very probable they received from the ancient Egyptians. These mysteries are in the possession of the Brahmans, and their ancestors were the ancient Brachmen.

It is only the sons-of these priests who are eligible to initiation. Had a grown-up youth of the Braehmen sufficiently hardened his body, learned to subdue his passions, and given the requisite proofs of his abilities at school, he must submit to an especial proof of his fortitude before he was admitted into the mysteries, which proofs were given in a cavern. A second cavern in the middle of a high hill contained the statues of nature, which were neither made of gold, nor of silver, nor of earth, nor of stone, but of a very hard material resembling wood, the composition of which was unknown to any mortal.

These statues are said to have been given by God to His Son, to serve as models by which He might form all created beings. Upon the crown of one of these statues stood the likeness of Bruma, who was the same with them as Osiris was with the Egyptians. The inner part, and

the entrance also into this cavern, was quite dark, and those who wished to enter into it were obliged to seek the way with a lighted torch. A door led into the inner part, on the opening of which the water that surrounded the border of the cavern broke loose. If the candidate for initiation was worthy, he opened the door quite easily, and a spring of the purest water flowed gently upon him and purified him. Those, on the contrary who were guilty of any crime, could not open the door; and if they were candid, they confessed their sins to the priest, and besought him to turn away the anger of the gods by praying and fasting.

In this cavern, on a certain day, the Brachmen held their annual assembly. Some of them dwelt constantly there- others came there only in the spring and harvest— conversed with each other upon the doctrines contained in their mysteries, contemplated the hieroglyphics upon the statues and endeavored to decipher them. Those among the initiated who were in the lowest degrees, and who could not comprehend the sublime doctrines of one God, worshiped the sun and other inferior divinities. This was also the religion of the common people. The Brahmans, the present inhabitants of India, those pure descendants of the ancient Braehmen, do not admit any person into their mysteries without having first diligently inquired into his character and capabilities, and duly proved his fortitude and prudence. No one could be initiated until he had attained a certain age; and before his initiation the novice had to prepare himself by prayer, fasting, and almsgiving, and other good works, for many days.

When the appointed day arrived he bathed himself and went to the Guru, or chief Brahman, who kept one of his own apartments ready in which to perform this ceremony. Before he was admitted he was asked if he earnestly desired to be initiated—if it was not curiosity which induced him to do so—if he felt himself strong enough to perform the ceremonies which would be prescribed to him for the whole of his life, without the exception of a single day. He was at the same time advised to defer the ceremony for a time, if he had not sufficient confidence in his strength. If the youth continued firm in his resolution, and showed a zealous disposition to enter into the paths of righteousness, the Guru addressed a charge to him upon the manner of living, to which he was about to pledge himself for the future. He threatened him with the punishment of heaven if he conducted himself wickedly; promised him, on the contrary, the most glorious rewards if he would constantly keep the path of righteousness. After this exhortation, and having received his pledge, the candidate was conducted to the prepared chamber, the door of which stood open, that all those who assembled might participate in the offering about to be made.

Different fruits were thrown into the fire, while the High Priest. with many ceremonies, prayed that God might be present with them in that sacred place. The Guru then conducted the youth behind a curtain, both having their heads covered, and then gently pronounced into his ear a word of one or two syllables, which he was as gently to repeat into the ear of the Guru, that no other person might hear it. In this word was the prayer which the initiated was to repeat as often as he could for the whole day, yet in the greatest stillness and without ever moving the lips. Neither does he discover this sacred word unto any person.

No European has ever been able to discover thus word, so sacred is this secret to them. When the newly initiated has repeated this command several times, then the chief Brahman instructs him in the ceremonies, teaches him several songs to the honor of God, and finally dismisses him with many exhortations to pursue a virtuous course of life (see Paris) .

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INDO-CHINA, FRENCH

Southeast of Asia and south of China, including the protectorates of Annam, Tongking and Cambodia, the colony of Cochin China, and part of the Laos country. At Saigon, Cochin China, the Grand Orient of France established a Lodge in 1868, Le Réveil de l'Orient, meaning in English The Awakening of the East, and the Grand Lodge of France also warranted a Lodge there in 1908, La Ruche d'Orient, meaning The Beehive of the East. On December 8, 1886, the Grand Orient of France erected a Lodge at Hanoi, La Fraternité

Tonkinoise, a title meaning The Tonking Brotherhood; a Lodge at Haiphong on July 21, 1892, L'Etoile du Tonking, meaning in English TheSlar of Tonking, and on Mareh 20, 1906, another at Pnom-Penh, L'Avenir Khmer, meaning The Coming Cambodia, Pnom-Penh being the capital of Cambodia or Khmer.

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INDUCTION

This word has more than one meaning:1. The Master of a Lodge, when installed into office, is said to be inducted into the Oriental Chair of King Solomon. The same term is applied to the reception of a candidate into the Past Master's Degree. The word is derived from the language of the law, where the giving a clerk or parson possession of his benefice is called his induction.
2. Induction is also used to signify initiation into the Degree called Thrice Illustrious Order of the Cross.

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INDUCTOR

The Senior and Junior Inductors are officers in a Council of the Thrice Illustrious Order of the Cross, corresponding to the Senior and Junior Deacons.

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INDUSTRY

A virtue inculcated amongst Freemasons, because by it they are enabled not only to support themselves and families, but to contribute to the relief of worthy distressed Brethren. "All Masons," say the Charges of 1722, "shall work honestly on working days that theft may live creditably on holy days" (Constitutions, 1723, page 52). The Masonic symbol of industry is the beehive, which is used in the Third Degree.

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INEFFABLE DEGREES

From the Latin word, ineffabilrs, that which can not or ought not to be spoken or expressed. The Degrees from the Fourth to the Fourteenth inclusive, of the Ancient and Accepted Scottish Rite, Which are so called because they are principally engaged in the investigation and contemplation of the Ineffable Name.

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INEFFABLE NAME

It was forbidden to the Jews to pronounce the Tetragrammaton or sacred name of God; a reverential usage which is also observed in Freemasonry. Hence the Tetragrammaton is called the Ineffable Name. As in Freemasonry, so in all the secret societies of antiquity, much mystery has been attached to the Divine Name, which it was considered unlawful to pronounce, and for which some other word was substituted. Adonai was among the Hebrews the substitute for the Tetragrammaton.

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INEFFABLE TRIANGLE

The two triangles in crusted one upon the other, containing the Ineffable Name in Enochian characters, represented in the Eleventh Grade of the Ineffable Series. Good and t evil, light and darkness, life and death, are here not wanting in symbolism, foreshadowing the philosophic Degrees, and furnishing the true original of the two interlaced triangles adopted in modern Freemasonrv (seeEnochian Alphabet).

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INELIGIBLE

Who are and who are not ineligible for initiation into the mysteries of Freemasonry is treated of under the head of Qualifications of Candidates, which see.

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INFORMATION, LAWFUL

One of the modes of recognizing a stranger as a true Brother, is from the lawful information of a third party. No Freemason can lawfully give information of another's qualifications unless he has actually tested him by the strictest trial and examination, or knows that it has been done by another. But it is not every Freemason who is competent to give lawful information. Ignorant and unskilful Brethren cannot do so, because they are incapable of discovering truth or of detecting error. A rusty Freemason should never attempt to examine a stranger, and certainly, if he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons."

A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the First or Second Degree. Information given by letter, or through a third party, is irregular. The person giving the information, the one receiving it, and the one of whom it is given, should all be present at the same time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And, lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes.

For one to say to another, in the course of a desultory conversation, "A. B. is a Freemason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect: "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

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INFRINGING UPON FREEMASONRY

The reader will see under Imitative Societies certain observations with regard to these organizations that in some ways resemble the Craft. As imitation is said to be a sincere form of flattery, such resemblances may be deemed a compliment to the reputation and the character of the Masonic Institution. Where the features maintained in common by the imitator and the imitated are employed innocently and perhaps for an object thoroughly devoid of any purpose to defame or in any particular to injure the Masonic Institution, the infringing organization is on an entirely distinct and different foundation than if it were guilty of the theft and misuse of a good name. So identified is that name with a recognized and highly respected Institution that any who attempt to take unauthorized liberties with the exclusive use of it do so at some risk of at least a rebuke and a refusal of legal permission to proceed.

An instance is afforded in the case of the American Masonic Federation, which will be found concisely explained elsewhere in this work (see Clandestine). Another case where a Charter was sought to use a couple of significant words in combination with the name of a proposed organization is mentioned briefly here.

Brother Thomas G. Price, Past Potentate of Mecca Temple, New York City, contributed to the Meccan, September, 1921, a decision handed down on August 5 of that year by Justice Gannon of the Part II, Supreme Court of New York, to the effect that the words Masonic Rite are the property of the established Masonic Order and are not to be encroached upon by other organizations of any kind. Such a decision reserves to the Masonic Fraternity the right to the use of the word Masonic in connection with Rite and denies its use elsewhere no matter how it may be qualified by other words. Brother Price wrote that so far as he was able to ascertain, Justice Gannon was not a member of the Craft and in making this decision he was guided solely by the law and not by any personal bias. While the decision is given here to show the trend of judicial thought and not because of any claim for its value in law as a general precedent, it should have some influence on the activities of organizations claiming to be Masonic. The decision reads as follows:

In regard to Masonic Adriatic Rite—Certain citizens have presented a proposed Certificate, under Section 41 of the Membership Corporation Law, for my approval. The objects stated are patriotic and entirely laudable but the name presents an objection that I am not able to overcome. The title, Masonic Adriatic Rile, containing two words suggestive of a very ancient and familiar organization, cannot but lead to the conclusion that the proposed corporation is connected with and duly sanctioned by Masonic authority. The organizers concede that this is not the case and they contend that the qualifying word Adriatic removes this apparent identity I cannot subscribe to this view. A title containing the words Masonic and Rite, however separated, cannot blot be objectionable to the Masonic Order with which they have been connected from time immemorial, and it is not fitting that these objections should be challenged Thousands of words descriptive and arbitrary are available. The organizers must upon reflection see the reasonableness of these observations. Approval of the Certificate under the present title is withheld.

A few references are given here to show the ten deney of court decisions, and incidentally, against the unauthorized use of emblems:
The term " Freemasons" includes all members of any regular Body of the Fraternity known as "Free and Accepted Masons" or "Ancient Free and Accepted Masons." They have a peculiar system of jurisprudence which in determining legal questions concerning them, is considered and applied by the courts.

Smith v. Smith. 3 Desaus (S. C.), 566.
Connelly v Masonic Mutual Benefit Assn. (Conn.), 18 Am. St. Rep., 296.
It is almost the exclusive province of an Order like Freemasons to impose its own terms of membership, and the courts avid not interfere to compel recognition as a member of a Masonic Lodge of one who affiliates with a Rite of Masonry different from that recognized by the Grand Lodge.
Burt v. Grand Lodge. 66 Mich., 85.
Lawson v. Hewell, 188 Cal., 613.
Seceders have no particular rights which the courts are required to recognize.
Washington v. White, 27 Pittsburgh Legal Journal, New Style 338.
Curien v. Sam Tini, 16 La. Ann., 27.
Polar Star Lodge No. 1 v. Polar Star Lodge No. 1, 16 La. Ann., 53.
Smith v. Smith, 3 Desaus (S. C.), 357.
It is now universally held that the expulsion of a Freemason from a Blue Lodge will effect a like result as regards his membership in any of the higher Bodies in which he may belong.
Commonwealth v. O'Donnell, 188 pa. St., 14.
In eases involving the examination of ceremonies and rituals of the Masonie Order, members are allowed to state their opinions on the points involved without being obliged to discuss any of the secrets of Freemasonry.
Smith v. Smith, 3 Desaus (S. C.), 563.

The acts of the defendants and those under whom they hold in assuming to adopt the name, insignia, badges, etc., claimed by petitioners and those with whom they are associated, are contrary to the public policy of the State of Georgia on the subject of counterfeiting. as disclosed by Section 1989, et seq., Civil Code,
and Sections 254-8 of the Criminal Code.
Creswill v. Knights of Pswthias 133 Ga., 837.
Lane v. Evening Star Society, 120 Ga., 355.
The Good Samaritans and Sons of Samaria Case, 139 Ga., 423.
The Odd Fellows Case, 140
It is also contrary to the whole spirit of the age on the subject of counterfeiting.
See 3 Ann. Cases 32, and note.
Hammer v. State 21 Ann. Cases 1034.
(See also Clandestine, and Square.)

*

INHERENT RIGHTS OF A GRAND MASTER

This has been a subject of fertile discussion among Masonic jurists, although only a few have thought proper to deny the existence of such rights. Upon the theory which, however recently controverted, has very generally been recognized, that Grand Masters existed before Grand Lodges were organized, it must be evident that the rights of a Grand Master are of two kinds those, namely, which he derives from the Constitution of a Grand Lodge of which he has been made the presiding officer, and those which exist in the office independent of any Constitution, because they are derived from the landmarks and ancient usages of the Craft. The rights and prerogatives which depend on and are prescribed by the Constitution may be modified or rescinded by that instrument.

They differ in various Jurisdictions, because one Grand Lodge may confer more or less power upon its presiding officer than another; and they differ at different times, because the Constitution of every Grand Lodge is subject, in regard to its internal regulations, to repeated alteration and amendment. These may be called the accidental rights of a Grand Master, because they are derived from the accidental provisions of a Grand Lodge, and have in them nothing essential to the integrity of the office. It is unnecessary to enumerate them, because they may be found in varied modifications in the Constitutions of all Grand Lodges.

But the rights and prerogatives which Grand Masters are supposed to have possessed, not as the presiding officers of an artificial Body, but as the Rulers of the Craft in general, before Grand Lodges came into existence, and which are dependent, not on any prescribed rules which may be enacted today and repealed tomorrow, but on the long-continued usages of the Order and the concessions of the Craft from time out of mind, inhere in the office, and cannot be augmented or diminished by the action of any authority, because they are landmarks, and therefore unchangeable.

These are called the inherent rights of a Grand Master. They comprise the right to preside over the Craft whenever assembled, to grant Dispensations, and, as a part of that power, to make Freemasons at sight (see Doctor Mackey's revised Jurisprudence of Freemasonry).

*

IN HOC SIGNO VINCES

On the Grand Standard of a Commandery of Knights Templar these words are inscribed over "a blood-red Passion Cross," and they constitute in part the motto of the American branch of the Order. Their meaning, By this sign thou shalt conquer, is a substantial, but not literal, translation of the original Greek, Av vour¢ó. For the origin of the motto, we must go back to a well known legend of the Church, which has, however, found more doubters than believers among the learned. Eusebius, who wrote a life of Constantine says that while the emperor

was in Gaul, in the year 312, preparing for war with his rival, Maxentius, about the middle hours of the day, as the sun began to verge toward its setting, he saw in the heavens with his own eyes, the sun surmounted with the trophy of the cross, which was composed of light, and a legend annexed, which said "by this conquer." This account Eusebius affirms to be in the words of Constantine. Lactantius, who places the occurrence at a later date and on the eve of a battle with Maxentius, in which the latter was defeated, relates it not as an actual occurrence, but as a dream or vision; and this is now the generally received opinion of those who do not deem the whole legend a fabrication. On the next day Constantine had an image of this cross made into a banner, called the labarum, which he ever afterward used as the imperial standard. Eusebius describes it very fully. It was not a Passion Cross, such as is now used on the modern Templar standard, but the monogram of Christ. The shaft was a very long spear.

On the toll was a crown composed of Kold and precious stones, and containing the sacred symbol, namely, the Greek letter rho or P. intersected by the chi or X, which two letters are the first and second of the name XPI2TOX`, or Christ. If, then, the Templars retain the motto on their banner, they should, for the sake of historical accuracy, discard the Passion Cross, and replace it with the Constantinian Chronogram, or Cross of the Labarum. But the truth is, that the ancient Templars used neither the Passion Cross, nor that of Constantine, norWyet the motto in hoc silo Winces on their standard. Their only banner was the black and white Beauseant, and at the bottom of it was inscribed their motto, also in Latin, Non nobis Domine, non nobis, sed noxnini too da gloriam, meaning Not unto us, O Lord, not unto us, but unto Thee give the glory. This was the song-or shout of victory sung by the Templars when triumphant in battle.

*

INIGO JONES MANUSCRIPT

Brother R. F. Gould (History of Freemasonry, volume i, page 63) informs us that this manuscript was published only in the Masonic Magazine, July, 1881. A very curious folio manuscript, ornamented title and drawing by Inigo Jones, old red morocco, gilt leaves, dated 1607, was sold by Puttick & Simpson, November 12, 1879, and described as The Ancient Constitutions of the Free and Accepted Masons. Brother Woodford became its possessor, who mentions it as "a curious and valuable manuscript per se, not only on account of its special verbiage, but because it possesses a frontispiece of Masons at work, with the words Iniyo Jones delin. at the bottom. It is also highly ornamented throughout, both in the capital letters and with finials. It is of date 1607.... It is a peculiarly interesting manuscript in that it differs from ail known transcripts in many points, and agrees with no one copy extant."

Brother Gould remarks, "This, one of the latest discoveries, is certainly to be classed amongst the most valuable of existing versions of our manuscript Constitutions." It is now the property of the Provincial Grand Lodge of Worcestershire, and has been reproduced by the Quatuor Coronati Lodge. It was probably a copy of a much earlier manuscript, and is considered to belong to the latter half of the seventeenth century, and never to have belonged to Inigo Jones.

*

INITIATE

The Latin is Initiatus.
1. The Fifth and last Degree of the Order of the Temple;
2. The Eleventh Degree of the Rite of Philalethes;
3. The Candidate in any of the Degrees of Freemasonry is called an Initiate.

*

INITIATE IN THE EGYPTIAN SECRETS

The Second Degree in the Rite of African Architects.

*

INITIATE IN THE MYSTERIES

The Twenty-first Degree in the Metropolitan Chapter of France.

*

INITIATE IN THE PROFOUND MYSTERIES

The Sixty-second Degree of the collection of the Metropolitan Chapter of France.

*

INITIATE INTO THE SCIENCES, THE

Brother Kenneth Mackenzie, in the Royal Masonic Cyclopedia, informs us that this is the title of the Second Degree of a Masonic system founded on the doctrines and principles of Pythagoras.

*

INITIATED KNIGHT AND BROTHER OF ASIA

The Thirty-second Degree of the Order of Initiated Brothers of Asia (see Asia, Initiated Knights and Brothers of).

*

INITIATION

A term used by the Romans to designate admission into the mysteries of their sacred and secret rites. It is derived from the word initia, which signifies the first principles of a science. Thus Justin (Liber or book xi, chapter 7) says of Midas, King of Phrygia, that he was initiated into the mysteries by Orpheus, Ab Orpheo sacrorum solemnibus initiatus. The Greeks used the term Muat la, from ,uuar71puav, a mystery. From the Latin, the Freemasons have adopted the word to signify a reception into their Order. It is sometimes specially applied to a reception into the First Degree, but he who has been made an Entered Apprentice is more correctly said to be Entered (see Mysteries).

*

INITIATION, BABYLONIAN RITE OF

Professor Sayce, in his Hibbert Lecture, on the origin and growth of religion as illustrated by the religion of the ancient Babylonians (page 241), tells us of a tablet which describes the initiation of an Augur, a prophet, a soothsayer or fortune-teller, one foretelling future events by interpreting omens and giving advice upon these things, and states how one of these must be "of pure lineage, unblemished in hand or foot," and speaks thus of the vision which is revealed to him before he is "initiated and instructed in the presence of Samas and Rimmon in the use of the book and stylus" by the ascribe, the instructed one, who keeps the oracle of the gods." He is made to descend into an artificial imitation of the lower world and there

beholds "the altars amid the waters, the treasures of Anu, Bel, and Ea. the tablets of the Gods, the delivery of the oracle of Heaven and Earth, and the cedar-tree, the beloved of the great gods, which their command has caused to grow."

*

IN MEMORIAM

Latin, meaning As a memorial. Words frequently placed at the heads of pages in the Transactions of Grand Lodges on which are inscribed the names of Brethren who have died during the past year. The fuller phrase, in Latin, of which they are an abbreviated form, is In perpetuam rei meinoriam, meaning, As a perpetual memorial of the event. Words often inscribed on pillars erected in commemoration of some person or thing.

*

INNER GUARD

An officer of a Lodge, according to the English system, whose functions correspond in some particulars with those of the Junior Deacon in the American Rite. His duties are to admit visitors, to receive candidates, and to obey the commands of the Junior Warden. This officer is unknown in the American system.

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INNER ORDER

Name of the sixth grade of von Hund's Templar system.

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INNOVATIONS

There is a well-known maxim of the law which says Omnis innovatio plus nontate perturbat quam utilitate prodest, that is, every innovation occasions more harm and disarrangement by its novelty than benefit by its actual utility. This maxim is peculiarly applicable to Freemasonry, those system is opposed to all innovations. Thus Doctor Dalcho says, in his Ahiman Rezon (page 191), "Antiquity is dear to a Mason's heart; innovation is treason, and saps the venerable fabric of the Order." In accordance with this sentiment, we find the installation charges of the Master of a Lodge affirming that "it is not in the power of any man or body of men to make innovations in the body of Masonry."

By the "body of Masonry" is here meant, undoubtedly, the landmarks, which have always been declared to be unchangeable. The non-essentials, such as the local and general regulations and the lectures, are not included in this term. The former are changing every day, according as experience or caprice suggests improvement or alteration. The most important of these changes in the United States has been the tendency to abolition of the Quarterly Communications of the Grand Lodge, and the substitution for them, of an annual Communication. But, after all, this is, perhaps. only a recurrence to first usages; for, although Anderson says that in 1717 the Quarterly Communications "were revived," there is no evidence extant that before that period the Freemasons ever met except once a year in their General Assembly. If so, the change in 1717 was an innovation, and not that which has almost universally prevailed in the United States.

The lectures, which are but the commentaries on the ritual and the interpretation of the symbolism, have been subjected, from the time of Anderson to the present day, to repeated modifications.

But notwithstanding the repugnance of Freemasons to innovations, a few have occurred in the Order. Thus, on the formation of the Grand Lodge of Ancient, as they called themselves in contradistinction to the regular Grand Lodge of England, which was styled the Grand Lodge of Moderns, the former Body, to prevent the intrusion of the latter upon their meetings, made changes in some of the modes of recognition—changes which, although Dalcho has said that they amounted to no more than a dispute "whether the glove should be placed first upon the right hand or on the left" (Ahitnan Rezon, page 193), were among the causes of continuous acrimony among the two Bodies, which was only healed, in 1813, by a partial sacrifice of principle on the part of the legitimate Grand Lodge, and have perpetuated differences which still exist among the English and American and the Continental Freemasons.

But the most important innovation which sprang out of this unfortunate schism is that which is connected with the Royal Arch Degree. On this subject there have been two theories: One, that the Royal Arch Degree originally constituted a part of the Master's Degree, and that it was dissevered from it the Ancient; the other, that it never had any existence until it was invented by Ramsay, and adopted by Dermott for his Antient Grand Lodge. If the first, which is the most probable and the most generally received opinion, be true, then the regular or Modern Grand Lodge committed an innovation in continuing the disseverance at the Union in 1813. If the second be the true theory, then the Grand Lodge equally perpetuated an innovation in recognizing it as legal, and declaring, as it did, that "Antient Craft Masonry consists of three degrees, including the Holy Royal Arch." But however the innovation may have been introduced, the Royal Arch Degree has now beeome, so far as the York and American Rites are concerned, well settled and recognized as an integral part of the Masonic system. About the same time there was another innovation attempted in France. The adherents of the Pretender, Charles Edward, sought to give to Freemasonry a political bias in favor of the exiled house of Stuarts, and, for this purpose, altered the interpretation of the great legend of the Third Degree, so as to make it applicable to the execution or, as they called it, the martyrdom of Charles I. But this attempted innovation was not successful, and the system in which this lesson was practiced has ceased to exist. although its workings are now and then seen in some of the advanced Degrees, without, however, any manifest evil effect.

On the whole, the spirit of Freemasonry, so antagonistic to innovation, has been successfully maintained; and an investigator of the system as it prevailed in the year 1717, and as it is maintained at the present day, will not refrain from wonder at the little change which has been brought about by the long cycle of these many years.

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IN PERPETUAM REI MEMORIAM

Latin, meaning In perpetual memory of the thing.

*

I.·.N.·.R.·.I.·.

The initials of the Latin sentence which was placed upon the cross: Jesus Nazarenus Rex Judaeorum, meaning Jesus of Nazareth, King of the Jews. The Rosicrucians used them as the initials of one of their Hermetic secrets: Igne Natura Rerun vatur Integra7 meaning that BJ fire, natureis perfectly renewed. They also adopted them to express the names of their three elementary principles salt, sulphur, and mercury by making them the initials of the sentence, Igne Nitrum Roris Invenitur. Ragon finds in the equivalent Hebrew letters nor the initials of the Hebrew names of the ancient elements: Iaminim, water; Nour, fire; Ruach, air; and Iebschah, earth.

*

INQUISITION

A Court or Tribunal especially established in the twelfth century by Innocent III, to apprehend and punish heretics or persons guilty of any offense against orthodoxy. Freemasonry has always been the subject of much disapproval by the Roman Catholic Church and the Fraternity has been victimized by Papal pronunciations and Bulls issued by one after the other of the popes. Although Freemasonry makes a subscription to a belief in the existence of a Supreme Being a necessity yet the Roman Church chooses to regard its teachings as atheistic and as such has pursued, tortured, imprisoned and burned the Brethren of the Order at every period during the entire course of the Inquisition. Llorente, everywhere regarded as a reliable authority as he was secretary of the Inquisition at Madrid from 1789 to 1791, having access to the original documents and records, says in his History of the Inquisition:

The first severe measure against Freemasons in Europe was that decreed on December 14, 1732, by the Chamber of Police of the Chatelet at Paris: it prohibited Freemasons from assembling, and condemned M. Chapelot to a penalty of 6000 lives for having suffered them to assemble in his house. Louis IV commanded that those peers of France, and other gentlemen who had the privilege of the entry, should be deprived of that honor if they were members of a Masonic Lodge. The Grand Master of the Parisian Lodges, being obliged to quit France, convoked an assembly of Freemasons to appoint his successor. Louis XV, on being informed of this declared that if a Frenchman was elected, he would send him to the Bastille.

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IMPRESSMENT OF MASONS

A record of the 1590's shows that at that period there were Lodges in existence in Great Britain which had both Operatives and non-Operatives in their membership; and the records of that period indicate that such Lodges had been in existence long before 1590. The first written version of the Old Charges was made it is believed, in the middle of the Fourteenth Century, or during the latter half of it. These Lodges were small in membership, therefore only a few of the men in the building trades were in them. These two facts together suggest that there must have been some special occasions, some particular event, or unusual set of circumstances, at some time and place, to account for these special Masonic organizations. There are two known historical occasions, either one of which would satisfy this theory. One of these has been carefully studied by Bros. Knoop and Jones in a paper published in Economic History, February, 1937, entitled "The Impressment of Masons for Windsor Castle" and to a more limited extent by Knoop, Jones, and Hamer w in The Two Earliest Masonic MSS., pp. 12, 13, 23. On page 12 of the latter they write: For the supply of these wage workers the Crown relied to a considerable extent upon impressment. The practice of pressing masons, as well as other craftsmen and laborers, was very common at this period. (1300 to 1400.) fin some eases orders were issued to sheriffs to take masons and to send them to certain royal works by specified dates; in other cases the master mason or clerk of the works at some particular building operation was authorized to press ' such labor as was required. Occasionally the Crown would authorize the Church or other employers to 'impress masons." After referring to the cases of impressment in Wales, they write on page 23: "The influence exerted, however, was probably slight compared with that exercised by the greatly increased use of impressment from 1344 onwards and in particular by its wholesale adoption in 136S3, when Masons from almost every county in England were assembled in such large numbers at Windsor Castle, that the continuator of the Polychronicon could write that William Wykeham had gathered at Windsor almost all the masons and carpenters in England. Though the chronicler's statement was doubtless an exaggeration, the vast gathering of Masons at Windsor in 136S3 must have marked an epoch in Masonic history and probably contributed more than any other single event to the unification and consolidation of the Masons' customs, and very possibly led to their first being set down in writing." (Note. It does not follow that violence was used in the impressment of masons and carpenters; it Mras the only available means by which large numbers of craftsmen could be brought together at one time and place.) In his The Masonic Poem of 1390, Circa, (page 28) Bro. Roderick H. Baxter notes a

similar concentration of craftsmen, a ad, as will transpire from the paragraph, it has one advantage over the above suggestion. He is referring to the Regius MS.: "So far as the location of the writing is concerned, Dr. Begemann, after a careful and minute philological enquiry into the dialects of the country, succeeded in placing it at the South of Worcestershire or Herefordshire or even the North of Gloucestershire. [Dialects in the period hardly stopped short of being separate languages.] Assuming this conclusion to be correct— and no one, so far as I am aware, has ever tried to controvert it—we have only to examine the architectural remains in this district, to find that great activity of building was proceeding at the time of writing. The cathedrals of Worcester, Hereford and Gloucester—to say nothing of the various abbeys and minor buildings in the neighborhood—all exhibit remarkable traces of the architecture of the period, and although a similarity of activity could of course be traced to other parts of the country, I think this evidence may fairly be accepted as confirmatory of our learned Brother's view [Begemann]. so far as I am personally concerned, I would like to assume that the poem [Regtus MS.] was written for the benefit of the craftsmen engaged in the erection of the beautiful (and unusually placed) cloisters of Gloucester Cathedral, for Mr. Wyatt Papworth tells us, that the work was completed under Abbot Froucester between 1381 and 1412, dates which very nearly coincide with the range of time during which experts have placed the writing. " There is yet a third possibility, although it has no connection with the subject of impressment, and it has the advantage of conforming to an old tradition. This is the possibility that the required set of special circumstances may have occurred at York. According to old records the first church was built there in 627 A.D. (This is according to Bede.) This was destroyed by fire in 741 A.D. In 767 A.D. a second, and much larger church was built, but this also was destroyed by fire in 1069 when Northumbrians attacked the city. In 1070 a Norman, Archbishop Thomas, rebuilt the church; in 1171 a new Choir was built; a new Nave was begun in 1291 and completed in 1340. This latter date brings us into the period presupposed for the original version of the Old Charges, and when, according to this writer's own hypothesis, the first independent, permanent Lodges began to appear. The Presbytery was begun in 1361, completed in 1373. The Choir (presupposing the old one had been lost by fire) was begun in 1380, completed in 1400. In 1405 the central tower was begun, and other equally important operations continued until 1472. (A set of Fabric Rolls is authority for much of this data.) Thus, as Albert G. Mackey says, "For the long period of eight hundred and forty-five years, with some halting, the great work of building a cathedral in the city of York was pursued by Freemasons . . . " (And other buildings also; see Clegg's Mackey's Revised History of Freemasonry, page 1135 ff.) Dr. Begemann placed the writing of the Refries MS. in Herefordshire—Worcestershire—Gloucestershire but the Regius was a copy of an original; the latter may well have been written in York.)`

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INDIA

George Pomfret was in 1728 appointed by the Grand Lodge of England to be Provincial Grand Master of East India (not to be confused with the East Indies) but nothing farther is known of him. The following year Captain Ralph Farwinter succeeded him, and in 1730 constituted Lodge No 72 in Bengal. (In 1731 he sent a gift of money and liquor to the Grand Lodge at London; he did not receive a reply until two years afterwards. India suffered as much as did the Provincial Grand Lodges in America from the silences, always long and often absolute, of the Grand Secretary in London; the Grand Secretary- ship appears for many years to have been a paralytic arm of the Mother Grand Lodge except in the immediate circles of London.) The first Lodge on the Coast of Coromandel was established at Madras in 1752. In the Presidency of Bombay, Lodge No. 234 was constituted at Bombay in 1758, and Lodge No. 569 at Surat in 1798; a Provincial Grand Master was appointed in 1763. Ceylon received no Lodge until 1761, when a military Lodge was brought there by a regiment with a Charter from the Ancient Grand Lodge. It will thus be seen that the planting of the Craft in India coincided with the period of its establishment in America, and by English merchants, soldiers, and sailors first, followed by Irish and Scottish. The Lodges were of the same pattern, used the same Constitutions and Rituals, were composed of men of the same type; and as with Indians here so with Hindus there, it was not until long afterwards and then in small numbers only that they began to be admitted into membership. Of Freemasonry itself, there was in India no trace before the white man arrived. Some Theosophists, Rosicrucians,

and other occultists have argued that Freemasonry originated in India, but they produce no facts and their reasoning is weak—as when one of them argues that the thread worn by a Brahmin around his neck is the origin of the Cable Tow! In no other land in the world were the social, political, and religious customs less likely to produce Freemasonry, or anything similar to it in principles and teachings. The whole people were cut asunder by a caste system which made impossible any universality or meeting on the level or fraternalism; the 500 or so native states were (and still are) under personal despotisms which have always forbidden free associations; the religious cleavages are as abysmic as the caste cleavages; and nothing is farther from the truth than the notion that because the religion called Hinduism finds room in it for a million gods it would therefore find room in it for a million religions; its gods are Hindu gods, and it has never yet found room in itself for Mohammedanism, Judaism, Buddhism (it drove Buddhism out of India), Lamaism, Parsceism, or Christianity though it has been surrounded by these and many other religions for centuries. Indians are much given to the use of symbols, rites, ceremonies, and once had a large gild system; but the same has been true of every other people. Nothing in Indian philosophies, which are neither so numerous nor so profound as Americans have been led to believe (most of them are unbelievably crude) coincides at any point with the philosophy of Freemasonry- None of the many origins of Freemasonry had their first roots in India.

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INDIANS AMERICAN

American Indians, including those in Canada, Mexico, Central, and South America (perhaps 25,000,000 in all), are divided into peoples, and these peoples are divided into either tribes or clans, or both; and they are remarkable for their large number of independent languages—among the Pueblo villages in New Mexico, no one of which has a population over 3,000, four separate languages are used. But it is equally extraordinary that in spite of these multiplying units of peoples and languages, and the lack of central or general states and governments, Indians are everywhere singularly at one in a continual use of ceremonies, for innumerable purposes, and on innumerable occasions—some of them improvise ceremonies on the spot for some special purpose. A learned Indian in the Pueblo of Isleta said: we are a race who always have believed in the power of ceremonies." In the tens of thousands of ceremonies in North, Central, and South America together, there are countless emblems, symbols, rites, signs, passwords, etc. It was inevitable that one of those should occasionally coincide with some symbol or rite of Freemasonry (the Navajos have an outdoor ceremony strikingly like the Third Degree); it was from this inevitable coincidence that the belief arose a century ago that the Indians (the Mayan were an Indian people) had possessed Freemasonry before Columbus came, whereas in fact they had none of it, and at the present have none except among the comparatively few Indian members of regular Lodges. (See The Builder; consult index under Arthur C. Parker, and Alanson Skinner. See also page 480 of this Encyclopedia.) (It is among the Pueblo Indians of New Mexico and of Arizona [the Hopis are a Pueblo people] that the Indian prepossession with and great talent for ceremonies can be studied best, because they have carried ceremonies to their perfection, and to an extreme. See in especial The Delight Makers, by Adolph Bandelier. It is the "classic on the American Indian"; the characters are fictitious, but otherwise, as Pueblo Indians themselves admit, nothing else in it is fictional. Next in rank to it is Zuni Folk Tales, by Frank Hamilton Cushing; G. P. Putnam's Sons; New York; 1901. Since Cushing [who lived at Zuni Pueblo] wrote his path-finding study, Hodge, Hewitt, Webster, and a long succession of specialists have produced a large literature.) The principal feature of the Pueblo cosmology is shipapu, or Underworld, from which Indian peoples came to the Upper World and to which they return, the entrance being at the "Four Corners," a spot roughly in the region where Arizona, New Mexico, Utah, and Colorado meet. In shipapu are the katcinas, which are not gods, or demons, or nature forces, but a "Something" impossible for a white man to envisage; each of them is in control of one of the many large cycles or things or regular occurrences, such as winds, rains, growing crops, seasons, death, etc. The Pueblo Indian believes that his ceremonies can set into action, or stop, or otherwise affect these katcinas. They are therefore, in his eyes, not dances, or prayers, or religious rites, or symbols, but a means of getting something done; a ceremony may set a katcina into action just as a horse may set a wagon in motion. Such ceremonies obviously have nothing in common with Masonic ceremonies; so also with

ceremonies used by other Indian peoples, which, though they are unlike Pueblo ceremonies, are the same in principle.

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INNS AND TAVERNS

The sketches and floor plans of the Goose and Gridiron on pages 412 and 413 are reminders of the fact that the inns and taverns in which the Speculative Lodges met in Great Britain and America during the Eighteenth Century were not like the modern hotel or bar-room, but were a center of hospitality of a type no longer met with; nor were they like the present-day English "pub." The inn was often one of the most distinguished buildings in a town; beautifully constructed and furnished; and managed by an inn-keeper and a staff who made of hospitality a trained profession. Except in the smallest villages the majority of inns were built with at least one large room designed for Lodges and clubs, and these usually had a private service stairway from the rear, so that even after a Lodge's doors were closed it could still make use of the facilities of the kitchen, the wine cellar, and the staff of servants. Each inn had a sign in front which consisted of a picture and which gave it its name—The King's Head, The Boar's Head, The White Horse, etc. A Masonic Lodge took its name from the inn in which it met, and it was not until the end of the Century that Lodges began to be numbered. Even as late as the end of the Nineteenth Century American Lodges here and there continued to meet in hotels; there are some of these old buildings still standing, especially in the Middle West, and on the old coach runs; in more than one of them the old fashioned judas window is still in an upstairs door, though it has been a half century since Lodges made use of them. Lodge meetings in inns and taverns were never completely satisfactory; some Lodges must never have found them satisfactory to any degree, because their Minutes show that they kept moving about every one or two years. A lack of privacy, the inconvenience of having to pack furniture and paraphernalia away after each meeting, difficulties with landlords, and the over-nearness of the bar, these were disadvantages; but it is probable that the many small early Lodges could not have managed under any other system. A joke has been made of the fact that the first Grand Lodge of Speculative Freemasonry held its first Grand Communion in a tavern but no Eighteenth Century Englishman or American would have seen any point to the joke; learned societies, clubs, religious groups, literary circles, scientific bodies (like the Royal Society), artists' groups, public officers, army and navy clubs, clubs of philosophers, an endless number of such societies met in the same rooms. A good tavern was highly respected in any community; its "mine host" often was the first citizen of his town. See The English Inn; Past and Present, by H. D. Eberlein; J. B. Lippincott Co.; Philadelphia; 1926.

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INQUISITION, THE, AND FREEMASONRY

Speculative Freemasonry appeared in Madrid in 1726, at Gibraltar in 1727, and at about the same time in Paris. The first Italian Lodges were constituted in Tuscany about 1735, and a Lodge was working in Rome at about the same time. These dates are mere indicia, and in themselves mean little, because almost every page of written records was lost, and it is probable that there were many more Lodges, and Masons not in Lodges, than the few surviving records would indicate. On April 28, 1738, Pope Clement XII issued a Bull of Excommunication; it was a feeble, ill-drawn document, in a Medieval Latin which only experts could read, but it consigned a Mason to hell in the future and ostracized him from the church, his family, and his property here and now; also it was drawn in such a way as to be most useful to the Inquisition, which assisted the Pope to draft it. The modus operandz of arrests, tortures, penalties, etc., was left to local tribunals; but the Cardinal Secretary of State gave assistance by publishing on Jan. 14, 1739, a model for these tribunals to use; it pronounced "irresistible pain of death, not only on all members but on all who should tempt others to join the Order, or should rent a house to it or favor it in any other way." But while local tribunals were adjured to be as harsh as possible, the crusade as a whole was turned over to the Holy Inquisition. It is difficult for modern men, and especially in England, America, and Canada, to understand the organization of the Inquisition because they have never had it in their midst.

For centuries each country had two governments side by side; the state, or civil, or "temporal" government headed by a King, Prince, or Parliament; and an ecclesiastical government headed by the Pope, and under him by Cardinals, Bishops, and special offices appointed for the purpose. Present day churches have their own rules and regulations governing their internal affairs, but these do not at any point encroach upon civil government, nor can they apply civil penalties. The Roman Church government was of a different kind, before the Reformation, and rested on a different principle; it was not a church government, but a general government, of an authority and a jurisdiction equal to that of the civil government; it differed from the latter in that only such categories of laws and cases belonged to it as had to do with religion, and with the properties belonging to the church; there were, therefore, two complete governments standing side by side, of equal sovereignty, and duplicating offices and penalties. The church enacted laws (canonical law); it had courts, lawyers, judicial processes, hearings, verdicts, and penitentiaries and execution yards or chambers. I.t arrested men, tried them, sentenced them, and punished them. Among its punishments were the disfrocking of priests, removal from office, excommunications, interdicts, alienation of property, torture, selling into slavery, hanging, burning at the stake, beheading, sentence to galleys, banishment, fines, etc. If a crime, or an alleged crime, was a mixture of both civil and ecclesiastical offenses, the accused would be tried and sentenced in the civil courts and then tried and sentenced a second time in the church courts. He was in "double jeopardy" each day of his life. (It was one of the first concerns of the framers of our Constitution to make double jeopardy impossible.) The so-called Holy Inquisition was set up as a special arm of this ecclesiastical government, and yet while only an arm was itself empowered to act as a separate government, and could impose and execute sentence in its own name; it differed from ecclesiastical government in general only in that it was designed to stamp out heresy, and by heresy usually was meant any form of Protestantism. It is this fact which in the long run filled men of normal, sane minds with horror and led to uprisings and to driving the Holy Inquisition out of the country, as happened even in Spain which once was its home and center, as it also was the home and center of the Jesuits; and where an auto dafé, or the public and ceremonious burning of "here tics," was a holiday, and celebrated like a Fourth of July. The secret police of the czars, and the gestapos of the Fascists, Phalangists, and Nazis were patterned on it. Heinrich Himmler and his staff made a detailed study over a period of years of the methods used by the Inquisition. The Inquisition was not directed against criminals but against men accused of heresy—an exceptionally flexible term, because the Inquisition could decide for itself, and on the spot, what it meant by heresy; thousands of the men and women destroyed by it were of irreproachable reputation and character, many of a saintly life, and whom not even the Inquisition could accuse of crime. The theory on which the Inquisition worked was that it should act as a detective to search out the heretic, the heretic should confess, and the penalty would then be sanctioned by his confession; but where a marked-down man refused to confess or had nothing to confess, torture was used to reduce him to a state where out of agony or when out of his mind he became willing to confess anything— again, precisely according to the methods used by the Gestapo. Such an engine could be employed for many purposes: to terrorize a community, to browbeat a civil ruler, to defy civil laws, to destroy churches and associations, to seize wealth and property, to commit plain murder, etc. The Inquisition was not given exclusive jurisdiction over men accused of Masonry, for the regular church and civil courts continued to have jurisdiction also, but the Inquisition was especially held responsible for what in later years Adolf Hitler, a spiritual descendant of the Inquisition, was to describe as "the liquidation of Freemasons. " There were never many Masons in countries where the Inquisition was free to act in the Eighteenth Century, and only a few records escaped being destroyed, but in proportion to their numbers the Masons probably suffered more excommunications, tortures, and martyrdoms than any other one group. Books were written about the cases of Coustos and Da Costa. Cagliostro was a charlatan and a thief, and was repudiated by Lodges when his character was exposed, but the wide publicity given to his imprisonment brought the methods of the Inquisition into the light, and in the long run helped to drive it back into the un-advertised offices in the Vatican where it continues to carry on such work as it is able. In Spain alone, and as late as 1816, twenty five Masons suffered under the Inquisition; in 1819 there were seven cases; if it were free to act again, without a civil government to check it, it would resume its old practices, because neither it itself nor the Vatican has ever admitted the Inquisition to have been a crime against Christianity and civilization, nor altered its principles. Americans are far from Europe and farther still from the period when the Church was the second government in a land;

because of this lack of information and first-hand knowledge they often confuse the Inquisition with the Jesuits. The two are and ever have been independent of each other. The Society of Jesuits is in theory an army, a church "militant," its members are enlisted; they receive a training," each is under an oath of allegiance to a general"; they go as troops, singly or in companies, wherever they may be sent, to carry out whatever orders are given to them. In some times and places they have been ordered to make war on Freemasonry; in others they have been ordered to join in with it, to weaken or divide it from within by " infiltration, " etc.; the whole story of Jesuit dealings with Freemasonry reads like a page out of a detective novel of a rather trashy sort, and causes adult men still unbereft of their senses to wonder how other grown-up men can have indulged in practices so childish. The Jesuit author of the article on Freemasonry in the Catholic Encyclopedia even charged Masons with "phallic worship" and Pope Leo XIII solemnly assured the whole of France that Masons worship the devil! The records of the Holy Inquisition are voluminous, in a dozen languages, full of ecclesiastical terminology, tortuous and tortured to the extreme; it is doubtful if any American scholar except Henry Charles Lea has ever examined them detail by detail; but the general organization and purpose of it is public, plain, easily intelligible. When in 1738 the Roman Church decided to abolish Freemasonry the Inquisition was used as one of the engines for that purpose. See Clement XII's Bull. History of Inquisition in Spain, by Henry Charles Lea. Freemasonry and Roman Catholicism, by H. L. Haywood. Sufferings of John Coustos, by Coustos. Censorship of the Church of Rome, by George Haven Putnam. Article on Freemasonry in Catholic Encyclopedia by Abbe Gruber. Memoirs of the History of Jacobznism and Freemasonry, by Barruel. See also in Catholic Encyclopedia Vol. II, p. 127; Vol. III, p. 330; Vol. XIV, p. 347; Vol. IV, p. 748; Vol. XIII, p. 9; a sort. on "Illuminati"; Vol. VII; Vol. XIV, p. 265; Vol. XV, p. 309; Vol. XIV, p. 72; Vol. X, p. 266; Vol. XII, p. 138; Vol. XII, p. 190; Vol. XIII, p. 193; Vol. XIV, pp. 67, 624. Roman Catholicism and Freemasonry, by Dudley Wright. Severe condemnations of the Inquisition have been written by Roman Catholics themselves. Lord Acton, a Roman Catholic, was a scholar of learning, intelligence, and character far above the type of such propagandists as the Abbe Gruber, and still more the unhappy Abbe Barruel; he declared the Inquisition to have been organized on the principle of crime, and that its executions were murders and nothing more. Men rebelled against the Inquisition because it was criminal, sadistic, unjust, and in violent contradiction of Christianity; American Roman Catholic apologists, of whom the number is now rapidly increasing, seek to becloud that known fact and at the same time to win Protestants over to their side by reiteration of the sophistry that men were killed by the Inquisition "because they were the foes of the Christian religion. "

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INVENTORY, THE LODGE

If the Minute Books of fifty of the oldest American Lodges as of the period between 1800 and 1825 are compared with the Minute Books of the same Lodges as of the period 1900 to 1925 it will be discovered that the subject of the Lodge inventory was somewhere lost, abandoned, forgotten in the years between. Ever so often in the early days a Secretary with loving care, and often with an openly expressed pride, wrote out his inventory; and such inventories are for us now one of the best sources for a knowledge of what Lodge life was a century and a half ago, and coincidentally make vivid and clear one thing wrong with Lodge life now—something lost out of Masonry, like the Lost Word, an old Landmark unintentionally violated; a thing lost though not necessarily beyond recall. The inventory was not of the carpets, walls, windows, or other structural equipment, nor was it for real estate or taxation or fire insurance purposes; it was an inventory of the treasures of the Lodge. In almost every instance each item was described as a gift from some Brother, or as a memento of some occasion long remembered; there were oil portraits, framed prints, photographs; jewels kept in cases, of silver, and engraved, once the property of officers who later had presented them to the Lodge; aprons, collars, ballot boxes, gavels, Bibles and books, music books, an organ, sets of plate, glass and dishes, altar coverings, certificates, cherished letters in frames, punch bowls, and there were gifts which the Lodge had made to itself, such as hand-made and carved chairs for the officer, a visitors' book bound in morocco, etc. The Lodge Room had a feeling of being richly furnished; it was filled with the emblems and symbols of Freemasonry, of the Lodge's own past, of the community's esteem for it, and the members who had gone were not

completely gone. Men loved their Lodge, and because they did there was no need to devise schemes for persuading them to attend. In every Lodge, even the crassest, there are these untapped feelings of affection. Each one should have an inventory. When a Lodge room is empty, its walls bare, it has no atmosphere of its own, does not feel like home; the Ritual loses its soul because it has not the environment it requires; the worst effect of the bare Lodge room is that its Masonry becomes barren because the Lodge has only the sense of being in a room and does not have a sense of being in the midst of a living and moving Fraternity; nor can it have a sense of its own past, or the Fraternity's past, but sinks into a feeling of isolation and flatness—it cannot even have a banquet because it has nothing to have it with. The inventory was one of riches; the riches came not out of the members' dues but out of their affection.

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IOWA MASONIC LIBRARY

Shortly after Theodore Sutton Parvin became Iowa's Grand Secretary in 1844 he began the building of a collection of Masonic books which became the first American Masonic library, in the true sense of having a librarian, a catalog, and a building; and though Bro. Parvin gave the required time and attention to his duties as Grand Secretary, it was into his office as Grand Lodge Librarian that he put his heart. Decades before 1901, the year of his decease, his Iowa Masonic Library at Cedar Rapids had become not an Iowa center of Masonic learning only, nor even an American center, but a world-wide center. Its part in the development of Freemasonry from 1865 until now is un-honored because it is unsung; but if any Mason will go behind the published Proceedings of Grand Bodies and the published books and will search through the private correspondence which came to Parvin's desk he will discover that not only was this Library commandeered by leaders and scholars in every land but also that it made possible certain of the most important achievements of Masonic Bodies and of Masonic scholars and leaders. Thus, Gould, Hughan, Crawley (a part of Crawley's correspondence is at hand while this is being written), Lane, and the group in general which collaborated on the work published as Gould's History of Freemasonry, made continual use of it from England and Ireland. Mackey could not have prepared this Encyclopedia nor have written either his HisCory or his Jurisprudence without it. Albert Pike was always drawing upon it. and especially so in his war on Cerneauism, herein some of his most devastating arrows had been barbed by Parvin, etc. Moreover it was a visible proof to otherwise skeptical American Masons that Masonic books, and in large number, do in actuality exist; and it became an inspiration to other Grand Jurisdictions to set up Libraries of their own. From 1901 to 1925 Bro. Newton R. Parvin, the son of T. S. Parvin, was Grand Librarian as well as Grand Secretary; and if he was not a scholar he was at least a great book-man, and under him the collection grew. It occupies the largest part of one very extensive three-story building and the whole of another. The Grand Jurisdiction continued in its good fortune when in 1925 R.-. W. . Bro. Charles Clyde Hunt succeeded to both the Grand Secretaryship and the Grand Librarianship. Born in Cleveland, O., in 1866, Bro. Hunt went west to Iowa, worked his w ay through the famous Grinnell College, taught school for a time, became a county treasurer, and in 1917 became Deputy Grand Secretary, giving his full time to the position, and from the first devoting a major part of his time to the Library. He has for many years edited the Grand Lodge Bulletin. In 1930 he published Some Thoughts on Masonic Symbolism (later revised and enlarged); and collaborated with Eugene Hinman and Ray . Denslow (General Grand High Priest) to write in two volumes The History of the Cryptic Rite. Bro. Hunt was made a Mason in Lafayette Lodge, No. 52, Montezuma, Iowa in 1900. He joined each of the Rites one after another and has held a long list of offices.

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IRON WORKER AND KING SOLOMON

Christian Schussele was born in Alsace, in 1824, studied painting in Paris where he specialized in the historical subjects then in vogue, moved to the United States in 1847, was for eleven years director of the Pennsylvania Art Schools, and died in Merchantville, N. Y.,

August 21, 1879. Four of his canvasses became famous. One of them has been among the most gazed-at pictures ever painted in America, because prints of it hang in half the Lodge quarters in the United States, and it has been reproduced in Masonic books and periodicals without number under the title of "King Solomon and the Blacksmith. " It is a conservative estimate that since it was painted (about 1860) at least twenty-five million men and women either have their own copies or have looked at it. In 1868 Mr. Joseph Harrison, Jr. wrote and printed a brochure (J. B. Lippincott; Philadelphia) entitled— Tale Iron Worker and King Solomon. In it he says he had Schussele paint the picture for him (he was writing in 1867) "four or five years ago." In the brochure he gives in his own words a version of the legend which is the subject-matter of the picture. Mr. Harrison, Jr. was one of the first American engineers of his day, who had built railways in Russia and iron construction in Britain, where he was held in high honor. In a speech delivered in 1859 he relates how from a folk-lore expert and friend of his, Charles G. Cleland (author of Hans Breitmann's Ballads of 1868), he heard a version of what he took to be an old Rabbinical Legend, and was so inspired by it that he engaged Schussele to reproduce it on canvas. The picture was engraved by Sartain (a member of the Thirty-third Degree), and was published by the Macoy Company of New York about 1890, accompanied by a pamphlet entitled Tubal Cain. (The pamphlet, and Harrison's brochure, are collectors' items.) This title, and the conspicuous figure of Solomon in the picture, led Masons everywhere to take it for a Masonic picture, and has occasioned the immense popularity referred to above. For many centuries the blacksmiths in England, a branch of the ironmongers, were a fraternity, and celebrated the Day of St. Clement their Patron, November 23, and in Britain continue to do so in centers where old ways are kept alive. (In ancient Ireland "smith" meant a builder.) As time passed Tubal Cain, Vulcan, and their St. Clement, whom they know as "Clem," became fused into a single character. They carried an image of him in their processions. This fraternity of blacksmiths has many old legends about "Clem," one of them built around King Arthur, and sing jolly songs about his adventures. Another and more popular version uses King Solomon in place of King Arthur; and a written legend (like and yet unlike our "Legend of the Craft") is still, or was until some years ago, read at gatherings of the Sons of Clem in English towns. It is this legend which Mr. Harrison Jr. heard from his friend Cleland, and not "an old Rabbinical legend." In the Talmudic and Rabbinical literature available at this writing no such legend is found, though there are any number of old stories and fables about Tubal Cain. It is the character of Tubal Cain, even if transmogrified into a blacksmith, whose description reminds one of the legend of HA.-. Freemasons have lost nothing by mistaking the Solomon and Blacksmith legend for one of their own, because in its modern written form it could be incorporated into the Ritual without dislocation, and the idea at the center of the story is as Masonic as the Square and Compasses. Notes. References to the Solomon and Blacksmith legend itself, to legends about Tubal Cain, and to the history and customs of the old fraternity of smiths are very numerous. Many titles in that bibliography, as well as the text of the legend itself, will be found in "Some Usages and Legends of Crafts Kindred to Masonry," by Gordon P. G. Hills; Are Quatuor Coronatorum; Vol. XXVIII; page 115.

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IOWA

On July 3, 1838, Congress passed a bill for the organization of the Territory of Iowa, and two years later the brethren in the new State decided to tour a Lodge. On November 19, 1840, a meeting was held at which were present Col. Hiram C. Bennett, Evan Evans William Fove, David Hammer, Robert Martins J. L. Lockwood, William Thompson, W. D. NIcCord, Thomas H. Curts, Chauncey Swan, Theodore S. Parvin and Robert Lucas, Governor of the Territory. The petition for the new Lodge was drawn up and a Dispensation dated November 20, 1840, was received from the Deputy Grand Master of Missouri. Brothers Bennett, Thompson and Evans svere named as Worshipful Master, Senior and Junior Wardens. The Dispensation was granted to Burlington Lodge but after the Charter was issued the name was changed to Des Moines Lodge. The Grand Lodge of Iowa was formed by Des Moines Lodge, No. 1; Iowa Lodge, No. 2; Dubuque Lodge, No. 3, and Iowa City Lodge, No. 4, formerly Nos. 41, 42, 62, and 63 of Missouri. Brother Ansel Humphreys presided over the Convention held on January 2, 1844, and Brother John H. McKinney was Secretary. Brothers Oliver Cock and T. S. Parvin were elected Most Worshipful Grand Master and Grand Secretary.

The Deputy General Grand High Priest authorized by proxy the formation of Iowa Chapter at Burlington, by Dispensation dated August 4, 1843. A Charter was granted on September 11, 1844. A Convention of four Chapters, namely, Iowa Chapter, No. 1; Iowa City Chapter, No. 2; Dubuque Chapter, No. 3, and Washington Chapter, No. 4, met at Mount Pleasant on June 8, 1854, and established the Grand Chapter of Iowa. Some time later the Grand Chapter of Iowa opposed the authority of the General Grand Chapter by claiming the privilege of issuing Dispensations for the organization of Chapters wherever no other Grand Chapter was at work. On October 26, 1869, however, it annulled its act of secession passed nine years previously, and since 1871 has been represented in the General Grand Chapter.

When the General Grand Chapter gave up control over Council Degrees in 1855, Companion Theodore S. Parvin journeyed to Alton where, on February 9~ 1855, he was empowered by Dispensation to organize Webb Council which was chartered by the Grand Council of Illinois, September 26, 1855. Webb Council, Excelsior Council and Dubuque Council held a Convention at Dubuque on January 2, 1857, and a Grand Council was organized. On October 15, 1878, the Grand Council adopted a plan of consolidation whereby the Degrees were to be conferred in a Royal Arch Chapter. On March 1, 1899, the Grand Chapter gave up this control of the Cryptic Degrees and therefore representatives from ten chartered Councils met at Des Moines, October 15, 1900, on the invitation of General Grand Master William H. Mayo, and organized a Grand Council.

The DeMolay Commandery, No. 1, at Muscatine, was organized by Dispensation March 14, 1855, and chartered, September 10, 1856. Four Commanderies: De Molay, No. 1; Palestine, No. 2; Siloam, No. 3, and Des Moines. No. 4, took part in the organization of the Grand Commandery of Iowa on October 97, 1863, acting upon 3 Warrant issued by Sir B. B. French, Grand Master of the Grand Encampment.

The ancient and accepted Scottish Rite, Southern Jurisdiction, was first established in Iowa at Clinton. On May 12, 1869, a Lodge of Perfection, Iowa, No. 1, was opened; 3 Council of Ivadosh, Hugh de Payens, No. 1, and 3 Chapter of Rose Croix, Delphic, No. 1, on July 21, 1870, and the De Molay Consistory, No. 1, on March 6, 1877.

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IRAM

The Hebrew word spelled copy, and in Latin Aureum Excelsus, or of Golden Eminence. The former ruling Prince of Idumea (see Genesis xxxvi 43; First Chronicles i, 54).

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IRELAND

The early history of Freemasonry in Ireland is involved in the deepest obscurity. It is vain to look in Anderson, in Preston, Smith, or any other English writer of the eighteenth century, for any account of the organization of Lodges in that kingdom anterior to the establishment of a Grand Lodge.

All the official records of the Grand Lodge of Ireland before the year 1760, and all the Minute Books prior to 1780, have been lost (see volume 6, page 52, History of the Grand Lodge of Free and Accepted Masons of Ireland, 1925, Brothers John Heron Lepper and Philip Crossle). Brother Wilhelrn Begemann (Freirnaurerei in Ireland, page 8) alludes to the remarkable circumstance that Old Constitutions have not been discovered or traced in Ireland although many copies were found in England and Scotland. The absence of such documents is singular. Brothers Lepper and Crossle (History, page 36) refer to the vear 1688 and to the existence then of a Speculative Lodge at Trinity College, Dublin. Of this interesting instance, Brother W. J. Chetwode Crawley first submitted some particulars in the Preface to Brother

Sadler's Masonic Reprints and Revelations. The following quotation is from the manuscript left by the author John Jones, a friend of the famous Dean Jonathan Swift:

It was lately ordered that for the honor and dignity of the University there should be introduced a society of freemasons, consisting of gentlemen, mechanics, porters (etc., etc.) who shall hind themselves by an oath never to reveal their mighty no-secret and to relieve whatsoever strolling distressed brethren they meet with, after the example of the fraternity of freemason in and about Trinity College, by whom a collection was lately made for, and the purse of charity well stuffed for, a reduced brother, who received their charity as follows.

Then come some academic jokes which in the course of centuries have lost the savor of their salt and finally the writer acknowledges he has offended his acquaintances "I have left myself no friends.... The Freemasons will banish me their Lodge, and bar me the happiness of kissing Long Lawrence'- (see The Differences between English and Irish Masonic Rituals, treated historically, by Brother J. Heron Lepper, 1920, Dublin).

Weighty as are the items collected by Brothers Lepper and Crossle none have greater romantic lure than those relating to these Lady Freemason, the Hon.Elizabeth Aldworth, about the only instance as the commentators suggest where the supposed initiation of a woman rests upon something more than mere tradition. Essays dealing with this curious ceremony are in Ars Quatuor Coronatorum, by Brothers Crawley and Conder, and there is also a pamphlet by Brother John Day of Cork, Ireland, Memoirs of the Lady Freemason, 1914. A significant point is that in a portrait of her a small trowel is worn suspended from the left shoulder. This emblem on her breast is still deemed in the United States the distinguishing Masonic jewel of the Craft and its prominence in the day of Mrs. Aldworth and more recently for a like purpose in Ireland is another tie between the Lodges of the two countries For further information in this direction the reader may consult a paper, Irish Inguence upon American Freemasonry, by Robert I. Clegg, read at a Belfast communication of the Lodge of Research, No. 202, Dublin.

Briefly as to the Lady Freemason, we may here say she was the only daughter of the first Viscount Doneraile. Born in 1693, married in 1713 to Richard Aldworth, she died in 1773, aged 80. The tradition first printed in 1811 is that as a young girl, before her marriage, she by accident witnessed the meeting of a Masonic Lodge, held at Doneraile House, where her father was Master, and on her discovery was initiated. She is credited with a life-long love of the Craft, her portrait shows her wearing a small trowel and a lambskin apron trimmed with blue silkstill preserved by her descendants, her name appears as a subscriber to Brother Fifield D'Assigny's famous book, the Serious and Impartial Enquiry, 1744, and after her death the Freemasons in 1782 toasted the memory of "our Sister Aldworth of New-Market" (Ahiman Rezon, Belfast, 1782, page xx). The date of her initiation, neglecting the other details as we may prefer, in connection with the Jones account, indicates an early Masonic activity in Ireland before what is now considered the Grand Lodge era.

But Dr. W. J. Chetwode Crawley, former Grand Treasurer of Ireland and a brilliant student of the Craft has done much to lift the veil from the early Irish Freemasonry. A contemporary newspaper has been discovered, which gives an account of the installation of the Earl of Rosse as Grand Master of Ireland in June, 1725; and this account is so worded as to leave little room for doubt that the Grand Lodge of Ireland had already been in existence long enough to develop a complete organization of Grand Officers with at least six subordinate Lodges under its jurisdiction (see Brother Crawley's Caementaria Hiber nica, Fasciculus ii).

Brother W. J. Chetwode Crawley (caementaria Hybernica, Fasciculus i, page 3) tells that in the year 1876 the Council-book of the Corporation of Cork was carefully transcribed and edited by Richard Caulfield, LL.D., Librarian of the Queen's College at Cork, an antiquary of more than local repute, who brought to light two entries of Masonic importance. Under the date of December 2, 1725, he found this item, "That a Charter be granted for the Master Wardens and Society of Free Mafions, according to their petition." Two months later, on January 31, 17254, he described this entry: "The Charter of Freemasons being this day read in Council, it is ordered that further consideration of this Charter be referred to the next

Council, and that Alderman Phillips, Mr. Croker, Foulks, Austin, and Mr. Com. Speaker, do inspect same."

Brother Crawley found that beyond these two, no references are made, before or afterwards, to the Charter, or to Freemasons. He further states that the records of other Corporations in the South of Ireland have been published by the same diligent antiquary, but no similar entries have been found, "though we know the towns were thick-set with Freemasons."

The Minute of the Grand Lodge of Ireland for December 27, 1726, with which the records of the Grand Lodge begin, is not the earliest entry, either in point of time or of position. The transactions of a subordinate Lodge, which evidently acted as a Mother Lodge for Cork, and intermixed, and systematically entered by the same hand, in many cases, on the same page as those of the Grand Lodge. An entry of this sort holds the first page, and shows us the subordinate Lodge in full working order. "With some little pride," Brother Crawley continues, we can point out that the first recorded transaction of Irish Freemasons is concerned with the relief of a poor brother.' " He also points out that "The Minute of Grand Lodge plunges so boldly in mediatress, that we cannot help harboring the suspicion that this was not its first meeting." The wording of the item is as follows:

At an Assembly and Meeting of the Grand Lodge for the Provinee of Munster at the Lodge of Mr. Herbert Phaire in Corke on Saint John's Daye being the 27th day of December ano Dni 1726. The Honble. James O'Brien Esqrs, by unanimous consent elected Grand Master for the ensuing year.
Spningett Penn Esqre. appointed by the Grand Master as his Deputy.

Walther Good Gent}
Thomas Riggs Gent} appointed Grand Wardens.

The Grand Master was the third son of William, Earl of Inchiquin, and represented Youghall in the Irish Parliament. The Deputy Grand Master, Springett Penn, or Penne, as he signed himself, was a great-grandson of Admiral Penn, the famous Commonwealth Admiral, and grandson of the still more famous Quaker. Born in 1703, he died in 1744. Brother W. Wonnacott, Grand Librarian of England added to the above information by Brother Crawley the further interesting item that Springett Penn was a Brother in 1723 of the Lodge at the Ship behind the Royal Exchange at London as recorded in the Grand Lodge Minute Book No. 1.

In 1731 Lord Kingston, who had been Grand Master of England in 1729, became Grand Master of the Grand Lodge of Munster and also of the Grand Lodge of Ireland, in connection with what appears to have been a reorganization of the latter Body. No more is heard of the Grand Lodge of WIunster, and from 1731 to the present date the succession of the Grand Officers of the Grand Lodge of Ireland is plain and distinct (Gould's Concise History of Freemasonry, page 273). In the year 1730, The Constitutions of the Freemasons Containing the History, Charges, Regulations, etc., of that most Ancient and Right Worshipful Fraternity. For the use of the Lodges, was published at Dublin. A second edition was published in 1744, and a third, in 1751. In 1749, the Grand Master's Lodge was instituted, which still exists; a singular institution, possessing several unusual privileges, among which are that its members are members of the Grand Lodge without the payment of dues, that the Lodge takes precedence of all other Lodges, and that any candidates nominated by the Grand Master are to be initiated without ballot.

In 1772, the Grand Lodge of Ireland recognized the Grand Lodge of the Ancient and entered into an alliance with it, which was also done in the same year by the Grand Lodge of Scotland. This does not appear to have given any offense to the regular Grand Lodge of England; for when that Body, in 1777, passed a vote of censure on the Lodges of Ancient Freemasons, it specially excepted from the censure the Lodges of Ireland and Scotland.

In 1779, an application was made to the Mother Kilwinning Lodge of Scotland, by certain Brethren in Dublin, for a Charter empowering them to form a Lodge to be called the High

Knights Templar, that they might confer the Templar Degree. The Kilwinning Lodge granted the petition for the three Craft Degrees only, but at a later period this Lodge became, says Findel, the source of the Grand Encampment of Ireland.

The Grand Lodge holds jurisdiction over all the Blue Lodges. The Mark Degree is worked under the Grand Royal Arch Chapter. Next comes the Royal Arch, which formerly consisted of these three Degrees, the Excellent, Super-Excellent, and Royal Arch the first two being nothing more than passing the first two veils with each a separate obligation. But that system was abolished some years ago, and a new ritual framed something like the American, except that the King and not the High Priest is made the Presiding Officer.

The next Degrees are the Fifteenth, Sixteenth, and Seventeenth, which are under the jurisdiction of the Templar Grand Conclave, and are given to the candidate previous to his being created a Knight Templar. Next to the Templar Degree in the b Irish system comes the Eighteenth or Rose Croix, which is under the jurisdiction of the Grand Chapter of Prince Masons or Council of Rites, composed of the first three officers of all the Rose Croix Chapters, the Supreme Council having some years ago surrendered its authority over the Degree. The Twenty-eighth Degree or Knight of the Sun is the next conferred, and then the Thirtieth or Kadosh in a Body over which the Supreme Council has no control except to grant Certificates to its members. The Supreme Council confers the Thirty-first, Thirty-second, and Thirty-third Degrees, there being no Grand Consistory.

The Supreme Council of the Ancient and Accepted Scottish Rite for Ireland was established by a Patent from the Supreme Council of the United States, at Charleston, dated August 13, 1824, by which the Duke of Leinster, John Fowler, and Thomas McGill were constituted a Supreme Council for Ireland, and under that authority it continues to work. Whence the advanced Degrees came into Ireland is not clearly known. The Rose Croix and Kadosh Degrees existed in Ireland long before the establishment of the Supreme Council. In 1808 Doctor Dalcho's Orations were published at Dublin, by "the Illustrious College of Knights of K. H., and the Original Chapter of Prince Masons of Ireland." It is probable that these Degrees were received from Bristol, England, where there are preserved the earliest English records of the Rose Croix.

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IRELAND, PRINCE MASONS OF
See Prince Masons of Ireland

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IRISH CHAPTERS

These Chapters existed in Paris from the year 1730 to 1740, and were thence disseminated through France. They consisted of Degrees, such as Irish Master, Perfect Irish Master, and Sublime Irish Master, which, it is said, were invented by the adherents of the house of Stuart when they sought to make Freemasonry a political means of restoring the exiled family to the throne of England. The claim has been made but is disputed that Ramsay, when he assumed his theory of the establishment of Freemasonry in Scotland by the Templars, who had Bed thither under d'Aurnont, took possession of these Degrees (if he did not, as some suppose, invent them himself) and changed their name, in deference to his theory, from Irish to Scottish, calling, for instance, the Degree of Matre Irlandou or Irish Master, the Maitre, Ecossais or Scottish Master.

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IRISH COLLEGES

The Irish Chapters are also called by some writers Irish Colleges.

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IRISH DEGREES
See Irish Chapters

*

IRISH MASONIC GIRLS SCHOOL

A philanthropic and benevolent Masonic society for rendering assistance to the needy. In 1789 Chevalier Ruspini, State Dentist to George III, established a Royal Masonic Institution for Girls in England with thirty pupils. In 1790 several Irish Brethren met together and made themselves responsible for the school fees only that is, they did not pay for the board or clothing of the daughters of some deceased Brethren From that inauspicious beginning has sprung the present Masonic Female Orphan School of Ireland.

In 1792, a small house, affording accommodation for twenty girls, was taken where the pupils were boarded. clothed and educated until such time as they could earn their own living. In 1852, after several removals, Burlington House was opened. An appeal for funds was made to the Brethren and met with a steady response. Great interest was taken in the work by Augustus, third Duke of Leinster, who reigned as Grand Master of Ireland from 1813 to 1874. Such was the quality of the instruction given that the Education Committee was able to select its teachers from among the girls who had been educated in the school.

The first annual grant of one hundred pounds by the Grand Lodge of Ireland was made in 1855, which has been continued- ever since. Girls were admitted from six to ten years of age and retained until they reached the age of fifteen, unless they were then drafted on to the domestic staff. An extension of the building and equipment was made in 1860 and a further extension accomplished in 1870, when a public ball was held. Nine years later a more general enlargement became necessary and a more general appeal for funds was made. In 1880 the foundation stone of the school at Ball's Bridge, Dublin, was laid by James, first Duke of Abercorn who was Grand Master of Ireland from 1875 to 1885. Practically the entire sum appropriated for this building was subscribed by the Brethren.

In 1853 twenty-one girls were residents of the school; in 1875 there were forty-five; in 1890, eighty; and in 1925 there were one hundred four, but, in addition, more than sixty others were receiving extra grants to assist in their maintenance and education and annual sums are expended for the purpose.

*

IRON TOOLS

The lectures teach us that at the building of King Solomon's Temple there was not heard the sound of ax, hammer, or other metallic tool. But all the stones were hewn, squared, and numbered in the quarries; and the timbers felled and prepared in the forest of Lebanon, whence they were brought on floats by sea to Joppa, and thence carried by land to Jerusalem, where, on being put up, each part was found to fit with such exact nicety that the whole, when completed, seemed rather the handiwork of the Grand Architect of the Universe than of mere human hands. This can hardly be called a legend, because the same facts are substantially related in the First Book of Kings; but the circumstance has been appropriated in Freemasonry to symbolize the entire peace and harmony which should prevail among Freemasons when laboring on that spiritual temple of which the Solomonic Temple was the arche-type.

*

ISAAC AND ISHMAEL

The sons of Abraham by Sarah and Hagar. They are recognized, from the conditions of their mothers, as the free-born and the bondman. According to Brother Oliver, the fact that the inheritance which was bestowed upon Isaac, the son of his free-born wife, was refused to Ishmael, the son of a slave woman, gave rise to the Masonic theory which constitutes a Landmark that none but the free-born are entitled to initiation.

*

ISCHNGI

The Hebrew word Off, the Latin salus mea, my aid. one of the five Masters, according to the Masonic myth, appointed by Solomon after the death of Hiram to complete the Temple.

*

ISH CHOTZEB

non ads. Literally meaning in Hebrew, men of hewing, that is, hewers. The phrase was originally used by Anderson in the first edition of the Constitutions (page 10), but is not found in the original Hebrew (First Kings v, 18) to which he refers, where it is said that Solomon had fourscore "hewers in the mountains," Chotzeb Bahar. But Ish Chotzeb is properly constructed according to the Hebrew idiom, and is employed by Anderson to designate the hewers whe, with the Giblim, or stonecutters, and the Bonai, or builders, amounted to eighty thousand, all of whom he calls (in his second edition, page ll) "bright Fellow Crafts." But he distinguishes them from the thirty thousand who cut wood on Mount Lebanon under Adoniram.

*

ISH SABBAL

The Hebrew expression xxxxxxxx, meaning, Men of burden. Anderson thus designates the 70,000 laborers who, in the original Hebrew (First Kings v, 18) are called Noshe Sabal, or bearers of burdens. Anderson says "they were of the remains of the old Canaanites, and, being bondmen, are not to be reckoned among Masons" (see Constitutions, 1738, page 11). But in Webb's system they constitute the Apprentices at the building of the Temple.

*

ISH SODI

Corruptly, Ish Soudy. This expression is composed of the two Hebrew words, Ish, and Sod. The first of these words, Ish, means a man, and Sod signifies primarily a couch on which one ret clines. Hence Ish Sodi would mean, first, a man of my couch, one who reclines with me on the same seat, an indication of great familiarity and confidence. Thence followed the secondary meaning given to Sod, of familiar intercourse, consultation, or intimacy. Job (xix, 19) applies it in this sense, when, using Mati, a word synonymous with Ish, he speaks of Mati Sodi in the passage which the common version has translated thus: "all my inward friends abhorred me," but which the marginal interpretation has more correctly rendered, "all the men of my secret." Ish Sodi, therefore, in this Degree, very clearly means a man of my intimate counsel, a man of my choice, one seleeted to share with me a secret task or labor. Such was the position of every Select Master to King Solomon, and in this view those are not wrong who have interpreted Ish Sodi as meaning a Select Master.

*

ISIAC TABLE

Known also as the Tabula Isiaca, Mensa Isiaca, and Tabula Bembina. A monument often quoted by archeologists previous to the discovery and understanding of hieroglyphics. A flat rectangular bronze plate, inlaid with niello and silver, 56 by 36 inches in size. It consists of three compartments of figures of Egyptian deities and emblems; the central figure is Isis. It was sold by a soldier to a locksmith, bought by Cardinal Bembo in 1527, and is now in the Royal Museum in Turin.

*

ISIS

The sister and the wife of Osiris, and worshiped by the Egyptians as the great goddess of nature. Her mysteries constituted one of the Degrees of the ancient Egyptian initiation (see Egyptian Mysterzes and Osiris).

*

ISIS-URANEA TEMPLE

This Body was formed in England of Hermetic students in 1887 to give instruction in the mediaeval occult sciences. The Rituals were written in English from old Rosicrucian Manuscripts supplemented by independent literary researches. Several other Temples emerged from this one, namely: Osiris, Wester-super-Mare; and Horus, Bradford, in England; Amen Ra, Edinburgh, Scotland, and Ahathoor, Paris, France. Following a resignation in 1897, the English Temples lapsed into abeyance.

*

ISRAFEEL

In the Mohammedan faith, the name of the angel who, on the judgment morn, will sound the trumpet of resurrection.

*

ITALY

There is said to have been a Lodge in Italy at Naples as early as 1750 but there is no definite evidence to prove this statement. In 1767, however, according to the English "Constitutions," Don Nieholas Manuzzi was appointed Provincial Grand Master for Italy. A National Grand Lodge was founded by delegates from eight Lodges at a Convention held on February 27, 1764. The year 1767 opened a period of hardship for the Craft in Italy. Ferdinand IV was hostile to the Brethren and though Queen Caroline, his wife, did all she could to aid them, the Lodges finally in 1783 gave up their activities. Many Lodges and Grand Bodies were formed only to be suppressed and the result was a great confusion. In 1867 there existed a Grand Orient at Florence, two Supreme Councils at Palermo and a Grand Council at Milan. Brother Garibaldi (see Garibaldi), who was Grand Master of a Supreme Council at Palermo, then called a meeting on June 21, 1867, of all the Lodges in Italy. The result was that several of the Grand Bodies united and then combined the functions of a Supreme Grand Council of the Thirty-third Degree, a Symbolic Grand Lodge, and a Supreme Council of the Rite of Memphis.

Brother Oliver Day Street, in his excellent report to the Grand Lodge of Alabama, 1922, quotes from a letter to the International Bureau for Masonic Affairs, Neuchatel, Switzerland, as follows:"There are in Italy several Grand Lodges that are not recognized by any jurisdiction of other countries. There is a Grand Lodge in Florence, another at Naples; they are practicing rites of a rather occultist and mixed character, borrowed of rituals fallen long ago into desuetude." A Grand Lodge of the Italian Symbolic Rite and a Grand Orient of Italy have been

organized separately distinct from each other and there is also independently at work a Supreme Council of Italy, Ancient and Accepted Scottish Rite, founded in 1908. Under the dictatorship of Benito Mussolini, Premier of Italy, a leader of the Fascisti, organized on November 12, 1920, at Naples, and succeeding in gaining Rome and controlling the Italian Government, the Freemasons have been persecuted, their property destroyed, and prominent Brethren exiled.

*

ITRATICS, ORDER OF

A society of adepts, engaged in the search for the ITniversal Medicine, an organization that is now extinct. Mentioned by Fustier. The name is from the Greek and means healers.

*

I.. V.·. I.·. O.·. L.·.

The initials of a Latin sentence Inveni Verbum in Ore Leonis. Letters of significant words used in the Thirteenth Degree, Ancient and Accepted Scottish Rite. They have reference to the recovery of the key of the Sacred Ark, which contains certain treasures. The Ark and its key having been lost in the forest during a battle which occurred when the Jews were journeying through the wilderness, the key was found in the mouth of a lion who dropped it upon the ground on the approach of the Israelites. Much symbolical teaching is deduced from the historical myth.

*

IVORY KEY

The symbolic jewel of the Fourth Degree, Ancient and Accepted Scottish Rite. On the wards of the key is the Hebrew letter zain or Z.

*

IZABUD

A corruption of Zabud, which see.

*

IZADS

The twenty-eight creations of the beneficent deity Ormudz, or Auramazda, in the Persian religious system.

*

IZRACHIAH

The Hebrew words nanny Latin orietur Dominus. A word connected with the Seventh Degree of the Ancient and Accepted Scottish Rite.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

J

J

The tenth letter in the English alphabet. It is frequently and interchangeably used with I, and written in Hebrew as Yod, with the numerical value of 10, and having reference to the Supreme.

*

JAABOROU HAMMAIM

The Hebrew words, aquae transibunt. A word of covered significancy in the Fifteenth Degree of the Ancient and Accepted Scottish Rite. It also has reference to the L. D. P. (see Liber).

*

JABESCHEH

The Hebrew word Earth. Also written Jebschah (see I.·. N.·.R.·.I.·.).

*

JABULUM

A corrupted word used in two of the Degrees of the Ancient and Accepted Scottish Rite, the Thirteenth and Seventeenth. The true word and its meaning, however, are disclosed to the initiate.

*

JACHIN

Hence called by Dudley and some other writers, who reject the points, Ichin. It is the name of the right-hand pillar facing eastward, that is, on the south, that stood at the porch of King Solomon's Temple. It is derived from two Hebrew words, no, Jah, meaning God, and lace,

iachin, will establish. It signifies, therefore, God will establish, and is often called the Pillar of Establishment.

*

JACHINAI

A Gallic corruption of Shekinah, to be found only in the French notebooks or cahiers of the advanced Degrees.

*

JACHIN AND BOAZ

A publication known by this name was brought forth in 1762 and has been constantly reprinted to the present time, probably having had a larger public sale than any other book treating of the Masonic Fraternity. The name of the author is said to have been Goodall (see Goodall; also Expositions) .

*

JACKSON, JOHN

Signing the name of Philanthropos, he wrote, An Answer to a certain Pamphlet lately published under the solemn title of "A Sermon, or Masonry the way to Hell," 1768. The pamphlet to which he refers is in the British Museum at London and has the title of Masonry the way to Hell; a Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a state of Damnation, published at London in 1768.

*

JACOBINS

A political sect that sprang up in the beginning of the French Revolution, and which have origin to the Jacobin clubs, so well known as having been the places where the leaders of the Revolution concocted their plans for the abolition of the monarchy and the aristocracy. Lieber says that it is a most surprising phenomenon that "so large a body of men could be found uniting rare energy with execrable vice, political madness, and outrageous cruelty, committed always in the name of virtue." Barruel, in his History de Jacobinisme, and Robinson, in his Proofs of a Conspiracy, both endeavor to prove that there was a coalition of the revolutionary conspirators with the Illuminati and the Freemasons which formed the Jacobin Clubs, those Bodies being, as they contend, only Masonic Lodges in disguise.

The falsity of these charges will be evident to anyone who reads the history of French Freemasonry during the Revolution, and more especially during that part of the period known as the Reign of Terror, when the Jacobin Clubs were in most vigor. The Grand Orient, in 1788, declared that a politico-Masonic work, entitled Les Jesuites chassés de la Maçonnerie et leur Poignard brisé par les Maçons, meaning The Jesuits driven from Freemasonry and their weapon broken by the Freemasons, was the production of a perverse mind, prepared as a poison for the destruction of Freemasonry, and ordered it to be burned. During the Revolution, the Grand Orient suspended its labors, and the Lodges in France were dissolved; and in 1793, the Duke of Orleans, the head of the Jacobins, who was also, unfortunately, Grand Master of the French Freemasons, resigned the latter position, assigning as a reason that he did not believe that there should be any mystery nor any Secret Society in a Republic. It is evident that the Freemasons, as an Order, held themselves aloof from the political contests of that period.

*

JACOB'S LADDER

The introduction of Jacob's ladder into the symbolism of Speculative Freemasonry is to be traced to the vision of Jacob, which is thus substantially recorded in the twenty-eighth chapter of the Book of Genesis: When Jacob, by the command of his father Isaac, was journeying toward Padanaram, while sleeping one night with the bare earth for his couch and a stone for his pillow, he beheld the vision of a ladder, whose foot rested on the earth and whose top reached to heaven. Angels were continually ascending and descending upon it, and promised him the blessing of a numerous and happy posterity. When Jacob awoke, he was filled with pious gratitude, and consecrated the spot as the house of God.

This ladder, so remarkable in the history of the Jewish people, finds its analogue in all the ancient initiations. Whether this is to be attributed simply to a coincidence—a theory which but few scholars would be willing to accept—or to the fact that these analogues were all derived from a common fountain of symbolism, or whether, as suggested by Brother Oliver, the origin of the symbol was lost among the practices of the Pagan rites, while the symbol itself was retained, it is, perhaps, impossible authoritatively to determine. It is, however, certain that the ladder as a symbol of moral and intellectual progress existed almost universally in antiquity, presenting itself either as a succession of steps, of gates, of Degrees, or in some other modified form. The number of the steps varied; although the favorite one appears to have been seven, in reference, apparently, to the mystical character almost everywhere given to that number.

Thus, in the Persian Mysteries of Mithras, there was a ladder of seven rounds, the passage through them being symbolical of the soul's approach to perfection. These rounds were called gates, and, in allusion to them, the candidate was made to pass through seven dark and winding caverns, which process was called the ascent of the ladder of perfection Each of these caverns was the representative of a world, or w state of existence through which the soul was supposed to pass in its progress from the first world to the last, or the world of truth. Each round of the ladder was said to be of metal of measuring purity, and was dignified also with the name of its protecting planet. Some idea of the construction of this symbolic ladder may be obtained from the accompanying table.

7. Gold ..... Sun ..... Truth
6. Silver ..... Moon ..... Mansion of the Blessed
5. Iron ..... Mars ..... World of Births
4. Tin ..... Jupiter ..... Middle World
3. Copper ..... Venus ..... Heaven
2. Quicksilver ... Mercury ..... World of Pre-existence
1. Lead ..... Saturn ..... First World

*

SYMBOLIC LADDER OF MITHRAS

In the Mysteries of Brahma we find the same reference to the ladder of seven steps. The names of these were not different, and there was the same allusion to the symbol of the universe. The seven steps were emblematical of the seven worlds which constituted the Indian universe. The lowest was the Earth; the second, the World of Pre-existence; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and upper worlds; the fifth, the World of Births, in which souls are again born; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, and the abode of Brahma.

Doctor Oliver thinks that in the Scandinavian mysteries the tree Yggrasil was the representative of the mystical ladder. But although the ascent of the tree, like the ascent of the ladder, was a change from a lower to a higher sphere—from time to eternity, and from

death to life—yet the unimaginative genius of the North seems to have shorn the symbolism of many of its more salient features.

Among the Cabalists, the ladder was represented by the ten Sephiroths, which, commencing from the bottom, were the Kingdom, Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown, by which we arrive at the En Soph, or the Infinite.

In the advanced Freemasonry we find the Ladder of Kadosh, which consists of seven steps, thus commencing from the bottom: Justice, Equity, Kindness, Good Faith, Labor, Patience, and Intelligence. The arrangement of these steps, for which we are indebted to modern ritualism, does not seem to be perfect; but yet the idea of intellectual progress to perfection is carried out by making the topmost round represent Wisdom or Understanding.

The Masonic Ladder which is presented in the symbolism of the First Degree ought really to consist not of three but seven steps, which thus ascend: Temperance, Fortitude, Prudence, Justice, Faith, Hope, and Charity; but the earliest examples present it only with three, referring to the three theological virtues, whence it is called the theological ladder. It seems, therefore, to have been settled by general usage that the Masonic Ladder has but three steps. As a symbol of progress, Jacob's ladder was early recognized. Picus of Mirandola, who wrote in the sixteenth century, in his oration, De Hominis Dignitate, says that Jacob's ladder is a symbol of the progressive scale of intellectual communication betwixt earth and heaven; and upon the ladder, as it were, step by step, man is permitted with the angels to ascend and descend until the mind finds blissful and complete b repose in the bosom of divinity. The highest step he defines to be theology, or the study and contemplation of the Deity in His own abstract and exalted nature.

Other interpretations have, however, been given to it. The Jewish writers differ very much in their expositions of it. Thus, a writer of one of the Midrashes or Commentaries, finding that the Hebrew words for ladder and Sinai have each the same numerical value of Setters, expounds the ladder as typifying the giving of the law on that mount. Aben Ezra thought that it was a symbol of the human mind, and that the angels represented the sublime meditations of man. Maimonides supposed the ladder to symbolize nature in its operations; and, citing the authority of a Midrash which gives to it four steps, says that they represent the four elements; the two heavier, earth and water, descending by their specific gravity, and the two lighter, fire and air, ascending from the same cause. Abarbanel, assuming the Talmudic theory that Luz, where Jacob slept, was Mount Moriah, supposes that the ladder, resting on the spot which afterward became the holy of holies, was a prophetic symbol of the building of the Temple.

And, lastly, Raphael interprets the ladder, and the ascent and the descent of the angels, as the prayers of man and the answering inspiration of God. Fludd, the Hermetic philosopher, in his Philosophia Mosaica of 1638, calls the ladder the symbol of the triple world, moral, physical, and intellectual; and Nicolai says that the ladder with three steps was, among the Rosicrucian Freemasons in the seventeenth century, a symbol of the knowledge of nature. Finally, Krause says, in his drei altesten Kunsturkunden (ii, page 481), that a Brother Keher of Edinburgh, whom he describes as a skillful and truthful Freemason, had in 1802 assured the members of a Lodge at Altenberg that originally only one Scottish Degree existed, whose object was the restoration of James II to the throne of England, and that of that restoration Jacob's ladder had been adopted by them as a symbol. Of this fact he further said that an authentic narrative was contained in the Archives of the Grand Lodge of Scotland. Notwithstanding Lawrie's silence on the subject, Krause is inclined to believe the story, nor is it in all its parts altogether without probability.

The old writers believed it is more than likely that the Chevalier Ramsay, who was a warm adherent of the Stuarts, transferred the Symbol of the mystical ladder from the Mithraic Mysteries, with which he was very familiar, into his Scottish Degrees, and that thus it became a part of the symbolism of the Kadosh system. But as regards the later conception of Brother Ramsey's connection with Degrees see the article herein about him. In some of the political lodges instituted under the influence of the ,Stuarts to assist in the restoration of their house, the philosophical interpretation of the symbol may have been perverted to a political meaning,

and to these Lodges it is to be supposed that Keher alluded; but that the Grand Lodge of Scotland had made any official recognition of the fact is not to be believed. Lawrie's silence seems to be conclusive.

In the Ancient Craft Degrees of the York Rite, Jacob's ladder was not an original symbol. It is said to have been introduced by Dunckerley when he reformed the lectures. This is confirmed by the fact that it is not mentioned in any of the early rituals of the eighteenth century, nor by Hutchinson, who had an excellent opportunity of doing so in his lecture on the Nature of the Lodge, where he speaks of the Covering of the Lodge, but says nothing of the means of reaching it, which he would have done, had he been acquainted with the ladder as a symbol. Its first appearance is in a Tracing Board, on which the date of 1776 is inscribed, which very well agrees with the date of Dunckerley's improvements. In this Tracing Board, the ladder has but three rounds; a change from the old seven-stepped ladder of the mysteries; which, however, Preston corrected when he described it as having many rounds, but three principal ones.

As to the modern Masonic symbolism of the ladder, it is, as Brother Mackey has already said, a symbol of progress, such as it is in all the old initiations. Its three principal rounds, representing Faith, Hope, and Charity, present us with the means of advancing from earth to heaven, from death to life—from the mortal to immortality. Hence its foot is placed on the ground floor of the Lodge, which is typical of the world, and its top rests on the covering of the Lodge, which is symbolic of heaven.
In the Prestonian lecture, which Brother Mackey believed was elaborated out of Dunckerley's system, the ladder is said to rest on the Holy Bible, and to reach to the heavens. This symbolism is thus explained:

By the doctrines contained in the Holy Bible we are taught to believe in the Divine dispensation of Providence, which belief strengthens our Faith, and enables us to ascend the first step. That Fasth naturally creates in us a Hope of becoming partakers ot some of the blessed promises therein recorded. which Hope enables us to as send the second step. But the third and last being Charity comprehends the whole, and he who is possessed of this virtue in its ample sense, is said to have ample that the summit of his profession. or, more metaphorically into an ethereal mansion sealed from the mortal eye by the starry firmament.

In the modern lectures, the language is materially changed, but the idea and the symbolism are retained unaltered. The delineation of the ladder with three steps only on the Tracing Board of 1776, which is a small one, may be attributed to notions of convenience. But the Masonic ladder should properly have seven steps, which represent the four cardinal and the three theological virtues.

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JACQUES DE MALAY

See Molay, James de

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JAFUHAR

The second king in the Scandinavian mysteries. The Synonym for Thor.

*

JAH

In Hebrew M. Maimonides calls it the two-lettered name, and derives it from the Tetragrammaton, of which he says it is an abbreviation. Others have denied this, and assert that Jah is a name independent of Jehovah, but expressing the same idea of the Divine Essence. It is uniformly translated in the authorized version of the Bible by the word Lord, being thus considered as Synonymous with Jehovah, except in Psalm lxviii, 4, where the original word is preserved: "Extol Him that rideth upon the heavens by His name Jah," upon which the Targum comment is "Extol Him who sitteth on the throne of glory in the ninth heaven; Yah is His name." It seems, also to have been well known to the Gentile nations as the triliteral resume of God; for, although biliteral among the Hebrews, it assumed among the Greeks the triliteral form, as IAO Macrobius, in his Saturnalia, says that this was the sacred name of the Supreme Deity; and the Clarian Oracle being asked which of the gods was Jao, replied, "The initiated are bound to conceal the mysterious secrets. Learn thou that IAQ is the Great God Supreme who ruleth over all" (see Jehovah) .

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JAHEB

The Hebrew word, arc, Latin concedens. A sacred name connected with the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

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JAINA CROSS (Haken Kruis)

Used by several Orders, and found in the abbeys of Great Britain and on the monuments of India. Its significations are many. This cross was adopted by the Jainas, a heterodox sect of the Hindus, who dissent from Brahmanism and deny the Vedas, and whose adherents are found in every province of Upper Hindustan. They are wealthy and influential, and form an important division of the population of India.

This symbol is also known as the Fylfot or Swastica. It is a religious symbol mentioned by Weaver in his Funeral Monuments, by Dr. H. Schliemann as having been found in the presumed ruins of Troy, by De Rossi and others in the Catacombs of Christian Rome, and there termed the Crux dissimulata, or concealed cross. It has been found on almost every enduring monument on the globe, of all ages, and in both hemispheres.

*

JAINAS

See Jaina Cross

*

JAMAICA

Largest island in the British West Indies, forming part of the Greater Antilles. Freemasonry began in Jamaica in 1839 with the authorization by the "Moderns" Grand Lodge of England of a Lodge at liingston. The Athol Grand Lodge chartered its first Lodge here in 1763. There was no Grand Lodge of Jamaica but the Grand Lodge of England and Scotland each established a Provincial Grand Lodge on the Island. The former controlled in 1924 thirteen Lodges and the latter five.

*

JAMBLICHUS

It is strange that the old Freemasons, when inventing their legend, which gave so prominent a place to Pythagoras as "an ancient friend and brother," should have entirely forgotten his biographer, Jamblichas, whose claims to their esteem and veneration are much greater than those of the Samian sage. Jamblichus was a Neoplatonic philosopher, who was born at Chalcis, in Calo, Syria, and flourished in the fourth century. He was a pupil of Porphyry, and was deeply versed in the philosophic systems of Plato and Pythagoras, and, like the latter, had studied the mystical theology of the Egyptians and Chaldeans whose divine origin and truth he attempts to vindicate.

He maintained that man, through thermic rites and ceremonies, might commune with the Deity; and hence he attached great importance to initiation as the means of inculcating truth. He carried his superstitious veneration for numbers and numerical formula to a far greater extent than did the school of Pythagoras; so that all the principles of his philosophy can be represented by numbers. Thus, he taught that one, or the monad; was the principle of all unity as well as diversity, the duad, or two, was the intellect; three, the soul; four, the principle of universal harmony; eight, the source of motion; nine, perfection; and ten, the result of all the emanations of the to en. It will thus be seen that Jamblichus, while adopting the general theory of numbers that distinguished the Pythagorean school, differed very materially in his explanations. He wrote many philosophical works on the basis of these principles, and was the author of a Life of Pythagoras, and a Treatise of the Mysteries. Of all the ancient philosophers, his system assimilates him most if not in its details, at least in its spirits to the mystical and symbolic character of the Masonic philosophy.

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JAMES II AND III OF SCOTLAND
See Stuart Freemasonry

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JAMINIM OR IAMINIM

The Hebrew word for water. See I .·. N .·. R .·. I .·.

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JANITOR

A door-keeper. The word Sentinel which in a Royal Arch Chapter is the proper equivalent of the Tiler in a Lodge, was in some jurisdictions replaced by the word Janitor. There is no good authority for the usage.

*

JAPAN

A chain of islands off the east coast of Asia. An English Lodge, No. 1092, was instituted at Yokohama in 1866 and others at Sobe, Yeddo, and Tokio were soon at work. A District Grand Master was appointed in 1873. Lodges instituted by the Grand Lodge of Scotland are also at work in Sobe, Yokohama, and Nagasaki.

There is a home of the Ancient and Accepted Scottish Rite in Japan at Yokohama. A Lodge of Perfection and a Chapter of Rose Croix were both opened here under the same name, Dai Nippon, No. 1, on February 17, 1883. Des Payens Council of Kadosh, No. 1, and Grand Consistory, No. 1, were also chartered at Yokohama on March 15, 1886, all under the Supreme Council, Southern Jurisdiction of the United States.

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JAPANESE FAITH
See Kofiki; also Nihongi

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JAPHET

The Hebrew spelling is no. The eldest son of Noah. It is said that the first ark—the Ark of Safety, the archetype of the Tabernacle—was constructed by Shem, Ham, and Japhet under the superintendence of Noah. Hence these are significant words to the Royal Arch Mason.

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JASHER, BOOK OF

The Hebrew is Sepher havashar, The Book of the Upright. One of the lost books of the ancient Hebrews, which is quoted twice (Joshua x, 13; Second Samuel I, 18). A Hebrew minstrelsy, recording the warlike deeds of the national heroes, and singing the praises of eminent or celebrated men. An original is said to be in the library at Samarkand.

*

JASPER

The Hebrew is, n . A precious stone of a dullish green color, which was the last of the twelve inserted in the High Priest's breast-plate, according to the authorized version; but the Vulgate translation more correctly makes it the third stone of the second row. It represented the Tribe of Zebulun.

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JAVA

One of the larger islands of the Dutch East Indies in Asia, in that portion of the Malay Archipelago known as the Sunda Island. A Dutch Provincial, Grand Lodge, under the Grand Orient of the Netherlands, at Waltevreden controlled in 1922 twenty Lodges of which fourteen were in Java itself, three in Sumatra and the rest at Kedivi, Makassar and Salatigo.

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JEBUSITE
See Ornan

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JEDADIAH

A special name given to King Solomon at his birth. It signifies beloved of God.

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JEHOSHAPHAT

East of Jerusalem, between Mount Zion and the Mount of Olives, lies the Valley of Jehoshaphat. In the most recent instructions this word has lost its significance. but in the older ones it played an important part. There was in reality no such valley in ancient Judea, nor is there any mention of it in Scripture, except once by the Prophet Joel. The name is altogether modern. But, as the Hebrew means the judgment of God! and as the prophecy of Joel declared that God would there judge the heathen for their deeds against the Israelites, it came at last to be believed by the Jews, which belief is shared by the Mohammedans, that the Valley of Jehoshaphat is to be the place of the last judgment. Hence it was invested with a peculiar degree of sanctity as a holy place. The idea was borrowed by the Freemasons of the eighteenth century, who considered it as the symbol of holy ground. Thus, in the earliest instructions we find this language: Where does the Lodge stand? Upon holy ground, or the highest hill or lowest vale, or in the Valley of Jehoshaphat, or any other secret place. This reference to the Valley of Jehoshaphat as the symbol of the Ground Floor of the Lodge was in the United States retained until a very recent period; and the expression alluding to it in the instructions of the Second Degree has only within a comparatively few years past been abandoned. Hutchinson referred to this symbolism, when he said that the Spiritual Lodge was placed in the Valley of Jehoshaphat to imply that the principles of Freemasonry are derived from the knowledge of God, and are established in the judgments of the Lord.

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JEHOVAH

Jehovah is, of all the significant words of Freemasonry, by far the most important. Reghellini very properly calls it "the basis of our dogma and of our mysteries." In Eebrew it consists of four letters, item and hence is called the Tetragrammaton, or Four-lettered Name; and because it was forbidden to a Jew, as it is to a Freemason, to pronounce it, it is also called the Ineffable or Unpronounceable Name. For its history we must refer to the sixth chapter of Exodus, verses 2, 3. When Moses returned discouraged from his first visit to Pharaoh, and complained to the Lord that the only result of his mission had been to incense the Egyptian King, and to excite him to the exaction of greater burdens from the oppressed Israelites, God encouraged the Patriarch by the promise of the great wonders which He would perform in behalf of His people, and confirmed the promise by imparting to him that sublime name by which He had not hitherto been known: "And God," says the sacred writer, "spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob as E1 Shaddai, but by my name Jehovah was I not known unto them."

This Ineffable Name is derived from the substantive verb hayah, meaning to be; and combining, as it does, in its formation the present, past, and future significations of the verb, it is considered as designating God in His immutable and eternal existence. This idea is carried by the Rabbis to such an extent, that Menasseh Ben Israel says that its four letters may be so arranged by permutations as to form twelve words, every one of which is a modification of the verb to be, and hence it is called the Nomen substance selessentiae, the name of his substance or existence.

The first thing that attracts our attention in the investigation of this name is the ancient regulation, still existing, by which it was made unlawful to pronounce it. This, perhaps, originally arose from a wish to conceal it from the surrounding heathen nations, so that they might not desecrate it by applying it to their idols. Whatever may have been the reason, the rule was imperative among the Jews. The Talmud, in one of its treatises, the Sanhedram, which treats of the question, Who of the Israelites shall have future life and who shall not? says: "Even he who thinks the name of God with its true letters forfeits his future life." Abraham Ben David Halevi, when discussing the names of God, says: "But the name mm we are not allowed to pronounce. In its original meaning it is conferred upon no other being, and therefore we abstain from giving any explanation of it."br> We learn from Jerome, Origen, and Eusebius that in their time the Jews wrote the name in their copies of the Bible in Samaritan instead of Hebrew letters, in order to veil it from the inspection of the profane. Capellus says that the rule that the holy name was not to be pronounced was derived from a tradition, based on a passage in Leviticus, xxiv, 16, which says that he who blasphemeth the name of Jehovah shall be put to death; and he translates this passage, "whosoever shall pronounce

the name Jehovah shall suffer death," because the word nokeb, here translated to blaspheme, means also to pronounce distinctly, to cay by name. Another reason for the rule is to be found in a rabbinical misinterpretation of a passage in Exodus.

In the third chapter of that book, when Moses asks of God what is His name, He replies "I am that I arn ;" and He said, "Thus shalt thou say unto the children of Israel, I am hath sent me unto you," and He adds, "this is my name forever." Now, the Hebrew word I am is Ehyeh. But as Mendelssohn has correctly observed, there is no essential difference between nnn in the sixth chapter and mm in the third, the former being the first person singular, and the latter the third person of the same verb, the future used in the present sense of the verb to be; and hence what was said of the name Ehyeh was applied by the Rabbis to the name Jehovah. But of Ehyeh God had said, "this is My name forever." Now the word forever is represented in the original by :by9, I'olam; but the Rabbis, says Capellus, by the change of a single letter, made l'olam, forever, read as if it had been written l'alam, which means to be concealed, and hence the passage was translated "this is my name to be concealed," instead of "this is my name forever."

And thus Josephus, in writing upon this subject, uses the following expressions: "Whereupon God declared to Moses His Holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more." In obedience to this law, whenever the word Jehovah occurs to a Jew in reading, he abstains from pronouncing it, and substitutes in its place the word bout, Adonai. Thux, instead at saying "holinxqs to Jehovah." as it is in the original, he would say "holiness to Adonai." And this same reverential reticence has been preserved by our translators in the authorized version, who, where ever Jehovah occurs, have, with a few exceptions, translated it by the word Lord, the very passage just quoted, being rendered "Holiness to the Lord."

Maimonides tells us that the knowledge of this word was confined to the hachamin or wise merit who communicated its true pronunciation and the mysteries connected with it only on the Sabbath daft, to such of their disciples as were found worthy; but how it was to be sounded, or with what vocal sounds its four letters were to be uttered, was utterly unknown to the people. Once a year, namely, on the Day of Atonement, the holy name was pronounced with the sound of its letters and with the utmost veneration by the High Priest in the Sanctuary. The last priest who pronounced it, says Rabbi Bechai, was Simeon the Just, and his successors used in blessing only the twelve-lettered name. After the destruction of the city and Temple by Vespasian, the pronunciation of it ceased, for it was not lawful to pronounce it anywhere except in the Temple at Jerusalem, and thus the true and genuine pronunciation of the name was entirely lost to the Jewish people. Nor is it now known how it was originally pronounced. The Greeks called it Jao; the Romans, Jova; the Samaritans always pronounced it Jahve.

The task is difficult to make one unacquainted with the peculiarities of the Hebrew language comprehend how the pronunciation of a word whose letters are preserved can be wholly lost. It may, however, be attempted. The Hebrew alphabet consists entirely of consonants. The vowel sounds were originally supplied by the reader while reading, he being previously made acquainted with the correct pronunciation of each word; and if he did not possess this knowledge, the letters before him could not supply it, and he was, of course, unable to pronounce the word. Every Hebren, however, knew from practice the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every English reader knows the different sounds of A in hat, hate, far, was, and that krtt is pronounced knight.

The words God save the Republic, written in the Hebrew method, would appear thus: Gd so th Rpblc. Now, this incommunicable name of God consists of four letters, Yod, He, Vau, and He, equivalent in English to the combination J H V H. It is evident that these four letters cannot, in our language, be pronounced, unless at least two vowels be supplied.

Neither can they in Hebrew. In other words, the vowels were known to the Jew, because he heard the words continually pronounced, just as we know that Mr. stands for Mister, because

we continually hear this combination so pronounced. But the name of God, of which these four letters are svmbols, was never pronounced, but another word, Adonai, substituted for it; and hence, as the letters themselves have no vocal power, the Jew, not knowing the implied vowels, was unable to supply them, and thus the pronunciation of the word was in time entirely lost. Hence some of the most learned of the Jewish writers even doubt whether Jehovah is the true pronunciation, and say that the recovery of the name is one of the mysteries that will be revealed only at the coming of the Messiah. They attribute the loss to the fact that the Masoretic or vowel points belonging to another word were applied to the sacred name, whereby in time a confusion occurred in its vocalization.

In the Ineffable Degrees of the Ancient and Accepted Scottish Rite, there is a tradition that the pronunciation varied among the patriarchs in different ages. Methuselah, Lamech, and Noah pronounced it Juha; Shem, Arphaxad, Selah, Heber, and Peleg pronounced it Jeva; Reu, Serug, Nahor, Terah, Abraham, Isaac, and Judah, called it Jova; by Hezrom and Ram it was pronounced Jevo; by Aminadab and Nasshon, Jevah; by Salmon, Boaz, and Obed, Johe; by Jesse and David, Jehovah. And they imply that none of these was the right pronunciation, which was only in the possession of Enoch, Jacob, and Moses, whose names are. therefore, not mentioned in this list. In all these words it must be noticed that the J is to be pronounced as Y. the a as in father, and the e as a in fate. Thus Je ho vah would be pronounced Yay-ho-vah.

The Jews of old believed that this holy name, which they held in the highest veneration, was possessed of unbounded powers. "He who pronounces it," said they, "shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name: it governs the world by its power. The other names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals: from this King-Name they receive their orders, and obey."

It was called the Shem hamphorash, the explanatory or declaratory name, because it alone, of all the Divine names, distinctly explains or declares what is the true essence of the Deity. Among the Essenes, this sacred name, which was never uttered aloud, but always in a whisper, was one of the mysteries of their initiation, which candidates were bound by a solemn oath never to divulge.
It is reported to have been, under a modified form, a password in the Egyptian mysteries, and none, says Schiller, dare enter the temple of Serapis who did not bear on his breast or forehead the name Jao or Je-ha-ho; a name almost equivalent in sound to that of Jehovah, and probably of identical import; and no name was uttered in Egypt with more reverence.

The Rabbis asserted that it was engraved on the rod of Moses, and enabled him to perform all his miraeles. Indeed, the Talmud says that it was by the utterance of this awful name, and not by a club, that he slew the Egyptian; although it fails to tell us how he got at that time his knowledge of it.

That scurrilous book of the Jews of the Middle Ages, called the Toldoth Jeshu, attributes all the wonderful works of Jesus Christ to the potency of this incommunicable name, which He is said to have abstracted from the Temple, and worn about Him. But it would be tedious and unprofitable to relate all the superstitious myths that have been invented about this name.
And now as to the grammatical signification of this important word. Gesenius (Thesaurus ii, page 577), thinks—and many modern scholars agree with him that the word is the future form of the Hiphil conjugation of the verb to be, pronounced Yavah, and therefore that it denotes "He who made to exist, called into existence." that is. the Creator. The more generally accepted definition of the name is, that it expresses the eternal and unchangeable existence of God in respect to the past, the present, and the future.

The word mn is derived from the substantive verb hayah, meaning to be, and in its four letters combines those of the past, present and future of the verb. The letter ' in the beginning, says Buxtorf (de Nomine v), is a characteristic of the future; the 1 in the middle, of the participle or present time; and the is at the end, of the past. Thus, out of m1lr we get Urn, He was mn, He is; and mm, He wil be. Hence, among other titles it received that of nomen essential, because

it shows the essential nature of God's eternal existence. The other names of God define His power, wisdom, goodness, and other qualities; but this alone defines His existence.

It has been a controverted point whether this name was made known for the first time to Moses, or whether the patriarchs had been previously acquainted with it. The generally recognized opinion now is, and the records of Genesis and Exodus sustain it, that the name was known to the patriarchs, but not in its essential meaning, into which Moses was the first to be initiated. In the language of Aben Ezra, "Certainly the name was already known to the patriarchs, but only as an uncomprehended and unmeaning noun, not as a descriptive, appellative one, indicative of the attributes and qualities of the Deity."

"It is manifest," says Kallisch (Commentary on Exodus), "that Moses, in being initiated into the holy and comprehensive name of the Deity, obtains a superiority over the patriarchs, who, although perhaps from the beginning more believing than the long-wavering Moses, lived more in the sphere of innocent, childlike obedience than of manly, spiritual enlightenment." This, too, is the Masonic doctrine. In Freemasonry the Holy Name is the representative of the Word, which is itself the symbol of the nature of God. To know the Word is to know the true nature and essence of the Grand Architect.

Cohen the pronunciation of the name was first interdicted to the people is not with certainty known. Leusden says it was a rabbinical prohibition, and probably made at the second Temple. The statement of the Rabbi Bechai, already cited, that the word was pronounced for the last time by Simeon, before the spoliation by the Roman emperor Vespasian, would seem to indicate that it was known at the second Temple, although its utterance was forbidden, which would coincide with the Masonic tradition that it was discovered while the foundations of the second Temple were being laid. But the general opinion is, that the prohibition commenced in the time of Moses, the rabbinical writers tracing it to the law of Leviticus, already cited. This, too, is the theory of Freemasonry, which also preserves a tradition that the prohibition would have been removed at the first Temple, had not a well-known occurrence prevented it. But this is not to be viewed as a historic statement, but only as a medium of creating a symbol.

The Jews had four symbols by which they expressed this Ineffable Name of God: the first and most common was two Yods, with a Sheva and the point Kametz underneath, thus, '..' the second was three points in a radiated form like a diadem, thus, his, to represent, in all probability, the sovereignty of God; the third was a Yod within an equilateral triangle, which the Cabalists explained as a ray of light, whose luster was too transcendent to be contemplated by human eyes; and the fourth was the letter if, which is the initial letter of Shaddai, meaning the Almighty, and was the symbol usually placed upon their phylacteries, the strips of parchment inscribed with passages of Scripture and enclosed in- a case having thongs for binding it on the forehead or around the left arm. Buxtorf has a fifth method of three Yods, with a Kametz underneath ' ", enclosed in a circle.

In Freemasonry, the equilateral triangle, called the delta, with or without a Yod in the center, the Yod alone, and the letter G. are recognized as symbols of the sacred and Ineffable Name. The history of the introduction of this word into the ritualism of Freemasonry would be highly interesting, were it not so obscure. Being in almost all respects an esoteric symbol, nearly all that we know of its Masonic relations is derived from tradition; and as to written records on the subject, we are compelled, in general, to depend on mere intimations or allusions, which are not always distinct in their meaning. In Freemasonry, as in the Hebrew mysteries, it was under the different appellations of the Word, the True Word, or the Lost Word, the symbol of the knowledge of Divine Truth, or the tale nature of God.

That this name, in its mystical use, was not unknown to the medieval Freemasons there can he no doubt. Many of their architectural emblems show that they possessed this knowledge. Nor can there be any more doubt that through them it came to their successors, the Freemasons of the beginning of the eighteenth century. No one can read the Defense of Freemasonry, written in 1730, without being convinced that the author, probably Martin Clare, which see elsewhere in this work, was well acquainted with this name; although he is, of

course, careful to make no very distinct reference to it, except in one instance. "The occasion," he says, "of the brethren searching so diligently for their Master was, it seems, to receive from him the secret Word of Masonry, which should be delivered down to their fraternity in after ages" (Constitutions, 1738, page 225).

It is now conceded, from indisputable evidence, that the holy name was, in the earlier years, and, up to the middle of the eighteenth century, attached to the Third Degree, and then called the Master's Word. On some early tracing boards of the Third Degree among the emblems displayed is a coffin, on which is inscribed, in capital letters, the word JEHOVAH. Hutchinson, who wrote in 1774, malces no reference whatever to the Royal Arch, although that system had, by that time, been partially established in England; but his lectures to Master Masons and on the Third Degree refers to "the mystic word, the Tetragrammaton" (see Lecture X, page 180). Brother Oliver tells us distinctly that it was the Master's word until Dunckerley took it out of the Degree and transferred it to the Royal Arch. That it was so on the Continent, we have the unmistakable testimony of Guillemain de Saint Victor, who says, in his Adonhiramite Masonry (page 96), that Solomon placed a medal on the tomb of Hiram, "'on which was engraved Jehova, the old Master's Word, and which signifies the Supreme Being."

So far, then, these facts appear to be established: that this Ineffable Name was known to the Operative Freemasons of the Middle Ages; that it was derived from them by the Speculative Freemasons, who, in 1717, revived the Order in England; that they knew it as Master Masons; and~that it continued to be the Mastery Word until late in that century, when it was removed by Dunckerley into the Royal Arch.

Although there is, perhaps, no point in the esoteric system of Freemasonry more clearly established than that the Tetragrammaton is the true somnific word, yet innovations have been admitted, by which, in jurisdictions in the United States, that word has been changed into three others, which simply signify Divine names in other languages, but have none of the sublime symbolism that belongs to the true name of God. It is true that the General Grand Chapter of the United States adopted a regulation disapproving of the innovation of these explanatory words, and restoring the Tetragrammaton; but this declaration of what might almost be considered a truism in Freemasonry has been met with open opposition or reluctant obedience in some places.
The Grand Chapter of England has fallen into the same error, and abandoned the teachings of Dunckerley the founder of the Royal Arch in that country, as some of the Grand Chapters in America did those of Debby who was the founder of the system here. It is well, therefore, to inquire what was the Somnific Word when the Royal Arch system was first invented.

We have the authority of Brother Oliver, who had the best opportunity of any man in England of knowing the facts, for saying that Dunckerley established the Royal Arch for the modern Grand Lodge; that he wisely borrowed many things from Ramsay and Dermott; and that he boldly transplanted the word Jehovah from the Master's Degree and placed it in his new system. Brother Hawkins adds the following comment at this point to Brother Mackey's article: "But more recent authorities, such as Brother R. F. Gould, History of Freemasonry and Brother H. Sadler, Life of Dunckerley, have cast great doubt on these statements (see Dunckerley)." Now, what was The Word of the Royal Arch, as understood by Dunckerley? We have no difficulty here, for he himself answers the question. To the first edition of the Latvs and Regulations of the Royal Arch, published in 1782, there is prefixed an essay on Freemasonry, which is attributed to Dunckerley. In this he makes the following remarks:

It must be observed that the expression The Word is not to be understood as a watchword only, after the manner of those annexed to the several Degrees of the Craft, but also theologically, as a term, thereby to convey to the mind some idea of that Grand Being Who is the sole author of our existence, and to carry along with it the most solemn veneration of His sacred Name and Word, as well as the most clear and perfect elucidation of His power and attributes that the human mind is capable of receiving. And this is the light in which the Name and Word hath always been considered, from the remotest ages, amongst us Christians and the Jews.

And then, after giving the well-known history from Jos4ephus of the word, which, to remove all doubt of what it is, he says is the Shem Hamphorash, or the Unutterable Name, he adds: "Philo, the learned Jew, tells us no' only that the Word was lost, but to make an end of these unprofitable disputes among the learned, be it remembered that they all concur with the Royal Arch Masons in others much more essential first, that the Name or Word is expressive of Self Existence and Eternity; and, secondly, that it can be applicable only to that Great Being who Was and is and Jill be. Notwithstanding this explicit and un. mistakable declaration of the founder of the English Royal Arch, that the Tetragrammaton is the Somnific Word, the present system in England has rejected it, and substituted in its place three other words, the second of which is wholly unmeaning.

In the American system, as revised by Thomas Smith Webb, there can be no doubt that the Tetrad grammaton was recognized as the Omnific Word. In the Freemasons Monitor, prepared by him for monitorial instruction, he has inserted, among the passages of Scripture to be read during an Exaltation, the following from Exodus, which is the last in order, and which anyone at all acquainted with the ritual will at once see is appropriated to the time of the Euresis or Discovery of the Word.

And God spake unto Moses, and said unto him, I am the Lord, and I appeared unto Abrnham and unto lsaae, and unto Jaeob by the name of clod Almighty, but by my name Jehovah wan I not known to them;

From this it will be evident that Webb recognized the word Jehovah, and not the three other words that have since been substituted for them by some Grand Chapters in America, and which it is probable were originally used by Webb as merely explanatory or declaratory of the Divine nature of the other and principal word. And this is in accordance with one of the traditions of the Degree, that they were placed on the Substitute Ark around the real word, as a key to explain its signification. To call anything else but this four-lettered name an Omnifie Word—an all-creating and all-performing word—either in Freemasonry or in Hebrew symbolism, whence Freemasonry derived it, is to oppose all the doctrines of the Talmudists, the Cabalists, and the Gnostics, and to repudiate the teachings of every Hebrew scholar from Buxtorf to Gesenius. To fight the battle against such odds is to secure defeat. It shows more of boldness than of discretion. And hence the General Grand Chapter of the United States has very wisely restored the word Jehovah to its proper place. It is only in the York and in the American Rites that this error has ever existed. In every other Rite the Tetragrammaton is recognized as the True Word.

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JEKSON

This word is found in the French handbooks of the advanced Degrees. It is undoubtedly a corruption of Jacquesson, and this a mongrel word compounded of the French Jacques and the English son, and means the son of James, that is, James II. It refers to Charles Edward the Pretender, who was the son of that abdicated and exiled monarch. It is a significant relic of the system attempted to be introduced by the adherents of the house of Stuart, and by which they expected to enlist Freemasonry as an instrument to effect the restoration of the Pretender to the throne of England. For this purpose they had altered the legend of the Third Degree, making it applicable to James II, who, being the son of Henrietta Maria, the widow of Charles I, was designated as the Widow's Son.

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JENA, CONGRESS OF

Jena is a city of SaxeWeimar, in Thuringia. A Masonic Congress was b convoked there in 1763, by the Lodge of Strict Observance, under the presidency of Johnson, a Masonic charlatan or fraud, whose real name was Becker. In this Congress the doctrine was

announced that the Freemasons were the successors of the Knights Templar, a dogma peculiarly characteristic of the Rite of Strict Observance. In the year 1764, a second Congress was convoked by Johnson or Leucht with the desire of authoritatively establishing his doctrine of the connection between Templarism and Freemasonry. The empirical character of Johnson was here discovered by the Baron Hund, and he was denounced, and subsequently punished at Magdeburg by the public authorities.

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JEPHTHAH

A Judge of Israel, and the leader of the Gileadites in their war against the Ephraimites, which terminated in the slaughter of so many of the latter at the passes of the river Jordan (see Ephraimites).

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JEPHTHAH'S DAUGHTER

The First Degree in the American Order of the Eastern Star, or Adoptive Rite. It inculcates obedience. Color, blue (see Eastern Star, Order of the).

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JERICHO, HEROINE OF
See Heroine of Jericho

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JERMYN, HENRY

Anderson says in the Constitutions (1738, page 101) that Henry Jermyn, Earl of St. Albans, was Grand Master and held a General Assembly on the 27th of December, 1663, at which six Regulations, which he quotes, were made. Roberts, in his edition of the Old Constitutions printed in 1722, the earliest printed Masonic book that we have, refers also to this General Assembly; the date of which he, hoxvever, makes the 8th of December. Roberts gives what he calls the Additional Orders and Constitulions. The Harleian Manuscript, in the British Museum, numbered 1942, which Brother Hughan supposes to have the date of 1670, and which he has published in his Old Chargers of the British Freemasons (page 52, edition of 1872), contains also six new articles. The articles in Robert's and the Harleian Manuscript are identical, but the wording is slightly altered by Anderson after his usual fashion. Of these new articles, one of the most important is that which prescribes that the society of Freemasons shall thereafter be governed by a Master and Wardens. Brother Hughan thinks that there is no evidence of the statement that a General Assembly was held in 1663. But it would seem that the concurring testimony of Roberts in 1722 and of Anderson in 1738, with the significant fact that the charges are found in a manuscript written seven years after, give some plausibility to the statement that a General Assembly was held at that time.

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JERROLD, J. J.

Wrote a song, Grey Head, sung bv Brother Collyer in aid of the Home for Aged and Decayed Freemasons at London, 1838.

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JERUSALEM

The capital of Judea, and memorable in Masonic history as the place where was erected the Temple of Solomon. It is early mentioned in Scripture, and is supposed to be the Salem of which Melchizedek was King. At the time that the Israelites entered the Promised Land, the city was in possession of the Jebusites, from whom, after the death of Joshua, it was conquered, and afterward inhabited by the tribes of Judah and Benjamin. The Jebusites were not, however, driven out; and we learn that David purchased Mount Moriah from Ornan or Araunah the Jebusite as a site for the Temple. It is only in reference to this Temple that Jerusalem is connected with the legends of Ancient Craft Freemasonry. In the Degrees of Chivalry it is also important, because it was the city where the holy places were situated, and for the possession of which the Crusaders so long and so bravely contested. It was there, too, that the Templars and the Hospitalers were established as Orders of religious and military knighthood. Modern Speculative Freemasonry was introduced into Jerusalem by the establishment of a Lodge in 1872, the Warrant for which, on the application of Brother Rob Morris and others, was granted by the Grand Lodge of Canada. More recently a Lodge has been warranted in England to meet at Chester, but to be in due course removed to Jerusalem, named King Solomon's Temple, No. 3464. A Lodge was consecrated by English authority in Jerusalem in 1924. The Grand Orient of France has also established a Lodge there.

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JERUSALEM, KNIGHT OF
See Knight of Jerusalem

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JERUSALEM, NEW
The symbolic name of the Christian Church (Revelations xxi, 2-21; in, 12). The Apostle John (Revelations xxi), from the summit of a high mountain, beheld, in a pictorial symbol or scenic representation, a city resplendent with celestial brightness, which seemed to descend from the heavens to the earth. It was stated to be a square of about 400 miles, or 12,000 stadia, equal to about 16,000 miles in circumference—of course, a mystical number, denoting that the city was capable of holding almost countless myriads of inhabitants. The Netu Jerusalem was beheld, like Jacob's ladder, extending from earth to heaven. It plays an important part in the ceremony of the Nineteenth Degree, or Grand Pontiff of the Ancient and Accepted Scottish Rite, where the descent of the Sew Jerusalem is a symbol of the descent of the Empire of Light and Truth upon the earth.

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JERUSALEM, PRINCE OF
See Prince of Jerusalem

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JERUSALEM WORD

In the Grand Mystery of the Freemasons Discovered of 1724 occurs the following demand and answer:

Give me the Jerusalem Word.
Giblin.

The origin of this phrase may perhaps be thus traced: The theory that after the completion of the Temple a portion of the workmen traveled abroad to seek employment, while another portion remained at Jerusalem, was well known to the Fraternity at the beginning of the

eighteenth century. It is amply detailed in that old manuscript known as the York Manuscript, which is now lost, but was translated by Krause, and inserted in his Runsturkunden. It may be supposed that this Jerusalem Word was the word which the Freemasons used at Jerusalem, while the University Word, which is given in the next question and answer, was the word common to the Craft everywhere. The Jerusalem Word, as such, is no longer in use, but the Universal Word is still connected with the First Degree.

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JESSE

A large candlestick, of metal, with many sconces, hanging from the ceiling, and symbolically referring to the Branch of Jesse.

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JESTERS
Usually so called, but more formally named the Royal Order of Jesters, an organization evolved out of the good fellowship of members of the Mystic Shrine during a voyage to Honolulu, February 15 to March 7, l911. An offhand ceremony grew into a ritual, and to local Courts and a National Body, very much of its success due to the initiative of William S. Brown, many years the Treasurer of the Mystic Shrine; Lou B. Winsor, Past Imperial Potentate and Grand Secretary of Michigan, and others of their genial kind who organized and led the Body whose local units were limited to thirteen initiates yearly. Initiation, by invitation, and unanimous ballot, limited to members in good standing of the Mystic Shrine. The slogan, "Mirth is lying," expounded by Jester Brown, and the poem by Edmund Rowland Sill, "The Fool's Prayer," recited by Jester Winsor, have furnished inspiration. Officers, thirteen, bear the titles: Director, Tragedian, b Property Man, Impresario, Treasurer, Soubrette, Light Comedian, Serio Comic, Heavy Man, Leading Lady, Judge, High Constable, Stage Manager; the national officers' titles are the same but preceded by the word Royal.

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JESUITS

In the eighteenth century the Jesuits were charged with having an intimate connection with Freemasonry, and the invention of the Degree of Kadosh was even attributed to those members of the Society who constituted the College of Clermont. This theory of a Jesuitical Freemasonry seems to have originated with the Illuminati, who were probably governed in its promulgation by a desire to depreciate the character of all other Masonic systems in comparison with their own, where no such priestly interference was permitted. Barruel scoffs at the idea of such a connection, and cans it (Histoire de Jacobinisme iv, page 287) "la fable de la Franc-Maçonnerie Jésuitique" meaning an invention of false or Jesuitical Freemasonry. For once he is right. Like oil and water the tolerance of Freemasonry and the intolerance of the "Society of Jesus" cannot commingle. Yet it cannot be denied that, while the Jesuits have had no part in the construction of pure Freemasonry, there are reasons for believing that they took an interest in the invention of some Degrees and systems which were intended to advance their own interests. But wherever they touched the Institution they left the trail of the serpent.

They sought to convert its pure philanthropy and toleration into political intrigue and religious bigotry. Hence it is believed that they had something to do with the invention of those Degrees, which were intended to aid the exiled house of Stuart in its efforts to regain the English throne, because they believed that would secure the restoration in England of the Roman Catholic religion. Almost a library of books has been written on both sides of this subject in Germany and in France.

*

JESUS CHRIST

Jesus in Latin comes from the Greek word Iesous, pronounced ee-ay-soos, and this in turn is from the Hebrew Joshua or Jeshua or perhaps more properly Yeshua, meaning "Jehovah is salvation" or "He will save." These latter Hebrew words are shortened forms of Jehoshua, pronounced as yeh-ho-shoo-ah, "Jehovah saves." Christos, the Greek word for the anointed or consecrated is equivalent to Messiah and Messias from the Hebrew word Mashach, meaning to anoint with oil. The word Christos suggested in sound the somewhat similar term Chrestos, signifying benign qualities as in First Epistle of Peter (ii, 3), "If so be ye have tasted that the Lord is (chrestos) gracious." This expression was applied by their enemies to Christians as being followers of Chrestos. An early Latin writer on the Church, Tertullian, 193 to 217 A.D., pointed out that this word given ignorantly in enmity was actually expressive of benevolence.

Jesus Christ, whose life and teachings form the foundation and structure of Christianity, was born at Bethlehem, about five miles south of Jerusalem, the chief city of Palestine. His birth chronologically is now generally assigned to a few years prior to the beginning of the modern era, or about 4-5 B.C., later estimates placing the time of the event differently to what was formerly accepted.

From the Bible we learn that Jesus was the son of Mary, a virgin of Nazareth, in the ancient province of Galilee. She was betrothed to Joseph, a carpenter, and during a visit made by them to Bethlehem for enrollment, Jesus was born in a stable and cradled in a manger because of the over-crowded condition of the local inn. Here came shepherds and the Magi, wise men from the East, and their publicly proclaimed reverence for the babe as the King of the Jews endangered the family with the reigning monarch and they fled to Egypt after the circumcision of the child. King Herod died and Joseph and Mary with Jesus returned to the home at Nazareth. From the record of the Scriptures we note that the boy listened to instruction at the Temple and that he "advanced in wisdom and stature, and in favor with God and men." That the trade of Joseph was adopted in due course is suggested by the visit to Nazareth during the public ministry of Jesus when the gossiping spectators said "Is not this the carpenter?"

From the year 4 B.C. to 30 A.D. is estimated in the Stevens-Burton Harmony of tile Gospels Charles Scribner's Sons, New York, 1912) as the period from birth to crucifixion with the actual ministry between three and four years. However, the length of ministry has also had other estimates based on the probable number of passovers in that period and accordingly as these were three or four the results figure out respectively as two and a half or three and a half years of public life. Baptized by John, as Luke tells us (iii, 23), "And Jesus himself began to be about thirty years of age." Then followed forty days in the wilderness and later the public preaching to the people with the private instruction of the disciples, urging repentance and faith upon all. In public as well as religious affairs the new teaching was not acceptable to the officials, civil and ecclesiastic.

The leaders, the priests and the Roman Governor, prepared to put Jesus on trial. Betrayed by Judas, taken before the high priest for examination and then to the Roman Governor, condemnation was speedy and crucifixion promptly followed. Resurrection after burial with appearances to the disciples and the ascension to heaven are told by the biblical narrative. A popular Life of Christ, written by Dean F. NV. Farrarg London, 1874, many following editions, is b admirable for study, and there are excellent discussions upon allied topics in James Hastings' Dictionary of the Bible (Charles Scribner's Sons, New York, 1914), and in similar works. Ernest Renan's Life of Jesus, an English translation from the twenty-third edition (Little, Brown and Company, Boston, 1917), less orthodox than the work of Farrar, is scholarly and independent, while H. G. Enclow's Jeurish View of Jesus, Macmillan, New York, 1920, presents a viewpoint of decided interest and importance.

The existence of the Essenes, a Jewish brotherhood of the time of Christ, not mentioned in the Bible but recorded by other authorities and having suggestive resemblance to features of Christianity, in fact the latter has been described as a popularized Essenism, brings up the

often debated question of Jesus being an Essene. Brother Dudley Wright's book Was Jesus an Essene (Power-Book Company, London, 1908) submits concisely considerable information though many authors reject claims made for the membership of Jesus in the organization which came to an end in the second century. Essenes were tillers of the soil, esteemed ceremonial purity—bathing and white garments were featured, special food was prepared by priests and eaten solemnly together, marriage was forbidden and every sensual enjoyment deemed sinful, all property was held in common, and three years' preparation or probation was necessary before full initiation into this monastic order (see Essenes).

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JETZIRAH, BOOK OF
See Jezirah

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JEWEL, MEMBER'S

In many Lodges, especially among the Germans, where it is called Mitglieder Zeichen, a jewel is provided for every member and presented to him on his initiation or affiliation. It is to be worn from the buttonhole, and generally contains the name of the Lodge and some Masonic device.

*

JEWEL OF AN ANCIENT GRAND MASTER

A Masonic tradition informs us that the jewel of an ancient Grand Master at the Temple was the square and compass with the letter G between. This was the jewel worn by Hiram Abif on the day which deprived the Craft of his invaluable services, and which was subsequently found upon him.

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JEWELS, IMMOVABLE
See Jewels of a Lodge

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JEWELS, MOVABLE
See Jewels of a Lodge

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JEWELS OF A LODGE

Every Lodge is furnished with six jewels, three of which are movable and three immovable. They are termed jewels, says Brother Oliver, because they have a moral tendency which renders them jewels of inestimable value. The movable jewels, so called because they are not confined to any particular part of the Lodge, are the Rough .Ashlar, the Perfect Ashlar, and the Trestle-Board. The Immovable Jewels are the Square, the Level, and the Plumb. They are termed Immovable, because they are appropriated to particular parts of the Lodge, where alone they should be found, namely, the Square to the East, the Level to the West, and the Plumb to the South. In the English system the division is the reverse of this. There, the Square, Level, and Plumb are called Movable Jewels, because they pass from the three officers who wear them to their successors.

*

JEWELS, OFFICIAL

Jewels are the emblems worn by Maçonic officers as distinctive badges In Masonic Facts and Fict (page 12), Brother Sadler is of the opinion that in the early days no jewels were worn, even by the Grand Master himself. He points to the portrait of Antony Sayer, the Grand Master, 1717, who is represented wearing a plain leather apron, but no jewel of any kind. The same may be said of Montgomery, the Grand Guarder. Brother Sadler also quotes a most important Minute of the Grand Lodge as follows:

24th June, 1727. Resolved Nem. Con. that in all private Lodges and Quarterly Communications and general meetings Ma(ste)r and Wardens do wear the Jewels of Masonry hanging to a white ribbon (viz.) that the Ma(ste)r wear the Square, the Senior Warden the Level, the Junior Warden the Plumb Rule.

Brother W. Harry Rylands says this points to the idea of wearing jewels instead of using them.

For the purpose of reference, the jewels worn in Symbolic Lodges, in Chapters, Councils, and Commanderies are here appended.

1. Symbolic Loges
W.-. Master, a square.
Senior Warden a level.
Junior Warden a plumb.
Treasurer, crossed keys.
Secretary crossed pens.
Senior Deacon, square and compass, sun in the center.
Junior Deacon, square and compass, moon in the center
Steward, a cornucopia.
Tiler, crossed swords.
The jewels are of silver in a subordinate Lodge, and of gold in a Grand Lodge. In English Lodges, the jewel of the Deacon is a dove and olive branch.

2. Royal Arch Chapters
High Priest, a miter.
King, a level surmounted by a crown.
Scribe, a plumb-rule surmounted by a turban.
Captain of the Host, a triangular plate inscribed with a soldier.
Principal Sojourner a triangular plate inscribed with a pilgrim.
Royal Arch Captain, a sword.
Grand Master of the Veils, a sword.
The other officers as in a Symbolic Lodge. All the jewels are of gold, and suspended within an equilateral triangle.

3. Royal and Select Councils.
T. I. Grand Master, a trowel and square.
I. Hiram of Tyre, a trowel and level.
Principal Conductor of the Works a trowel and plumb.
Treasurer, a trowel and crossed keys.
Recorder, a trowel and crossed pens.
Captain of the Guards, a trowel and sword.
Steward, a trowel and crossed swords.
Marshal, a trowel and baton.

If a Conductor of the Council is used, he wears a trowel and baton, and then a scroll is added to the Marshal's baton to distinguish the two officers.. All the jewels are of silver, and are enclosed within an equilateral triangle.

4. Commanderies of Knights Tempter.
Em't Commander, a cross surmounted by rays of light.
Generalissimo, a square surmounted by a paschal lamb
Captain-General, a bevel surmounted by a rooster.
Prelate a triple triangle.
Senior Warden, a hollow square and sword of justice.
Junior Warden, eagle and flaming sword.
Treasurer, crossed keys.
Recorder, crossed pens.
Standard-Bearer a plumb surmounted by a banner.
Warder, a square plate inscribed with a trumpet and crossed swords.
Three Guards, a square plate inscribed with a battle-ax.
The jewels are of silver.

*

JEWELS, PRECIOUS

In the lectures of the Second and Third Degrees, allusion is made to certain moral qualities, which, as they are intended to elucidate and impress the most important moral principles of the Degree, are for their great value called the Precious Jewels of a Fellow Craft and the Precious Jewels of a Master Mason. There are three in each Degree, and they are referred to by the Alarm. Their explanation is esoteric.

*

JEWISH RITES AND CEREMONIES

A period of excitement in favor of the rites of Judaism centered upon and pervaded the people of various nations during the early portion of the fourteenth century. The ceremonies grew and took fast hold upon the minds of the Romans, and, combining with their forms, spread to Constantinople and northwest to Germany and France. The Jewish rites, traditions, and legends thus entered the mystic schools. It was during this period that the legend of Hiram first became known, according to Brother George H. Fort, and Jehovah's name, and mystic forms were transmitted from Byzantine workmen to Teutonic sodalities and German gilds.

Thus, also, when the Christian enthusiasm pervaded the North, Paganism gave way, and the formal toasts at the ceremonial banquets were drunk in the name of the saints in lieu of those of the Pagan gods.

*

JEWS, DISQUALIFICATION OF

The great principles of religious and political toleration which peculiarly characterize Freemasonry would legitimately make no religious faith which recognized a Supreme being a disqualification for initiation. But, unfortunately, these principles have not always been regarded, and from an early period the German Lodges, and especially the Prussian, were reluctant to accord admission to Jews. This action has given great offense to the Grand Lodges of other countries which were more liberal in their views, and were more in accord with the Masonic spirit, and was productive of dissensions among the Freemasons of Germany, many of whom were opposed to this intolerant policy.

But a kindlier tolerance now prevails; and more recently the Grand Lodge of the Three Sobes at Berlin, the leading Masonic body of Prussia, has removed the interdict, and Judaism is there no longer a disqualification for initiation.

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JEZEEDS

A Mohammedan sect in Turkey and Persia, which took its name from the founder, Jezeed, a chief who slew the sons of Ali, the father-in-law of Mohammed. They were ignorant in the extreme, having faith in both the Hebrew Bible and Moran; their hymns were addressed, without distinction, to Moses, Christ, or Mohammed.

*

JEZIRAH
or JETZIRAH, BOOK OF

The Hebrew spelling is tnssb NDD, meaning, Book of the Creation. A Cabalistic work, which is claimed by the Cabalists as their first and oldest code of doctrines although it has no real affinity with the tenets of t he Cabala. The authorship of it is attributed to the Patriarch Abraham; but the actual date of its first appearance is supposed to be about the ninth century Steinschneider says that it opens the literature of the Secret Doctrine. Its fundamental idea is, that in the ten digits and the twenty letters of the Hebrew alphabet we are to find the origin of all things. Landauer, a German Hebraist, thinks that the author of the Jetzirah borrowed his doctrine of numbers from the School of Pythagoras, which is very probable. The old Freemasons, it is probable, derived some of their mystical ideas of sacred numbers from this work.

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J. N. R. I.

See I. N. R. I. Formerly the first letter J was preferred.

*

JOABERT

This, according to the legends of the advanced Degrees, was the name of the chief favorite of Solomon, who incurred the displeasure of Hiram of Tyre on a certain occasion, but was subsequently pardoned, and, on account of the great attachment he had shown to the person of his master, was appointed the Secretary of Solomon and Hiram in their most intimate relations. He was afterward still further promoted by Solomon, and appointed with Tito and Adoniram a Provost and Judge. He distinguished himself in his successful efforts to bring certain traitors to condign punishment, and although by his rashness he at first excited the anger of the king, he was subsequently forgiven, and eventually received the highest reward that Solomon could bestow, by being made an Elect, Perfect, and Sublime Freemason. The name is evidently not Hebrew, or must at least have undergone much corruption, for in its present form it cannot be traced to a Hebrew root. Lenning says (Encydopädie) that it is Johaben, or, more properly, Ihaoben, which he interprets the Son of God; but it would be difficult to find any such meaning according to the recognized rules of the Hebrew etymology.

*

JOACHIM, ORDER OF

A secret association instituted in Germany near the end of the eighteenth century. Its recipients swore that they believed in the Trinity, and would never waltz. None but nobles, their wives and children, were admitted. It had no connection with Freemasonry.

*

JOB'S DAUGHTERS

The International Order of Job's Daughters was founded in 1920 in Omaha, Neb., by Mrs. Ethel T. Wead Mick. Job's Daughters began in an atmosphere of Masonry and the Order of the Eastern Star. The membership is composed of Masonic related teen-aged girls—12 to 20. It is International, as it has Bethels in 29 States in the Union, four Provinces in Canada and Australia. In 1951 there were 932 Chartered Bethels. California has the greatest number of Bethels (210), with some 22,000 active members and this State has Initiated over 70,000 girls; Illinois is next.

*

JOHANNITE MASONRY

A term introduced by Doctor Oliver to designate the system of Freemasonry, of which the two Saints John are recognized as the patrons, and to whom the Lodges are dedicated, in contradistinction to the more recent system of Doctor Hemming, in which the dedication is to Moses and Solomon. Brother Oliver was much opposed to the change, and wrote an interesting work on the subject entitled A Mirror for the Johannite Masons, which was published in 1848. According to his definition, the system practiced in the United States is Johannite Masonry.

*

JOHANNITES

A Masonico-religious sect established in Paris, in 1814, by Fabré-Paliprat, and attached to the Order of the Temple, of which he vas the Grand Master (see Levitikon and Temple, Order of the).

*

JOHN'S BROTHERS

In the Charter of Cologne, it is said that before the year 1440 the society of Freemasons was known by no other name than that of John's Brothers Joannaeorum fratrum; that they then began to be called at Valenciennes, Free and Accepted Masons; and that at that time, in some parts of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with Saint Anthony's fire. In another part of the Charter it is said that the authors of the associations were called Brothers consecrated to John, or in Latin fratres Joanni Sacros, because "they followed the example and imitation of John the Baptist."

*

JOHNSON

Sometimes spelled Johnstone. An b adventurer, and Masonic charlatan, whose real name was Leucht. He assumed Freemasonry as a disguise under which he could carry on his impositions. He appeared first at Jena, in the beginning of the year 1763, and proclaimed that he had been deputed by the chiefs of Templar Freemasonry in Scotland to introduce a reform into the German Lodges. He established a Chapter of Strict Observance, the Rite then dominating in Germany, and assumed the dignity of Grand Prior. He made war upon Rosa, the founder of the Rosaic Rite, and upon the Grand Lodge of the Three Globes, which then sustained that enthusiast. Many of the German Lodges succumbed to his pretensions, and,

surrendering their Warrants, gave in their adhesion to Johnson. Von Hund himself was at first deceived by him; but in 1764, at Altenberg, having discovered that Johnson had been formerly, under the name of Becker, the Secretary of the Prince of Bernberg, whose confidence he had betrayed; that during the seven years' war he had been wandering about, becoming, finally, the servant of a Freemason, whose papers he had stolen, and that by means of these papers he had been passing himself as that individual Brother von Hund denounced him as an impostor. Johnson fled, but was subsequently arrested at Magdeburg, and imprisoned in the fortress of Wartzberg, where in 1773, he died suddenly.

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JOHN THE BAPTIST
See Saint John the Baptist

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JOHN THE EVANGELIST
See Saint John the Evangelist

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JOINVILLE, CHAILLOU DE
See Chaillou de Coincide

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JOKSHAN

Hebrew,Fowler. The second son of Abraham and Keturah, whose sons appear to be the ancestors of the Sabeans and Dedanites, who inhabited part of Arabia Felix. Same as Jeksan.

*

JONATHAN AND DAVID, ORDER OF

A Dutch Roman Catholic Order organized about 1770, with statutes issued in 1773 at Amsterdam. The seven grades were: Ostearius, Lector, Exorcist, Acoluthus, Subdiaconus, Diaconus, and Summus Superior, or S. S., and the latter grade also known as Confederati, the head being a vicarius Summus.

K

Hebrew, Kaph. signifying hollow or palm of the hand. This is the eleventh letter of the English alphabet and in Hebrew has the numerical value of 20. In the Chaldaic or hieroglyphic it is represented by a hand, as in the illustration.

*

KAABA

The name of the holy temple of Mecca, which is to the Mohammedans what the Temple of Solomon was to the Jews. It is certainly older, as Gibbon admits, than the Christian era, and is supposed, by the tradition of the Arabians, to have been erected in the nineteenth century before Christ, by Abraham, who was assisted by his son Ishmael. It derives its name of Kaaba from its cubical form, it being fifteen feet long, wide, and high. It has but one aperture for light, which is a door in the east end. In the northeast corner is a black stone, religiously venerated by the Mussulmans, called "the black stone of the Kaaba," around which cluster many traditions. One of these is that it came down from Paradise, and was originally as white as milk, but that the sins of mankind turned it black; another is, that it is a ruby which was originally one of the precious stones of heaven, but that God deprived it of its brilliancy, which would have illuminated the world from one end to the other. Syed Ahmed, who, for a Mussulman, has written a very rational history of the Holy Mecca (London, 1870), says that the black stone is really a piece of rock from the mountains in the vicinity Mecca; that it owes its black color to the effects of fire; and that before the erection of the temple of the Kaaba, it was no other than one of the numerous altars erected for the worship of God, and was, together with other stones, laid up in one of the corners of the temple at the time of its construction. It is, in fact, one of the relics of the ancient stone worship; yet it reminds us of the foundation-stone of the Solomonic Temple, to which building the temple of the Kaaba has other resemblances. Thus, Syed Ahmed, who, in opposition to most Christian writers, devoutly believes in its Abrahamic origin, says (on page 6) that "the temple of the Kasba was built by Abraham in conformity with those religious practises according to which, after a lapse of time, the descendants of his second son built the Temple of Jerusalem."

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KABBALA
See Cabala

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KADIRI, ORDER OF

A secret society existing in Arabia, which so much resembles Freemasonry in its object and forms, that Lieutenant R. F. Burton, who succeeded in obtaining initiation into it, called the members Oriental Freemasons. He gives a very interesting account of the Order in his Pilgrimage to El Medinah and Mecca.

*

KADOSH

The name of a very important Degree in many of the Masonic Rites. The word is Hebrew, and signifies holy or consecrated, and is thus intended to denote the elevated character of the

Degree and the sublimity of the truths which distinguish it and its possessors from the other Degrees. Pluche says that in the East, a person preferred to honors bore a scepter, and sometimes a plate of gold on the forehead, called a Kadosh, to apprise the people that the bearer of this mark or rod was a public person, who possessed the privilege of entering into hostile camps without the fear of losing his personal liberty.

The Degree of Kadosh, though found in many of the Rites and in various countries, seems, in all of them, to have been more or less connected with the Knights Templar. In some of the Rites it was placed at the head of the list, and was then dignified as the ne plus ultra, nothing further, of Freemasonry.

It was sometimes given as a separate order or Rite within itself, and then it was divided into the three Degrees of Illustrious Knight of the Temple, Knight of the Black Eagle, and Grand Elect.

Brother Oliver enumerates five Degrees of Kadosh: the Knight Kadosh; Kadosh of the Chapter of Clermont; Philosophical Kadosh; Kadosh Prince of Death; and Kadosh of the Ancient and Accepted Scottish Rite.

The French records speak of seven: Kadosh of the Hebrews; Kadosh of the first Christians; Kadosh of the Crusades; Kadosh of the Templars; Kadosh of Cromwell or the Puritans; Kadosh of the Jesuits; and the True Kadosh. But the correctness of this enumeration is doubtful, for it cannot be sustained by documentary evidence. In all ofthese Kadoshes the doctrine and the modes of recognition are substantially the same, though in most of them the ceremonies of initiation differ.

Ragon mentions a Kadosh which is said to have been established at Jerusalem in 1118; but here he undoubtedly refers to the Order of Knights Templar. He gives also in his Tuileur Géneral the nomenclature of no less than fourteen Kadosh Degrees.

The doctrine of the Kadosh system is that the persecutions of the Knights Templar by Philip the Fair of France, and Pope Clement V, however cruel and wunary in its Renaults, did not extinguish the Order, but it continued to exist under the forms of Freemasonry. That the ancient Templars are the modern Kadoshes, and that the Builder at the Temple of Solomon is now replaced by James de Molay, the martyred Grand Master of the Templars, the assassins being represented by the King of France, the Pope, and Naffodei the informer against the Order; or, it is sometimes said, by the three informers, Squin de Florian, Naffodei, and the Prior of Montfauçon. As to the history of the Kadosh Degree, it is said to have been first invented at Lyons, in France, in 1743, where it appeared under the name of the Petit Elu, Minor Elect, as distinguished from Grand Elect. This Degree, which is said to have been based upon the Templar doctrine heretofore referred to, was afterward developed into the Kadosh, which we find in 1758, incorporated as the Grand Elect Kadosh into the system of the Council of Emperors of the East and West, which was that year formed at Parish whence it descended to the Scottish Rite Freemasons. Of all the Kadoshes, two only are now important, namely, the Philosophic Kadosh, which has been adopted by the Grand Orient of France, and the Knight Kadosh, which constitutes the Thirtieth Degree of the Ancient and Accepted Scottish Rite, this latter being the most generally diffused of the Kadoshes.

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KADOSH

called also the Holly Man. The French phrase is Kadosch ou l'Homme Saint. The Tenth and last Degree of the Rite of Martinism.

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KADOSH, GRAND, ELECT KNIGHT

The Sixty-fifth Degree of the Rite of Mizraim

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KADOSH, KNIGHT

The Thirtieth Degree of the Scottish Rite (9ee Unix Radoeh)

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KADOSH OF THE JESUITS

According to Thory (Acta Latomorum i, page 320) this Degree is said to have been invented by the Jesuits of the College of Clermont. The statement is not well supported. De Bonneville's Masonic Chapter of Clermont was probably, either with or without design, confounded with the Jesuitical College of Clermont (see Jesuits).

*

KADOSH, PHILOSOPHIC
A modification of the original Eadosh, for which it has been substituted and adopted by the Grand Orient of France. The military character of the Order is abandoned, and the Philo sophic Eadosh wear no swords. Their only weapon is the Word.

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KADOSH, PRINCE

A Degree of the collection of Pyron

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KADOSH PRINCE OF DEATH

The Twentyseventh Degree of the Rite of Mizraim

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KALAND'S BRUEDER, DIE

German for The Brethren of the Calen~ds. A religious brotherhood of the Middle Ages whose name was from the Calends, the first of each month, and whose traditions refer to Solomon's era.

*

KALB, JOHANN

Baron de Kalb. Born at Hüttendorf, Germany, June 29, 1721, and died August l9, 1780. A close friend of Lafayette, he entered the American service as a Major General in 1776, fought in several actions, became second in command at Camden, South Carolina, August 16, 1780, at which time he was wounded and died three days later. He was buried with both military and Masonic honors. It is not positively known where De Kalb received the Degrees of Freemasonry, though there is reason to believe that it was in the Army Lodge No. s 79, chartered April 17, 1780, by the Grand Lodge of w Pennsylvania for the benefit of the Brethren of the Maryland Line. On a visit to South Carolina, Lafavette, under the auspices of

Kershaw Lodge, laid the corner-stone of a monument to De Kalb, March 9, 1825, on the spot where he was wounded at the battle of Camden (see History of Freemasonry in Maryland, Edward T. Schultz, volume 4, page 327, and volume 2, pages 477-8).

*

KAMEA

Hebrew, an amulet. More particularly applied by the Cabalists to magic squares inscribed on paper or parchment, and tied around the neck asasafeguardagainst evil (see Magic Squares).

*

KANES DOCTOR ELISHA KENT

American scientist and explorer, born at Philadelphia, February 20, 1822, and famous on account of two voyages to the Arctic regions in search of Sir John Franklin, an English Freemason and explorer. Kane was an enthusiastic Freemason, a member of Franklin Lodge, No. 134, Philadelphia. lye died on February 16, = 1857. When Brother Kane reached Newfoundland on his way north in search of Brother Franklin, he was entertained at a reception held by Saint John's Lodge on June 17, 1853, and presented with a Masonic flag (see Doctor Mackey's History of Freezasonry, 1921, page 2178).

*

KANSAS
KANSAS LODGE, U. D.

By Dispensation granted to John M. Chivington on August 4, 1854, Grove Lodge was opened in Wyandotte Territory at the house of Mathew R. Walker. A Convention was held on November 14, 1855, at Leavenworth, but as Wyandotte Lodge was not represented the meeting was adjourned until December 27. On that date representatives of Wyandotte Lodge were again absent, but it was decided not to delay the organization of a Grand Lodge further. The following were present at this meeting held in the office of A. and R. R. Rees: Brother John W. Smith, W. M. of Smithton Lodge, No. 140; Brother R. R. Rees, W. M. of Leavenworth Lodge, No. 150, and Brothers C. T. Harrison, L. J. Eastin, J. J. Clarkson, G. W. Purkins, I. B. Donaldson, and Simon Kohn, Master Masons. The Grand Lodge was then opened and it was decided to send a report to Wyandotte Lodge asking them to approve the proceedings. A completely representative meeting was held on March 17, 1856, when it was resolved that, as there was some doubt whether the proceedings of the previous Convention were entirely legal, owing to the absence of delegates from one chartered Lodge, the Grand Lodge of Kansas should be organized then and there. When this was done, Brother Richard R. Rees. elected Grand Master, was installed and he then installed the other Grand Officers.

Leavenworth Chapter was granted a Dispensation on January 24, 1857. Not until September 8, 1865, however, was its Charter issued. The first Chapter in Kansas to possess a Charter was Washington, No. 1, Dispensation granted May 18, 1859; Charter, September 14, 1859.

Representatives of these two Chapters and of Fort Scott Chapter met in Convention by permission of the Deputy Grand High Priest on January 27, 1866, and on February 26, the Grand Royal Arch Chapter of Kansas was duly organized and constitute.

The Grand Council of Missouri chartered three Councils of Royal and Select Masters in this State. On December 12, 1867, representatives of the three Councils organized a Grand Council which has since met annually except in 1880.

A Commandery, Leavenworth, No. 1, was established by Dispensation issued February 10, 1864. Its Charter was granted September 6, 1865. This Commandery, with the others in the State, namely: Washington, No. 2; Hugh de Pavens, No. 3, and DeMolay, No. 4, met on December 29, 1868, by Warrant from Grand Master William Sewall Gardner issued on December 2, 1868, and established a Grand Commandery.

The following Scottish Rite Bodies were established in Kansas: Salina, No. 9, Lodge of Perfection, September 13, 1876, at Salina; Unity, No. 1, Chapter of Rose Croix, February 17, 1881, at Topeka; William de la More, No. 1, Council of Kadosh, December 12, 1883, at Lawrence; Topeka, No. 1, Consistory, April 23, 1892, at Topeka. Those established at Fort Leavenworth, one in 1890 and three in 1909, in each case as Army, No.1, came at first under the Supreme Council, Southern Jurisdiction. At the session of 1909, the Supreme Council agreed to exercise concurrent jurisdiction, but in 1919 the Army Bodies at Fort Leavenworth were transferred to the authority of Kansas.

*

KARMATIANS

A Mohammedan sect that became notorious from its removal of the celebrated black stone of the Kasba, and, after retaining it for twenty-two years, voluntarily surrendered it. Founded by Sarmata at Irak in the ninth century.

*

KASIDEANS

A Latinized spelling of Chasidim, which see.

*

KATHARSIS

Greek, The ceremony of purification in the Ancient Mysteries. Muller says that one of the important parts of the Pythagorean worship was the poean, which was sung to the lyre in spring-time by a person sitting in the midst of a circle of listeners: this was called the Catharsis or purification" (Dorians I, 384).

*

KATIPUNAN

Secret society in the Philippine Islands. See Philippine Islands.

*

KEEPER OF THE SEALS

An officer called Garde des Sceaul; in Lodges of the French Rite. It is also the title of an officer in Consistories of the Ancient and Accepted Scottish Rite. The title sufficiently indicates the functions of the office.

*

KELLERMAN, MARSHAL

Duke de Valmy, born 1770, died 1835. Member of the Supreme Council and Grand Officer of Honor of the Grand Orient of France; elected 1814. Served in the battles of Marengo, Austerlitz, and Waterloo.

*

KELLY CHRISTOPHER

A Masonic plagiarist, who stole bodily the whole of the typical part of the celebrated work of Samuel Lee entitled Orbis Miraculum, or The Temple of Solomon Portrayed by Scripture fight, and published it as his own under the title of Solomon's Temple spiritualized; setting forth the Divine Mysteries of the Temple, with an account of its Destruction. He prefaced the book with An Address to all Free and Accepted Masons. The first edition was published at Dublin in 1803, and on his removal to America he published a second in 1820, at Philadelphia. Kelly was, unfortunately, a Freemason, but not an honest one. Brother Woodford points out that all such works seem to be founded on John Bunyan's Solomon's Temple Spiritualized. Bunyan died in 1688 but the popularity of his work was shown by the eighth edition of this book appearing in 1727.

*

KENIS
See Lewis

*

KENNING'S MASONIC CYCLOPEDIA

Edited by Rev. A. F. A. Woodford, in London, contemporaneously with the encyclopedia of Dr. A. G. Mackey, in the United States, but published by the well-known Brother George Kenning, London, to whom the work is dedicated in affectionate terms. Kenning's Cyclopedia is rendered unusually invaluable in consequence of the fulness of its bibliography. Kloss's well-known Bibliographer der Freimaurer does not become so great a necessity, having Kenning yet other subjects have not been permitted to suffer in consequence of the numerous short biographical sketches. The work is an admirably arranged octavo of nearly seven hundred pages.

*

KENT, EDWARD AUGUSTUS, DUKE OF

Duke of Strathearn also. Born November 7, 1767, fourth son of George III, England. Father of Queen Victoria. Initiated in 1790 at Geneva and was elected Grand Master of the Ancient December 27, 1813, credited with effecting the union of the two English Grand Lodfres. He died January 20, 1820.

*

KENTUCKY

Until the year 1792, when Kentucky became a separate and distinct State, jurisdiction over its Lodges was exercised by Virginia. On November 17, 1788, Lexington Lodge was chartered by the Grand Lodge of Virginia. Four other Lodges, namely, Paris, Georgetown, Hiram, and Abraham's, were chartered at various times by the same Body. Representatives of the five Lodges met at Lexington, September 8, 1800, and determined to establish a Grand Lodge of Kentucky. A second Convention met on October 16, and elected Grand Officers who duly opened the Grand Lodge.

Dispensations for Chapters at Lexington, Frankfort, and Shelbyville were issued by Companion Thomas Smith Web Deputy General Grand High Priest, on October 16, 1816. These Chapters according to the Proceedings of the fifth regular Convocation of the General Grand Chapter of the United States formed a Grand Chapter in 1817 under the jurisdiction of the General Grand Chapter. At its annual Convocation in Lexington, the Grand Chapter of Kentucky advocated the dissolution of the General Grand Chapter, and in 1857 actually seceded from that Body. It was announced, however, at the twenty-second triennial Convocation of the General Grand Chapter held on November 24, 1874, that it had renewed its allegiance.

When Jeremy L. Cross made his official tour through the Western States in 1816 as General Grand Lecturer of the General Grand Chapter, he established the Select Degree in this State and, on his return in 1817, sent Charters to the Companions at Lexington and Shelbyville, dating them from the time when the Degrees were conferred A meeting was held on December 10, 1827, to establish a Grand Council. Representatives of six Councils were present, namely: Washington, No. 1; Warren, No. 2; Center, No. 3; Louisville, No. 4; Frankfort, No. 5, and Versaiiies, No. 6. Where the Councils obtained their Warrants is not known, though it is thought that John Barker organized them in September, 1827. The Anti. Masonic period affected the Craft in Kentucky to some considerable extent and the Grand Council only met once in 1841. From 1878 to 1881 the Degrees were included in the Chapter work but in 1881, after the organization of the General Grand Council, the Grand Council of Kentucky was reorganized. On October 14, 1912, it affiliated with the General Grand Council as a constituent member.

Webb, No. 1, at Lexington, was the first Commandery to begin work in Kentucky. It was authorized by Charter dated January 1 1826, but this was probably a Charter of Recognition as there is in existence a copy of the original Proceedings of Webb Encampsment, with a list of members as of January 1, 1819. A Dispensation was issued by John Snow on the following December 28, and a Charter on January 1, 1820. The Grand Commandery in Kentucky, authorized by Warrant from the Grand Encampment dated September 14, 1847, was constituted on October 5, at Frankfort. Its subordinate Commanderies were Webb, No.1; Louisville, No. 2; Versailles, No. 3; Frankfort, No. 4, and Montgomery, No. 5. On August 8, 1859, four Bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, were chartered at Louisville: Union Lodge of Perfection, No. 1; Pelican Chapter of Rose Croix, No. 1; Kilwinning Council of Kadosh, No. 1, and Grand Consistory, No. 1.

*

KENYA COLONY

British East Africa where the Grand Lodges of England and Scotland have each chartered a Lodge at Nairobi in this district.

*

KEWIS
See Lewis

*

KEY

"The Key," says Doctor Oliver (Landmarks I, page 180), "is one of the most important symbols of Freemasonry. It bears the appearance of a common metal instrument, confined to the performance of one simple act. But the well-instructed brother beholds in it the symbol which teaches him to keep a tongue of good report, and to abstain from the debasing vices of slander and defamation." Among the ancients the key was a symbol of silence and circumspection; and thus Sophocles alludes to it in the Oedipus Coloneus (line 105), where

he makes the chorus speak of "the golden key which had come upon the tongue of the ministering Hierophant in the mysteries of Eleusis—Callimachus says that the Priestess of Ceres bore a key as the ensign of her mystic office. The key was in the Mysteries of Isis a hieroglyphic of the opening or disclosing of the heart and conscience, in the kingdom of death, for trial and Judgment.

In the old instructions of Freemasonry the key was an important symbol, and Doctor Oliver regrets that it has been abandoned in the modern system. In the ceremonies of the First Degree, in the eighteenth century allusion is made to a key by whose help the secrets of Freemasonry are to be obtained, which key "is said to hang and not to lie, because it is always to hang in a brother's defense and not to lie to his prejudge." It was said, too, to hang "by the thread of life at the entrance, " and was closely connected with the heart, because the tongue "ought to utter nothing but what the heart dictates." And, finally, this key is described as being "composed of no metal, but a tongue of good report." In the ceremonies of the Masters Degree in the Adonhiramite Rite, we find this catechism (in the Recueil Précieu:, page 87):

What do you conceal?
All the secrets which have been intrusted to me.
Where do you conceal them?
In the heart.
Have you a key to gain entrance there?
Yes, Right Worshipful.
Where do you keep it?
In a box of coral which opens and shuts only with ivory teeth.
Of what metal is it composed?
Of none. It is a tongue obedient to reason, which knows only how to speak well of those of whom it speaks in their absence as in their presence.

All of this shows that the key as a symbol was formerly equivalent to the modern symbol of the "instructive tongue," which, however, with almost the same interpretation, has now been transferred to the Second or Fellow-Craft's Degree. The key, however, is still preserved as a symbol of secrecy in the Royal Arch Degree; and it is also presented to us in the same sense in the ivory key of the Secret Master, or Fourth Degree of the Ancient and Accepted Scottish Rite. In many of the German Lodges an ivory key is made a part of the Masonic clothing of each Brother, to remind him that he should lock up or conceal the secrets of Freemasonry in his heart. But among the ancients the key was also a symbol of power; and thus among the Greeks the title of Kxeiaouxos~ or key-bearer, was bestowed upon one holding high office; and with the Romans, the keys are given to the bride on the day of marriage, as a token that the authority of the house was bestowed upon her; and if afterward divorced, they were taken from her, as a symbol of the deprivation of her office, Among the Hebrews the key was used in the same sense. "As the robe and the baldric," says Lowth (Israel, part ii, section 4), "were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil." Thus in Isaiah (xxii, 22), it is said: "The key of the house of David will I lay upon his shoulders; so he shall open, and none shall shut; and he shall shut, and none shall open" Our Savior expressed a similar idea when he said to Saint Peter, "I will give unto thee the keys of the kingdom of heaven." It is in reference to this interpretation of the symbol, and not that of secrecy, that the key has been adopted as the official jewel of the Treasurer of a Lodge, because he has the purse, the source of power, under his command.

KEY OF MASONRY
See Knight of the Sun

*

KEYSTONE

The stone placed in the center of an arch which preserves the others in their places, and secures firmness and stability to the arch. As it was formerly the custom of Operative Masons

to place a peculiar mark on each stone of a building to designate the workman by whom it had been adjusted, so the Keystone was most likely to receive the most prominent mark, that of the Superintendent of the structure. Such is related to have occurred to that Keystone which plays so important a part in the legend of the Royal Arch Degree.

The objection has sometimes been made, that the arch was unknown in the time of Solomon. But this objection has been completely laid at rest by the researches of antiquaries and travelers within a few years past. Wilkinson discovered arches with regular keystones in the doorways of the tombs of Thebes the construction of which he traced to the year 1540 B.C., or 460 years before the building of the Temple of Solomon. And Doctor Clark asserts that the Cyclopean gallery of Tiryns exhibits lancet-shaped arches almost as old as the time of Abraham. In fact, in the Solomonic era, the construction of the arch must have been known to the Dionysian Artificers, of whom, it is a freely received theory, many were present at the building of the Temple.

*

KHEM

The Egyptian Deity, Amon, in the position that is metaphorically used in representations of Buddha and by the Hermetic philosophers, extends one hand toward Heaven and the other toward Nature.

*

KHEPRA

An Egyptian Deity, presiding over transformation and represented with the beetle in place of a head.

*

KHER-HEB

The Master of Ceremonies in the Egyptian system of worship.

*

KHESVAN

or CHESVAN. Hebrew, The same Hebrew month as Marchessan, which see.

*

KHETEM EL NABIIM
Mohammed, the seal of the prophets.

*

KHON

The title given to the dead, subject to examination as depicted in Chapter 125 of the Book of the Dead in the Egyptian Ritual.

*

KHOTBAH

The Confession of Faith under the Mohammedan law.

*

KHURUM-ABI

A variation of the name of Hiram Abi.

*

KI

A word used in some old ceremonies of the Eighth Degree of the Ancient and Accepted Scottish Rite.

*

KILWINNING

As the city of York claims to be the birthplace of Freemasonry in England, the obsscure little village of Kilwinning is entitled to the same honor with respect to the origin of the Order in the sister kingdom of Scotland. The claim to the honor, however, in each case, depends on the bare authority of a legend, the authenticity of which is now doubted by many Masonic historians. A place, which, in itself small and wholly indistinguishable in the political, the literary, or the commercial annals of its country, has become of great importance in the estimation of the Masonic antiquary from its intimate connection with the history of the Institution.
The Abbey of Kilwinning is situated in the bailiwick of Cunningham, about three miles north of the royal burgh of Irving, near the Irish Sea. The abbey was founded in the year 1140, by Hugh Morville, Constable of Scotland, and dedicated to Saint Winning, being intended for a company of monks of the Tyronesian Order, who had been brought from Kelso. The edifice must have been constructed at great expense, and with much magnificence, since it is said to have occupied several acres of ground in its whole extent.
Lawrie (History of Freemasonry, page 46, 1859 edition) says that, by authentic documents as well as by other collateral arguments which amount almost to a demonstration, the existence of the Kilwinning Lodge has been traced back as far as the end of the fifteenth century. But we know that the body of architects who perambulated the Continent of Europe and have frequently been mentioned under the name of Traveling Freemasons, flourished at a much earlier period; and we learn, also, from Lawrie himself, that several of these Freemasons traveled into Scotland, about the beginning of the twelfth century. Hence, we have every reason to suppose that these men were the architects who constructed the Abbey at Kilwinning, and who first established the Institution of Freemasonry in Scotland. If such be the fact, we must place the origin of the first Lodge in that kingdom at an earlier date, by three centuries, than that claimed for it by Lawrie, which would bring it much nearer, in point of time, to the great Masonic Assembly, which is traditionally said to have been convened in the year 926, by Prince Edwin, at York, in England.

There is some collateral evidence to sustain the probability of this early commencement of Freemasonry in Scotland. It is very generally admitted that the Royal Order of Herodem was founded by King Robert Bruce, at Kilwinning. Thory, in the Acta Latomorum, gives the following chronicle: "Robert Bruce, King of Scotland, under the title of Robert I, created the Order of 8t. Andrew of Chardon, after the battle of Bannockburn, which was fought on the 24th of June, 1314. To this Order was afterwards united that of Herodem, for the sake of the Scotch Freemasons, who formed a part of the thirty thousand troops with whom he had fought an army of one hundred thousand Englishmen. King Robert reserved the title of Grand Master to himself and his successors forever, and founded the Royal Grand Lodge of

Herodem at Kilwinning." Doctor Oliver says that "the Royal Order of Herodem had formerly its chief seat at Kilwinning; and there is every reason to think that it and Saint John's Masonry were then governed by the same Grand Lodge. "

In 1820, there was published at Paris a record which states that in 1286, James, Lord Stewart, received the Earls of Gloucester and Ulster into his Lodge at Kilwinning; which goes to prove that a Lodge was then existing and in active operation at that place.

The modern iconoclasts, however, who are leveling these old legends with unsparing hands, have here been at work. Brother D. Murray Lyon has attacked the Bruce legend, and in the London Freemasons Magazine (of 1868, page 14) says:

Seeing that the Fraternity of Kilwinning never at any period practiced or acknowledged other than Craft degrees, and have not preserved even a shadow of a tradition that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic Courts, or the Institution of a Secret Order at Kilminning, the Fraternity of the "Hero(lim" must be attributed to another than the hero of Bannoekburn and a birthplace must be sought for it in a soil Still more favorable to the growth of the high grades than Scotland has hitherto proved.

He intimates that the legend was the invention of the Chevalier Ramsay, whose birthplace was in the vicinity of Kilwinning.
Brother Mackey says, "I confess that I look upon the legend and the documents that contain it with some favor, as at least furnishing the evidence that there has been among the Fraternity a general belief of the antiquity of the Kilwinning Lodge." Those, however, whose faith is of a more hesitating character, will find the most satisfactory testimonies of the existence of that Lodge in the beginning of the fifteenth century. At that period, when Jarnes II was on the throne, the Barons of Roslin, as hereditary Patrons of Scotch Freemasonry, held their annual meetings at Kilwinning, and the Lodge at that place granted Warrants of Constitution for the formation of subordinate Lodges in other parts of the kingdom.

The Lodges thus formed. in token of their respect for, and submission to, the mother Lodge whence they derived their existence, affixed the word Kilwinning to their own distinctive name; many instances of which are still to be found on the register of the Grand Lodge of Scotland such as Canongate Kilwinning, Greenock Kilwinning, Cumberland Kilwinning, etc.

But, in process of time, this Grand Lodge at Kilwinning ceased to retain its supremacy, and finally its very existence. As in the case of the sister kingdom, where the Grand Lodge was removed from York, the birthplace of English Freemasonry, to London, so in Scotland, the supreme seat of the Order was at length transferred from Kilwinning to the metropolis; and hence, in the doubtful document entitled the Charter of Cologne, which purports to have been written in 1642, we find, in a list of nineteen Grand Lodges in Europe, that of Scotland is mentioned as sitting at Edinburgh, under the Grand Mastership of John Bruce.

In 1736, when the Grand Lodge of Scotland was organized, the Kilwinning Lodge was one of its constituent Bodies, and continued in its obedience until 1743. In that year it petitioned to be recognized as the oldest Lodge in Scotland; but as the records of the original Lodge had been lost, the present Lodge could not prove, says Lawrie, that it was the identical Lodge which had first practiced Freemasonry in Scotland. The petition was therefore rejected, and, in consequence, the Kilwinning Lodge seceded from the Grand Lodge and established itself as an independent Body. It organized Lodges in Scotland; and several instances are on record of its issuing Charters as Mother Kilwinning Lodge to Lodges in foreign countries.

Thus, it granted one to a Lodge in Virginia in 1758, and another in 1779 to some Brethren in Ireland calling themselves the Lodge of High Knights Templar. But in 1807 the Mother Lodge of Kilwinning renounced all right of granting Charters, and came once more into the bosom of the Grand Lodge, bringing with her all her daughter Lodges.

Here terminates the connection of Kilwinning as a place of any special importance with the Freemasonry of Scotland. As for the Abbey, the stupendous fabric which was executed by the Freemasons who first migrated into Scotland, its history, like that of the Lodge which they founded, is one of decline and decay. In 1560, it was in a great measure demolished by Alexander, Earl of Glencairne, in obedience to an Order from the States of Scotland, in the exercise of their usurped authority during the imprisonment of Marv Stuart. A few years afterward, a part of the Abbey Chapel was repaired and converted into the parish church, and was used as such until about the year 1775, when, in consequence of its ruinous and dangerous state, it was pulled down and an elegant church erected in the modern style. In 1789, so much of the ancient Abbey remained as to enable Grose, the antiquary, to take a sketch of the ruins.

*

KILWINNING MANUSCRIPT

Also called the Edinburgh Kilwinning Manuscript. This manuscript derives its name from its being written in a small quarto book, belonging to the celebrated Mother Kilwinning Lodge of Scotland. For its publication, the Masonic Fraternity is indebted to Brother William James Hughan, who has inserted it in his Unpublished Records of the Craft, from a copy made for him from the original by Brother D. Murray Lyon, of Ayr, Scotland. Brother Lyon, "whilst glancing at the Minutes of the Lodge of Edinburgh from December 27, 1675, till March 12, 1678, was struck with the similarity which the handwriting bore to that in which the Kilwinning copy of the Narrative of the Founding of the Craft of Masonry is written, and upon closer examination he was convinced that in both cases the calligraphy is the same" (History of the Lodge of Edinburgh, page 107). It was probably written in 1665. The Anglican phraseology, and the fact that one of the Charges requires that Freemasons should be "ledgeman to the King of England," conclusively show that the manuscript was written in England and introduced into Scotland. It is so much like the text of the Grand Lodge Manuscript, published by Brother Hughan in his Old Charges of British Freemasons, that, to use the language of Brother Woodford, "it would pass as an indifferent copy of that document."

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KILWINNING, MOTHER LODGE

For an account of this Body, which was for some time the rival) the Grand Lodge of Scotland, see Kilwinning).

*

KILWINNING SYSTEM

The Freemasonry practiced in Scotland, so called because it is supposed to have been instituted at the Abbey of Kilwinning. Brother Oliver uses the term in his Mirror for the Johannite Masons (page 120, see also Saint John's Masonry).

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KINDERAUSTAUSCHSTELLE DER GROSS LOGE ZUR SONNE
See Chilaren's Exchange Bureau

*

KING

The second officer in a Royal Arch Chapter in the United States. He is the representative of Zerubbabel, Prince or Governor of Judah. When the Chapter meets as a Lodge of Mark, Past, or Most Excellent Masters, the King acts as Senior Warden. After the rebuilding of the second Temple, the government of the Jews was administered by the High Priests as the viceregents of the Kings of Persia, to whom they paid tribute. This is the reason that the High Priest is the presiding officer in a Chapter, and the King only a subordinate. But in the Chapters of England and Ireland, the King is made the presiding officer. The jewel of the King is a level surmounted by a crown suspended within a triangle.

*

KING OF THE SANCTUARY

A side Degree formerly conferred in the presence of five Past Masters, now in disuse.

*

KING OF THE WORLD

A Degree in the system of the Philosophical Rite.

*

KINGS, THE FIVE

The sacred code of the older Chinese. The word kin{, signifies web of cloth, or the warp that keeps the threads in position, or upon which we may weave the somber and golden colors that make up this life's pictured history. This great light in Chinese secret societies contains the best sayings of the best sages on the ethico-political duties of life They cannot be traced to a period beyond the tenth century before Christ, although the religion is believed to be older.
Some of the superior classes of Chinese are believers in the great philosopher Lao-tse, and others in the doctrines of Confucius. The two religions appear to be twin in age, not strikingly dissimilar, and each has been given a personality in color in accordance with the character of ethics believed in by the two writers. Lao-tse and Confucius were the revivers of an older religion, the former of whom was born 604 B.C., and the latter fifty-four years subsequently.

The five kings are, the Yih-King, or Book of Changes; the Shi-King, or Book of Songs; the Shu King, or Book of Annals; the Ch'un Ts'ju, or "Spring and Autumn"; and the Li-King, or Book of Rites. The fourth book was composed by Confucius him self, while the first three are supposed to have been compiled by him, and the fifth by his disciples from his teachings.

Doctor Legge, late Professor of Chinese at Oxford, England, and Doctor Medhurst assert that there are no authentic records in China earlier than 1100 B.C., and no alphabetical writing before 1500 B.C.

The grandeur of the utterances and brilliancy of the intellectual productions of Confucius and Mencius, as law-givers and expounders of the sacred code of the Chinese, called The Five Kindles, are much to be admired, and are the Trestle-Board of many thousands of millions of the earth's population.

*

KIPLING, RUDYARD

Celebrated author and poet. Born in Bombay, India, December 30, 1865. His writings frequently give Masonic allusions peculiarly significant to the Craft. The story of The Man Who

Would be Ring is a good specimen of the kind in question. His poems, the Mother Lodge, the Palace, and L'Envoito Life's Handicap are splendidly typical. He was made an honorary member of Canongate Kilwinning Lodge at Edinburgh, a Masonic distinction of which he very properly has been not a little proud. The English Masonic Illustrated (London, July 1901+ volume 1, number 10) says Brother Kipling was initiated in Freemasonry at the age of twenty and a half, by special dispensation obtained for the purpose, in the Hope and Perseverance Lodge, No. 782, at Lahore. In 1888 joined the Independence and Philanthropy Lodge, No. 391, meeting at Allahabad, Bengal. In the issue of the London Times quoted in the Freemason, March 28, 1925, there is an interesting statement from Brother Kipling regarding his active service in his own Lodge in Lahore, Punjab, East Indies.

He was Entered for membership by a Hindu, Passed by a Mohammedan, and Raised by an Englishman. The Tyler was an Indian Jew.

This is what he writes: "I was Secretary for some years of the Lodge of Hope and Perseverance, No. 782, E.C., Lahore, English Constitution, which included Brethren of at least four creeds. I was entered by a member from Brahmo Somaj, a Hindu, passed by a Mohammedan, and raised by an Englishman. Our Tyler was an Indian Jew. We met, of course, on the level, and the only difference anyone would notice was that at our banquets some of the Brethren, who were debarred by caste rules from eating food not ceremonially prepared, sat over empty plates." To this very remarkable experience of Brother Kiplingis due the poem by him which follows and which by his permission is reprinted here from The Sawen Seaw, published by Doubleday Page and Company, Garden City, New York (page 177).

THE MOTHER-LODGE
There was Rundle, Station Master,
An' Beazeley of the Rail,
An' 'Ackman, Commissariat,
An' Donkin' o' the Jail;
An' Blake, Conductor-Sargent,
Our Master twice was 'e,
With 'im that kept the Europe shop,
Old Framjee Eduljee.
Outside "Sergeant! Sir! Salute! Salaam! "
Inside "Brother," an' it doesn't do no 'arm.
We met upon the Level an' we parted on the Square,
An' I was Junior Deacon in ma Mother Lodge out there!

We'd Bola Nath, Accountant,
An' Saul the Aden Jew,
An' Din Mohammed, draughtsman
Of the survey Office too;
There was Babu Chuckerbutty,
An' Amir Singh the Sikh,
An' Castro from the fittin'-sheds,
The Roman Catholick!

We 'adn't good regalia
An' our Lodge was old an' bare,
But we knew the Ancient Landmarks,
An' we kep' 'em to a hair
An' lookin' on it backwards
It often strikes me thus,
There ain't such things as infidels,
Exceps, perhaps, it s us.

For monthly, after Labour,
We'd all sit down and smoke,
(We dursn't give no banquits,

Lest a brother s caste were broke),
An' man on man got talkin'
Religion an' the rest,
An' every man comparing
Of the God 'e knew the best.

So man on man got talkin'
An' not a Brother stirred
Till morning waked the parrots
An' that dam' brain-fever-bird
We'd say ttvwas 'ighly curious,
An' we'd all ride 'ome to bed,
With Mo'ammed, God, and Shiva
Changin' pickets in our 'ead.

Full oft on Guv'ment service
This rovin' foot 'ath pressed,
An' bore fraternal greetin's
To the Lodges east an' west,
Accordin' as commanded
From Kohat to Singapore,
But I wish that I might see them
In my Mother Lodge once more!

I wish that I might see them
My brethren black and brown,
With the trichies smellin' pleasant
An' the hog-darn (Cigar-lighter) passin' down
An' the old khansamah (Butler) snorin'
On the bottle-khana (Pantry) floor,
Like a Master in good standing
With my Mother Lodge once more!

Outside»"Seryeant! Sir! Salute! Salaam!"
Insise Brother," an' it doesn't do no 'arm.
We met upon the Level an' we parted on she Square,
An' I was Junior Deacon in my Mother-Lodge out there!

*

KISLEV or CHISLEV

Hebrew. The third month of the Hebrew civil year, and corresponding with the months November and December, beginning with the new moon of the former.

*

KISS, FRATERNAL

The Germans call it der Bruder Kuss, the French, le. Baiser Fraternal. It is the kiss given in the French and German Lodges by each Brother to his neighbor on the right and left hand when the labors of the Lodge are closed. It is not adopted in the English or American systems of Ancient Craft Freemasonry, although practiced in some of the advanced Degrees.

*

KISS OF PEACE

In the reception of an Ancient Knight Templar, it was the practice for the one who received him to greet him with a kiss upon the mouth. This, which was called the Osculum Pacis, or Riss of Peacc, was borrowed by the Templars from the religious orders, in all of which it was observed. It is not practised in the receptions of Masonic Templarism.

*

KITCHENER, VISCOUNT HORATIO HERBERT

Famous English soldier, Commander-in Chief and High Commissioner in the Mediterranean, as well as a member of the Masonic Fraternity with years of active service to his credit. Born June 24, 1850, at Bally Longford, County Kerry, England, and died, 1916, in the World War. Son of LieutenantColonel H. H. Kitchener. Entered the Royal Military Academy, Woolwich, 1868, and in 1871 appointed Second Lieutenant, Royal Engineers.

Sent to Palestine, thence to Egypt, being promoted to Captain in 1883. In 1884, serving in the expeditionary forces on the Nile, he was first Major and then LieutenantColonel. Commandant at Suakin for three years, ending 1888, having received a dangerous wound. Served as Adjutant-General until 1892 when he succeeded Sir Francis Grenfell as Sirdar (Persian for Leader, equivalent in Egypt to Commander-in-Chief) of the Egyptian Army. Displayed great skill in administrative work with the expeditionary force and he advanced the frontier and railway to Dongola in the Sudan. In 1896 he was appointed British MajorGeneral, succeeding so well that he was appointed to the peerage as Baron Kitchener of Khartoum, receiving a grant of thirty thousand pounds and the thanks of Parliament.

He was shortly afterwards appointed Chief-of-Staff to Lord Roberts in the South African War and promoted to LieutenantGeneral. He served in the field until 1900, when he was made Commander-in-Chief, Lord Roberts returning to England. The long, arduous and loyal work of Kitchener was rewarded by the title of Viscount when the war ended, a grant of fifty thousand pounds; the Order of Merit and the rank of General "for distinguished service." For the following data as to Brother Kitchener's Masonic record we are indebted to his personal friend, Brother Lieutenant-Colonel E. C. Mugrue, Southsea, England:

His Mother Lodge, British Union, No. 114 was founded at Ipswich, England, in 1762. He was a founder member of the following: Drury Lane Lodge, No.2127, founded in 1885; Khartoum Lodge, No.2877, founded in 1901; Kitchener Lodge, No. 2998, founded at Simla, Punjaub, in 1903.

Brother Lord Kitchener was District Grand Master of Egypt and Sudan in 1899; District Grand Master of the Punjaub in 1902; Junior Grand Warden of England in 1916. "Brother Iiitchener possessed great talents as a linguist in Oriental languages which stood him in good stead in his Masonic work, and this, coupled with his strength of character and power and skill as a soldier, made him a man who was loved by all his men and by the entire English-speaking world and one of whom the Masonic Fraternity is justly proud" writes Brother Mugrue.

Brother Kitchener served for seven years in India, Id made many far-reaching reforms in the Government, —entirely reorganized the British and native forces. In 1909 he was promoted to Field Marshall, virtual command of the colonial forces. He visited Japan, Australia and New Zealand studying military and engineering problems, earning the gratitude of his Government He returned to England in 1910, refusing a Mediterranean appointment. War Minister from 1914, Earl Kitchener was in June, 1916, drowned in the torpedoed ship Hampshire, off the coast of Scotland.

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KANSAS LODGE, U. D.

Any Grand Lodge in Annual Communication assembled, and though it were composed of Masonic jurisconsults of the first water, would agree unanimously that no such Lodge as Kansas Lodge U. D. was possible ever had been or ever could be. Nevertheless the impossible Lodge existed; and the storv of it ought to be known wherever Masons meet because it proves that there is some secret in Freemasonry which transcends analysis. In 1854 there was a Lodge or two in the remote wildernesses of Washington "where rolls the Oregon"; two or three in Sew Mexico, a land as remote as the moon; two or three in Indian Territory; otherwise, and excepting for a few settlements around a few forts, and some thousands of Indians, there stretched an empty empire larger than Europe from the Missouri River west.

In 1854 three Wyandot Indians and five white men who lived in their midst, having made themselves Known as Master Masons and duly accredited, petitioned the Grand Lodge of Missouri, mother of Freemasonry in the West, for a Dispensation to establish a Lodge in a Wyandot Indian village in Kansas Territory. On August 4, 1854, the Dispensation was granted; on August 11 the Kansas Lodge U. D. opened for Work, and elected a missionary, the Rev. John M. Chivington, its Master. On the heels of this new Masonic birth two other Lodges followed; in 1856 whe three formed the Grand Lodge of Kansas. The second oldest Lodge was given the glory of No. 1; Ransas Lodge, though the oldest, was assigned No. 3, because "it was an Indian Lodge."

The Indians had come originally from Ohio, but somewhere in their enforced migrations had the institution of slavery forced upon them (a novelty to them) therefore they were slave-holders when their Lodge was formed; three of the white men were abolitionists; of the other two nothing is known. The White Man, the Wyandots used to say, is like a stick; he has two ends and they point in opposite directions; a footnote to that same effect is given by one of Kansas Masonry's historians, Bro. F. P. Strickland, Jr. in his brilliant treatise on page 485, Transactions, The American Lodge of Research; Vol. III; Number 3:

" In the bloody 1850's and the years of the Civil War, Kansas was continually torn by bitter strife, [over slavery] members of the two factions relentlessly hunting down and slaying each other. Yet, whenever enough Brethren, regardless of faction could be found they eagerly stood their guns against the nearest tree and began the erection of a Masonie altar. Enemies by day they met as Brothers at night."

*

KNIGGE, BARON VON

A history of Adam Weishaupt and his Order of the Illuminati is given. The work and principles of the Lodges in which each man had been initiated would not be recognizable as Freemasonry by us in America, or by regular Masons anywhere, because while the first German Lodges were founded on the Landmarks they were later taken over by the German aristocracy and transformed, most of them, into an aristocratic cult which contradicted the ancient principles of the Craft at every point.

After Weishaupt, a brilliant and well-intentioned man, had won a position for himself among German Lodges he was seized with a desire to set up a grandiose new society of his own, with vague but vast aims, and officers with resounding titles, called the Order of the Illuminati. The Baron von Knigge joined the enterprise and became Weishaupt's St. Paul, then turned against it, and in his last years became a savage Anti-Mason. The Order of Illuminati was the greatest single misfortune ever to befall European Freemasonry because it became at once the pattern and the point of departure for a succession of secret, underground, political conspiracies which (though it was not a Masonic society) divided Masonry and brought disgrace upon its name; even the Jesuits founded an Order of Illuminati of their own, and the scheme of it was the blue-print for the Italian Carbonari.

Prof. John Robison of the University of Edinburgh wrote a book about it in 1797 (see page 862). This Professor had a bland, credulous, innocent-appearing mind strikingly like that of Marshal Petain; he believed everything he read about the Illuminati, became possessed of a great fear of it, and expected any moment to see the civilization of Europe come crashing down, undermined by the secret, under-ground Weishauptian conspiracies; he took the Illuminati to be identical with Freemasonry, and his ProcJs of a Conspiracy became an Anti-Masonic book. Ever since, it has been in Europe the Anti-Masonic Bible (supported by the writings of the Abbe Barruel; see page 125), and it has been re-published, rewritten, imitated, quoted from; and its weird and simple-minded charges against Masons have been repeated ever since. It even became the inspiration of an Anti-Masonic movement in Massachusetts and Connecticut at the end of the Revolutionary War. As for Knigge it was supposed that he had quarrelled with Weishaupt. Near the end of his days he published a book entitled Uber den Umgang mit Menschen, which may be freely translated as on Dealing moth People.

At the end of World War II there came to the surface, and with a sort of apocalyptic luridness and grandiosity, what Weishaupt and Knigge had both been meaning to certain powerful groups of the German ruling class. It transpires that Weishaupt had inadvertently discovered what had never been dreamed of before: a technique for a secret movement which could be operated in public, an underground on top of the ground, a nation-wide conspiracy completely invisible, and which a class or a people could carry on under the very eyes of their enemies. It also transpires that it was this which Knigge had taken the Illuminati to be; and it was this which was the subject matter of his uber. The latter book was re-printed, revised, enlarged, modified, and went on generation after generation.

The Germans created a secret army after Napoleon had conquered them, and conquered him at Leipsig. After Metternich had set up the absolutist Holy Alliance regime secret societies on the Knigge pattern came into existence everywhere; the Carbonari in Italy (Louis Napoleon was trained in it), the Decembrist revolutionists in Russia in 1825, etc., etc. It also has transpired that while the Nazis were still an underground movement they followed Knigge's formula, and that the fiber was the favorite text-book of Heinrich Himmler.

In the eight centuries or so of its history Freemasonry has had its own adventures but never before or since has anything happened to it quite so extraordinary, quite as impossible as this, that a simple-minded and typically mystical Bavarian Mason, ambitious to be a Founder of something great for himself, should have become the Architect of gestapos and a fountainhead of Anti-Masonry If there be Masons who believe that the Craft should look with tolerant indifference upon quasi- and semi-Masonic "societies," and that Anti-Masonry should be ignored, Weishaupt and Knigge should "give them furiously to think."

NOTE. There could be no greater fallacy than the theory that underground conspiracies ale carried on only by the poor, the downtrodden, and revolutionaries. The French Royal war against the Huguenots began as an underground movement. For a history of it see Cathertne de Medicz and the Host Revolution, by Ralph Roeder; Viking Press; New York; 1937.

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KNIGHTS AND ORDERS OF CHIVALRY

A knight originally was a boy in attendance on a prince, and was called an aldor or altherro; from this was a gradual transition first to a knight as a soldier, next as a professional soldier, and lastly as one class of professional soldiers those who had taken up arms under vow to make it a life-long vocation, like the vow of priesthood. The word itself first was knight among the Saxons, Knight among Danes, cniocllt in Ireland. A modern professional soldier takes oath to the government, fights or is ready to fight for his country, and lives under military regulations; the knight took a vow to his vocation, a personal oath to his king, or his lord, or his chieftain, and behaved according to the rules of chivalry. These latter, and allowing for a great difference in the circumstances, were in essence the same as military regulations now.

Just as there was a transition from Operative Masonry to Speculative Masonry, so was there a similar transition, and following in general the same lines from the "operative" soldiery of the Saxon and Norman periods to chivalry as a set of ideals and rules for gentlemen and ladies, which may be metaphorically described as its "speculative" or "symbolical" form. This latter consisted of legends and traditions art, poetry, ballads, music, ideas and ideals, a philosophy of daily conduct, an ideal of honor and gentle manliness, and grew into such a mass that a great cycle of legends such as that which accumulated around the Search for the Grail. Modern Knight Templarism has no historical continuity as either a calling (Masonic knights, for one thing, are not soldiers), or as an organization, with the Orders of Knights in the early Middle Ages, but it is the heir of that large wealth of tradition, literature, art, philosophy; and few modern fraternal societies have so rich a heritage.

The philosophy underlying chivalry, considered solely as a system of thought, has been overlooked by professors and historians of philosophy; it also has been very largely overlooked by Knights Templar themselves, else they would by this time have a larger and more learned literature of their own. A student of that philosophy of chivalry has ready to hand, as text book or authoritative work, a masterpiece of learning and thought: The Broad Stone of Honor; or, The True Sense and Practice of Chivalry, by Kenelm Henry Digby; in five books, the last of which is in two volumes, making six volumes in all; London; Bernard Quaritch; 1877.

*

KNIGHTS OF COLUMBUS

In the official history entitled The Knights of Columbus in Peace and War, by Maurice Francis Egan and John B. Kennedy (New Haven; Conn; 1920) it is stated that Michael Joseph McGivney, an assistant in St. Mary's Church, New Haven, "sometimes had the painful experience of seeing young Catholics enter fraternal societies either frowned upon or actually forbidden by the Church. " There had been since the Civil War a loose fraternity called Red Knights composed of Roman Catholics; a small number of these met with McGivney to discuss with him the formation of a fraternity. The first thought was to set up a branch of the Catholic Order of Foresters, with death benefits a principal feature. Instead it was finally decided to launch a new fraternity. This was in January, 1882.

At a third conference Knights of Columbus was adopted as the name. McGivney himself wrote three degrees of Ritual. The new secret society was incorporated by the State, March 29, 1882. The first lodge was formed April 6, 1882, at New Haven. The Supreme Council wss formed May 16, 1882, with C. T. Driscoll as Grand Knight. A Constitution was adopted on the 15th of the following month; and the revised and completed ritual, approved by Bishop McMahon, was adopted July 7, 1883.

Note. In its Annual meeting in St. Pnul, August, 1914, the Supreme Council of the K. of C. appointed a Commission on Religious Prejudices, a laudable undertaking which attracted the attention of the Masonic press because in a number of centers Masonic leaders co-operated with the Commission in the hopes of lessening the amount of senseless religious fanaticism. [See Final Report of Co1nstsston on Relioious Prejudices, Supreme Couneil, Knights of Columbus, Chicago, 1917.1 The Commission ultimately failed; perhaps it was not sufficiently broad, because it did not include among the many " bigotries " it was opposed to its own Church's Anti-Masonic Crusade. It failed also because it did not learn that to be continually and openly truthful is the one hope for success of any propaganda or educational campaign.

In the Commission's own Final Report occurs on page 41 this paragraph of mendacities. written by Mr. J. J. Farrel, Augusta, Ga. Manager of the Central Bureau: " Mi hen you say 'This is a Protestant country,' as you do say with all a printer's emphasis, you have no thought of it being a fact, I am eure. as you know that fewer than 20 per cent of all our ' people profess any Protestant belief, while in none of the 48 States is Protestantism in any form prescribed as a mode of belief or worship. But in forming opinion you ought to know the facts.

You ought to know that the founder of the American Navy was a Catholic- John Paul Jones was a Scotchman and a Freemason member of two Lodgesl that the first General of the Cavalry was a Catholic, that the only Indians who fought with Washington were Catholics that the money which saved him and his army at Valley Forge was from Catholics, that when Cornwallis surrendered, which all agree made the success of the Revolution secure, more than half the army that opposed him was Catholic- that Catholic Poland, Catholic France, Catholic Spain furnished men, money, munitions and other help to our country and the Catholic States of Germany were the only German States where England couldn't hire troops, like the Hessians, to fight us.

"You ought to remember, sir, and I hope you can remember without misgivings, that the beginning of the breach between Washington and Arnold which finally led to the First Treason [there had been no "breach"l, was because Arnold objected to Washington's surrounding himself with Catholic generals and aides."

In the Revolutionary War there were but a handful of Roman Catholics in the Colonies; even in Maryland they Reformed a minority. The great majority of men in the Colonies belonged to no church one historian calculates that 91 % did not but many attended who did not register as members. For concise biographies of the generals see Masonry in our Government: 1761-1799, by Philip A. Roth- Milwaukee, Wisc.- 1927. Arnold's "breach" was not with Washington but with Gates; his court martial at Philadelphia he brought upon himself by dissipation gambling, ete. in the "Philadelphis set"; religion had no part in it.

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KNOOP, JONES, HAMER

Except where otherwise indicated these books were written by Douglas D. Knoop and G. P. Jones in collaboration:

The Medieval Mason: An Economic Histony of English Stone Building in the Later Middle Ages and Early Modern Times; Manchester University Press; 1933. Begemann's History of Freemasonry; 1941; 15 pages. Bolsover Castle Building Account, 1936; 56 pp. Decline of the Master Architect; 1937; 8 pp. The Early Masonic Catechisms (Knoop, Jones, Douglas Hamer) 1943 M. U. Press, 200 pp. Freemasonry and the Idea of Natural Religion London; 1942; 16 pp. The Genesis of Speculative Masonry (by Knoop)- London, 1941; 31 pp. A Handlist of Masonic Documents; M. U. Press; 1942; S5 pp. Impressment of Masone for Windsor Castle; Maemillan, London; 1937. An Introduction to Freemasonry; M. U. Press; 1937- 136 pp.

The London Mason in the Seventeenth Centurv, M. U. Press; 1935- 92 pp. The Mason Word (Knoop)- The Prestonian Leeture; 1938. Masonic Historv Old and Zeus; 1942; 16 pp. Nomenclature of Alasonic MSS. and Handlist of MSS; London; 59 pp; 1941. On the Connection Between Operative and Speculative Mason7~v (Enoop)Sheffield, 1935. Pure Antient Masonry (Knoop)- 62 pp. 1939. Rzse of the Mason Contractor; London; 1936- 24 pp. The Scottish Mason and the Mason U ord, M. U. Press1939; 113 pp. A Short Histo7~v of Freemasonry to 17SO M. U. Press; 1940; 148 pp. The Sixteenth Centurv Mason- 1937, 20 pp. The Two Earliest Masontc MSS (Knoop, Jones, and Douglas Hamer); M. U. Press1938; 215 pp. Bro. Douglas D. Knoop was born in Manchester, September 16, 1883. He was educated in Germany, Switzerland, and at Manchester University. During 1906-7 he was in the United States. In 19l0 he was placed in charge of the Economic Section of the University of Sheffield; was made a Professor in 1920. He is an established authority on the theory of economics.

Bro. Knoop was made a Mason in University Lodge, No. 3911, Sheffeld, December 1921; was Exalted in Loyalty Chapter, No. 296; and founder of University Chapter, Sheffeld. Took Mark Degree in Cleeves No. 618; is Knight Tenoplar, member of Rose Croix, Red Cross of Constantine, Societas Rosicrucianae in Anglia, etc. He w as elected to active membership in Quatuor Coronati Lodge of Research No. 2076, in 1931, and has occupied its East. A number

of the brochures listed above are reprints from A. Q. C. Because of interests in his own profession his studies in Freemasonry have inevitably been centered on the economics of Operative Masonry working conditions, rules, wages, etc. The data have been a valuable contribution to Masonic historical research. (Note The bibliography given above is not complete, and includes no titles later than 1942.)

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

L

L

In Hebrew, Samaritan, 4. The shape of the twelfth English letter is borrowed from that of the Oriental lomad, coinciding with the Samaritan. The numerical value in Hebrew is thirty. The Roman numeral L is fifty. Hebrew name of Deity, as an equivalent, is h, dimmed, or Doctus. This letter also signifies a stimulus, generally feminine.

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LABARUM

The monogram of the name of Christ, formed by the first two letters of that word, XPI2TOZ, in Greek. It is the celebrated sign which the legend says appeared in the sky at noonday to the Emperor Constantine, and which was afterward placed by him upon his standard. Hence it is sometimes called f the Cross of Constantine. It was adopted as a symbol by the early Christians, and frequent instances of it are to be found in b the catacombs. According to Eusebius, the Labarum was surrounded by the motto EN TOTTQ NIGH, or Conquer oy this, which has been Latinized to In hoc signo Minces, the motto assumed by the Masonic Knights Templar (see In hoc signo Minces). In his Life of Constantine (i, page 31), Eusebius describes the arrangement of the Labarum as on a long gilded spear having a crosspiece supporting a square purple cloth jewelled richly, at end of spear a gold wreath enclosing monogram. The derivation of the word Labansm is uncertain. The Greek word Labaron means a flag.

*

LABOR

It is one of the most beautiful features of the Masonic Institution, that it teaches not only the necessity, but the nobility of labor. From the time of opening to that of closing, a Lodge is said to be at labor. This is but one of the numerous instances in which the terms of Operative Masonry are symbolically applied to Speculative; for, as the Operative Masons were engaged in the building of material edifices, so Free and Accepted Masons are supposed to be employed in the erection of a superstructure of virtue and morality upon the foundation of the Masonic principles which they were taught at their admission into the Order.

When the Lodge is engaged in reading petitions, hearing reports, debating financial matters, etc., it is said to be occupied in busyness; but when it is engaged in the form and ceremony of initiation into any of the Degrees, it is said to be at work. Initiation is Masonic labor. This phraseology at once suggests the connection of our Speculative System with an Operative Art that preceded it, and upon which it has been founded. Gadicke says: Labor is an important word in Freemasonry- indeed, we might say the most important. For this, and this alone, does a man become a Freemason.

Every other object is secondary or incidental. Labor is the costumed design of every Lodge meeting. But do such meetings always furnish evidence of industry? The labor of an Operative Mason will be visible, and he will receive his reward for it, even though the building he has constructed may, in the next hour, be overthrown by a tempest. He knows that he has done his labor. And so must the Freemason labor. His labor must be visible to himself and to his Brethren, or, at least, it must conduce to his own internal satisfaction. As we build neither a visible Solomonic Temple nor an Egyptian pyramid, our industry must become visible in works that are imperishable, so that when we vanish from the eyes of mortals it may be said of us that our labor was well done.

As Freemasons, we labor in our Lodge to make ourselves a perfect building, without blemish, working hopefully for the consummation, when the house of our earthly tabernacle shall be finished, when the Lost Word of Divine Truth shall at last be discovered, and when we shall be found by our own efforts at perfection to have done God service.

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LABORERS, STATUTES OF

Toward the middle of the fourteenth century, a plague of excessive virulence, known in history as the Black Death, invaded Europe, and swept off fully one-half of the inhabitants. The death of 80 many workmen had the effect of advancing the price of all kinds of labor to double the former rate. In England, the Parliament, in 1350, enacted a Statute, which was soon followed by others, the object of which was to regulate the rate of wages and the price of the necessaries of life. Against these enactments, which were called the Statutes of Laborers, the artisans of all kinds rebelled; but the most active opposition was found among the Masons, whose organization, Doctor Mackey asserts, being better regulated, was more effective (see Freemason). In 1360, Statutes were passed forbidding their "Congregations, Chapters, Regulations, and Oaths," which were from time to time repeated, until the third year of the reign of Henry VI, 1425 A.D., when the celebrated Statute entitled "Masons shall not confederate themselves in Chapters and Congregations," was enacted in the following words:

Whereas, by yearly Congregations and Confederacies made by the Masons in their General Assemblies, the good course and effect of the Statutes for Laborers be openly violated and broken, in subversion of the law, and to the great damage of all the Commons, our said sovereign lord and King, willing in this case to provide a remedy, by the advice and assent aforesaid, and at the speei31 rev quest of the Commons, hath ordained and established that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such Chapters and Congregations to be assembled and holden, if they thereof be convicted, shall be judged for felons. and that the other Masons that come to such Chapters and Congregations be punished by imprisonment of their bodies and make fine and ransom at the king's will.

All the Statutes of Laborers were repealed in the fifth year of Elizabeth; and Lord Coke gave the opinion that this act of Henry VI became, in consequence, "of no force or effect"; a decision which led Anderson, very absurdly, says Brother Mackey, to suppose that "this most learned judge really belonged to the ancient Lodge, and was a faithful Brother" (Constitutions, 1723, page 57); as if it required a judge to be a Freemason to give a just judgment concerning the interests of Freemasonry.

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LACEPEDE;, B. G. E. DE LA VILLE

A French savant and naturalist, born in 175d, died 1825. President of the Legislative Assembly in 1791. Master of the Lodge de Saint Napoléon in 1805. An account of his installation is recorded by Kloss.

*

LACORNE

The Count of Clermont, who was Grand Master of Francis having abandoned all care of the French Lodges, left them to the direction of his Deputies. In 1761, he appointed one Lacorne, a dancing-master, his Deputy; but the Grand Lodge, indignant at the appointment, refused to sanction it or to recognize Lacorne as a presiding officer. He accordingly constituted another Grand Lodge, and was supported by adherents of his own character, who were designated by the more respectable Freemasons as the Lacorne Faction. In 1762, the Count of Clermont, influenced by the representations that were made to him, revoked the commission of Lacorne, and appointed Monsieur Chaillou de Joinville his Substitute General. In consequence of this, the two rival Grand Lodges became reconciled, and a union was effected on the 24th of June, 1769. But the reconciliation did not prove altogether satisfactory.

In 1765, at the annual election, neither Lacorne nor any of his associates were chosen to office. They became disgusted, and, retiring from the Grand Lodge, issued a scandalous protest, for which they were expelled; and subsequently they organized a spurious Grand Lodge and chartered several Lodges. But from this time Lacorne ceased to have a place in regular Freemasonry, although the dissensions first begun by him ultimately gave rise to the Grand Orient as the successor of the Grand Lodge.

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LADDER

A symbol of progressive advancement from a lower to a higher sphere, which is common to Freemasonry and to many, if not all of the Ancient Mysteries. In each, generally, as in Freemasonry, the number of steps was seven (see Jacob's Ladder).

*

LADDER, BRAHMANICAL

The symbolic ladder used in the Mysteries of Brahma. It had seven steps, symbolic of the seven worlds of the Indian universe. The lowest was the Earth; the second, the World of Coexistence; the third, Heaven; the fourth, the Middle World, or intermediate rexion between the lower and the upper worlds; the fifth, the World of Births, in which souls are born again; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, the abode of Brahma, who was himself a symbol of the sun.

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LADDER, CABALISTIC

The ladder of the Cabalists consisted of the ten Sephiroths or Emanations of Deity. The steps were in an ascending series the Kingdom, Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown. This ladder formed the exception to the usual number of seven steps or rounds.

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LADDER, JACOB'S
See Jacob's Ladder

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LADDER, MITHRAITIC

The symbolic ladder used in the Persian Mysteries of Mithras. It had seven steps, symbolic of the seven planets and the seven metals. Thus, beginning at the bottom, we have Saturn represented by lead, Venus by tin, Jupiter by brass, Mercury by iron, Mars by a mixed metal, the Moon by silver, and the Sun by gold; the whole being a symbol of the sidereal progress of the sun through the universe.

*

LADDER OF IZADOSH

This ladder, belonging to the advanced Degrees of Freemasonry, consists of the seven following steps, beginning at the bottom Justice, Equity, Kindliness, Good Faith, Labor, patience, and Intelligence or Wisdom. Its supports are love of God and love of our neighbor, and their totality constitute a symbolism of the devoir or duty of Knighthood and Freemasonry, the fulfilment of which is necessary to make a Perfect Knight and Perfect Freemason.

*

LADDER, ROSICRUCIAN

Among the symbols of the Rosicrucians is a ladder of seven steps standing on a globe of the earth, with an open Bible, Square, and Compasses resting on the top. Between each of the steps is one of the following letters, beginning from the bottom: I. N. R. I. F. S. C., being the initials of Iesus, Nazarenus, Rex, Iudaeorum, Fides, Spes Caritas. These words suggesting Jesus of Nazareth King of the Jews; Faith, Hopc, Charity. But a more recondite or hidden meaning is sometimes given to the first four letters.

*

LADDER, SCANDINAVIAN

The symbolic ladder used in the Gothic Mysteries. Doctor Oliver refers it to the Yggrasil, or sacred ashtree. But the symbolism is either very abstruse or very doubtful. It retains, however, the idea of an ascent from a lower to a higher sphere, which was common to all the mystical ladder systems. At its root lies the dragon of death; at its top are the eagle and hawk, the symbols of life.

*

LADDER, THEOLOGICAL

The symbolic ladder of the Masonic Mysteries. It refers to the ladder seen by Jacob in his vision, and consists, like all symbolical ladders, of seven rounds, alluding to the four cardinal and the three theological virtues (see Jacob's Ladder).

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LADRIAN

In the Sloane Manuscript 3848 and probably meant for Edwin.

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LADY

In the androgynous, both sexes, Lodges of Adoption, where the male members are called Knights, the female members are called Ladies, as, the Knights and Ladies of the Rose. The French use the word Dame.

*

LAKAK DEROR PESSAH

The Hebrew words, NDD nn: npi. The initials of these three words are found on the symbol of the Bridge in the Fifteenth Degree of the Scottish Rite, signifying Liberty of Passage and Liberty of Thoughd (see Bridge, also Liber) .

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LALANDE
See De la Lande

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LAMAISM

The name of the religion prevalent in Tibet and Mongolia. The Tibetian word, Llama, is pronounced lama, a chief or high priest. The faith is Buddhism, corrugated by Sivaism, an adoration of saints. At the summit of its hierarchy are txvo Lama Popes, having equal rank and authority in spiritual and temporal affairs.

*

LAMA SABACHTHANI

An expression used in the Masonic French Rite of Adoption. The words are from Matthew (xxvu, 46), "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

*

LAMB

In Ancient Craft Masonry the Lamb is the symbol of innocence; thus in the instructions of the First Degree: "In all ages the Lamb has been deemed an emblem of innocence." Hence it is required that a Freemason's Apron should be made of lambskin. In the advanced Degrees, and in the Degrees of chivalry, as in Christian iconography, or station, the lamb is a symbol of Jesus Christ. The introduction of this Christian symbolism of the lamb comes from the expression of Saint John the Baptist, who exclaimed, on seeing Jesus, "Behold the Lamb of God"; which was undoubtedly derived from the prophetic writers, who compare the Messiah suffering on the cross to a lamb under the knife of a butcher. In the vision of Saint John, in the Apocalypse, Christ is seen, under the form of a lamb, wounded in the throat, and opening the book with the seven seals. Hence, in one of the Degrees of the Scottish Rite, the

Seventeenth, or Knight of the East and West, the lamb lying on the book with the seven seals is a part of the jewel.

*

LAMBALLE, THE PRINCESS OF

Marie Thérese Louise, born at Turin, 1749, devoted companion of Marie Antoinette, who appointed her Superintendent of the Royal Household. Imprisoned with the Queen at the Revolution, she refused to take the oath against the royalty and was on September 3, 1799, delivered to the populace for execution, her head on a spear being carried before the windows of the Queen's apartment. The Grand Mistress of the so-called Mother Lodge of La Masonnerie d'Adoption.

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LAMB OF GOD
See Lamb, Paschal

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LAMB, PASCHAL

The Paschal Lamb, sometimes called the Holy Lamb, was the lamb offered up by the Jews at the paschal feast, the Passover. This has been transferred to Christian symbolism, to Easter, and naturally to Chivalric Freemasonry; and hence we find it among the symbols of modern Templarism. The paschal lamb, as a Christian and Masonic symbol, called also the Agnw Dez, or Lamb of God, first appeared in Christian art after the sixth century.

This is depicted as a lamb standing on the ground, holding by the left forefoot a banner, on which a cross is inscribed. This paschal lamb, or Lamb of God, has been adopted as a symbol by the Knights Templar, being borne in one of the banners of the Order, and constituting, with the square which it surmounts, the jewel of the Generalissimo of a Commandery. The lamb is a symbol of Christ; the cross, of His passion; and the banner, of His victory over death and hell. Barrington states (Archaeologia ix, page 134) that in a Deed of the English Knights Templar, granting lands in Cambridgeshire. the seal is a Holy Land, and the arms of the Master of the Temple at London were argent, a cross gules, and on the nombril point thereof a Holy Lamb, that is, a Paschal or Holy Lamb on the center of a red cross in a white field.

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LAMBSKIN APRON
See Apron

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LAMP, KNIGHT OF THE INEXTINGUISHABLE

A Degree quoted in the nomenclature of Fustier (see Thory, Greta Latomorum I, page 320).

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LANCE

A weapon for thrusting at an enemy, usually adorned with a small flag, made of tough ash, weighted at one end to balance it in use, and pointed at the other.

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LANE, JOHN

Born in England, in 1843, he died suddenly on December 30, 1899. Statistician of the Masonic Fraternity, as he was so termed by Brother W. J. Hughan. Initiated on September 10, 1878, in the Jordan Lodge, No. 1402, at Torquay, he scarcely ever missed one of its meetings. He became Worshipful Master in 1882.

Brother Lane published his Masonic Records, 1717 -1886, in 1886, a second edition appearing in 1895. The Board of General Purposes, Grand Lodge of England, warmly praised the colossal volume and remarked most truly "that many years of patient labor and careful research were spent by the compiler in its preparation, and it is perhaps the most useful Masonic work ever published." In 1889 he published A Handy Book to the study of the engraved, printed, and manuscript Lists of Lodges of Ancient Free and Accepted Masons of England Moderns and Ancient 1723-1814; and in 1891, Centenary Warrants and Jewels, comprising an account of all the Lodges under the Grand Lodge of England to which Centenary Warrants had been granted, together with illustrations of all the special Jewels.

He contributed several papers to Freemasonry during his affiliation with the Inner Circle of Quatuor Coronati Lodge which Brother Lane joined in 1887, and of which he was a very active and devoted member. A representative list of these articles is given here: "Another New List of Lodges, A.D. 1732," 1898; "Early Lodges of Freemasons, Their Constitution and Warrants, 1717-1760;" "Masters Lodges," 1888 and 1895; "Date of Origin of the Grand Lodge of the Ancient 1751," 1892, appeared in the Transactions of Quatuor Coronati Lodge; "motes on the Minute Book of an Early Athol Lodge," 1887; "Old Warrants, Lodge of Unanimity, No. 89, Dukinfield," 1891: "Notes on the FPrlv Minute Book of Premier Grand Lodge of England, 1887, appeared in the Freemason, and an article entitled "Lodges in America under the English Constitution, 1733-1889, " was printed in the History of Freemasonry and Concordant Orders. An important Lecture of Brother Lane's led to considerable discussion, but could not be reproduced in print. It bore the suggestive title "Some Aspects of Early English freemasonry Esoteric, with Special Reference to the Signs, Tokens, Words and Obligations."

For biographical references to Brother Lane see Freemason, No. 34, 1895 (pages 33G5), and Transactions, Quatuor Coronati Lodge (volume XLU, page 41, 1900).

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LANGES, SAVALEITE DE

The Master of Les Amis Réunis, meaning Reunited Friends, who aided in founding the system of Philalethes in in 1775.

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LANGLEY, BATTY

An English architect who died March 31, 1751. His Ancient Masonry published in 1736 is dedicated to Francis, Duke of Lorraine and "to all others the Right Hon. and Right Worshipful Masters of Masonry, by their humble servant and affectionate Brother, Batty Langley." There is art interesting introduction to Geometry in the fourth edition of the Builders Complete Assistant. The Build ers Jewel or the Youth's Instructor and Workman's Remembrance, written by Batty and Thomas Langley and published at London in 1751, has a remarkable frontispiece full of Masonic symbols.

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LANGUAGE, UNIVERSAL

The invention of a universal language, which men of all nations could understand and through which they could communicate their thoughts, has always been one of the dreams of certain philologists. In the seventeenth century, Dalgarno had written his Ars Signorum to prove the possibility of a universal character and a philosophical language. About the same time Bishop Wilkins published his Essay towards a Real Character and a Philosophical Language; and even the mathematical Leibnitz entertained the project of a universal language for all the world. It is not, therefore, surprising, that when the so-called Leland Manuscript stated that the Freemasons concealed a "Universal Language," John Locke, or whoever was the commentator on that document, should have been attracted by the statement. He says:

A universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration Intelligibly to men of all nations and languages.

The guess of the commentator was near the truth. A universal language founded on words is utterly impracticable. Even if once inaugurated by common consent, a thing itself impossible, the lapse of but a few years, and the continual innovation of new phrases would soon destroy its universality. But there are signs and symbols which, by tacit consent, have always been recognized as the exponents of certain ideas, and these are everywhere understood. It is well known that such a system exists over the vast territory occupied by the North American savages, and that the Indians of two tribes, which totally differ in language, meeting on the prairie or in the forest, are enabled, by conventual signs of universal agreement, to hold long and intelligible intercourse.

On such a basis the Universal Language of Freemasonry is founded. It is not universal to the world, but it is to the Craft; and a Freemason of one country and language meeting a Freemason of another can make himself understood for all practical purposes of the Craft, simply because the system of signs and symbols has been so perfected that in every language they convey the same meaning and make the same impression. This, and this only, is the extent to which the universal language of Freemasonry reaches. It would be an error to suppose that it meets the expectations of Dalgarno or Wilkins, or any other dreamer, and that it is so perfect as to supersede the necessity of any other method of intercommunication.

Thus far Brother Mackey whose comments on Masonic universality are as applicable today as when his words were written, though his criticisms of the possibilities in universal languages are less successful in view of the work accomplished in that direction since his day and generation. However, we must admit that the same prejudice exists and is likely to persist and long continue. Part of this objection is due to misunderstanding, a belief that the projected language is intended to take the place of some national tongue. But this is an error; at best the attempts have been directed at an easily acquired auxiliary means of spoken and written communication, an agency especially promising of purpose in a world that is so readily misled by lack of correct knowledge concerning the peoples of the earth. Surely this is a task of importance to all Brethren of the Craft.

As to the earlier attempts to which Brother Mackey alludes, they were failures, it is true. Dalgamo's Ars Szgnorum of 1661 and Wilkins' Real Character of 1668 failed because of insufficient foundation, the preliminary scientific labor had not then been done. But what was attempted was deserving of admiration and Wilkins in particular made a contribution to phonetics that is valuable among experts of modern times while his classification of ideas was the acknowledged forerunner of later efforts by Roget and Linnaeus. More recently we have had Volapuk of 1880, Esperanto, 1887, and Idiom Neutral, 1902. Of these the second is admittedly the most reasonable and practical artificial language.

Born as it was among the feuds of four races using different languages, its inventor, Dr. L. Zamenhof, believed that the evil could be remedied by a neutral speech. A Masonic Lodge using Esperanto was established at Paris, one has been planned for London, and an international group of Freemasons using Esperanto has also functioned (see Universals Framasona Ligo).

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LANDMARKS

In ancient times, it was the custom to mark the boundaries of lands by means of stone pillars, the removal of which, by malicious persons, would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of their property. To remove them, therefore, was considered a heinous crime. "Thou shalt not," says the Jewish law, "remove thy neighbor's Landmark, which they of old time have set in thine inheritance." Hence those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the Sons of Light, are called the Landmarks of the Order.

The Universal Language and the Universal Laws of Freemasonry are Landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred Landmarks, by w hich we examine and prove a brother's claims to share in our privileges, is one of the most heinous offenses that a Freemason can commit.

In the decision of the question what are and what are not the Landmarks of Freemasonry, there has been much diversity of opinion among writers. Doctor Oliver says (Dictionary of Symbolic Masonry) that "some restrict them to the 0. B. signs, tokens, and words. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions, and support; the ground, situation, and covering; the ornaments, furniture, and jewels of a Lodge, or their characteristic symbols. Some think that the Order has no Landmarks beyond its peculiar secrets." But all of these are loose and unsatisfactory definitions, excluding things that are essential, and admitting others that are unessential.

Perhaps the safest method is to restrict them to those ancient, and therefore universal, customs of the Order, which either gradually grew into operation as rules of action, or, if at once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the Landrnarks are therefore "of higher antiquity than memory or history can reach." The first requisite, therefore, of a custom or rule of action to constitute it a Larulrnark, is, that it must have existed from "time whereof the memory of man runneth not to the contrary." Its antiquity is its essential element.

Were it possible for all the Masonic authorities at the present day to unite in a Universal Congress, and with the most perfect unanimity to adopt any new regulation, although such regulation would, so long as it remained unrepealed, be obligatory on the whole Craft, yet it would not be a Landmark. It would have the character of universality, it is true, but it would be wanting in that of antiquity. Another peculiarity of these Landmarks of Freemasonry is, that they are unrepealable. As the Congress to w hich we have just alluded would not have the power to enact a Landmark, so neither would it have the prerogative of abolishing one. The Landmarks of the Order, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago, they still remainf and must so continue in force until Freemasonry itself shall cease to exist.

Until the year 1858, no attempt had been made by any Masonic writer to distinctly enumerate the Landmarks of Freemasonry, and` to give to them a comnrehensibie form. In October of that year, the author of this work published in the American 4uarterl1y Renew of Freemasonry (volume ii, page 230) an article on "The Foundations of Masonic Law," which contained a distinct enumeration of the Landmarks which was the first time that such a list had been

presented to the Fraternity. This enumeration was subsequently incorporated by the author in his Text Book of Masonic Jurisprudence. It has since been very generally adopted by the Fraternity and republished by many writers on Masonic law; sometimes without any acknowledgment. According to this recapitulate tion, the result of much labor and research, the Landmarks are twenty-five, and are as follows:

1. The modes of recognition are, of all the Landmarks, the most legitimate and unquestioned. They admit of no variation; and, if ever they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest.

2. The division of Symbolic Freemasonry into three Degrees is a Landmark that has been better preserved than almost any other, although even here the misehievous spirit of innovation has left its traces, and, by the disruption of its concluding portion from the Third Degree, a want of uniformity has been created in respect to the final teaching of the Master s Order; and the Royal Arch of England, Scotland, Ireland, and America, and the high degrees" of Franee and Germany, are all made to differ in the mode in which they lead the neophyte to the great consummation of all Symbolic Freemasonry.

In 1813, the Grand Lodge of England vindicated the ancient Landmark, by solemnly enacting that Ancient Craft Masonry consisted of the three Degrees of Entered Apprentice, Fellow-Craft, and Master Mason, including the Holy Royal Arch. But the disruption has never been healed, and the Landmark. although acknowledged in its integrity by all, still continues to be violated.

3. The Legend of the Third Degree is an important Landmark, the integrity of which has been well preserved. There is no Rite of Freemasonry, prnetised in any eountr,v or language, in which the essential elements of this Legend are not taught. The Leetures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same. And it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Freemasonry Anv Rite which should exclude it, or materially alter it, would at once, by that exclusion or alteration, cease to be a Masonic Rite.

4. The government of the Fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft, is a fourth Landmark of the Order. Many persons suppose that the election of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the ease. The office is indebted for its existence to a Landmark of the Order.
Grand Masters, or persons performing the functions under a different but equivalent title, are to be found in the records of the Institution long before Grand Lodges were established, and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would still be necessary.

5 The prerogative of the Grand Master to preside over every Assembly of the Craft, wheresoever and whensoever held, is a fifth Landmark. It is in consequence of this law, derived from ancient usage, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, the throng at everv Communication of the Grand Lodge, and that he is also entitled to preside at the communication of every subordinate Lodge. where he mav happen to be present.

6. The prerogative of the Grand Master to grant Dispensations for conferring Degrees at irregular times, is another and a very important Landmark. The statutorv law of Freemasonrv requires a month, or other deternninate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation and to allow a candidate to be initiated at onee. This prerogative he possessed before the enaetment of the law requiring a probation, and as no statute can impair his prerogative, he still retains the nower.

7. The prerogative of the Grand Master to give Dispensations for opening and holding Lodges as another Landmark. He may grant in virtue of this, to a sufficient number of Freemasons, the privilege of meeting together and conferring Degrees. The Lodges thus established are called Lodges under Dispensation (see Lodges).

8. The prerogative of the Grand Master to make Free masons at sight is a Landmark which is closely connected with the preceding one. There has been much misap prehension in relation to this Landmark, which misap plehension has sometimes led to a denial of its existence in Jurisdietions where the Grand Master was, perhaps, at the very time substantially exercising the prerogative without the slightest remark or opposition (see Sight Making Freemasons at).

9. The necessity for Freemasons to congregate in Lodges is another Landmark. It is not to be understood by this that any ancient Landmark has directed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonie system as it now prevails. But the Landmarks of the Order alwavR prescribed that Freemasons should, from time to time congregate together for the purpose of either Operative or Speeulative Labor, and that these Congregations should be called Lodges. Formerly, these were extemporary meetings called together for special purposes, and then dissolved, the Brethren departing to meet again at other times and other places, according to the necessity of eircumstanees. But Warrants of Constitution, by-laws permanent officers, and annual arrears are modern innovations wholly outside the Landmarks, and dependent entirely on the special enactments of a comparatively recent period.

10. The government of the Craft, when so congregated in a Lodge, by a Master and two Wardens, is also a Landmark. A Congregation of Freemasons meeting together under any other government, as that, for instance of a president and vice-president, or a chairman and Sulk chairman, would not be recognized as a Lodge The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a Warrant of Constitution is at the present day. The names, of course, vary in different languages; but the officers, their number prerogatives, and duties are everywhere identical.

11. The necessity that every Lodge, when congregated should be duly tiled, is an important Landmark of the Institution which is never neglected. The necessity of this law arises from the esoterie character of Freemasonry The duty of guarding the door, and keeping off cowans and eayesdroppers, is an ancient one, which therefore constitutes a Landmark.

12. The right of every Freemason to be represented in all general meetings of the Craft, and to instruct his representatives, is a twelfth Landmark. Formerly, these general meetings, which were usually held once a year were called General Assemblies, and all the Fraternity even to the youngest Entered Apprentiee, were permitted to be present. Now they are called Grand Lodges, and only the Masters and Wardens of the subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally, each Freemason represented himself; now he is represented by his officers (see Representatives of Lodges).
13. The right of every Freemason to appeal from the decision of his Brethren, in Lodge convened, to the Grand Lodge or General Assembly of Freemasons, is a Landmark highlv essential to the preservation of justiee and the prevention of oppression. A few modern Grand Lodges, in adopting a regulation that the decision of Subordinate Lodges, in cases of expulsion, cannot be wholly set aside upon an appeal, have violated this unquestioned Landmark, as well as the principles of just government

14. The right of every Freemason to visit and sit in every regular Lodge is an unquestionable Landmark of the Order. This is called the Right of Visitation. This right of visitation has always been recognized as an inherent right which inures to everv Freemason as he travels through the world. And this is because Lodges are justlv considered as onlv divisions for convenience of the universal Masonic family The right mav, of course. be impaired or forfeited on special occasions by various eircumstanees, but when admission is refused to a Freemasor in good standing, who knocks at the door of s Lodge as a visitor, it is to be expected that some good and euffieient leason shall be furnished for this violation of what is. in general. a Masonic right, founded on the Landmarks of the Order.

15. It is a Landmark of the Order, that no visitor unknown to the Brethren present, or to some one of them as a Freemason, can enter a Lodge without first passing an examination according to ancient usage. Of course, if the visitoris known to any Brother present to be a Freemason in good standing, and if that Brother will vouch for his qualifications, the examination may be dispensed with as the Landmark refers only to the cases of strangers, who are not to be recognized unless after strict trial, due examination, or lawful information.

16. No Lodge can interfere in the business of another Lodge, nor give Degrees to Brethren who are members of other Lodges. This is undoubtedly an ancient Landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our Institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges.

17. It is a landmark that every Freemason is amenable to the laws and regulations of the Masonic Jurisdiction in which he resides, and this although he may not be a member of any Lodge. Non-affiliation,which is, infact, in itself a Masonic offense, does not exempt a Freemason from Masonie Jurisdiction.

18. Certain qualifications of candidates for initiation are derived from a Landmark of the Order. These qualifixations are that he shall be a man—unmutilated, freeborn, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the Rites of Freemasonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles; but the qualifications really arise from the very nature of the Masonie Institution, and from its symbolic teachings, and have always existed as Landmarks.

19. A belief in the existence of God as the Grand Architect of the Universe, is one of the most important Landmarks of the Order. It has been always admitted that a denial of the existence of a Supreme and Super intending Power is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance in which an avowed Atheist was ever made a Freemason. The very initiatory ceremonies of the First Degree forbid and prevent the possibility of such an occurrence.

20. Subsidiary to this belief in God, as a Landmark of the Order is the belief in a resurrection to a future life. This Landmark is not so positively impressed on the candidate by exact words as the preceding but the doctrine is taught by very plain implication, and runs through the whole symbolism of the Order. To believein Freemasonry and not to believe in a resurrection, would be an absurd anomaly, which could only be excused by the reflection, that he who thus confounded his belief and his skepticism was so ignorant of the meaning of both theories as to have no rational foundation for his knowledge of either.

21. It is a Landmark that a Book of the Law shall constitute an indispensable part of the furniture of every Lodge. We say, advisedly, Book of the Law, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The Book of the Law is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testatements; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Freemasons, the Eoran might be substituted. Freemasonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief.

The Book of the Law is to the Speculative Freemason his spiritual Trestle-Board; without this he cannot labor- whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestle-Board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The Landmark, therefore, requires that a Book of the Law, a religious code of some kinder purporting to be an exemplar of the reveal will of God, shall form an assential part of the furniture of evety Lodge.

22. The equality of all Freemasons is another Land mark of the Order. This equality has no reference to any subversion of those graduations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence, and receives all the respect, which rightly belong to his position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level—that on that level we are all traveling to one predestined goal—that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment.

When the labors of the Lodge are over, and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

23. The secrecy of the Instltution is another and most important Landmark. The form of secrecy is a form in herent in it, existing with it from its very foundation, and secured to it by its ancient Landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. Whatever objections may, therefore, be made to the Institutlon on account of its secrecy, and however much some unskilful Brethren have been willing in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even were the Landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order would follow its legalized exposure. Freemasonry as a secret association, has lived unchanged for centuries; as an open society, it would not last for as many years.

24. The foundation of a Speeulative Seienee upon an Operative Art, and the symbolic use and explanation of the terms of that art, for the purposes of religious or moral teaching, constitute another Landmark of the Order.

The Temple of Solomon was the symbolic cradle of the Institution, and, therefore, the reference to the Operative Masonry which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the whole identity of the Order. Hence, all the comparatively modern rites of Freemasonry, however they may differ in other respects, religiously preserve this Temple history and these operative elements, as the substratum of all their modifications of the Masonic system.

25. The last and crowning Landmark of all is, that these Landmarks can never be changed. Nothing can be subtracted from them nothing can be added to them not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors.

The above article by Doctor Mackey gives his latest conclusions upon a highly debatable subject. His list of Landmarks has been adopted by several Grand Lodges, than which no one could expect higher praise, while on the other hand many Brethren are convinced that the Landmarks enumerated by Doctor Mackey are too many, and others believe them too few. Of the latter class five have the late able and highly esteemed Grand Secretary, H. B. Grant, of Kentucky. He prepared a list of Landmarks for the Masonic Home Journal, 1889, and added to them for the consideration of the Masonic Congress of 1893. Since then they have been reprinted, the copy at hand dated 1910, and the number of Landmarks listed being fifty-four.

The increase is due to the breadth of Brother Grant's definition. He held that "The Ancient Landmarks of Freemasonry are the immemorial usages and fundamental principles of the Craft, and are unchangeable" (see Book of Constitute tion8, Kentucky, 1910, page 209). The Masonic Congress, 1893, as reported by Brother Grant (page 210) was assured that "The Ancient Landmarks are those fundamental principles which characterize Masonry, as defined in the Charges of a Freemason, and with out which the Institution can not be identified."

Both the lists of Doctor Mackey and Brother Grant are exat ned on pages 183 to 199, Masonic Jurispridence and Symbolism, Rev. John T. Lawrence, 1908, the author challenging the universality of some items enumerated by the above Brethren as Landmarks.

An important and significant example of a brief list of Landmarks is the one adopted on December 11, 1918, as a part of the revised Constitutions and Regulations of the Grand Lodge of Massachusetts Sections 100 to 102 state:

The Common Law of Freemasonry is to be learned from the ancient usages of the Craft as developed and interpreted from and after A.D. 1721. It is the foundation of Masonic jurisprudence. The Landmarks are those ancient and universal fundamental principles of the Craft which no Masonic authority can alter or repeal. This Grand Lodge recognizes the following Landmarks: Monotheism the sole dogma of Freemasonn-; belief in immortality the ultimate lesson of Masonie Philosophy: the Volume of the Sacred Law, an indispensable part of the furniture of a Lodge; the Legend of the Third Degree; Secrecy- the Symbolism of the Operative Art, a Mason must be a free born male adult.

The above list of Landmarks is not bewared to be exclusive. With reference to the general acceptance by Masonic authorities in the linited States, as in the foregoing list, that every Brother must be freeborn, note also the comment by Brother Lawrence on English practise (Bee Masonic Jurisdiction and Symbolism, 1908, pages 141 and 142).

That a Freemason should be a free man is axiomatic but previous to 1847 it was neee-ssaTy that he should be a free man born of a free woman. But by the Emancipation Act a good many persons became free men who yet were not born of free mothers, and on September 1, 1847 Grand Lodge decided to abolish the disqualification, and now the only reference to parentage is in Section 4 of the Antient Charges where "honest parents" are spoken of. The older Constitutions retun, of course, in the candidate's declaration. "I . . . being free by birth . . . ," and the Lectures have referenees to the " degrading habit of slavery. " The older Cenetitutums did not specify the age of the candidate, but simply required him to be of mature and discreet age. Article 187 defines mature age to be the legal age of manhood—twenty-one years and this requirement fits in with the definition of a "free" man. In present times there is no question of slavery, and therefore a free man mav well mean a man who is free to act independently of the consent of his legal guardians a freedom which he only attains at the age of manhood.

The circumstances under which the change from Free-born to Free was made by the Grand Lodge of England are in the Proceedings for the Quarterly Communication of September 1, 1847, and read as follows:

The Most Worshipful Grand Master. At the last Quarterly Communication I stated that I thought it necessary some resolution should be come to as to those persons sho at the time of their birth were not free, but who are now absolutely free, and w hose mothers are also free . I stated then that it was very hard that persons of this description should be precluded from joining our fraternity. Now this is a subj ect which deserves the attention of Grand Lodge, and should indeed be attended to without delay. My own opinion, is, that instead of making use of the term "free-born," the expression "free man" would be sufficient to answer the end required; for 80 long as a person is a free man he should be capable of being initiated w Into our Order, and it should not be absolutely necessary that he be born free. I hope, therefore, some Brother will make a Motion to that effect..

The Grand Secretary wished to know if he should read two letters on the subject, one from Antigua, the other from Saint Vincent.

The Most Worshipful Grand Master declared his assent, and the letters were read accordingly.

Right Worshipful Brother Dobie was sure the Grand Lodge would agree with him that they were very much indebted to the Grand Master for introducing this subject. It was a subject which had been under the consideration of the late Grand Master, who, if he had lived would have brought it forward; but to the present Gran Master they were indebted that it was brought forward It therefore gave him great pleasure in moving that the term " free " be used instead of "free-born"; that being ali the change that would be required to give relief to the colonies and that the change be made forthwith.

Worshipful Brother Goldsworthy seconded the motion The Grand Secretary read the alterations that would be required to be made in the Ancient Charges and Book of Constitutions if the motions were carried.

Worshipful Brother Lane suggested that an omission had been made in not noticing those parts of the Lectures where the term occurs.

The Most Worshipful Grand Master said the Lectures must conform to the Law.

Worshipful Brother Crucefix was happy that Providence had spared his life to see that those whom the nation had emancipated should also be emancipated as regarded Masonry. So long ago as the year 1836 he addressed a letter on this subject to the then Grand Master feeling that it was a most singular thing that they should emancipate thousands of fellow-ereatures, and not afterwards allow them to participate in the benefits of Free Masonry. The Worshipful Brother then read portions of the letter, wherein it was contended that the term " freeborn " only referred to the customs of the eastern nations and suggested that the words "free agent," if used instead, would counteract the evil.

Adage on this feeling he had never since that time initiated a man under the form "free-born," ete. He could not but express his gratitude for the manner in which the Grand Master had brought the subject forward, as, if agreed to, it would afford the means of many worthy men entering our blessed Order.

Right Worshipful Brother Dobie then read the resolution, which proposed that the word "born" at the top of page 6 of the Book of Constitutions, in the 3rd Head of the Ancient Charges, be omitted, and that the Declaration to be signed by Candidates, as set forth in page 86, be altered, and made to commence as follows, viz.: "I, being a free man and of full age," etc.

A short discussion as to the propriety of retaining the word "free" at all then ensued, at the termination of which the proposed alteration being put from the Chair, was agreed to unanimously.
Brother Dobie wished to know if the Grand Seeretary should send such answers to the letters which had been read as would allow the writers to act upon them insmediately, and without waiting for the confirmation of the next Quarterly Communication. The Most Worshipful Grand Master consented that such answers should be transmitted.

Section 186 of the Book of Constitutums of the Grand Lodge of England, now has the statement "every Candidate must be a free man, and at tile time of initiation in reputable circumstances," and Section 187 requires the candidate to make the following declaration:

In being a free man and of the full age of twenty-one years, do declare that unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily offer myself a candidate for the mvsteries of Masonry; that I am prompted by a favourable opinion conceived of the institution, and a desire of knowledge; and that I will cheerfully conform to all the antient usages and established customs of the Order.
Witness my hand.
this...day of ..... Witness .....

As to the permanent characteristics of Landmarks we may note ,XXXIS of the General Regulations compiled by Brother George Payne, Grand Master in 1720, approved by Grand

Lodge, 1721, published by Dr. James Anderson, 1723, and which reads: "Every Annual Grand Lodge has an inherent poa er and Authority to make new Regulations, or to alter these, for the real Benefit of this Ancient Fraternity: provided always that the Old Land-Marks be carefully preserved." The extent to which a Grand Lodge may go in the making of laws depends upon its determination of what are or are not Landmarks, and as is seen at once by a study of the above particulars the Landmarks of the Fraternity do not find the same recognition and acceptance by all Grand Lodges. However, Doctor Mackey's list has found general favor, the attitude of the Craft being well outlined by the following comment in the Masonic Manual abut Code, Grand Lodge of Georgia, 1917 (page 226).

No two authors agree in the enumeration of the Landmarks and no attempt to state all the Landmarks secretly has been universally accepted by the Craft. The Landmarks here stated are those published by the eminent Masonic author, Doctor Mackey, in his textbook on Masonic Jurisprudent where the student will find a valuable commentary and explanation. The twenty-five Landmarks here given, however, have been very generally recognized in the Craft of all the States as corrects

Brother Hawkins, in his Concise Cyclopedia of Freemasonry (pages 138 and 139), describes the issuing of a Warrant on October 26, 1809, authorizing certain Brethren to hold a Special Lodge for "the purpose of ascertaining and promulgating the Ancient Land Marks of the Craft." This Lodge met frequently for some time and on October 19, 1810, it was "Resolved that it appears to this Lodge that the ceremony of Installation of Masters of Lodges is one of the two landmarks of the Craft, and ought to be observed." Brother Hawkins held that probably the other one svas the modes of recognition of Entered Apprentices and Fellow Crafts.

December 98, 1810, at a wellattended Communication of the Lodge "the Right Worshipful Master proceeded to point out the material parts in and between the several Degrees to which the attention of the Masters of Lodges would he requisite in preserving the Aneient Land Marks of the Order—such as the form of the Lodge, the number and situation of the Officers—their different distinctions in the different Degrees the restoration of the proper words to each Degree, and the making of the pass-words between one Degree and another—instead of in the Degree." From these extracts Brother Hawkins inferred that according to the Lodge of Promulgation the Landmarks are: The form of the Lodge, its officers and their duties, the words and passwords, and the Installation of the Master, "though," he continues, "it is a pity that in their resolution of October 19 they did not state precisely what the two Landmarks were."

Another conjecture would be that the word read as woo might have been intended for true. As we understand Freemasonry today some difficulty would be oceasioned for most Brethren in limiting the number of T. stndmarks to only two. But be they few or many we may well take the injunction of old to heart: "Remove not the ancient landmark which thy fathers have set" (Proverbs xecu, 28).

Dean Roscoe Pound in his Masonic Jurisprudence defines Landmarks as "certain universal, unalterable, and unrepealable fundamentals which have existed from time immemorial and are so thoroughly a part of Freemasonry that no Masonic authority may derogate from them or do aught but maintain them." Brother Melvin M. Johnson, Past Grand Master of Massachusetts then discussing the determination of Masonic Landmarkst Builder, July,1923 (page 195), says, "Probeally all Masonic students will agree to this definition (by Brotller Pound) and then proceed immediately to disagree upon the list of those fundamentals which are to be classified as 'universal, unalterable, and unrepealable-' " Brother Johnson points out that the key to the situation is to be found in the Ancient Charges to which every Installed Master consents and by which he agrees to be bound. At every Installation the Worshipful Master solemnly asserts it is not in the power of any man or body of men to make innovations in the Body of Freemasonry.

The essentials of Freemasonry are the landmarks, and those combined are the Body of Freemasonry Brother Johnson therefore submitted the following for the consideration of the

Craft: "The Landmarks are those essentials of Freemasonry without any one of which it would no longer be Freemasonry."

Brother W- J. Chetwode Crawley in his paper on Tlte Craft and Its Orphans in the Eighteenth Century, Transactions, Quatuor Coronati Lodge txxiii, page 1{57) says:

The ancient Landmarks of Freemasonry, like all other Landmarks material and symbolic can only preserve their stability when they reach down to sure foundations. When the philosophic student unearths the underlying rock on which our ancient Landmarks rest, he finds our sure foundations in the triple dogma of the fatherhood of God brotherhood of man, and the life to come. All laws customs and methods that obtain amongst us, and do not ultimately find footholds on this basis, are thereby earrmarked as conventions and conveniences, in no way partaking of the nature of ancient Landmarks.

Brother Albert Pike contributed a discussion upon the Landmarks to the Proceedings, Masonic Veterans A Association, District of Columbia, and this is reprinted in Research Pamphlet, No. 20- 1924 (page 147), an excellent compilation by Brother Silas H. Shepherd, published by the Wisconsin Grand Lodge Committee on Masonic Research. Brother Pike says:

The Ancient Charges show by what principles the relations of those of the Fellowship to each other were regulated ;and these may not improperly be said to have been the ' Landmarks " of the Craft . . . Perhaps no more can be said with certainty in regard to them than that they were those essential principles on which the old simple freemasonry was builded, and without which it would not have been Freemasonry: the organization of the Craft into Lodges, the requisites for admission into Fellowship, and the methods of government established at the beginning . . . There is no common agreement in regard to what are and what are not "Landmarks." That has never been definitely settled. Each writer makes out for himself the list or catalogue of them according to his own fancy, some counting more of them and others less.

Brother Shepherd has in the following sentences from the Preface to his book attempted a brief state meat of what is commonly understood by the Brethren as the Ancient Landmarks, as well as his experience in seeking official light upon the subject: The prevailing idea of the Ancient Landmarks is that they are those time-honored and universal customs of freemasonry which have been the fundamental law of the Fraternity from a period so remote that their origin cannot be traced. and so essential that they cannot be modified or amended without changing the character of the Fraternity. Although the universal reverence of the Ancient Customs and Usages of the Fraternity" mightseem to presuppose an agreement as to their number and interpretation, nevertheless jurists and scholars express widely divergent opinions about them nor has any Grand Lodge ever promulgated a lest that would be acceptable to all.

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LANDMARKS, ANCIENT

Next only after the Book of Constitutions of the original Grand Lodge which was published in 1723, the Ahimin Rezon which was published by the Antient Grand Lodge in 1756, and Thomas Smith Webb's Illustrations, the article on Ancient Landmarks which Albert G. Mackey published in the 1877 edition of this Encyclopedia (see page 559 of this edition) has had more influence on American Freemasonry than any other single writing. The list of Landmarks in it has been officially endorsed by about one-half of the Grand Lodges; about one-half of these have officially adopt^ ed it as a part of the Written Law.

Nevertheless the list has been drastically criticized ever since it was published, by Grand Lodges as much as by individual writers, and some fifteen or twenty Grand Lodges have adopted lists of their own widely different from Mackey's. This criticism has been directed at

two points: first, it has been denied that the Landmarks have been exactly twentyfive in number, and other writers have prepared lists ranging from one or two up to fifty or sixty; second, it has been contended that the Landmarks as given by Mackey are not from time immemorial. Bro. Theodore Sutton Parvin, with whom Mackey discussed his article before it was printed, made both these criticisms at the time, and proposed that the whole list be reduced to five or six. (This incidentally proves that before publication Mackey himself encountered the criticism his article would later meet).

Freemasonry is not a fluviatile, protean thing which can change itself as time goes on, and as the whim or desire of its members might elect, but has a fixed, inalterable identity of its own. That identity has in it a number of constituent elements, each of which is necessary to it, so that if any one of them is destroyed Freemasonry as a whole is destroyed with it. It would be possible to effect a number of changes in Craft usage which would leave Freemasonry itself in complete integrity, and such changes have been made often enough, as when the Two Degree system was changed to Three Degrees, or when the title of the Master was changed from Right Worshipful to Worshipful; but other changes are such that if only one of them were put into effect Freemasonry would be destroyed. This is the substance of the Doctrine of Landmarks.

Any constituent of the identity of Freemasonry, and without which that identity would cease, is a Landmark. To destroy such a constituent is an Innovation, and it is for this reason that if a Grand Lodge is guilty of an Innovation other Grand Lodges immediately withdraw recognition from it. It is plain, for example, that the requirement that a member must be an adult man is a Landmark, because the admittance of women and children would entail a complete destruction of age-old Masonry.

It is impossible to draw up a hard-and-fast list of Landmarks that will include nothing except Landmarks and exclude no Landmarks because the world in which Freemasonry works is a changing world, and what might violate a Landmark in one age would not in another. The great value of the Doctrine is in its recognition of the fact that Freemasonry has a fixed, inalterable identity of its own which cannot be changed by its own members according to taste or fashion or prejudice; and because it is a standard or criterion by which any proposed change can be tested. Would this proposed change alter Freemasonry? make of it something else? if so it is an Innovation; if not, the proposed change can be considered on its own merits.

Chetwode Crawley gave it as his opinion that there are three Landmarks: Fatherhood of God; Brotherhood of Man; the Life to Come.

William J. Hughan gave a legalistic definition: "A landmark must be a regulation or custom, which cannot be abrogated without placing offenders outside the pale of the Craft; and all Landmarks should practically ante-date the Grand Lodge era. " He mentions belief in God, secrecy, and male membership as being among such rules. (It is difficult to guess what Hughan here means by "practically. ")

Mackenzie defined Landmarks as " the leading principles from which there can be no deviation." His definition had British Freemasonry in mind where there are only three Grand Lodges for a very large population; it would have even more usefulness in the United States where there are forty-nine Grand Jurisdictions; so many independent sovereign Bodies need Landmarks as a common body of praetices and principles in order to serve as a platform for united action, and as a means for maintaining comity; this fact is an answer to the question raised by Sir Alfred Robbins as to why the question of Landmarks is so much more discussed and debated in America than it is in England. The Rev. George Oliver adopted so loose a defi nition that it ran away with him, proliferating into hundreds of Landmarks which he divided into twelve classes—too long a list is as unworkable as one which is too short.

The phrase "landmarks of our Order" is firs' found in George Payne's Regulations of 1721, which were incorporated in the Book of Constitutions published in 1723. In Lodge Minutes of

the period that Book itself was sometimes referred to as "our Landmarks" in other Minutes the Book and the Ritual were occasionally referred to as "our two Landmarks. "

In his Masonic Encydopedia Woodford set dowr a list of eighteen. J. W. Horsley was of the opinion that Landmarks are of different degrees of "indispensability "; he named five as indispensable :
1) Belief in a Personal God.
2) Belief in a Future Life.
3) The volume of the Sacred Law.
4) Secrecy.
5) The Mode of Recognition.

In a second and less indispensable class he names:
1) Division into Three Degrees
2) Legend of the Third Degree. (It is an odd fact that makers of lists of Landmarks almost invariably forget the High Grades; according to Horsley the Scottish Rite, etc., would be a violation of his Landmark "Division into Three Degrees.")

A. J. A. Poignant was a skeptic who did not believe that any list is possible: "What is meant by the Landmarks of the Order? . . . Has anybody within living memory received a conclusive or satisfactory answer to this question?" He confuses the reality of Landmarks with attempts to make lists of them. Has any mathematician " within living memory " ever made an exhaustive list of the propositions and theorems belonging to Euclid's geometry? or even the axioms? yet engineers make practical use of geometry every day.

Justinian defined an unwritten law as " what usage has approved"; E. L. Hawkins, recalling this, wrote: "Now the Old Landmarks of the Craft are its unwritten laws, either sanctioned by unwritten custom, or, if enacted, enacted at a period so remote that no trace of their enactment can be found. "

He held that we have these in the Old Charges. (It is worth noting that in England Lodge feasts would satisfy Hawkins' definition, whereas in American Freemasonry Lodge feasts have not been a custom for a century and a half.)

As quoted above George Oliver wrote in one book that there are twelve classes of Landmarks; but w hen writing elsewhere (in 1863) he became skeptical: " we have no actual criterion by which we may determine what is a Landmark, and what is not"—though what he meant by "actual criterion" he leaves his reader to guess. Theodore Sutton Parvin also changed his mind; at one time he said there are three Landmarks; at another he wrote that there are no Landmarks (a most extraordinary statement!) because "no two men agree as to what they are." (His attention should have been called to the fact that some twentyfive American Grand Lodges agree.) Judge Josiah Drummond wrote: "If 'Landmarks' are anything else than laws of the Craft, either originally expressly adopted or growing out of immemorial usage, the term is a misnomer . . . A Landmark is something set, and 'ancient Landmark' is one which has remained a long time. On the other hand 'fundamental principles' are like truth, from everlasting to everlasting. "

In 1871 Findel fixed on nine Landmarks.
The Grand Lodge of New Jersey fixed on 10 in 1903.
John W. Simon chose 15.
Rob Morris made a list of 17.
The Grand Lodge of New York once selected 31.
The Grand Lodge of Kentucky adopted 54.
J. F. Newton approved Findel's list:
1) Universality.
2) Masonic organized fellowship.
3) The Qualifications.
4) Secrecy.

In 1856 the Grand Lodge of Minnesota adopted a list of 26 "articles which had the force of Landmarks". (For a good bibliography on Landmarks see The Builder: Vol. I; page 183.)

Hextall argued that the "Ancient Landmarks" in the Book of Constitutions referred to Operative building secrets in general, and to geometry in particular. Canon Horsley wrote: "For myself I think that the test must have been, and should be now, what are the tenets or matters the breach or repudiation of which would entail, at any rate merit, expulsion from the order." (Horsley forgot that a Lodge or Grand Lodge can be expelled from the Order, and oftentimes for Innovation, which is a violation of Landmarks; the result is that his "test" is circular.)

When Bro. C. F. Catlin circularized American Grand Lodges in 1907 he found that 21 Grand Lodges had never adopted legislation on the subject of Landmarks—they took them to be unwritten laws; nine Grand Lodges had officially adopted the " Ancient Charges. " Among those which had adopted legislation the number of Landmarks chosen ranged in number from 10 to 75, and embodied more than 100 "separate and distinct subjects."

In the Iowa Grand Lodge Proceedings (1888; p. 157) Albert Pike undertook to demolish Mackey's list of 25 Landmarks one by one; "Perhaps no more can be said with certainty in regard to them than that they were those essential principles on which the old simple Freemasonry was built, and without which it could not have been Freemasonry; the organization of the Craft into Lodges, the requisites for admission into the fellowship, and the methods of government established at the beginning . . . There is no common agreement in regard to what are and what are not Landmarks." Lionel Vibert undertook to employ Mill's principle of logical exclusion to the problem; in his Freemasonry Before the Existence of Grand Lodges he attempted "to classify all the peculiar features of the Craft which serve to distinguish it from all other religions, societies, gilds, brotherhoods or what you will. "

NOTE:
In a book on the words used as titles by the nobility, aristocracy, chivalric orders, etc., of Great Britain, R. T. Hampton , traces the word "landmark" back to a point in Anglo Saxon where that language lies closest to its origins in Sanskrit. In those early times a people, clan, or tribe in the upper half of the European lands dwelt in an opening in the ever-stretching forests, on a plain in a valley, or even in a dell; such an area they called a ' land." Around this land were sharply defined boundaries, in the earliest times guards or sentries marched up and down the boundary line as much to prevent trespassing as to be on guard against attack.

Because of this march [maroo] the boundary came to be called " the land marao," or " landmark "— oftentimes the whole strip or region inside a border was called " the march "; Englishmen still call the border between themselves and Wales " the Welsh marches," and in the north the phrase " the marches of Scotland " antedated "borders of Scotland." In the course of time the marching guards or sentinels were replaced by banners, which hung on standards permanently fixed in the ground; a banner represented a people's or tribe's identity —if a man was said to belong to "Olaf's Banner" it meant that he belonged to the tribe or people of which Olaf was King.

When it became necessary to describe the location of a boundary in order to make treaties and agreements with neighboring peoples, the line was said to run through a succession of permanent features, a large rock, the crest of a hill, up the bed of a stream, past a certain tree, etc., these were " land markers." The boundary, the marching sentinels, and the permanent features which located the boundary, these three meanings coalesced and they have belonged to the meaning of the word ever since.

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LAW, CIVIL, AND MASONRY

When in 1799, and to be amended and increased in 1800, the Parliament of Great Britain enacted a law to forbid secret societies (and which was a classic example of " legislation of desperation " blindly and hurriedly concocted as a dike against the French revolutionists on the east and the Irish rebels on the west) it would have abolished the Fraternity along with the secret societies had not the Grand Masters of the Modern and the Ancient Grand Lodges, and at the last moment, appeared in person to give Parliament pledges and assurances and to make themselves (members of the nobility) personally responsible for the good behavior of Freemasonry—an impossibly humiliating position for the Fraternity, and an ambiguous position for them. A clause was inserted in the Bill to exclude Freemasonry, but it was so vaguely worded that for some years Grand Lodges chartered no new Lodges.

Thirteen years later when the Moderns and Ancient united it was discovered, as any intelligent man could long before have seen, that in many instances property and funds said to be Masonic are often not wholly so but are a part of, or interlock with, private property and funds, as when the owner of an inn had gone to great expense to remodel a Lodge room, or the income from an endowment was divided; when Modern and Ancient Lodges united the often bitter, and sometimes large, property claims had to be settled in court, and the Craft found itself without rules and laws governing its own possession of funds and property.

When after the Revolution, the clergy of New England followed the lead of the ineffable Rev. Jedediah Morse in an Anti-Masonic crusade, New England Lodges were embarrassed and half-paralyzed, and Masons suffered under a barrage of libelous accusations; it appears that it did not occur to the Masons that they had any rights at law, and as such, nor did their own Craft legislators ever tell them that they had; they suffered in consequence of their ignorance, for if any man state in public, " Freemasons are atheists, corruptionists, conspirators, liars, and devil-worshipers " the statement is made not against a set of abstract theories but against known and identifiable men, and these men can sue for redress even though the charges had not mentioned them by name.

In the Anti-Masonic crusade launched by the Morgan Affair the whole Fraternity, save in only a few cities, notably in Boston, gave up and quit under the mistaken assumption that to submit to destruction was somehow an Ancient Landmark—a dismal contrast to the Operative Masons of the old days who never failed to stand up like men in defense of themselves as against lords, country courts, clergy, employers, or any injustice; and it would never have occurred to the men who for six centuries comprised the Craft and w ho gave us our Landmarks that Masons have no right in courts, no defense in the law, nor could they have entertained the modern notion that civil jurisprudence is a subject outside the provenance and subject-matter of Masonic jurisprudence.
Nor if they could have read the books on Masonic jurisprudence by Oliver, Mackey, Morris, Macoy, Lawrence, et al, would they have been able to understand the complete silence of those books about the hundred and one points or salients where Craft law interlocks with the civil law; and they would have said, as publicists and jurisconsults now say, that until Masonic jurisprudence incorporates into itself a complete coverage of Masonry in its relations to the Civil law it is not entitled to call itself a jurisprudence.

It is a Landmark that Lodge members are not to take any quarrels among themselves, and as Masons, to court; also it is a Landmark that a few esoteric matters can be nowhere discussed—though, as courts themselves have stated, this latter fact is of no importance in the eyes of the law since it consists of matters which nowhere are justiciable. Except for two or three reservations of this type anything and everything in Freemasonry comes under the eyes of the civil law, or may come. Many Grand Bodies, or certain Boards or Committees in them, are incorporated; Grand Bodies and Constituent Bodies own property: or they rent it, and hence are responsible for it. They possess funds, own furniture and paraphernalia, and equipment.

Lodge buildings stand on the public street, and receive police and fire protection. It means something to a man to be a Mason, in the reputation of himself and family, in the eyes of the public; if his Lodge is disgraced, if he is expelled, his family suffers from it. Actions taken by local and by Grand Bodies bind every member. Lodges carry on their Order of Business

according to parliamentary law; if that law is conformed to, what is done is done by the Lodge as a body. The Lodge becomes responsible; a Master often is legally responsible for his acts; and it is not only the responsibilities of the Master which may involve him in a case in court, but of other officers also, the Secretary, the Treasurer, Trustees, and Building Committees.

At these points, and at many others like them, are obvious and inevitable interlinkings with civil law. But, as the records of them prove, a large number of cases involving Masonry in the courts raise profounder and more philosophic questions. When the War Office of the British Government forbade secret societies in the army and navy did the ruling apply to Military Masonic Lodges? Should British Grand Lodges have gone before Parliament to protect those Lodges? To do so would have meant in the end that a high court would have to decide whether Freemasonry is a secret society in the eyes of the law, or is a voluntary fraternity which, like other societies, keeps its affairs private to itself, and admits members only.

If every Grand Lodge in America were to write into its Constitutions a disclaimer clause, defining itself as a fraternity and not as a secret society, the action would serve as a bulwark against future Anti-Masonic crusades (which inevitably will come). When the case against McBlain Thomson's American Masonic Federation was tried in the Federal Court at Salt Lake City, Utah, in 1922 (see Thomson Masonic Fraud, by Isaac Blair Evans), the Federal Judge had to decide whether regular Grand Lodges are of a de jure or a de facto origin; fortunately, he decided for the latter, but if he had not done so every American Grand Lodge would have been in legal jeopardy, and the case would have gone to the Supreme Court; but when the Masonic lawyers, as they confessed privately, came to prepare their arguments on the point they could find almost no actions, decisions, or instruments on the question in the archives of Grand Lodges! If every Grand Lodge were to write into its Constitution, in the paragraph on its Title, some such statement as, " constituted according to time immemorial practice " the whole Craft would be protected against future risks of that kind; for if Thomson had won his case, if the court had decided that only Grand Lodges are regular which can produce a written charter, not one Grand Lodge in America except New York could have produced anything better than a Grand Master's personal letter of deputation of the Colonial period, and most Grand Lodges could have produced no documents.

When in a friendly suit the Tax Commission of the State of New Mexico summoned the Grand Lodge to show cause for not paying taxes, as the new State Constitution required, the Grand Lodge there and then had to decide whether it was or was not a religious, charitable, or educational organization; it lost the case in the District Court but won it on appeal to the Supreme Court—the weightiest argument in the eyes of the Supreme Court was the fact, apparently of small import, that Masonic law compels a member to pay dues, and compels Lodges to use those dues, at least in part, for charity and relief. If Grand Lodges were to incorporate in their Constitutions a clause defining Masonic Purposes the question as to taxation of Masonic property would be greatly enlightened.

For many years in Europe the burning question has been as to the place of the Craft in the frame-work of general society: Is it carrying on a propaganda? Is it subversive? Is it automatically loyal to the established government? Does it support the established church? Is it a society, a cult, a party, a church, a club? If seventy-five years ago European leaders had busied themselves less about getting counts and lords into their membership, or had composed their petty, unessential differences, and by much labor had learned to understand the whole of Freemasonry, the Craft would not have been a professed casus belli of World War II—Freemasonry could have quietly recovered itself after the war because it would have had a self to recover.

(A basis for this whole study, especially in Europe, is Gierke's great history of Medieval law, though Masonry is not its subject. In Maitland's edition of it [here recommended as the first book of reference for Masonic jurisconsults] a number of classic Masonic cases are discussed in the notes by way of commentary.)

In his short paper entitled Freemasonry and the Civil Courts, Arthur H. Hay has prepared a model for future studies. It is discursive and illustrative rather than analytical, but it makes the

main point, and makes it unambiguously: namely, that Masonic jurisprudence must incorporate in itself that side of the Fraternity which comes under the eye of the Civil Law. He shows, among other things, that the meaning of the word " Freemasonry " has been a question at issue in Court; that rights to residence in Masonic Homes have been decided; that Masons must be made such according to the procedure required in the Grand Jurisdiction where the making occurs; Masons accused of Morgan's murder were tried in court; Lodge funds have been often in litigation; a court recognizes as Masonic law whatever system of Masonic jurisprudence a Grand Lodge has been using (embarrassing, where a Grand Lodge has none, for in the eyes of the law a mere digest of decisions, acts, edicts, is not a jurisprudence; Mackey's is oftenness used); courts recognize the existence of Landmarks, but are often hard put to find what they are; a Lodge is not a partnership; an incorporated Masonic body is in the eyes of the law a person; in "most jurisdictions"
Masonic property is held to be taxable; a member is not individually liable for a note signed by the Lodge; seceding members lose all rights to a Lodge property; a Master himself cannot bind a Lodge to a contract; Lodge property cannot be distributed among its members; a Master cannot be tried by his Lodge—this is recognized by the civil law; trustees are not personally liable for Lodge debt; Masonic private correspondence is not privileged; civil courts consider a reinstated member as a full member having no loss of privileges; an expelled member cannot recover initiation fees; etc.

It was for many years the accepted opinion that in the "famous Wm. Preston Case" Preston had been an opinionated, stiff-necked, trouble-maker and that it was as a seceder or schismatic (dreadful words among Trans-Atlantic Brethren!) that he set up his small but interesting Grand Lodge of England South of the River Trent. The records of the Antiquity Lodge No. 2 as published by Bros. Rylands and Firebrace now make it clear that the then Grand Secretary, who had a reputation for irascibility, picked a personal quarrel with Preston, was in the wrong, and made use of the Grand Lodge as an engine of persecution—the members of Antiquity, who knew the facts in detail and at firsthand, so understood it because they left almost in a body.

They were expelled; after a decade or so they were reinstated; but while the Lodge and while its members individually were reviewed, tried, and sentenced by the Grand Lodge at no moment were the actions taken by the Grand Lodge itself ever reviewed, though the Grand Lodge had been in the wrong, and a Masonic solution was easier at the time than it was to prove a decade later. It made it appear as if Masons were under the law, whereas a Grand Lodge was above it.
Therefrom arises the question: has a Grand Lodge provided clear, practical machinery by which its own acts are subject to review, revision, or rebuke, and if so has it promulgated the fact in order that no Master may be timid about protecting his own Lodge from injustices worked upon it by Grand Officers, or from their neglect? From that in turn arises a more fundamental question still: is a Lodge a constituent, or is it a subordinate?

If the former, anything done in or by the Grand Lodge is subject to a review of peers when the Lodges are assembled in Regular Grand Communication; if the latter, Grand Lodges' actions are in the nature of things not subject to review by the Lodges. This question as between constituent and subordinate has been a point at issue in a large number of Masonic cases in civil courts.

According to The History of the Wigan Grand Lodge, by Eustace B. Beesley (Manchester; 1920), some twelve or more Lodges, mostly in Manchester and Liverpool, set up in 1822 a Grand Lodge of their own which lasted until 1866, because the then Provincial Grand Master refused to function, and for years brought his Provincial Grand Lodge to a dead halt. The merits of the case are irrelevant here but the secession raised a question about the Unwritten Law which more than once has been at issue in civil courts: is the Grand Master, and in his own right, a ruler; or is it the office, the Grand Mastership, which is supreme, any given Grand Master being only its temporary incumbent? It may turn out, after a hundred years of thorough legal thought has clarified the subject, that everywhere there is nothing of final authority but the last law of Freemasonry; and that competency resides anywhere within the Craft to initiate

action against any man or office who acts contrary to it, in an individual Mason, in a committee, in a Lodge, in the Grand Lodge.

This would greatly simplify the work of civil courts reviewing Masonic cases, because instead of having to decide according to changing ordinances, or Masonic officers who differ among themselves, or offices which differ from time to time and from state to state, they could decide every case, in its Masonic aspects, in the terms of pure Masonic law. This was Drummond's contention; he asserted that there is such a thing as pure Masonic law; that it is final; and he refused to accept a digest or collection of multitudinous Grand Lodge actions, Grand Master's edicts, and by-laws as a statement of that law. Mackey had the same conception; but Mackey built only one pier of the bridge, and omitted almost the whole question of the civil law from his pages.

In the present posture of affairs clandestinism is the point at which it is most clear that an overhauling of Masonic jurisprudence in order to incorporate in it the Masonic-civil interrelations is least academic, most urgent, most fateful. The classic texts for a study of this question are the records of a hundred or more court cases in the State of Ohio, the aftermath of a plague of Cerneauism which had followed on the demoralization wrought by the Anti-Masonic Crusade, the second most important center of which was at Oberlin, Ohio. If the Grand Lodge had followed the advice of Lodges in Cincinnati it could have seized the rattlesnake firmly behind the head and crushed out the whole evil at one stroke; instead it chose to bury its own head in the sand.

New York was almost equally inactive. Cerneauism was in essence nothing but a scheme to sell the weird formulas which it miff called Scottish Rite Degrees at bargain rates, and to any customer; secondarily, it was a scheme to bring the Three Degrees under the control of its own so called Scots Degrees. At its best it was an ugly, dreary, unrewarding thing which it is now our good fortune to be able to forget.

During the Cerneau plague the legally soporific Grand Lodges most concerned either ignored the evil, or else took refuge in the once orthodox, vague notion that in some undisclosed sense clandestinism is an interior, family question, to be dealt with leniently, and not aired in court. But Cerneauism in Ohio went to court of itself, and did so with no vagueness of purpose; and the records show that the single issue before the courts was one which threatened the very existence of Freemasonry in America, and that issue stands out from the testimony and the decisions plain as a pike-staff, and of a razor sharpness: Is there, and can there be, in the nature of things, one Freemasonry in Ohio, and only one? or can there be many Freemasonries?

If there be many, then Cerneauism has as good a right to call itself Freemasonry as the Grand Lodge of Ohio; if Cerneau can start up a new Freemasonry, so can Jones, so can Smith, so can Brown; there could be fifty Freemasonrys, each legal; and therefore there would be none. If in the nature of things there can be but one, then the Grand Lodge of Ohio is it, and any other society calling itself Masonic is unlawful, and in practice is fraudulent.

It is now almost unanimously believed among the courts that Freemasonry is necessarily and uniquely one; since so, there is and can be but one sovereign Craft authority in any state; the courts therefore condemn clandestine organizers for violation of the civil law. In New York they have sent a succession of them to Sing Sing. Some two-thirds of the Grand Lodges are aware of the existence of this vital, protective law, and act upon it; the others remain soporifically ignorant of it, and continue to believe that clandestinism is "a family affair," and is not for the courts. They do not know that to send clandestine literature through the post-office is to defraud by the use of the mails, is a penitentiary offense; and in consequence Lodges in their smaller towns continue to be embarrassed, or pestered, or challenged by a group of salesmen for regalia and cipher books working under cover of the name "lodge." (For details of such practices see the book by Evanst referred to above.)

Once the pure law of Masonry is disentangled from occasional decisions and changing practices, and its jurisprudence has been enlarged to take in at every point Masonic-civil laws

and interrelations, the whole organized Fraternity will have a clearer understanding of itself; but more important still, it will have secured itself against a recurrence of the dangerous Anti-Masonic movements of the Jedidiah Morse, William Morgan, and Cerneau type, and of the more general kinds such as have been in war years so de6tructive of the Craft in Europe. Masonic Jurisprudence will have become something more than a book of rules for the pragmatic decision of occasional questions, and will have become the chief instrument and reliance of Masonic statesmanship in the future when it is going to be compelled to take the whole world into its ken.

Reports, Digests, and Reviews of Masonic cases in civil courts are plentiful among the forty-eight States; so also with legislation, though very few States have adopted statutes or passed bills directed at Freemasonry by name. A few specimens will show over how broad a field the subjects range: In 1919 the Grand Lodge of New Jersey forbade Schiller Lodge, No. 66, to use the German language. Counsel for the Lodge filed a bill in equity in the court of chancery. (No Landmark requires that English shall be used in a Lodge; on the other hand if the use of another language destroys peace and harmony in the Lodge a Grand Lodge may take action on that ground. The Grand Jurisdiction of New York has a large number of "foreign-speaking Lodges," perhaps forty or fifty, in which German, Italian Spanish, French, Swedish, Polish, etc., may be used. The majority of Grand Lodges permit the same.)

In 1921 an Illinois judge upheld a Mason's plea of property rights as against expulsion. The Criminal Code of Illinois provides that insignia of any Lodges may be worn " by the mother, sister, wife or daughter, " etc.

In the test case of Hammer against the State, the Supreme Court of Indiana upheld a law making it a misdemeanor for a non-member to wear insignia. (The "infringement of insignia" in most States rests on same grounds as infringement of patented or trade-marked emblems pictures names devices.)

The State of New York has a Benevolent Orders Law. See also Penal Code of New York, Section 567-b

The State of Massachusetts has a statute against clandestine bodies. (It would be Masonically lawful, and wise, for Masons to seek to have a similar statute in each State.)

The above facts and expositions make it plain that Masonic Jurisprudence can neither in theory nor in practice be independent of the civil law. In scores of instances what is a Masonic law at one end is a civil law at the other. Nor are Masonic Lodges exempt from the civil law. A history of the interactions between the Craft and civil law has never been written, but the materials for it are abundant, and from the very earliest centuries when Freemasons were Operatives in gilds, companies, and lodges. The earliest periods are found in such works as Riley's Liber Albus, Stow's Survey, in the standard histories of Medieval law, the writings of Pennant, and old Gild and Borough records. Gould and Mackey have dealt faithfully with the period in their Histories. For the period from 1717 to the present the materials are inexhaustible and of easy access.

For a reader unable to work through many volumes the subject as a whole is set forth in an excellent epitome in a chapter entitled "The Statutes Relating to Labor" in Records of the Hole Craft and Fellowship of Masons, by Edward Conder, Jr.; Swan Sonnenschein & Co.; London; 1894. A precis of the chapter will show the interconnection between Masonic law and civil law; it also will show how the history of the civil law lights up the history of Freemasonry, recalling the while how often general laws have included Freemasonry in laws covering associations, gilds, etc., without mentioning it by name. The chapter begins at page 62:

1350. After the Black Death in England in 1348 which swept away about one-third of the population the Masons, like other craftsmen, united among themselves to demand better wages.

In 1349 Edward III enacted the famous Statute of Laborers to forbid this; and in a statute of 1350 fixed their wages by law, Freemasons to receive not more than 4d per day.

1356. The Mayor and Aldermen of London had the Masons adopt a revised set of rules, agreed to on behalf of the Freemasons by six men (including Henry de Yevele); on behalf of the Layers or Setters, by six other men.

1375. In 1375 the election of civic dignitaries was transferred from the wards to the City Companies. Also, they elected a man to Parliament. There were at the time 48 Companies, they elected 148 members to the Council. The Freemasons elected 2.

1390. Richard II demanded of the Companies that they lay before him their charters, rolls, etc. This was the famous " Writ for Returns "; it has been guessed that the original of the Old Charges may have been written in response to that Writ.

1402. Masons (among others) were not permitted to hire out for the week- only for the day.

1425. Henry VI ordained that " Masons shall not Confederate in Chapters or Congregations." This was to prevent a general strike of builder gilds. This statute proves and contra certain arguments by Gould, that Masons did hold general assemblies. (The Act was repealed in 1562.)

1444. Once again wages were fixed by law. (Those who think of regulation of hours and wages by Government as a modern innovation would be disillusioned by Medieval history.)

1450. The terms of apprenticeship affirmed by law. (In about 1550 a term of seven years for apprenticeship was fixed for the whole of England.)

1463. The Masons Company secured through the city authorities the Priory and Convent of the Holy Church of the Trinity within Oldgate for use as Masons Hall.

1469. A record of the time shows that the Masons Company was required to furnish twenty armed men to " the watch " to stand on duty at the city gates. (They were police.)

1472. The Masons Company received a Grant of Arms. It was among the third or fourth to receive that honor.

1481. The Company received permission to wear its own Livery. (The great emphasis on clothing by the early Speculative Lodges goes back to the customs of Livery—their caps, collars, gauntlets, sashes, aprons, etc.)

1484. A number of members of the Company were impressed (forcibly ordered) to work at Westminster by Richard III. (One of the contractors at Westminster was the famous Mayor Sir Richard Whittington hero of the old story of " Dick Whittington and his cat)
1495. Wages were again fixed by statute

1538 (circa). Henry VIII by law fixed order of precedence among the Companies. The Masons were placed thirty-third.

1558 (circa). Queen Elizabeth revised and rearranged the accumulated Statutes of Laborers.

1563. The Company had held its Hall on a 99 year lease; in 1563 it purchased the property.

1572. The Masons had to join other Companies in furnishing trained soldiers. A record of 1585 showed them supporting 8 men.

1591. The Company contributed £16 toward building a navy for the King.

1602. It was assessed 25 quarters of grain to guard against shortage of food in the City.

1618. The Masons subscribed to the planting of Colonies in north Ireland, or Ulster, under the name of The Irish Society. (These colonists were for the most part Scotch Presbyterians. Shiploads of them later migrated to America and settled in the Appalachians, where they fought the British in the Revolution.)

NOTE:
During the " building boom " which swept the United States between 1920 A.D. and 1930 A.D. thousands of Masonic bodies acting by themselves or in an association erected new temples and in most instances did so by borrowing money. The Depression which almost immediately followed sent hundreds of these Temple Associations into whole or complete bankruptcy, and carried more than 200 of them into court. The courts found that many of the financing schemes, though honest had been fearfully and wonderfully made, and that their framers had often failed to draw them in the technical forms required by state laws. It was another instance of the interrelation between Masonic and civil laws.

Yet another instance is found in the matter of Lodge endowments and bequests. Almost every State has a set of laws governing the conditions under which endowments and legacies can be received- it is not uncommon for Masonic Bodies to lose legacies because of their failure to conform to the technical requirements of those laws.

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LANSDOWNE MANUSCRIPT

This version of the Old Charges is of very early date, about the middle or latter half of the sixteenth century, as these Free Masons Orders arul Constitutions are believed to have been part of the collection made by Lord Burghley, Secretary of State in the time of Edward VI, who died 1598 A.D. Brother Gould, in his History (volume i, page 61), says: The Manuscript is contained on the inner side of three sheets and a half of stout paper, eleven by fifteen inches, making in all seven folios, many of the principal words being in large letters of an ornamental character. Sims, Manuscript Department of the British Museum, does not consider these " Orders" ever formed a roll, though there are indications of the sheets having been stitched together at the top, and paper or vellum was used for additional protection. It has evidently "seen service." It was published in Freemasons Maaazirze, February 24, 1858, and Hughan's Old CJwaraes (page 31), and since in fasnile reproduction by the Quatuor Coronati Lodge. The catalogue of the Lansdowne Manuscripts—which consisted of twelve hundred and forty-five volumes, bought by the English Parliament, in 1807, for £4,925 (about 323,837) has the following note on the contents of this document: "No. 48. A very foolish legendary account of the origin of the Order of Freemasonry" in the handwriting, it is said, of Sir Henry Ellis.

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LANTURELUS, ORDRE DES

Instituted, according to Clavel. in 1771, by the Marquis de Croismare. Its purposes or objects are not now understood

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LAPICIDA

A word sometimes used in Masonic documents to denote a Freemason. It is derived from lapis, the Latin meaning a stone. and caedo, to cut, and is employed by Varro and Livy to

signify a StoneCutter. But in the Low Latin of the medieval age it took another meaning; and Du Cange defines it in his Glossarium as "Aedeficiorum structor; Gall. Magon," that is, "A builder of edifices; in French, a Mason"; and he quotes two authorities of 1304 and 1392, where lapicidae evidently means builders. In the Vocabularium of Ugutio, Anno 1592, Lapicedius is defined As a Cutter of Stones. The Latin word now more commonly used by Masonic writers for Freemason is Latomus; but Lapicida is purer Latin (see Latomus).

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LARMENIUS, JOHANNES MARCUS

According to the tradition of the Order of the Temple the credibility of which is, however, denied by most Masonic scholars John Mark Larmenius was in 1314 appointed by James de Molay his successor as Grand Master of the Templars, which power was transmitted by Larmenius to his successors in a document known as the Charter of Transmission (see Temple, Order of the).

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LA ROCHEFOUCAULT, BAYERS, LE MARQUIS DE

Grand Master of the Rite Ecossais Philosophique in 1776. A Freemason of considerable note.

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LARUDAN, ABBE

The author of a work entitled Les Franc-Magons ecrasés. Suite du livre inlitule l'Ordre des Franc-Maçons trahi, traduit du Latin, meaning The Freemasons Crushed, a continuation of the book entitled the Order of Freemasons Betrayed, translated from the Latin. The first edition was published at Amsterdam in 1746. In calling it the sequel of L'Ordre des Franc-Masons trahi, by the Abbe Perau, Larudan has sought to attribute the authorship of his own libelous work to Perau, but without success, as the internal evidence of style and of tone sufficiently distinguishes the two works. Kloss says (Bibliographie, No. 1874) that this work is the armory from which all subsequent enemies of Freemasonry have derived their weapons. Larudan was the first to broach the theory that Oliver Cromwell was the inventor of Freemasonry.

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LASALLE, TROUBAT DE

One of the founded of the Mother Lodge of the Rite Ecossais Philosophique.

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LA-TENTE, EDOUARD

See InterrSional Buzz reau for Masonic Affairs.

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LATERAN COUNCILS

They were five in number, regarded as Ecumenical, that is of world-wide importance, and were held in the Church of Saint John Lateran in Rome, in 1123, 1139, 1179, 1215, and 1512.

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LATIN LANGUAGE IN LODGES

Latin, the tongue of the ancient Roman Empire is still in the modern study of the sciences and the scholarly classics a language long favored by the universities. In the higher learning it holds tenaciously a prominent place and its international service now and formerly often finds it useful as a medium of understanding among scholars when other means of communication fail. Rob Roy MacGregor, in his tales of travel, tells of illness in a monastery in Palestine where the Latin of his boyhood was profitably refreshed while he sojourned with the monks who had with him none other common means of expression. In pharmacy it continues of everyday service and each medical prescription tells of its present usefulness. The Roman Catholic Church makes it practically a universal language employed everywhere she has a foothold. Freemasonry has also striking instances of the usefulness off Latin in the Lodge.

The Roman Eagle Lodge, No. 160, chartered in 1788, Edinburgh, Scotland, was founded by Dr. John Brown, its first Right Worshipful Master, to use the Scottish expression for the Master of the Lodge. Dr. John Brown, born 1735, died 1788, studied at the University of Edinburgh and became famous as a Latin scholar as well as in founding a system of medical treatment of the sick that was called after him the Brunonian method. He published a Latin work in 1780, his Elementa Medicinae, Elements of Medicine, maintaining that most diseases often indicated weakness, not excessive strength or excitement, and that indiscriminate bleeding of the patient was a mistake, that frequently supporting treatment was required. His system was then radical, met with much opposition, but slowly prevailed. Some Brethren were students in his University classes and he encouraged the Lodge to keep the Minutes and perform other duties in Latin. The mother tongue became the medium of communication in later years.

With Brother A. M. Mackay we examined in Edinburgh the old records of Saint David's Lodge, No. 36. This is the Lodge of which the noted novelist Sir Walter Scott was a member. Readers of his Ivanhoe may recall his use of a Masonic term in writing of the tourney where the field for Ousters was laid out as an "oblong square." However, at an emergency meeting of Saint David's Lodge, September 13, 1783, four persons were severally initiated and we read "the ceremony was performed b y the R. R. Br. John Maclure, Grand Chaplain, & translated into Latin by Br. John Brown, M.D., as none of them (the candidates) understood English." The initiates were in the service of the Polish Government, and temporarily in Scotland. On September 18, 1783, only five days later, the Master appears by the Minutes to have informed the Lodge,

"That the four Polish Brethren had been extremely diligent in learning the apprentices' part, and as their time in this Country was to be short, they were anxious to be promoted to the higher Degrees, and for that purpose he had ordered this Masters' Lodge to be convened and hoped their request would be granted and their Entries having proved tedious, first giving it in English and then translating it into Latin, so the Most W Charles Wm. Little Esqr. Subt. G. M. of Scotland had voluntarily offered to assist Br. John Brown, M.D., and Br. Clark of Saint Andrews Lodge, and accordingly the Ceremony which took up above three hours was performed in very Elegant Latin."

The nest Brethren applied for certificates showing that they had been "made Masons and Members" of the Lodge, and although "this request was new and contrary to the practice of the Lodge, and had been refused in former eases, yet there was a distinction in this case, the Brethren being Foreigners, who never where, nor probably would ever be again in Scotland and that giving such certificates might be a means not only of increasing Masonry, but also a probability of extending the authority of the Grand Lodge" and therefore the suggestion was unanimously agreed upon, the certificates written upon vellum and furnished the departing Brethren who planned to set out for Poland in a few days (see our article in Builder, September, 1926).

Brother Little was Depute Master, Royal Lodge of Saint David's, No. 36 1784 6, and Right Worshipful Master, Roman Eagle Lodge, No. 160, 1787-9, and Right Worshipful Master, Lodge Edinburgh Saint Andrews, No. 48, in 1791. His great-great-grandson Brigadier-General R. G. Gilmore, writes Brother Mackay, is Past Grand Master Mason of Scotland Grand Standard-Bearer, Supreme Council, Thirty third Degree, and Past Grand Sword-Bearer, Grand Lodge, Royal Order of Scotland, a striking instance of prominent long-continued Masonic activity in one family .

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LATOMIA

This word has sometimes been used in modern Masonic documents as the Latin translation of the word Lodge, with what correctness we will see. The Greek;latomeion, from the roots laas, a stone, and temno, to cut, meant a place where stones were cut, a quarry. From this the Romans got their word latomiae, more usually spelled lautumiae, which also, in pure latinity, meant a Stone-quarry. But as slaves were confined and made to work in the quarries by way of punishment, the name was given to any prison excavated out of the living rock and below the surface of the earth, and was especially so applied to the prison excavated by Servius Tullius under the Capitoline hill at Rome, and to the state prison at Syracuse. Both xxxxxxx and lautumiae are seldom used by ancient writers in their primary sense of a stone-quarry, but both are used in the secondary sense of a prison, and therefore Latomia cannot be considered a good equivalent for Lodge.

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LATOMUS

By Masonic writers used as a translation of Freemason into Latin; thus, Thor entitles his valuable work, Acta Latomorum, meaning the Transactions of the Freemasons. This word was not used in classical Latinity. In the Slow Latin of the Middle Ages it was used as equivalent to lapmda. Du Cange defines it, in the form of lathomus, as a cutter of stones, Caesor lapidum. He gives an example from one of the ecclesiastical Constitutions, u here we find the expression "carpentarii ac Latomi," which may mean Carpenters and Masons or Carpcnters and Stonecutters. Du Cange also gives Latomus as one of the definitions of Maçonetus, which he derives from the French Maçon. But Maçonetus and Latomus could not have had precisely the same meaning, for in one of the examples cited by Du Cange, we have "Joanne de Bareno, Magoneto, Latonio do Gratianopolis," or in English, "John de Bareno, Mason and Stone-Cutter (?) of Grenoble." Latomus is here evidently an addition to Maçonetus, showing two different kinds of occupation. Mile have abundant evidence in medieval documents that a Magonetus was a builder, and a Latomus was most probably an inferior order, what the Masonie Constitutions call a Rough Mason. The propriety of applying it to a Freemason seems doubtful. The word is sometimes found as Lathomus and Latonius.

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LATOUR D'AWERGNE, LE PRINCE DE

nonresident of the Mother Lodge of the Rite Ecossais Philosophique in 1805, and member of the Grand Orient of France in 1814.

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LATRES

This word has given much unnecessary trouble to the commentators on the old Records of Freemasonry. In the legend of the Craft contained in all the old Constitutions, we are informed that the children of Lamech "knew that God would take vengeance for sinne, either by fire or

water, wherefore they did write these sciences that they had found in two pillars of stone, that they might be found after that God had taken vengeance; the one was of marble and would not burne, the other was Latres and would not drown in water" (Harleian Manuscript. No. 1942). It is the Latin word later, a brick.

The legend is derived from Josephus (Jewish Antiquities I, ii), where the same story is told. Whiston properly translates the passage, "they made two pillars; the one of brick, the other of stone." The original Greek is ÷ _Sos, which has the same meaning. The word is variously corrupted in the manuscripts. Thus the Harleian Manuscript has latres, which comes nearest Who the correct Latin plural lateres; the Cooke has lacerus; the Dowland, laterns; theLansdowne, latherne; and the Sloane, No. 3848, getting furthest from the truth, has letera. It is strange that Halliwell, Early History of Freemasonry in England (second edition, page 8), should have been ignorant of the true meaning and that Henry Phillips, Freemasons Quarterly Revieto, 1836 (page 289), in commenting on the Harleian Manuscript, should have supposed that it alluded "to some floating substance." The Latin word later and the passage in Josephus ought readily to have led to an explication.

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LAUREL CROWN

A decoration used in some of the higher Degrees of the Ancient and Accepted Scottish Rite. The laurel is an emblem of victory; and the corona triumphalis, or crown of victory, of the Romans, which was given to generals who had gained a triumph by their conquests, was made of laurel leaves. The laurel crown in Freemasonry is given to him who has made a conquest over his passions.

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LAURENS, J. L. A.

French Masonic writer, and the author of an Essai historique et critique star la Franche-Maçonnerie, meaning Historical and Critical Essay on Freemasonry, published at Paris in 1805. In this work he gives a critical examination of the principal works that have treated of the Institution. It contains also a refutation of the imputations of anti-Masonic writers. In 1808 he edited an edition of the Vocabulaire des Franc-Maçons, the first edition of which had been issued in 1805. In 1825 was published a Histoire des Initiations de l'ancienne Egypte with an essay by Laurens on the origin and aim of the Ancient Mysteries (Klaus, Bibliographie, No. 3871).

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LAURIE
See Lawrie, Ahander

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LATER, BRAZEN

A large brazen vessel for washing placed in the court of the Jewish tabernacle, where the officiating priest cleansed his hands and feet, and as well the entrails of victims. Constructed by command of Moses (Exodus XXXVIII, 8). A similar vessel was Symbolically used at the entrance, in the modern French and Scottish Rites, when conferring the Apprentice Degree. It has been used in many of the Degrees of the latter Rite.

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LAWFUL INFORMATION
See Information Lawful

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LAW, MORAL
See Moral Law

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LAW, ORAL
See Oral Law

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LAW, PARLIAMENTARY
See Parliamentary Law

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LAWRENCE SAMUEL CROCKE

born at Medford, Massachusetts, November 22, 1832, and died there on September 24, 1911. A graduate of Harvard University, a member of the banking firm of Bigelow and Lawrence at Chicago, then in 1858 joined his father and brother in business at Medford until 1905. Active in many important business enterprises he was also Lieutenant, 1855; Captain, 1856; Major, 1859, and Colonel of the Fifth Regiment, Massachusetts Militia, 1861, and organized his regiment on a war footing even before the outbreak of Civil War hostilities and was severely wounded in the battle of Bull Run, 1861. First Mayor of Medford. Brought to light in Hiram Lodge at West Cambridge, novr Arlington, October 26, 1854, a charter member of Mount Hermon Lodge, Medford, was Junior Warden, Senior Warden, and Master until 1865; in 1870 elected Grand Senior Warden, ance 1869 a Director, and Grand Master of Massachusetts in 1881-3. Exalted, Saint Paul's Chapter, June 13, 1855, and a charter member and Past High Priest, Mystic Chapter at Medford. A Companion of Boston Council, and a Knight of DeMolay Commandery, Boston, 1858; becoming Eminent Commander, he was Grand Commander in 1894.

In the Scottish Rite he received the Degrees Fourth to Thirty-second in 1862, the Honorary in 1864, and became an Active on December 14, 1866. Grand Commander Barton Smith wrote of him (Proceedings, 1912, page 228): "It is to his diplomatic skill and wise and prudent judgment more than to that of any other one person, and probably more than to that of all persons, that the great Reunion of 1867 was due. When he succeeded in bringing about a friendly conference between William Sewall Gardner and Henry L. Palmer, the great seed was sown from which has grown our present Supreme Council." From May 17, 1867, to his resignation as Grand Commander at Detroit, through failing health, September 22, 1910, he loyally served as an officer of the Supreme Council, Northern Masonic Jurisdiction.

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LAWRIE, ALEXANDER

He was originally a stocking-weaver, and afterward became a bookseller and stationer in Parliament Square, Edinburgh, and printer of the Edinburgh Gazette. He was appointed bookseller and stationer to the Grand Lodge of Scotland, and afterward Grand Secretary. In 1804 he published a book entitled The History of Freemasonry, drawn from authentic sources of information; with an account of the Grand Lodge of Scotland, from its Institution in t7S to the present time, compiled from the Records; and an Appendix of Original Papers. Of this

valuable and interesting work, Lawrie was at one time deemed the author, notwithstanding that the learning exhibited in the first part, and the numerous references to Greek and Latin authorities, furnished abundant internal evidence of his incapacity, from previous education, to have written it. The doubt which naturally arises, whether he was really the author, derives great support from the testimony of the late Dr. David Irving, Librarian to the Faculty of Advocates, Edinburgh. A writer in the Notes and Queries (Third Series iii, 366), on May 9, 1863, stated that at the sale of the library of Doctor Irving, on Saturday, March 28, 1B62, a copy of Lawrie's History of Freemasonry was sold for £1. In that copy there was the following memorandum in the handwriting of Doctor Irving:

The history of this book is somewhat curious, and perhaps there are only two individuals now living by whom it could be divulged, The late Alexander Lawrie, "Grand Stationer," wished to recommend himself to the Fraternity by the publication of such a work. Through Doctor Anderson, he requested me to undertake its compilation and offered a suitable remuneration. As I did not relish the task, he made a similar offer to my old acquaintance David Brewster, by whom it was readily undertaken, and I can say was executed to the entire satisfaction of his employers. The title-page does not exhibit the name of the author, but the dedication bears the signature of Alexander Lawrie, and the volume is commonly described as Lawrie's History of Freemasonry

There can be no doubt of the truth of this statement. It has never been unusual for publishers to avail themselves of the labors of literary men and affix their own names to books which they have written by proxy. Besides, the familiarity with abstruse learning that this world exhibits, although totally irreconcilable with the attainments of the stocking-weaver, can readily be assigned to Sir David Brewster the philosopher (see Lyon's History of the Lodge of Edinburgh page 55). Lawrie had a son. William Alexander Laurie (he had thus, tor some unknown reason, changed the spelling of his name), who was for many years the Grand Secretary of the Grand Lodge of Scotland, and died in office in 1870, highly esteemed. In 1859 he published a nest edition of the History, with many additions, under the title of The History of Freemasonry and the Grand Lodge of Scotland, with chapters on the Knights Templar, Knights of Saint John, Mark Masonry, and the Royal Arch Degree.

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LAW, SACRED

The Sacred Scriptures, the Holy Bible, the Great Light in Freemasonry (see also Sacred Law).

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LAWS, GENERAL
See Laws of Freemasonry

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LAWS, LOCAL
See Laws of Freemasonry

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LAWS OF FREEMASONRY

The Laws of Freemasonry, or those rules of action by which the Institution is governed, are very properly divided into three classes:

1. Landmarks.
2. General Laws or Regulations.
3. Local Laws or Regulations.

1. Landmarks. These are the unwritten laws of the Order, derived from those ancient and universal customs which date at so remote a period that we have no record of their origin.

2. General Laws. These are all those Regulations that have been enacted by such Bodies as had at the time universal jurisdiction. They operate, therefore, over the Craft wheresoever dispersed; and as the paramount Bodies which enacted them have long ceased to exist, it would seem that they are unrepealable. It is generally agreed that these General or Universal Laws are to be found in the old Constitutions and Charges, so far as they were recognized and accepted by the Grand Lodge of England at the revival in 1717, and adopted previous to the year 1721.

3. Local Laws. These are the Regulations which, since 1721, have been and continue to be enacted by Grand Lodges. They are of force only in those Jurisdictions which have adopted them, and are repealable by the Bodies which have enacted them. They must, to be valid, be not repugnant to the Landmarks or the General Laws, which are of paramount authority.

*

LAWSUITS

In the Old Charges which were approved in 1722, and published in 1723, by Anderson, in the Book of Constitutions (page 56), the regulations as to lawsuits are thus laid down: And if any of them do you injury you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge, at the Quarterly Communication and from thence to the Annual Grand Lodge as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the ease cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows when they would prevent you going to law with strangers or would excite you to put a speedy period to all lawsuits that 80 you may mind the affair of Masonry with the more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath and rancor (not in the common way), saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

*

LAX OBSERVANCE

Observantia Lata is the Latin term. When the Rite of Strict Observance was instituted in Germany by Von Hund, its disciples gave to all the other German Lodges which refused to submit to its obedience and adopt its innovations, but preferred to remain faithful to the English Rite, the title of Lodges of Lax Observance. Ragon, in his Orthodosie Maçonnique (page 236), has committed the unaccountable error of calling it a schism, established at Vienna in 1767; thus evidently confounding it with Starck's Rite of the Clerks of Strict Observance.

*

LAY BROTHERS

A Society founded in the eleventh century, consisting of two classes, who were skilled in architecture; also recognized as a Degree in the Rite of Strict Observance.

*

LAYER
A term used in the old Records to designate a workman inferior to an Operative Freemason. Thus: "Alsoe that no Mason make moulds, square or rule to any rough layers" (Harleian Manuscript, No. 2054). In Doctor Murray's new English Dictionary the word is said to mean "one who lays stones; a mason," and is described as obsolete in this sense. A quotation is given from Wyclif's Bible of 1382 (First Chronicles xxu, 15), "Many craftsmen, masons and leyers."

*

LAZARUS, ORDER OF

An Order instituted in Palestine, termed the "United Order of Saint Lazarus and of our Beloved Lady of Mount Carmel." It was a Military Order engaged against the Saracens, by whom it was nearly destroyed. In 1150 the knights assumed the vows of Obedience, Poverty, and Chastity, in the presence of William the Patriarch. In 1572, Gregory XII united the Italian knights of the Order with that of Saint Maurice. Vincent de Paul, in 1617, founded a Religious Order, which was approved in 1626, and erected into a congregation in 1635, and so called from the Priory of Saint Lazarus in Paris, which was occupied by the Order during the French Revolution. The members are called priests of the Mission, and are employed in teaching and missionary labors.

*

LEBANON

A mountain, or rather a range of mountains in Syria, extending from beyond Sidon to Tyre, and forming the northern boundary of Palestine. Lebanon is celebrated for the cedars which it produces, many of which are from fifty to eighty feet in height and cover with their branches a space of ground the diameter of which is still greater. Hiram, King of Tyre, in whose dominions Mount Lebanon was situated, furnished these trees for the building of the Temple of Solomon. In relation to Lebanon, Kitto, in his Biblical Cyclopedia, has these remarks:

The forests of the Lebanon mountains only could supply the timber for the Temple. Such of these forests as lay nearest the sea were in the possession of the Phenicians among whom timber was in such constant demand, that they had acquired great and acknowledged skill in the felling and transportation thereof; and hence it was of such importance that Hiram consented to employ large Bodies of men in Lebanon to hew timber, as well as others to perform the service of bringing it down to the seaside, whence it was to be taken along the coasts in floats to the port of Joppa, from which place it eould be easily taken across the country to Jerusalem.

The Ancient and Accepted Scottish Rite has dedicated to this mountain its Twenty-second Degree, or the Prince of Lebanon. The Druses inhabit Mount Lebanon, and preserve there a secret organization (see Druses).

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LEBANON, PRINCE OF

See Knight of the Royal Ax

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LE BAULD DE NANS, CLAUDE ETIENNE

A distinguished Masonic writer, born at Besangon in 1736. He was by profession a highly respected actor, and a man of much learning, which he devoted to the cultivation of Freemasonry. He was for seven years Master of the Lodge Saint Charles de l'Union, in Mannheim; and on his removal to Berlin, in 1771, became the Orator of the Lodge Royale York de l'Mmitié, Royal York of Friendship, and editor of a Masonic journal. He delivered, while Orator of the dodge a position which he resigned in 1778 a large number of discourses, a collection of which was published at Berlin in 1788. He also composed many Masonic odes and songs, and published, in 1781, a collection of his songs for the use of the Lodge Royale York, and in 1786, his Lyre Masonnique, or Masonic Harp, a familiar title for a songbook. He is described by his contemporaries as a man of great knowledge and talents, and Fessler has paid a warm tribute to his learning and to his labors in behalf of Freemasonry. He died at Berlin in 1789.

*

LECHANGEUR

An officer of one of the Lodges of Milan, Italy, of whom Rebold (History of Three Grand Lodges, page 575) gives the following account. When, in 1805, a Supreme Council of the Ancient and Accepted Scottish Rite was established at Milan, Lechangeur became a candidate for membership. He received some of the Degrees; but subsequently the founders of the Council, for satisfactory reasons, declined to confer upon him the superior grades. Incensed at this, Lechangeur announced to them that ne would elevate himself above them by creating a Rite of ninety Degrees, into which they should not be admitted. He carried this project into effect, and the result was the Rite of Mizraim, of which he declared himself to be the Superior Grand Conservator. His energies seem to have been exhausted in the creation of his unwieldy rite, for no Chapters were established except in the City of Naples. But in 1810 a patent was granted by him to Michel Bedarride, by whom the Rite was propagated in France. Lechangeur's fame, as the founder of the Rite, was overshadowed by the greater zeal and impetuosity of Bedarride, by whom his self-assumed prerogatives were usurped. He died in 1812.

*

LECTURE

Each Degree of Freemasonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the Degree are set forth. This arrangement is called a Lecture. Each lecture, for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which have varied at different periods, although the substance remains the same. According to Preston, the lecture of the first Degree contains six sections; that of the second, four; and that of the third, twelve. But according to the arrangement adopted in this country, commonly known as the Webb lectures, there are three sections in the first Degree, two in the second, and three in the third.

In the Entered Apprentice's Degree, the first section is almost entirely devoted to a recapitulation of the ceremonies of initiation. The initiatory portion, however, supplies certain modes of recognition. The second section is occupied with an explanation of the ceremonies that had been detailed in the first the two together furnishing the interpretation of ritualistic symbolism. The third is exclusively occupied in explaining the signification of the symbols peculiar to the Degree.
In the Fellow Craft's Degree, the first section, like the first section of the Entered Apprentice, is merely a recapitulation of ceremonies, with a passing commentary on some of them. The second section introduces the neophyte for the first time to the differences between Operative and Speculative Freemasonry and to the Temple of King Solomon as a Masonic symbol, while the candidate is ingeniously deputed as a seeker after knowledge.

In the Master's Degree the first section is again only a detail of ceremonies. The second section is the most important and impressive portion of all the lectures, for it contains the legend on which the whole symbolic character of the Institution is founded. The third section is an interpretation of the symbols of the Degree, and is, of all the sections, the one least creditable to the composer.

In fact, it must be confessed that many of the interpretations given in these lectures are unsatisfactory to the cultivated mind, and seem to have been adopted on the principle of the old Egyptians, who made use of symbols to conceal rather than to express all their thoughts. Learned Freemasons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures, and to look in the history and the philosophy of the ancient religions, and the organization of the ancient mysteries, for a true explanation of most of the symbols of Freemasonry, and there they have always been enabled to find this true interpretation. The lectures, however, serve as an introduction or preliminary es say, enabling the student, as he advances in his initiation, to become acquainted with the symbolic character of the Institution. But if he ever expects to become a learned Freemason, he must seek in other sources for the true development of Masonic symbolism. The lectures alone are but the Primer of the Science.

*

LECTURER, GRAND

An officer known only in the United States. He is appointed by the Grand Master or the Grand Lodge. His duty is to visit the subordinate Lodges, and instruct them in the Ritual of the Order as practiced in his Jurisdiction, for which he receives compensation partly from the Grand Lodge and partly from the Lodges which he visits, or wholly from the Grand Lodge.

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LECTURES, HISTORY OF THE

To each of the Degrees of Symbolic Freemasonry a catechetical instruction is appended, in which the ceremonies, traditions, and other esoteric instructions of the Degree are contained. A knowledge of these lectures which must, of course, be communicated by oral teaching constitutes a very important part of a Masonic education; and, until the great progress made within the present century in Masonic literature, many bright Masons, as they are technically styled, could claim no other foundation than such a knowledge for their high Masonic reputation.

But some share of learning more difficult to attain, and more sublime in its character than anything to be found in these oral catechisms, is now considered necessary to form a Masonic scholar. Still, as the best commentary on the ritual observances is to be found in the lectures, and as they also furnish a large portion of that secret mode of recognition, or that universal language, which has always been the boast of the Institution, not only is a knowledge of them absolutely necessary to every practical Freemason, but a history of the changes which they have from time to time undergone constitutes an interesting part of the literature of the Order. Comparatively speaking, comparatively in respect to the age of the Masonic Institution, the system of Lodge lectures is undoubtedly a modern invention.

That is to say, we can find no traces of any forms of lectures like the present before the middle, or perhaps the close, of the seventeenth century. Examinations, however, of a technical nature, intended to test the claims of the person examined to the privileges of the Order, appear to have existed at an early period.

They were used until at least the middle of the eighteenth century, but were perpetually changing, so that the tests of one generation of Freemasons constituted no tests for the succeeding one. Brother Oliver very properly describes them as being "something like the

conundrums of the present day difficult of comprehension admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysteries and symbols of the Institution" (On the Masonic Tests of the Eighteenth Century. Golden Remains, volume iv, page 16).

These tests were sometimes, at first, distinct from the lectures, and sometimes, at a later period, incorporated with them. A specimen is the answer to the question, "How blows the wind?" which was, "Due East and West."

The Examination of a German (Stone-Mason, which is given by Fidel in the appendix to his Historic was most probably in use in the fourteenth century. Doctor Oliver was in possession of what purports to be a formula, which he supposes to have been used during the Grand Mastership of Archbishop Chichely in the reign of Henry VI, and from which (Revelation of a Spare, page 11) he makes the following extracts:

Question: Peace be here?
Answer. I hope there is.
Q. What o'clock is it?
A. It is going to six, or going to twelve.
Q. Are you very busy?
A. No.
Q. Will you give or take?
A. Both; or which you please.
Q. How go squares?
A. Straight.
Q. Are vou rich or poor?
A. Neither.
Q. Change me that?
A. I will.
Q. In the name of the King and the Holy Church. are you a Mason?
A. I am so taken to be.
Q. What is a Mason?
A. A man begot by a man, born of a woman, brother to a king.
Q. What is a fellow?
A. A companion of a prince, etc.

There are other questions and answers of a similar nature, conveying no instruction, and intended apparently to be used only as tests. Doctor Oliver attributes, it will be seen, the date of these questions to the beginning of the fifteenth century; but the correctness of this assumption is doubtful. They have no internal evidence in style of having been the invention of so early a period of the English tongue.

The earliest form of catechism that we have on record is that contained in the Sloane Manuscript, No. 3329, now in the British Museum, which has been printed and published by the Rev. A. F. A. Woodford. One familiar with the catechisms of the eighteenth century will detect the origin of much that they contain in this early specimen. It is termed in the manuscript the Freemason's "private discourse by way of question and answer," and is in these words:
Question. Are you a Mason?
A. Yes, I am a Freemason.
Q. How shall I know that?
A. By perfect signs and tokens and the first points of my Entrance.
Q. Which is the first sign or token, shew me the first and I will shew you the second.
A. The first is heal and conceal or conceal and keep secret by no less pain than cutting my tongue from my throat.
Q. Where were you made a mason?
A. In a just and perfect or just and lawful lodge.
Q. What is a just and perfect or just and lawful lodge?
A. A just and perfect lodge is two Entered apprentices two fellow crafts and two Masters,

more or fewer the more the merrier the fewer the better clear but if need require five will serve that is, two Entered apprentices , two fellow crafts and one Master on the highest hill or lowest valley of the world without the crow of a coeh or the bark of a dog.
Q. From whom do you derive your principally.
A. From a greater than you.
Q. Who is that on earth that is greater than a freemason?
A. He y't was earyed to y'e highest pinnicall of the temple of Jerusalem.
Q. Whith'r is vour lodge shut or open'?
A. It is shut.
Q. Where Iyes the keys of the lodge doore?
A. They ley in a bound ease or under a three cornered pavem't about a foote and halfe from the lodge door.
Q. What is the key of your lodge door made of?
A. It is not made of wood stone iron or steel or any sort of mettle but the tongue of good report behind a Brothers back as well as before his face.
Q. How many gavels belong to your lodge?
A. There are three the square pavement the blazing star and the Danty tassley.
Q. How long is the cable rope of your lodge?
A. As long as from the Lop of the liver to the root of the tongue.
Q. How many lights are in your lodge?
A. Three the sun the master and the square.
Q. How high i8 your lodge?
A. Without foots yards or Inches, it reaches to heaven.
Q. How stood your lodge?
A. East and west as all holly Temples stand.
Q. Which is the masters place in the lodge?
A. The east place is the masters place in the lodge and the jewel resteth on him first and he setteth men to work w't the m'rs have in the forenoon the wardens reap in the afternoon.
Q. Where was the word first given?
A. At the tower of Babylon.
Q. Where did they first call their lodger
A. At the holy chapel of Saint John.
Q. How stood your lodge?
A. As the said holy chapel and all other holy Temples stand (viz.) east and west.
Q. How many lights are in your lodge?
A. Two one to see to go in and another to see to work.
Q. What were you sworn by?
A. By God and the square.
Q. Whither above the clothes or under the clothes?
A. Under the clothes.
Q. Under what arms?
A. Under the right arms. God is grateful to all Worshipful Masters and fellows in that Worshipful lodge from whence we last came and to you good fellow with is your name. A. J or B then giving the grip of the hand he will say Brother John greet you well you.
A. God's good greeting to you dear Brother.

But when we speak of the lectures, in the modern sense, as containing an exposition of the symbolism of the Order, we may consider it as an established historical fact, that the Fraternity were without any such system until after the revival in 1717. Previous to that time, brief extemporary addresses and charges in addition to these test catechisms were used by the Pilasters of Lodges, which, of course, varied in excellence with the varied attainments and talents of the presiding officer. We know, however, that a series of charges were in use about the middle and end of the seventeenth century, which were ordered "to be read at the making of a Freemason." These Charges and Covenants, as they were called, contained no instructions on the symbolism and ceremonies of the Order, but were confined to an explanation of the duties of Freemasons to each other. They were altogether exoteric in their character, and have accordingly been repeatedly printed in the authorized publications of the Fraternity.

Doctor Oliver, who had ampler opportunities than any other Masonic writer of investigating this subject, says that the earliest authorized lectures with which he has met were those of 1720. They were arranged by Doctors Anderson and Desaguliers, perhaps, at the same time that they were compiling the Charges and Regulations from the ancient Constitutions. They were written in a ectechetical form, which form has ever since been retained in all subsequent Masonic lectures. Brother Oliver says that "the questions and answers are short and comprehensive, and contain a brief digest of the general principles of the Craft as it was understood at that period." The "digest" must, indeed, have been brief, since the lecture of the Third Degree, or what was called "the Master's Part," contained only thirty-one questions, many of which are simply tests of recognition. Doctor Oliver says the number of questions was only seven; but he probably refers to the seven tests which conclude the lecture. There are, however, twenty-four other questions that precede these.

A comparison of these the primitive lectures, as they may be called with those in use in America at the present day, demonstrate that a great many changes have taken place. There are not only omissions of some things, and additions of others, but sometimes the explanations of the same points are entirely different in the two systems. Thus the Andersonian lectures describe the "furniture" of a Lodge as being the "Mosaic pavement, blazing star, and indented tassel," emblems which are now, perhaps more properly, designated as "ornaments." But the present furniture of a Lodge is also added to the pavement, star, and tassel, under the name of "other furniture." The "greater lights" of Freemasonry are entirely omitted, or, if we are to suppose them to be meant by the expression "fixed lights," then these are referred, differently from our system, to the three windows of the Lodge.

In the First Degree may be noticed, among others, the following points in the Andersonian lectures which are omitted in the American system: the place and duty of the Senior and Junior Entered Apprentices, the punishment of cowans, the bone bonebox, and all that refers to it; the clothing of the Master, the age of an Apprentice, the uses of the day and night, and the direction of the wind.

These latter, however, are, strictly speaking, what the Freemasons of that time denominated tests. In the same Degree, the following, besides many other important points in the present system, are altogether omitted in the old lectures of Anderson: the place where Freemasons anciently met, the theological ladder, and the lines parallel. Important changes have been made in several particulars; as, for instance, in the "points of entrance," the ancient lecture giving an entirely different interpretation of the expression, and designating what are now called "points of entrance" by the term "principal signs"; the distinctions between Operative and Speculative Freemasonry, which are now referred to the Second Degree, are there given in the First; and the dedication of the Bible, Compass, and Square is differently explained. In the Second Degree, the variations of the old from the modern lectures are still greater. The old lecture is in the first place, very brief, and much instruction deemed important at the present day was then altogether omitted. There is no reference to the distinctions between Operative and Speculative Freemasonry, but this topic is adverted to in the former lecture; the approaches to the Middle Chamber are very differently arranged; and not a single word is said of the Fords of the River Jordan. It must be confessed that the ancient lecture of the Fellow Craft is immeasurably inferior to that contained in the modern system, and especially in that of Webb.

The Andersonian lecture of the Third Degree is brief, and therefore imperfect. The legend is, of course, referred to, and its explanation occupies nearly the whole of the lecture; but the details are meager, and many important facts are omitted, while there are in other points striking differences between the ancient and the present system.

But, after' all. there is a general feature of similarity a substrata of identity pervading the two systems of lectures the ancient and the modern which shows that the one derives its parentage from the other. In fact, some of the answers given in the year 1730 are, word for word, the same as those used in America at the present time.

Here Brother Hawkins says Martin Clare and Dunckerley, which see elsewhere, are often credited with being revisers of the English ritual and lectures, but. as there is no proof whatever that they had anything to do with such revision it does not seem worth while to repeat the well-worn tale here. Nothing can be said with any certainty about the lectures in England until the last quarter of the eighteenth century, when William Preston took the matter in hand and revised or more probably rewrote them entirely. Brother Mackey continues from this point, commenting on Preston.

Preston divided the lecture on the First Degree into six sections, the Second into four, and the Third into twelve. But of the twelve sections of the third lecture, seven only strictly appertain to the Master's Degree, the remaining five referring to the ceremonies of the Order, which, in the American system, are contained in the Past Master's lecture. Preston has recapitulated the subjects of these several lectures in his Illustrations of Masonry; and if the book were not now so readily accessible, it would be worth while to copy his remarks. It is sufficient, however, to say that he has presented us with a philosophical system of Freemasonry, which, coming immediately after the unscientific and scanty details which up to his time had been the subjects of Lodge instructions, must have been like the bursting forth of a sun from the midst of midnight darkness. There was no twilight or dawn to warn the unexpectant Fraternity of the light that was about to shine upon them. But at once, without preparation without any gradual progress or growth from almost nothing to superfluity—the Prestonian lectures were given to the Order in all their fulness of illustration and richness of symbolism and science, as a substitute for the plain and almost unmeaning systems that had previously prevailed.

Not that Freemasonry had not always been a science, but that for all that time, and longer, her science had been dormant—had been in abeyance. From 1717 the Craft had been engaged in something less profitable, but more congenial than the cultivation of Masonic science. The pleasant suppers, the modicums of punch, the harmony of song, the miserable puns, which would have provoked the ire of Johnson beyond anything that Boswell has recorded, left no time for inquiry into abstruser matters. The revelations of Doctor Oliver's square furnish us abundant positive evidence of the low state of Masonic literature in those days; and if we need negative proof, we will find it in the entire absence of any readable book on Scientific Freemasonry, until the appearance of Hutchinson's and Preston's works. Preston's lectures were, therefore, undoubtedly the inauguration of a new era in the esoteric system of Freemasonry.

These lectures continued for nearly half a century to be the authoritative text of the Order in England. But in 1813 the two Grand Lodges the Moderns and the Ancients, as they were called after years of antagonism, were happily united, and then, as the first exercise of this newly combined authority, it was determined "to revise" the system of lectures.

This duty was entrusted to the Rev. Dr. Hemming, the Senior Grand Warden, and the result was the Union or Hemming Lectures, which are now the authoritative standard of English Freemasonry. In these lectures many alterations of the Prestonian system were made, and some of the most cherished symbols of the Fraternity were abandoned, as, for instance, the twelve grand points, the initiation of the freeborn, and the lines parallel (as to free born in particular, see Landmarks). Preston's lectures were rejected in consequence, it is said, of their Christian references; and Doctor Hemming, in attempting to avoid this error, fell into a greater one, of omitting in his new course some of the important ritualistic landmarks of the Order.

Brother E. L. Hawkins here observes that nothing, definite can be stated about the lectures used in America until near the end of the eighteenth century when a system of lectures was put forth by Thomas Smith Webb.

The lectures of Webb contained much, continues Doctor Mackey, that was almost a verbal copy of parts of Preston; but the whole system was briefer and the paragraphs were framed with an evident views to facility in committing them to memory. It is an herculean task to acquire the whole system of Pretorian lectures, while that of Webb may be mastered in a comparatively short time, and by much inferior intellects. There have, in consequence, in

former years, been many "bright Masons" and "skillful lecturers" whose brightness and skill consisted only in the easy repetition from memory of the set form of phrases established by Webb, and who were otherwise ignorant of all the science, the philosophy, and the history of Freemasonry. But in the later years, a perfect verbal knowledge of the lectures has not been esteemed so highly in America as in England, and the most erudite Freemasons have devoted themselves to the study of those illustrations and that symbolism of the Order which lie outside of the lectures. Book Freemasonry that is, the study of the principles of the Institution as any other science is studied, by means of the various treatises which have been written on these subjects has been, from year to year, getting more popular with the American Masonic public which is becoming emphatically a reading people.

The lecture on the Third Degree is eminently Hutchinsonian in its character, and Gontains the bud from which, by a little cultivation, we might bring forth a gorgeous blossom of symbolism. Hence, the Third Degree has always been the favorite of American Freemasons. But the lectures of the First and Second Degrees, the latter particularly, are meager and unsatisfactory. The explanations, for instance, of the Form and Extent of the Lodge, of its Covering, of the Theological Ladder, and especially of the Point within the Circle, will disappoint any intellectual student who is seeking, in a symbolical alliance, for some rational explanation of its symbols that promises to be worthy of his investigations (see Dew Drop Lecture and Middle Caliber Lecture)

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LEFRANC

The Abbé Lefranc, Superior of the House of the Eudistes at Caen, was a very bitter enemy of Freemasonry, and the author of two libelous works against the Craft, both published in Paris; the first and best known, entitled Le Voile lePé pour les curieuc, ou le secret des revolutions, réuélé àraids de la franc-Mafonnerie, or The Veil Lified for the Curious, or the Secret of Revolutions, disclosed as the effort of Freemasonry, 1791, republished at Leige in 1827, arid the other, Conjuration corare la religion Catholique et les sowerains, dent le projet, coypu en France, dot s'éxécuter dans Junipers enter, or the Conspiracy against the Catholic Religion and Rulers, a Project conceived in France aims to spread over the Whole World, 1792. In these scandalous books, and especially in the former, Lefranc has, to use the language of Thory (Acta Latomorum I, 192), "vomited the most undeserved abuse of the Order." Of the Veil Lifled, the two great detractors of Freemasonry, Robison and Barruel, entertained different opinions. Robison made great use of it in his Proofs of a Conspiracy; but Barruel, while speaking highly of the Abbé's virtues, doubts his accuracy and declines to trust to his authority.

Lefranc was slain in the massacre of September 9, at the Convent of the Carmelites, in Paris, with one hundred and ninety-one other priests. Thory (Acta Latomorum i, 192) says that M. Ledhui, a Freemason, who was present at the sanguinary scene, attempted to save the life of Lefranc, and nearly lost his own in the effort. The Abbé says that, on the death of a friend, who was a zealous Freemason and Master of a Lodge, he found among his papers a collection of Masonic writings containing the rituals of a great many Degrees, and from these he obtained the information on which he has based his attacks upon the Order. Some idea may be formed of his accuracy and credibility, from the fact that he asserts that Faustus Socinus, the Father of Mcdern Unitarianism, was the contriver and inventor of the Masonic system a theory so absurd that even Robison and Barruel both reject it.

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LEFT HAND

Among the ancients the left hand was a symbol of equity and justice. Thus, Apulcius (Metamorphoses 1, xi), when describing the procession in honor of Isis, says one of the ministers of the sacred rites "bore the symbol of equity, a left hand, fashioned with the palm

extended; which seems to be more adapted to administering equity than the right, from its natural inertness, and its being endowed with no craft and no subtlety."

*

LEFT SIDE

In the symbolism of Freemasonry, the First Degree is represented by the left side, which is to indicate that as the left is the weaker part of the body, so is the Entered Apprentice's Degree the weakest part of Freemasonry. This doctrine, that the left is the weaker side of the body, is very ancient.
Plato savs it arises from the fact that the right is more used; but Aristotle contends that the organs of the right side are by nature more powerful than those of the left.

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LEGALLY CONSTITUTED
See Constituted, Legally

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LEGATE

In the Middle Ages, a Legate, or leqatus, was one who was, says Du Cange (Glossary or Glossarium)," in provincias à Principe ad exercendas judicias mittebalur," that is sent by Prince into the Provinces to exercise judicial functions. The word is now applied by the Supreme Council of the Ancient and Accepted Scottish Rite to designate certain persons who are sent into unoccupied territory to propagate the Rite. The word is, however, of comparatively recent origin, not having been used before 1866. A Legate should be in possession of at least the Thirty-second Degree.

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LEGEND

Strictly speaking, a legend, from the Latin, legendus, meaning to be read, should be restricted to a story that has been committed to writing; but by good usage the word has been applied more extensively, and now properly means a narrative, whether true orfalse, that has been traditionally preserved from the time of its first oral communication. Such is the definition of a Masonic legend. The authors of the Conversatiorus-Lericon, referring to the monkish lives of the saints which originated in the twelfth and thirteenth centuries, say that the title legend was given to all fictions which made pretensions to truth. Such a remark, however correct it may be in reference to these monkish narratives, which were often invented as ecclesiastical exercises, is by no means applicable to the legends of Freemasonry. These are not necessarily fictitious, but are either based on actual and historical facts which have been but slightly modified, or they are the offspring and expansion of some symbolic idea; in which latter respect they differ entirely from the monastic legends, which often have only the fertile imagination of some studious monk for the basis of their construction. The instructions of Freemasonry are given to us in two modes; by the symbol and by the legend. The symbol is a material, and the legend a mental, representation of a truth. The sources of neither can be in every case authentically traced. Many of them come to us, undoubtedly, from the old Operative Freemasons of the Medieval Gilds. But whence they got them is a question that naturally arises, and which stills remains unanswered. Others have sprung from a far earlier source; perhaps, as Creuzer has suggested in his Sywibolik, from an effort to engraft higher and purer knowledge on an imperfect religious idea. If so, then the myths of the Ancient Mysteries, and the legends or traditions of Freemasonry, would have the same remote and the same final cause. They would differ in construction, but they would agree in design. For instance, the myth of Adonis in the Syrian Mysteries, and the legend of Hiram Abif in the Third

Degree, would differ very widely in their details; but the object of each would be the same, namely, to teach the doctrine of the restoration from death to eternal life.

The legends of Freemasonry constitute a considerable and a very important part of its ritual. Without them, its most valuable portions as a scientific system would cease to exist. It is, in fact, in the traditions and legends of Freemasonry, more, even, than in its material symbols, that we are to find the deep religious instructions which the Institution is intended to inculcate. It must be remembered that Freemasonry has been defined to be "a system of morality, veiled in allegory and illustrated by symbols." Symbols, then, alone, do not constitute the whole of the system: allegory comes in for its share; and this allegory, which veils the Divine truths of Freemasonry, is presented to the neophyte in the various legends which have been traditionally preserved in the Order.

They may be divided into three classes:
1. The Mythical Legend.
2. The Philosophical Legend.
3. The historical Legend.

These three classes may be defined as follows:
1. The myth may be engaged in the transmission of a narrative of early deeds and events having a foundation in truth, which truth, however, has been greatly distorted and perverted by the omission or introduction of circumstances and personages, and then it constitutes the mythzeal legend.
2. Or it may have been invented and adopted as the medium of enunciating a particular thought, or of inculcating a certain doctrine, when it becomes a philosophicallegend.

3. Or, lastly, the truthful elements of actual history may greatly predominate over the fictitious and invented materials of the myth- and the narrative may be, in the main, made up of facts, with a slight coloring of imagination, when it forms a historial legend.

Thus far Doctor Mackey, but we can add further comments to advantage here. The very phrase, Historical Legends, may seem to some a contradiction in terms. Let us look further into the matter. Speaking generally, legend and tradition are any knowledge handed down from one generation to another by word of mouth. Much of what we know of Freemasonry, and especially that which pertains directly to our ceremonies, comes down through the centuries exactly in that way. Arriving as it does, we may naturally expect that in its progress something may have been lost a change here or there may have been made in the story that reaches our hands but, as we know, the old Lectures of the Craft have a flavor of the past and it is not at all unlikely that many of the circumstances that we frankly deal with as legends may have nevertheless sound historical foundation for their existence. It is interesting, of course, to note in this connection how a legend may continue even in our own day and generation.

There is available an example of the difficulty of preserving truth and discarding error, popular belief being so easily apt to retain something of both in the same statement. We do not always have as good an example as the one which is here submitted and which illustrates how in the course of time the description of a circumstance has been subjected to alteration and yet has preserved to a very large extent the original facts. An inquiry came to us from a Brother in Michigan which in part read as follows: I have on file an article relative to a Maçonic event in the history of the City of Paris in the year 1871, when France was at war with Germany. It is to the effect that the City of Paris was surrounded by German cannon ready for bombardment. The Germans sent an ultimatum to the Parisian Offieials which required action within twelve hours, otherwise the city would be bombarded.

Somehow or other the proper officials did not take the necessary and immediate steps; the consequences were that the Masonic Lodges of Paris met, prepared an answer to the ultimatum, went to the outskirts of the city, raised certain Masonic ensigns which the Germans recognized, with the result that there was no bombardment.

No better means seemed available than to communicate with that well-informed Brother, Oswald Wirth, at Paris. The Editor of Le Symbolisme replied under date of March 20, 1925, thus: If you receive L'Acacia, a French Masonic journal, you will have found there, in the Februarv issue (page 30 an article which answers your question. The legend which is circulating in the United States ought to be corrected as follows:

On April 29, 1871, the Freemasons of Paris willingly attempted to stop the shedding on` brood between the French themselves. Paris was then bombarded, not by the Germans, but by the troops under orders from the Government which sat at Versailles.

Paris was insurgent against that Government on the eighteenth of March, 1871, but would have submitted forthwith if the authorities of Versailles had wished to show a little of the spirit of conciliation- There was a supreme offer of conciliation to which nearly ten thousand persons had publicly given themselves on that April 29, 1871. Numerous Lodges were represented by their banners, each accompanied by a delegation of Brethren In the lead was the white banner of the Lodge of Vineennes. The procession proceeded along the Faubourg St. Honoré and the Avenue of Friedland on to the Arch of Triumph, and descended thence to the Avenue of the Grand Army. From the Neuilly Bridge, occupied by the troops of Versailles these beheld the white banner, and ceased the firing which already had made several victims in the procession the latter being at this time reduced to delegations only of Lodges since it entered within the flaming zone of flying shells. The delegations halted at the ramparts of Paris. Forty Worshipful Masters detached themselves from the rest of their associates in the Neuilly Avenue. They thus arrived alone at the Bridge where a Colonel received them. At their request they were conducted to his chief, General Montandon, who was a Freemason and had taken the initiative of causing the firing to be stopped. But, not withstanding his good will, he was powerless to decide further, so at the outpost he eaused a carriage to be put at the service of three of these Freemasons who thereby presented themselves at the Palace of Versailles for the purpose of negotiating with the Government. This unfortunately showed itself unbending. It demanded of Paris submission without conditions standing on the principle, they bargained not with rioters. Alienating these, they were heedless about sparing the blood of the French which Republican exigencies involved. The enter prise of the Freemasons had therefore none other result than to cause an interruption of the bombardment of Paris for a period of twenty-seven hours and forty-five minutes.

You see that the Germans had nothing to do in this incident of Civil War. The Freemasons exerted them selves to ward off the horrors of hIay, 1871, at the turmoil in the streets of Paris, in the political broils and during the shooting of insurgents who were made prisoners. At Versailles was a man, Thiers, who was bankrupt in heart and above all bereft of democratic sentiment. He was without consideration for the people and believed every thing was permitted in the name of a legality however debatable and disputed. I will not delay the opportunity of furnishing you this information, of which you will detach the moral for yourself. As historian, you will understand that a legend may partake of some exact fact, hut which can be ill transmitted, so much so that it ends by giving rein to fantastic accounts. It is regrettable that all legends do not permit of being traced so easily to their point of departure from reality.

There is, as Brother Wirth points out, just enough flavor of the fact to give this freely circulated story some foothold amongst us as it originally appeared. The whole truth seldom has so hearty and permanent a reception. Certainly the facts deserve publicity because the Germans were not at Paris in May, 1871. They had then evacuated the city and such bloodshed as is spoken of by Brother Wirth was caused by Frenchrnen. However, the circumstances are easily misunderstood and an event which for a time delayed warfare in the streets of Paris so nearly took place after the departure of the Gertnan forces that, the facts must be carefully ascertained in order to avoid a confusion of two distinctly different events.

The Living Age, March 28, 1925, mentions an instance from the Nordisk Tidskrift of Stockholm where a Swedish writer, Wilhelm Cederschiold, relates an interesting story which seems to show that an isolated historical fact may be preserved in the popular memory for thousends of years. This is the tale:

Near Lohede, in Slesvig, there stands a great burialmound, which the country people call the Queen's Barrow. Here, according to the legend, lies a prince whom "Black Margaret," the Consort of Christian I, slew With her own hand. The country folk relate that she was at war with a foreign prince and this artful woman sent a message to her enemy inviting him to settle the difference between them in single combat. The prince agreed. They met and fought together for a time but without either receiving a wound. Then Black Margaret coiled out: " Wait a moment. I must fasten the strap of my helmet," and she made him stick his sword to the hilt in the ground! Immediately Black Margaret swung her Sword and cut off the Prince's head.
But did Queen Margaret murder the man who lies in the Queen's Barrow! There is no difficulty in clearing her memory on that score inasmueb as he lived three thousand years before she was born. Nevertheless the kernel ot the story, that a man with head cut off lies in the (Queen's Barrow, is absolutely true. When the Barrow was opened, a skeleton with the head lying at its feet was found. It was a true story that had been retained in the memory of the country folk for almost four thousand years.

Arthur Machen in Dog and Duck has collected a number of similar instances where investigation has revealed the curious exactness of ancient legend and tradition. One such folk-story avers that the field where the battle of Na9eby was fought was "down in oats at the time" but of this account there is usually proposed no way of checking its entire trustworthiness with any satisfaction.

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LEGEND OF ENOCH
See Enoch

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LEGEND OF EUCLID
See Eudid, Legend of

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LEGEND OF THE CRAFT

The Old Records of the Fraternity of Operative Freernasons, under the general name of Old Constitutions or Constitutions of Freemasonry, or Old Charges, were written in the fourteenth, fifteenth, sixteenth, and seventeenth centuries. The 1099 of many of these by the indiscretion of overzealous Brethren was deplored by Anderson. This is mentioned by Dr. James Anderson in the Constitutions, 1738, as having taken place at the Assembly of June 24, 1720, "This Year, at some private Lodges, several very valuable Manuscripts for they had- nothing yet in Print concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages particularly one writ by Mr. Nicholas Stone the Warden of Inigo Jones were too hastily burnt by some scrupulous Brothers; that those papers might not fall into strange Hands."

But a few of them have been long known to us, and many more have been recently recovered, by the labors of such men as Brother Hughan, from the archives of old Lodges and from manuscript coll dmnq in the British Museum. In these is to be found a history of Freemasonry; full, it is true, of absurdities and anachronisms, and yet exceedingly interesting, as giving us the belief of our ancient Brethren on the subject of the origin of the Order. This history has been called by Masonic writers the Legend of the Craft, because it is really a legendary narrative, having little or no historic authenticity. In all these Old Constitutions, the legend is substantially the same; showing, evidently, a common origin; most probably an oral teaching which prevailed in the earliest ages of the confraternity. In giving it, the Dowland Manuscript, as reproduced in Brother Hughan's Old Charges, 1872, has been selected for the purpose, because it is believed to be a copy of an older one of the beginning of the sixteenth

century, and because its rather modernized spelling makes it more intelligible to the general reader.

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THE LEGEND OF THE CRAFT

Before Noyes floode there was a man called Lameche as it is written in the Byble, in the iiijth chapter of Genesis; and this Lameehe had two wives, and the one height Ada and the other height Sella; by his first wife Ada he got two sons and that one Jahell, and the other Tuball, And by that other wife Sella he got a son and a daughter. And these four children founden the beginning of all the sciences in the world. And this elder son Jahell found the science of Geometric, and he departed flocks of sheep and lambs in the field, and first wrought house of stone and tree as is noted in the chapter above said. And his brother Tuball found the science of .NIusieke, song of tonge, harpe, and orgain. And the third brother Tuball Cain found smith craft of gold silver, copper, iron and steely and the daughter found the craft of Weaving. And these children knew well that God would take vengeance for synn, either by fire or by water; wherefore they writt their science that they had found in two pillars of stone that they might be found after Noyes flood. And that one stone was marble, for that would not bren with fire; and that other stone was clepped laterns, and would not drown in no water.

Our intent is to tell you truly how and in what manner these stones were found, that this sciences were written in. The great Hermarynes that was Cubys son the which Cub was Sem's son that was Noys son. This Hermarynes afterwards was called Harmes the father of wise men: he found one of the two pillars of stone, and found the science written there, and he taught it to other men. And at the making of the Tower of Babylon there was Masonry first made much of. And the Kinge of Babylon that height Nemroth, was a mason himself, and loved well the science, as it is said with masters of histories. And when the City of Nyneve, and other cities of the East should be made, Nemroth, the King of Babilon, sent thither threescore Masons at the rogation of the King of Nyneve his cosen. And when he sent them forth, he gave them a charge on this manner: That they should be true each of them to other, and that they should love truly together, and that they should serve their lord truly for their pay so that the master may have worship, and all that long to him. And other mo charges he gave them. And this was the first time that ever Masons had any charge of his science.

Moreover, when Abraham and Sara his wife went into Egypt, there he taught the Seaven Scyences to the Egyptians; and he had a worthy Seoller that height Ewelyde and he learned right well, and was a master of all the vij Sciences liberal. And in his days it befell that the lord and the estates of the realm had so many sons that they had gotten some by their wives and some by other ladies of the realm; for that land is a hot land and a plenteous of generation. And they had not competent leveled to find with their children, wherefore they made much care. And then the King of the land made a great Counsel and a parliament, to with how they might find their children honestly as gentlemen. And they could find non manner of good way. And then they did cry through all the realm, it their were any man that could inform them, that he should come to them, and he should be so rewarded for his travail, that he should hold him pleased.

After that this cry was made, then come this worthy clarke Ewelyde, and said to the king and to all his great lords: "If yee will take me your children to govern, and to teach them one of the Seven Science, wherewith they may live honestly as gentlemen should, under a condition that yee will grant me and them a commission that I may have power to rule them after the manner that the science ought to be ruled," And that the King and all his Counsel granted to him anyone, and sealed their commission. And then this worthy Doctor took to him these lords' songs, and taught them the science of Geometry in practice, for to work in stones all manner of worthy work that belongeth to buildings churches temples, castles, towers, and manors, and all other manner of buildings: and he gave them a charge on this manner:

The first was, that they should be true to the King, and to the lord that they owe. And that they should love well together, and be true each one to other. And that they should call each other

his fellow, or else brother and not by servant, nor his nave, nor none other foul name. And that they should deserve their paid of the lord, or of the master that they serve. And that they should ordain the wisest of them to be master of the work; and neither for love nor great lineage, ne Aitches ne for no favor to let another that hath little conning for to be master of the lord's work, where through the lord should be evil served and they ashamed. And also that they should call their governors of the work, Master, in the time that they work with him. And other many more charges that long to tell. And to all these charges he made them to swear a great oath that men used in that time- and ordained them for reasonable wages, that they might live honestly by. And also that they should come and semble together every year once, how they might work best to serve the lord for his profit, and to their own worship; and to correct within themselves him that had trespassed against the alliance. And thus was the science grounded there; and that worthy Mr. Ewelide gave it the name of Geometric. And now it is called through all this land Masonry.

Sythen long after, when the Children of Israel were coming into the Land of Beheast, that is now called amongst us the Country of Jhrlm, King David began the Temple that they caned Templum D'ni and it is named with us the Temple of Jerusalem. And the same King David loved Masons well and cherished them much, and gave them good paid. And he gave the charges and the manners as he had learned of Egypt given by Ewelyde, and other charges more that ye shall hear afterwards.

And after the decease of Kinge David, Salamon, that was David's sonn, performed out the Temple that his father begonne, and sent after Masons into divers countries and of divers lands; and gathered them together, 80 that he had fourscore thousand workers of stone, and were all named Masons. And he chose out of them three thousand that were ordayned to be maisters and governors of his worke. And furthermore, there was a Kinge of another region that men called Iram, and he loved well Binge Solomon, and he gave him tymber to his worke. And he had a son that height Aynon, and he was a Master of Geometrie, and was ehiefe Maister of all his Masons, and was Master of all his gravings and carvinge, and of all other manner of Masonrye that longed to the Templeand this is witnessed by the Bible in libro Requm the third chapter. And this Solomon confirmed both charges and the manners that his father had given to Masons. And thus was that worthy science of Masonry confirmed in the country of Jerusalem, and in many other kingdoms

Curious craftsmen walked about full wide into divers countryes, some because of learninge more craft and cunninge, and some to teach them that had but little conynge. And soe it befell that there was one curious Mason that height Maymus Grecus, that had been at the making of Solomon's Temple, and he came into France, and there he taught the science of Masonrye to men of France. And there was one of the Regal lyne of France, that height Charles Martell: and he was a man that loved well such a science, and drew to this Maymus Grecus that is above said, and learned of him the ecience, and tooke upon him the charges and manners; and afterwards, by the grace of God, he was elect to be Binge of France. And when he was in his estate he tooke Masons, and did helpe to make men Masons that were none; and set them to worke, and gave them both the charge and the manners and good paie as he had learned of other Masons; and confirmed them a Chartor from yeare to yeare, to hold their semble wher they would; and cherished them right much; And thus came the science into France.

England in all this season stood voyd as for any charge of Masonrye unto Saint Albones tyme. And in his days the King of England that was a Pagan, he did wall the to me about that is called Sainet Albones. And Sainet Albones was a worthy Knight, and steward with tbe Binge of his Household, and had governance of the realme, and also of the makinge of the town walls, and loved well Masons and cherished them much. And he made their paie right good, standinge as the realm did, for he gave them ijs. vjd. a weeke, and iijd. to their nonesynehes. And before that time, through all this land, a Mason took but a penny a day and his meate, till Sainet Albone amended it, and gave them a chartour of the Binge and his Counsell for to hold a general councell, and gave it the name of Assemble; and thereat he was himselfe, and helpe to make Masons, and gave them charges as yee shad heare afterward.

Right soone after the decease of Sainct Albone, there came divers warrs into the realme of England of divers Nations, soe that the good rule of Masonrye was de stroyed unto the tyme of Singe Athelstone days that was a worthy Kinge of England and brought this land into good rest and peace- and builded many great works of Abbyes and Towres and other many divers building,and loved well Masons. And he had a son that height Edwinne, and he loved Masons much more than his father did. And he was a great practiser in Geometric and he drew him much to talke and to commune with Masons and to learne of them seienee; and afterward, for love that he had to Masons, and to the science, he was made a Mason, and he gatt of the Kinge his father a Chartour and Commission to hold every yeare once an Assemble wher that ever they would within the realme of Englandand to eorreet within themselves defaults and trespasses that were done within the science. And he held himself an Assemble at Yorke, and there he made Masons, and gave them charges, and taught them the manners, and commanded that rule to be kept ever after, and tooke then the Chartour and Commission to keepe, and made ordinance that it should be renewed from Kinge to Kinge.

And when the assemble was gathered he made a cry that all old Masons and young that had any writeinge or understanding of the charges and the manners that were made before in this land or in any other, that they should show them forth. And when it was proved, there were founden some in Frenche, and some in Greek, and some in English, and some in other languages: and the intent of them all was founden all one. And he did make a booke thereof, and how the science was founded. And he himselfe bad and commanded that it should be readd or tould, when that any Mason should be made, for to give him his Charge. And fro that day unto this tyme manmers of Masons have beene kept in that forme as well as men might governe it. And furthermore divers Assembles have beene put and ordayned eertaine charges by the best advice of Masters and fellowes.

If anyone carefully examines this legend, he anll find that it is really a history of the rise and progress of architecture, with which is mixed allusions to the ancient Gilds of the Operative Masons. Geometry also, as a science essentially necessary to the proper cultivation of architecture, receives a due share of attention. In thus confounding architecture, geometry, and Freemasonry, the workmen of the Middle Ages were but obeying a natural instinct which leads every man to seek to elevate the character of his profession, and to give to it an authentic claim to antiquity. It is this instinct which has given rise to so much of the mythical element in the modern history of Freemasonry. Anderson hag thug written his records in the very spirit of the Legend of the Craft, and Preston and Oliver have followed his example. Hence this legend derives its great importance from the fact that it has given a complexion to all subsequent Masonic history. In dissecting it with critical handy we shall be enabled to dissever its historical from its mythical portions and assign to it its true value as an exponent of the Masonic sentiment of the Middle Ages.

Brother W. SI. Rylands offers some suggestive comments on the legendary history that may well be inserted at this stage of the di8cussion bib Doctor Mackey (see Some Notes on the Legends of Masonry Transacts s of Quatuor Coronati Lodge, volume xvi, page 9, 1903).

It appears to me not at all improbable that much, if not all, of the legendary history was composed in answer to the Writ for their Returns, issued to the Gilds all over the country, in the twelfth year of Richard II, 1388 A-DSome of the points and articles would, no doubt, be in use from an earlier period in pretty much the same form everywhere. One great difficulty appears to present itsself. If the legendary history was composed for these purposes, the Old Charges, as we now have them must either represent the Return made by one Gild of Masons or all the Gilds must have possessed almost exactly the same legend- unless it was agreed to be a collected body from the various Gilds.

Of course, the easiest way to decide the question is to accept the statement that the history was collected by Edwin: but this solution of the difficulty does not satisfy me. There is still another. If the Old Charges do really represent the Return made in 1388 by one of most important Gild of Mssons in England, it is not very difficult to understand how during the long period of years when copies are entirely wanting, the legendary history was spread by the Priesthood, and the Masons themselves, so that it was at least generally adopted in almost its

present form. It must be understood that in making these suggestions I do not overlook the possibility or probability of the Gild of Masons having possessed so short legendary history at any earlier date: but if such were the case, it would stand alone among all other trades. The various legends pertaining to the Craft are discussed at length in Doctor Mackey's revised History of Freemasonry.

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LEGEND OF THE GILD

A title by which the Legend of the Craft is sometimes designated is in Dreference to the Gild of Operative Masons.

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LEGEND OF THE ROYAL ARCH DEGREE

Much of this legend is a myth, having very little foundation, and some of it none, in historical accuracy. But underneath it all there lies a profound stratum of philosophical symbolism. The destruction and the rebuilding of the Temple by the efforts of Zerubbabel and his compatriots, the captivity and the return of the captives, are matters of sacred history; but many of the details have been invented and introduced for the purpose of giving fonn to a symbolic idea. And this idea, expressed in the symbolism of the Royal Arch, is the very highest form of that which the ancient Mystagogues, interpreters of religious mysteries, called the Euresis, or the Discovery.

There are some portions of the legend which do not bear directly on the symbolism of the second Temple as a type of the second life, but which still have an indirect bearing on the general idea. Thus the particular legend of the three weary sojourners is undoubtedly a mere myth, there being no known historical testimony for its support; but it is evidently the enunciation symbolically of the religious and philosophical idea that Divine Truth may be sought and won only by successful perseverance through all the dangers, trials, and tribulations of life, and that it is not in this, but in the next life, that it is fully attained. The legend of the English and the American systems is identical; that of the Irish is very different as to the time and events; and the legend of the Royal Arch of the Scottish Rite is more usually called the Legend of Enoch.

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LEGENDS OF MIDDLE AGES

Ancient Craft Masonry of the Three Degrees has no trace of legends in it, of any sort, Ancient or Medieval; the Rite of HA.-. is sometimes called a legend and the first half of the Old Charges is called the Legend of the Craft, but in each csse "legend" is a misnomer. (See article immediately above.) The High Grades of the Scottish Rite and the Orders of Templarism rise against a rich background of Medieval legends, some of them very old, some as recent as the last Crusade, but are not themselves legends. Legends are not made, or invented, or authored, or composed; they appear out of nowhere, as if of themselves, and go where they list, changing shape like a cloud and yet never losing identity. There are some twelve (roughly) great legends or legend cycles of the Middle Ages:
Beowulf, completed among the Angles and Saxons bew fore the invasion of England. The Hegeland Legend. This is in the form of thirtytwo "songs," and its original probably was an old Norse song cycle.

Reynard the Fox. This oldest of the animal epics grew up in the German lands, went through France where Reynard as a grape stealer or disguised as a monk caught the fancy of the cathedral builders, turned north into Flanders, and then returned to Germany. The old yarns about Reynard are good to read along with one of the old bestiaries, or books of beasts.

The Nibelungenlied greatest of the German epics, was not invented by Wagner nor originally designed for grand opera, but on the contrary—and very contrary—was originally a set of tales about Attila and his Huns; or so scholars say.

The Langobardian Cyele.
The Amelings.
Dietrich von Bern; out of the old "German Book of Heroes."
The Legend of Roland in the tales of Charlemagne and his Paladins.
Aymon and Charlemagne (about one of the Paladins), the great chanson di gestes-which chansons are now believed to have been old family songs.
Titurel and Holy Grail, including Merlin, and the Round Table.
Tristan-Ragner-The Cid.

The literature of and about them is endless (our own Masonic author, A. E. Waite wrote one of the most comprehensive books about the Grail) but an introduction to it is Myths and Legends of the Midx114 Ages, by H. A. Guerber; London; Geo. H. Harrap do; Co.; 1910. Dr. Guerber also wrote The Book of the Epic; J. B. Lippincott; Philadelphia; 1913, in which he tells in his own words the stories of many of the legends of the Middle Ages which became the sabject-matter of Norse, German, French, and English epics.

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LEWIS, JOHN L.

M.-. W. . Bro. John L. Lewis was born at Dresden, Yates County, New York, July 17, 1813—a year notable in American history for marking the climax of the British-American War of 1812, and in Masonic history for the Union of the Modern and Ancient Grand Lodges of England of which the beneficent effects were felt here scarcely less than in Britain. He died at Penn Yan, seventyfive years afterwards, June 12, 1888; and at the head of his grave stands a monolith of Barre granite, thirty-three feet high, erected conjointly by the Grand Lodge, Grand Chapter, and Grand Commandery of New York, and the Supreme Council, A.&.A.S.R., Northern Jurisdiction. Translated into the prose of history the meaning of this shaft is that Bro. Lewis was one of the most eminent Masonic statesmen in the history of Masonry in America—or in any other land. Were the Fraternity in the United States to perpetuate its own great names in literature, drama, and art instead of letting them lie unknown in official archives, Lev; is would be as familiar to American Masons as Preston or as Dermott is to British.

He was made a Mason in Milo Lodge, No. 108, at Penn Yan, May 1, 1846. In 1850 he was appointed Grand Junior Deacon; while in that office he was made a member of the Union Committee and took the lead in bringing about a union of the regular Grand Lodge of New York with the schismatic St. John's Grand Lodge. Partly as a result of Anti-Masonry, partly as a result of Cerneauism, and partly as a result of a jealousy between "down-state" and "upstate," View York between 1823 and 1858 had at one time or another no fewer than six rival Grand Lodges. The five schisms which occurred during the twenty-five years were so intertwined with Scottish Rite schisms, and through them with other Bodies, that the disentangling of differences and the unification of the Craft in the five Rites was so slow and so laborious that Masonic leaders were compelled for years to give almost the whole of their attention to the problem. Among those leaders Lewis WAS the statesman par ezcellezlce, De Witt Clinton the politician par excellence.

By 1863 two of the rival Supreme Councils, one headed by Cerneau followers and the other by the Raymond followers, united. In 1867 Lewis became Grand Commander of this Body. In that position he possessed by inheritance the authorities possessed by the former leaders of various Bodies, Cerneau, Clinton, Atwood, Raymond, Hays, and Robinson. These he surrendered to the Supreme Council, Northern Jurisdiction, with its seat at Boston, on May 17, 1867, and was received into that Body by Sovereign Grand Commander Josiah H. Drummond. He thus effected a Scottish Rite Union for the Northern States in a manner strikingly similar to the method of uniting the modern and Antient Grand Lodge of England by the two brothers, the Duke of Sussex and the Duke of Kent. (The documents covering this

union are given in The Anctent Accepted Scottish Rite of Freemasonry by William Homan; 1905.)

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LIBERAL ARTS AND SCIENCES

In the Ancient world the Liberal Arts and Sciences consisted of grammar, rhetoric, dialectic, arithmetic, geometry, music, astronomy; at least, the standard histories of education thus list them, though it is doubtful if Greek and Roman Schools rigidly adhered to that list or to its nomenclature—the Athenian schools of a certainty did not, because Aristotle and his successors taught zoology; neither did the schools and universities which were built in Europe after CharlemagneS for the university at Salerno specialized in botany; the one at Cologne, in stenography and bookkeeping; one at Paris in law; etc. (See page 590.)

The Medieval Freemasons were so devoted to the Liberal Arts and Sciences that w hen the author of the first of the Old Charges east about among the pages of the polycronicons or histories of the w orld then being circulated in MS. form for the grounds on which a Charter had been given to the Fraternity, he gave prominence to an old legend about two pillars on which the "secrets" of the Arts and Sciences had been preserved through Noah's Flood. This close and boasted connection between Operative Freemasons and the Arts and Sciences has long been a puzzle. Masons did not teach their apprentices each of the seven subjects. Why should a Craft of workmen boast of possessing u hat belonged to a few universities? Nevertheless they did boast, and because they did, they considered themselves apart and above the populace, which was illiterate. Even the clergy was uneducated? and among the prelates only a few could read and write. The majority of the kings, princes, and upper nobility knew so little about books or studies that they almost knew nothing; even as late as 1700 Louis XIV of France, the Sun King, the Grand Monarch, could only w ith great labor sign his name or spell out a few sentences.

The answer to the puzzle is that the Gothic Freemasons who built the cathedrals, priories, abbeys, etc., practiced an art which of itself required an education; education was an integral part of it. To be such a Freemason was to be an educated man. Thus the connection between Freemasonry and the Arts and Sciences was not a factitious one, but a necessary one. In a period without schools an education could not be called schooling, college or university; it was called the Liberal Arts and Sciences. Since the Freemasons employed the phrase merely as a name for education, the fact that the classical currieulum had consisted of seven subjects is irrelevant to their history, and has no significance for interpretation of the Ritual.

After the system of Speculative Freemasonry was established in the Eighteenth Century the emphasis on education as not only retained but was magnified, and it was called by its old name. The two pillars mere retained; a prominent place was given to the Arts and Sciences in both the Esoteric and the Exoteric portions of the Second Degree. Twentieth Century Freemasons feel as by a kind of instinct that education inevitably and naturally is one of their concerns; they take the motto, "Let there be light," with seriousness and earnestness.

This is a striking fact, this continuous emphasis on education by the same Fraternity through eight or nine centuries of time! The memory of that long tradition, the sense of continuing now what has been practiced for so long, is alive in the Masonic consciousness. Masons have seen education persist through social, religious, political revolutions, from one language to another, from one country to another; they are therefore indifferent to the labels by which education is named (else they would substitute "education" for "Liberal Arts and Sciences"), and they are likely to believe, as against pedagogic experimentalists and innovators, that the imperishable identity and long-continued practice of education means that at bottom there is the curriculum, not countless possible curricula; and that it universally consists of the language, as it is written or spoken and is its structure, of mathematics, of history, of science, and of literature; an apprentice in life must begin w ith these; what else he learns in addition is determined by what art, trade, or vocation he is to enter.

The fact that education belongs essentially to the nature of Freemasonry and ever has, possesses a critical importance for the history of the Craft; is one of the facts by which the central problem of that history can be solved. There were hundreds of crafts gilds, fraternities, societies, skilled trades in the Middle Ages; a few of them were larger, more pow erful, and far more wealthy than the Mason Craft, and they also had legends, traditions, officers, rules and regulations, possessed charters, took oaths, had ceremonies, admitted "non-operatives" to membership. Why then did Freemasonry stand aside and apart from the others? Why did it alone survive the others? Why did not they, as well as it, and long after the Middle Ages had passed, flower into world-wide fraternities? What unique secret did Freemasonry possess that they did not? It is because it had in itself, and from the beginning, had so much for the mind; so much of the arts and sciences; its members were compelled to think and to learn as well as to use tools.

It possessed what no other Craft possessed, and which can be described by no better name than philosophy, though it is a misnomer, for the Freemasons were not theorizers but found out a whole set of truths in the process of their work; and these truths were not discovered or even guessed at by church, state, or the populace. When after 1717 the Lodges were thrown open to men of every walk and vocation, these latter discovered in the ancient Craft such a wealth of thought and learning as must ever be inexhaustible; and they have since written some tens of thousands of books about it, and have expounded it among themselves in tens of thousands of speeches and lectures. Furthermore they found that from the beginning of Masonry, education had never been considered by it to be abstract, academic, or detached, a luxury for the few, a privilege for the rich, a necessity only for one or two professions, a monopoly of the learned, and something in books; they found that education belonged to work; this connecting of education with work, this insistence that work involves education, was not dreamed of in Greece and Rome, was not seen in the Middle Ages, and would have aroused a sense of horror if it had been, and even in modern times is only beginning to be seen.

The uniqueness of this discovery explains in part the uniqueness of Freemasonry then and thereafter.

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LIBERTY, FRATERNITY, EQUALITY

The organized, powerful Anti-Masonic crusade which M as launched soon after World War I by Chief of Staff Erie von Ludendorff, to explode over Germany with astounding rapidity and to be one of the principal Nazi weapons, placed its principal reliance (though not its only one) on the charge that Freemasonry was a disguise for the Jews who were plotting to overthrow Christian civilization. In France, on the other hand, the Anti-Masonic movement from the Abbe Barruel to Bernard Fay, implemented by Pope Leo's Bureau, placed its reliance on the charge that Freemasonry was a conspiratorial political revolutionary movement, and that it had designed and led the French Revolution between 1787 and 1791, though it also made use of the Jewish myth as well. There was in both these Anti-Masonic camps what the old theologians would have called "a tendency to lie"; there were also, especially in the French one, a great deal of "inveterate ignorance."

There was an ignorance about modern history. There was an ignorance about the French Revolution itself. But the complete ignorance about Freemasonry is proved by the fact that the French Anti-Masons from Lco XIII on down (he was Italian himself, but was for two decades in control of the French crusade) have taken it for granted that the Revolutionary motto "Liberty, Fraternity, Equality" was also, and for centuries had been, the motto of Freemasonry. This identification of the Tenets of our Craft with the Revolutionary motto was a revelation of ignorance; because no intelligent man could have made it except out of his ignorance of the known, documented history of Freemasonry. That known, documented history makes it abundantly clear that neither in 1791 nor in any year before or since has Freemasonry ever acted on the revolutionary motto of liberty, fraternity, equality; or ever dreamed of doing so; or ever can do so in the future without destroying itself.

Each of the words of the French motto had a Revolutionary connotation. In the Revolution "equality" was doctrinaire, meant "leveling," meant to reduce each and every man to the same equation, and in its logic implied some form of communism, or at least a commune; Freemasonry has never taught or practiced equalitarianism, communism, or leveling; on the other hand a Lodge is an order; in it, members are not foot-loose or free to say or do what they please, but each one is in a fixed place or station, and everything goes according to Rules of Order.

The Revolutionary "liberty" also was doctrinaire, and became "libertarianism"; no such thing as libertarianism has ever been taught or practiced in a Lodge; nor is the word ever employed; it is the word "free" that is used in the Craft, and by "free" is meant no slavery, no serfdom, but citizenship and responsibility. In "fraternity" there is not so great a difference as between Freemasonry and the Revolution, yet what difference there is, is significant; generally, the Revolutionary "fraternity" sought to abolish distinctions and differences tn order that men could associate freely with each other, whereas Freemasonry has always assumed that distinctions and differences exist but that they never need interfere with brotherliness, neighborliness, friendliness, and are false and unjust if they do.

This is not to say that the Fraternity had ever been opposed to the French Revolution, any more than it was opposed to the American, Russian, Mexican, and Chinese revolutions; and many Masons in their capacity as citizens have both believed in and worked in each of them; it only means that Masonry does not involve itself in any political or economic revolution, whether radical or reactionary (for a revolution may, like the Nazi one, be reactionary); and it does not borrow doctrines from outside but has doctrines of its own, understands and practices them within itself and according to its own definitions; imposes them on its own members but does not presume to impose them on non-members, least of all on any government or country.

It is invariably futile to attempt to identify Free masonry with any cult, movement, crusade, religion, reform, or revolution which may arise around it; with an incorrigible stubbornness it adheres to its own Landmarks, through thick and through thin rides on its own keel, and if its own Lodges or members go astray they are mercilessly cut off. Masonic students know what came of the attempts in England to identify Freemasonry with Kabbalism and with Rosicrucianism, of attempts in France to identify it with the Knights and the Crusades, of the attempt here in America to win it over to the Ku Klux Klan, to identify it with Theosophy, and the (commercialized) attempt to identify it with American "Rosicrucianism. " It keeps its oven identity. During the past eight or more centuries it has worked in, entered and remained in, and emerged from, scores of revolutionary changes, some of them world changes; but it has not re-written its Old Charges.

For generations it worked in the midst of Roman Catholicism, but has no trace of that denomination in its teachings; for some two centuries it was girded around by Tudor absolution, but did not become absolutist; then it worked amidst the Church of England, but did not sign the Thirty-nine articles, and among dissenters, but did not become a sect; it is now immersed in industrialism and capitalism and politicalism, but as far as its Landmarks are concerned might as well be working in the midst of Chinese gilds or Arab sheep-herders. Those who in Europe between the two World Wars tried to charge it with having fomented the French Revolution or to connect it with an imagined Judaic plot, revealed themselves in the very act to stand in an invincible, at least an inveterate, ignorance of its history and its principles.

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LIBRARIES, LIST OF MASONIC

A list of the larger Masonic Libraries in the United States was made by the Iowa Masonic Library as of 1940: Iowa Masonic Library, Cedar Rapids, Ia. Scottish Rite Library, S. J., Washington, D. C. New York Grand Lodge Library, Masonic Hall, N. Y. C. Massachusetts Grand Lodge Library, Masonic Temple, Boston, Mass. Pennsylvania Grand Lodge Library,

Masonic Temple, Philadelphia, Penn. North Dakota Grand Lodge Library, Masonic Temple, Fargo, N. D. Masonic Library Association of Cincinnati, Masonic Temple, Cincinnati, O. Masonic Library of Southern California, Los Angeles, Calif. Scottish Rite Library, Los Angeles, Calif. Scottish Rite Library, Minneapolis, Minn. Utah Grand Lodge Library, Salt Lake City, Utah. Library of the Grand Lodge of California, Masonic Temple, San Francisco, Calif. Masonic Library, Denver, Col. Grand Lodge Library of Maine, Portland, Me. Supreme Council Library, N. J., Boston, Mass. The Harry C. Trexler Masonic Library, Masonic Temple, Allentown, pa. Grand Lodge Library of South Dakota, Sioux Falls, S. D. Texas Masonic Grand Lodge Library. Scottish Rite Library, Scottish Rite Cathedral, Milwaukee, Wisconsin. Flint Masonic Library, Flint, Mich. Sandusky Masonic Library, Sandusky, Ohio. Library of the Grand Lodge of Louisiana, New Orleans, La. Grand Lodge Library, Tacoma, Wash. Library of Grand Lodge of Maryland, Baltimore, Md. Grand Lodge Library of Kansas, Topeka, Kans.

This list is not exhaustive. At least half the Lodges have small collections of books; a thousand or so have a collection sufficiently large to be called a library but do not maintain a librarian and staff. Those at Cedar Rapids, Ia., Boston, Mass., Philadelphia, Pa., New York, N. Y., and at Washington, D. C., are among the largest in the world. The Iowa Masonic Library is the oldest in America, and until about 1915 was by far the largest; it occupies two large buildings, maintains a complete staff, and has been used continually by Masons from over the world, notably by Gould, Hughan, Speth, Crawley, and the scholars who founded the Quatuor Coronati Lodge of Research, London, Eng. The majority of American libraries carry on state-wide educational services, publish bulletins, send out traveling libraries to Lodges, function as an information bureau, etc. Consult Masonic Libraries of the Forty-nine Grand Jurisdictions of the United States, a brochure published by the Masonic Service Association, Washington, D. C., November 1, 1937.

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LIBERIA

Oriental Lodge at Monrovia, founded early in the nineteenth century, with two others, Saint Paul's and Saint John's, formed a Grand Lodge of Liberia in 1867. This Body has its own Temple and has been recognized by many of the Grand Lodges of the world. Liberia is a negro republic on the west coast of Africa, founded in 1820 by freed slaves under the American Colonization Society and recognized as an independent State in 1847.

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LIBERTAS

Latin word, meaning Liberty. A significant word in the Red Cross Degree. It refers to the "Liberty of Passage" gained by the returning Jews over their opponents at the river Euphrates, as described in the Scottish Rite Degree of Knight of the East, where the old French instructions have "Liberté du Passer" (see Liberty).

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LIBERTE, ORDRE DE LA.

French name for Order of Liberty. A French androgyn, both sexes, Order existing in Paris in 1740, and the precursor of La Maconnerie d'Adoption (Thory, Acta Latomorum i, page 320).

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LIBERTINE

The Charges of 1722 commence by saying that "a Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist, nor an irreligious libertine" (Constitutions, 1723, page 50). The word libertine there used conveyed a meaning different from that which it now bears. In the present usage of language it signifies a profligate and licentious person, but originally it meant a Freethinker, or Deist. Derived from the Latin libertines, a man that was once a bondsman but who has been made free, it was metaphorically used to designate one who had been released, or who had released himself from the bonds of religious belief, and become in matters of faith a doubter or a denier.

Hence "a stupid Atheist" denoted, to use the language of the Psalmist, "the fool who has said in his heart there is no God," while an "irreligious libertine" designated the man who, with a degree less of unbelief, denies the distinctive doctrines of revealed religion. And this meaning of the expression connects itself very appropriately with the succeeding paragraph of the Charge. "But though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tic now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves." The expression "irreligious libertine," alluding, as it does, to a scoffer at religious truths, is eminently suggestive of the religious character of our Institution, which, founded as it is on the great doctrines of religion, cannot be properly appreciated by anyone who doubts or denies their truth. "A Libertine in earlier use, was a speculative free-thinker in matters of religion and in the theory of morals. But as by a process which is seldom missed free-thinking does and will end in free-acting, so a Libertine came in two or three generations to signify a profligate," one morally bankrupt (On the Study of Words, Trench, lecture ui, page 90).

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LIBERTY, EQUALITY, FRATERNITY
The motto of the French Freemasons

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LIBERTY OF PASSAGE

A significant phrase in the advanced Degrees (see Libertas). The French rituals designate it by the letters L.-. D.-. P. . as the initials of L~iberté de Passer, or Liberty of Passage. But Brother Pike proposes to interpret these letters asLiberté de Penser, Liberty of Thought; the prerogative of a Freeman and a Freemason.

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LIBRARY

It is the duty as well as the interest of Lodges to facilitate the efforts of the members in the acquisition of Masonic knowledge, and no method is more appropriate than the formation of Masonic Libraries. The establishment of a Grand Lodge Library is of course not objectionable, but it is in Doctor Mackey's opinion of far less value and importance than a Lodge Library. The original outlay of a few dollars in the beginning for its establishment, and of a few more annually for its maintenance and increase, would secure to every Lodge in the land a rich treasury of Masonic reading for the information and improvement of its members. The very fact that Masonic books were within their reach, showing themselves on the well-filled shelves at every meeting, and ready at their hands for the mere asking or the trouble of taking them down, would induce many Brethren to read who never yet have read a page or even a line upon the subject of Masonic history and science.

Considering the immense number of books that have been published on the subject of Speculative Freemasonry, many of which would be rendered accessible to every one by the establishment of Lodge Libraries, the Freemason who would then be ignorant of the true genius of his art would be worthy of all shame and reproach. As thoughtful municipalities

place public fountains in their parks and at the corners of streets, that the famished wayfarer may allay his thirst and receive physical refreshment, 80 should Masonic Lodges place such intellectual fountains in reach of their members, that they might enjoy mental refreshment. Such fountains are libraries; and the Lodge which spends fifty dollars, more or less, upon a banquet, and yet does without a Library, commits a grave Masonic offense; for it refuses, or at least neglects, to diffuse that light among its cXl~nshiD ohligotien requires it to do.

Of two Lodges the one without and the other with a Library the difference is this, that the one will have more ignorance in it than the other. If a Lodge takes delight in an ignorant membership, let it forego a Library. If it thinks there is honor and reputation and pleasure in having its members well informed, it will give them means of instruction.

But let us not mistake the collecting of books for the study of them. Book buying and book reading are not necessarily the same. Many a book of knowledge goes unread by the owners and many a Library is an unworked mine of information. In fact, cases have been known where a Library within reach at the Lodge has been urged as a sufficient excuse for members to possess no books of their own and further inquiry soon determined that the Library was rarely used. A Library is never intended as an idle possession.

The Library of many volumes always has the problem before it to get its treasures known and used. our leading libraries are doing this by circulation of works by mail and providing systematic courses of instruction for classes in profitable Masonic reading. But the Brother who has some reliable, thorough books of his own for reference can take these from the shelves at pleasure, dip deeply or moderately as opportunity may serve, and brouse happily and profitably with the Masonic authorities, settling for himself those queries and problems that his own experience or the questions of his Brethren suggest for investigation. In this way the Library of the individual Brother is a splendid possession fortified and supplemented by the larger institutions appealing to the bibliophite and student with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient is not drudgery, it is but to read as one's advancement requires, not enough to cause indigestion, but sufficient for Masonic health and progress.

Grand Lodges maintain libraries several of which are notable in the scope of their collections and the rarity of many of their treasures. Among these one readily calls to mind the fine Masonic libraries of the Grand Lodges of England, Ireland and Scotland. In the United States the Grand Lodge of Iowa has a separate building at Cedar Rapids devoted entirely to library purposes, and there are splendid collections housed by the Grand Lodges of Pennsylvania, New York, and Massachusetts, the latter having acquired by gift the library of Brother Samuel R. Lawrence which included that of Brother Enoch T. Carson of Ohio which he had purchased.

The Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, has a Sne library at Washington, District of Columbia, in the House of the Temple, which includes amongst its possessions the books of General Albert Pike. There are many very good local libraries such as for example the useful collections preserved practically by the Masonic Library Association of Cincinnati which holds in trust the Stacker Williams Library, the property of the Grand Lodge of Ohio. Another excellent library of choice works is found in the Masonic Temple at Evanston, Illinois, due to the enterprise of Brother Wm. S. Mason and his associates. The few mentioned are simply given as representative of the interest found in the several States and a complete list of really noteworthy libraries would be too extensive to be dealt with freely here.

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LIBYAN or LYBIC CHAIN

The eighty-fifth grade of the Rite of Memphis; old style.

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LICHT, RITTER VON WAHREN

Knight of the True Light, presumed to have been founded in Austria in 1780, by Hans Heinrich Freiherr von Ecker and Eckhoffen. It consisted of five grades.

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LICHTSEHER, ODER ERLEUCHTETE

German, meaning the Enlightened. A mystical sect established at Schlettstadt by Kuper Martin Steinbach, in the sixteenth century. Mentioned in the Handbuch, in 1566, by Pastor Reinhard Lutz. It delved in Scriptural interpretation.

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LIEUTENANT GRAND COMMANDER

The title of the second and third officers of a Consistory in the Ancient and Accepted Scottish Rite, and the second officer in a Supreme Council.

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LIFE

The three stages of human life are said in the lectures to be symbolized by the three Degrees of Ancient Craft Freemasonry, and the doctrine is illustrated in the Third Degree by the emblem of the Steps on the Master's Carpet, which see.

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LIFE, ETERNAL
See Eternal Life

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LIFE MEMBER

It is the custom in some Lodges to permit a member to become a life member by paying dues for some number of years, say twenty-one to twenty-five), determined by the By-Laws of the Lodge or the immediate payment of a sum of money, after which he is released from any subsequent payment of quarterly or yearly dues. Such a system is of advantage in pecuniary sense to the Lodge, if the money paid for life membership is invested in profitable stock, because the interest continues to accrue to the Lodge even after the death of a member.

A Lodge consisting entirely of life members would be a Lodge the number of whose members might increase, but could never decrease. Life members are subject to all the discipline of the Lodge, such as suspension or expulsion, just as the other members. Such Life Membership is, however, not recognized by the Grand Lodge of England, which restricts the privileges of the Craft to those who continue to be subscribing members of some Lodge (see Report, June 1873, Grand Lodge of England). The Grand Lodge of Scotland permits the commutation of Annual Contributions by a single payment (Law 176), but has therefore decided it is illegal to stipulate for payment of the life-membership fee by installments (Digest of Scottish Masonic Jurisprudence, R. E. Wallace-James, page 8). on the subject of paying dues by a single outlay the Grand Lodge of Ohio (Masonic Code, page 57) has an interesting decision. "It is

improper, because leading to improvidence in the present, and therefore unjust to those who succeed the present membership, for Lodges to receive from their members dues in bulk in lieu of annual dues, and the Grand Lodge declares any such Regulation or By-law inexpedient and void."

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LIGHT

Light is an important word in the Masonic system. It conveys a far more recondite meaning than it is believed to possess by the generality of readers. It is in fact the first of all the symbols presented to the neophyte, and continues to be presented to him in various modifeations throughout all his future progress in his Masonic career. It does not simply mean, as might be supposed, truth or Sodom, but it contains within itself a far more abstruse allusion to the very essence of Speculative Freemasonry, and embraces within its capacious signification all the other symbols of the Order. Freemasons are emphatically called the Sons of Light, because they are, or at least are entitled to be, in possession of the true meaning of the symbol; while the profane or uninitiated who have not received this knowledge are, by a parity of expression, said to be in darkness.

The connection of material light with this emblematic and mental illumination, was prominently exhibited in all the ancient systems of religion and esoteric mysteries. Among the Egyptians, the hare was the hieroglyphic of eyes that are open, because that animal was supposed to have his eyes always open.

The priests afterward adopted the hare as the symbol of the moral illumination revealed to the neophytes in the contemplation of the Divine Truth, and hence, according to Champollion, it was also the symbol of Osiris, their principal divinity, and the chief object of their mystic rites thus showing the intimate connection that they maintained in their symbolic language between the process of initiation and the contemplation of divinity. On this subject a remarkable coincidence has been pointed out by Baron Portal (Les Symboles des Egyptiens, 69) in the Hebrew language. There the word for hare is arnebet, which seems to be compounded of aur, tight, and nabat, to see; so that the word which among the Egyptians was used to designate an initiation, among the Hebrews meant to see the light.

If we proceed to an examination of the other systems of religion which were practiced by the nations of antiquity, we shall find that light always constituted a principal object of adoration, as the primordial source of knowledge and goodness, and that darkness was with them synonymous with ignorance and evil. Doctor Beard (Encyclopedia of Biblical Literature), attributes this view of the Divine origin of light among the Eastern nations, to the fact that:

Light in the East has a clearness and brilliancy, is accompanied by an intensity of heat, and is followed in its influence by a largeness of good, of which the inhabitants of less genial climates have no conception.

Light easily and naturally became, in consequence, with Orientals, a representative of the highest human good. All the more joyous emotions of the mind, all the pleasing sensations of the frame all the happy hours of domestic intercourse, were described under imagery derived from light. The transition was natural from earthly to heavenly, from corporeal to spiritual things; and so light came to typify true religion and the felicity which it imparts. But as light not only came from God but also makes man's way clear before him, so it w as employed to signify moral truth and preeminently that divine system of truth which is set forth in the Bible, from its earliest gleamings onward to the perfect day of the Great Sun of Righteousness.

As light was thus adored as the source of goodness, darkness, which is the negation of light, was abhorred as the cause of evil, and hence arose that doctrine which prevailed among the ancients, that there were two antagonistic principles continually contending for the government of the world. Duncan (Religion of Profane Antiquity, page 187) says:

Light is a source of positive happiness: without it man could barely exist. And since all religious opinion is based on the ideas of pleasure and pain, and the corresponding sensations of hope and fear, it is not to be wondered if the heathen reverenced light. Darkness, on the contrary, by replunging nature, as it were, into a state of nothingness, and depriving man of the pleasurable emotions conveyed through the organ of sight, was ever held in abhorrence, as a source of misery and fear. The two opposite conditions in which man thus found himself placed, occasioned by the enjoyment or the banishment of light, induced him to imagine the existence of two antagonistic principles in nature, to whose dominion he was alternately subjected.

Such was the dogma of Zoroaster, the great Persian philosopher, who, under the names of Ormuzd and Ahriman, symbolized these two principles of light and darkness. Such was also the doctrine, though somewhat modified, of Manes, the founder of the sect of Manichees, who describes God the Father as ruling over the kingdom of light and contending with the powers of darkness. Pythagoras also maintained his doctrine of two antagonistic principles. He called the one, unity, light, the right hand, equality, stability, and a straight line; the other he named binary, darkness, the left hand, inequality, instability, and a curved line. Of the colors, he attributed white to the good principle, and black to the evil one.

The Jewish Cabalists believed that, before the creation of the world, all space was filled with the Infinite Intellectual Light, which afterward withdrew itself to an equal distance from a central point in space, and afterward by its emanation produced future worlds. The first emanation of this surrounding light into the abyss of darkness produced what they called the Adam Kadmon, the first man, or the first production of the Divine energy.

In the Bhagavad-Gita the Book of Devotion, a work purporting to be a dialogue between Krishna, Lord of Devotion, and Arjuna, Prince of India, and one of the religious books of the Brahmans, it is said:

Light and darkness are esteemed the world's eternal ways; he who wralketh in the former path returneth not that is, he goeth immediately to bliss; whilst he who walketh in the latter eometh back again upon the earth.

In fact, in all the ancient systems, this reverence for light, as an emblematic representation of the Eternal Principle of Good, is predominant. In the Mysteries, the candidate passed, during his initiation, through scenes of utter darkness, and at length terminated his trials by an admission to the splendidly illuminated sacellurn, the Holy of Holies, where he was said to have attained pure and perfect light, and where he received the necessary instructions which were to invest him with that knowledge of the Divine Truth which had been the object of all his labors.

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LIGHT, ORDER OF
See Order of Light

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LIGHTS, FIXED

According to the old instructions of the eighteenth century, every Lodge-room was furnished, or supposed to be furnished, with three windows, situated in the East, West, and South. They were called the Fixed Lights, and their uses were said to be "to light the men to, at, and from their work."

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LIGHTS, GREATER

The Bible, and the Square and Compasses, which see. In the Persian initiations, the Archimagus informed the candidate, at the moment of illumination, that the Divine Lights were dies played before him.

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LIGHT, TO BRING TO

A technical expression in Freemasonry meaning to initiate; as, "He was brought to light in such a Lodge," that is, he was initiated in it.

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LIGURE.

The first stone in the third row of the High Priest's breastplate. Commentators have been divided in opinion as to the nature of this stone; but in the time of Doctor Mackey was supposed by the best authorities to have been the rubellite, which is a red variety of the tourmaline. Leshem, the Hebrew word, referring to ligure, has had many explanations as to the meaning and derivation, the latter being usually traced to the Greek Lynkourion, meaning a gem. Some connect the word with amber from its source, by the Greeks, Liguria, in northern Italy. Petrie identifies Lecture with yellow agate, others with jacinth, etc., usually with some yellow gem. The figure in the Breastplate was referred to the Tribe of Dan.

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LILIS

or LILITH. In the popular belief of the Hebrews, a female specter, in elegant attire, who secretly destroys children. The fabled wife of Adam, before he married Eve, by whom he begat devils.

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LILY

The plant so frequently mentioned in the Old Testament under the name of lily, as an emblem of purity and peace, was the lotus lily of Egypt and India. It occupies a conspicuous place among the ornaments of the Temple furniture. The brim of the molten sea was wrought with flowers of the lotus; the chapiters on the tops of the pillars at the porch, and the tops of the pillars themselves, were adorned with the same plant. Sir Robert Ker Porter, describing a piece of sculpture which he found at Persepolis, says

Almost every one in this procession holds in his hand a figure like the lotus. This flower was full of meaning among the ancients and occurs all over the East. Egypt, Persia, Palestine, and India present it everywhere over their architectures in the hands and on the heads of their sculptured figures, whether in statue or in bas-relief. We also find it in the sacred vestments and architecture of the tabernacle and Temple of the Israelites.

The lily which is mentioned by our Savior, as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art, was a different dower probably a species of lilium. This is also represented in all pictures of the salutation of Gabriel to the Virgin Mary, and, in fact, has been held in mysterious veneration by people of all nations and times. It is the symbol of divinity, of purity, and abundance, and of a love most complete in perfection, charity, and benediction; as in Holy Scripture, that mirror of purity, Susanna is defined Susa, which signified the lily flower, the chief city of the Persians, bearing that name for excellency.

Hence, the lily's three leaves in the arms of France meaneth Piety, Justice, and Charity." so far, the general impression of a peculiar regard to this beautiful and fragrant Sower; but the espy Persians attached to it a peculiar sanctity. We must not, however, forget the difference between the lotus of the Old Testament and the lily of the New. The former is a Masonic plant; the latter is scarcely referred to. Nevertheless, through the ignorance of the early translators as to sacred plants, the lotus is constantly used for the lily; and hence the same error has crept into the Masonic instructions (see Lotus).

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LILY-OF-THE-VALLEY

A side Degree in the Templar system of France

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LILY WORK

The lily work which is described as a part of the ornamentation of the two pillars in the porch of Solomon's Temple is said to be, from the whiteness of the plant, symbolic of purity and peace. Properly, it is lotus work (see Lily, Lotus, and Pillars of the Porch).

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LIMBS

See Qualifications, Physical

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LINDBERGH, CHARLES A.

and other Pioneer Masonic Aviators. Famous air-mail pilot whose non-stop flight from the United States to France, May 2-1, 1927, followed a trip by air from San Diego, California, to St. Louis, Missouri, thence to the Atlantic seaboard, and these excursions were continued with journeys to the countries southward in the Western Hemisphere, returning to his home city of St. Louis by way of Havana, Cuba, all daring exploits modestly done. Born on February 4, l902, Colonel Lindbergh was initiated in Keystone Lodge No. 243, St. Louis, on July 9, 1926; Passed, October 20, and Raised, December 15, and became a member of St. Louis Chapter No. 22. Other notable air-men of the period included Commander Richard E. Byrd who also made, on June 29-July 1, 1927, a non-stop trip to France and had similarly journeyed to the North Pole, May 9, 1926, was Raised, March 9, 1921, in Federal Lodge No. 1 at Washington, District of Columbia; Lieutenants Albert F. Hegenberger and Lester J. Maitland, the first to make a successful flight by air to Hawaii from the United States, were both Freemasons, Brother Hegenberger a member of Stillwater Lodge No. 616, Dayton, Ohio, Brother Maitland a member of Kenwood Lodge No. 303, Milwaukee, Wisconsin, Raised July 19, 1921; Edward S. Evans, Master in 1927 of Palestine Lodge No. 357, Detroit, Michigan, circled the globe in 28 days, 14 hours, and 36 minutes, spending 16 days on ocean, 5 on trains, 8 on planes; traveling 8,000 miles by boat, 4,000 by train, the remainder by plane about 18,700 miles in all. A courageous attempt to break this record by use of plane only was made by another Palestiner, Brother Edward F. Schlee, who traveled eastward from Detroit as far as Japan when the trip was abandoned. Clarence D. Chamberlain and Charles A. Levine, the latter a member of Fortitude Lodge No. 19, Brooklyn, New York, made the journey in a plane from New York to Germany, June 4-6, 1927. Major Frederick L. Martin, United States Army, commanded the first world flight in 1924; he, a member since 1919 of Myron M. Parker Lodge No. 27, Washington, District of Columbia, and Lieutenant Leslie P. Arnold, another world flier, and Major Herbert A. Darque, appointed commander air expedition to circle South American continent, 1926, are Freemasons. Paul Redfern, lost on a monoplane

4,600mile trip, Georgia to Rio de Janeiro, leaving August 25, petitioned Richland Lodge No. 39, Columbia, South Carolina, August 8, 1927, and at request of Richland Lodge was initiated by Atlantic Lodge No. 82, Brunswick, Georgia. Lieutenant Bernt Balchin, mechanic of Commander Byrd's airplane flight to France, since initiated in Norsemen Lodge No. 878, Brooklyn, New York (see Grand Lodge Bulletin, Iowa, September, 1927; American Tyler Keystone, November, 1927 Masonic Outlook, August, 1927).

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LINDNER, FRIEDERICH WILHELM

A Professor of Philosophy in Leipsic, who publishedin 1818-9 an attack on Freemasonry`under the title of Mac Benac; Er lebet im Sohne; oder das Positive der Freimaurerez. This work contains some good ideas, althouch taken from an adverse point of view; but, as Lenning has observed, these bear little fruit because of the fanatical spirit of knight errantry with which he attacks the Institution.

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LINE

One of the Working-Tools of a Past Master, and presented to the Master of a Lodge at his installation (see Plumb Line).

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LINEAR TRIAD

Brother Oliver says that the Linear Triad is a figure which appears in some old Royal Arch Floor-Cloths. It bore a reference to the Sojourners, who represented the three stones on which prayers and thanksgivings were offered on the discovery of the Lost Word; thereby affording an example that it is our duty in every undertaking to offer up our prayers and thanksgivings to the God of our salvation.

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LINES, PARALLEL
See Parallel Lines

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LINGAM

The Iingam and the Youi of the Indian Mysteries were the same as the phallus and dezs of the Grecian (see Phallic Worship).

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LINK

A Degree formerly conferred in England, in conneetion with the Mark Degree, under the title of the Mark and Link or Wrestle, sometimes known as the Ark, Mark,Link, or Wrestle (see in this connection Genesis xi, 1-9; xxxii, 2G30). The Degree is now obsolete.

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LINNECAR, RICHARD

The author of the celebrated Masonic anthem beginning
Let there be Light! Th' Almighty spoke
Refulgent beams from chaos broke,
T' illume the rising earth.
Well pleased the great Jehovah stood
The Power Supreme pronounced it good,
And gave the planets birth.

Little is known of his personal history except that he was the Coroner of Wakefield, England, and for many years the Master of the Lodge of Unanimity, No. 238, in that town. He was a zealous and studious Freemason. In 1789 he published, at Leeds, a volume of plays, poems, and miscellaneous writings, among which was an essay entitled Strictures on Freemasonry, and the anthem already referred to. He appears to have been a man of respectable abilities.

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LION, CHEVALIER DU

French for Knight of the Lion The twentieth grade of the third series of the Metropolitan Chapter of France.

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LION OF THE TRIBE OF JUDAH

The connection of Solomon, as the Chief of the Tribe of Judah, with the Lion, which was the achievement of the Tribe, has caused this expression to be referred, in the Third Degree, to Him who brought life and immortality to light. The old Christian interpretation of the Masonic symbols here prevails; and in Ancient Craft Masonry all allusions to the Lion, as the Lion's Paw, the Lton's Grip, etc., refer to the doctrine of the resurrection taught by Him who is known as "the Lion of the Tribe of Judah." The expression is borrowed from the Apocalypse (v, 5): "Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the Seven Seals thereof." The lion was also a Medieval symbol of the resurrection, the idea being founded on a legend. The poets of that age were fond of referring to this legend ary symbol in connection with the Scriptural idea of the Tribe of Judah. Thus Adam de Saint Victor, in his poem De Resurrectione Domini, says:

Sic de Juda Leo fortis,
Fractis portis dirae mortis
Die surgit tertia,
Rugiente voce Patris.

Thus the strong lion of Judah
The gates of cruel death being broken,
Arose on the third day
At the loud-sounding voice of the Father.

The Lion was the symbol of strength and sovereignty, in the human-headed figures of the Nimrod Gateway, and in other Babylonish remains. In Egypt, it was worshiped at the City of Leontopolis as typical of Dom, the Egyptian Hercules. Plutarch says that the Egyptians ornamented their Temples with gaping lions' mouths, because the Nile began to rise when the sun was in the Constellation Leo. Among the Talmudists there was a tradition of the lion, which has been introduced into the higher Degrees of Freemasonry.

But in the symbolism of Ancient Craft Masonry, where the lion is introduced, as in the Third Degree, in connection with the Lion of the Tribe of Judah, he becomes simply a symbol of the

resurrection; thus restoring the symbology of the Medieval Ages, which was founded on a legend that the lion's whelp was born dead, and only brought to life by the roaring of its sire. Philip de Thaun, in his Bestiary, written in the twelfth century, gives the legend, which has thus been translated by Wright from the original old Norman Freneh: "Know that the lioness, if she bring forth a dead cub, she holds her cub and the lion arrives; he goes about and cries, till it revives on the third day.... Know that the lioness signifies Saint Mary, and the lion Christ, who gave Himself to death for the people; three days He lay in the earth to gain our souls....By the cry of the lion they understand the power of God, by which Christ was restored to life and robbed hey."

The phrase, "Lion of the Tribe of Judah, " therefore, when used in the Masonic instructions, referred in its original interpretation to Christ, Him who "brought life and immortality to light."

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LOCKE'S LETTER

The letter of John Locke which is said to have accompanied the Leland Manuscript, and which contains his comments on it (see Leland Manuscript).

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LODGE, CHARTERED
See Chartered Lodge

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LODGE, CLANDESTINE
See Clandestine Lodge

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LODGE, CONSTITUTED
See Constisuted Legally

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LODGE, DORMANT
See Domant Lodge

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LODGE, EMERGENT
See Emergent Lodge

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LODGE, EXTINCT
See Extinct Lodge

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LODGE, FUNERAL
See Sorrow Lodge

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LODGE, HOLY
See Holy Lodge

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LODGE HOURS

Brother Laurence Dertnott says (Ahiman Rezon, page xxiii), "that Lodge hours, that is, the time in which it is lawful for a Lodge to work or do business, are from March 25th to September 26th, between the hours of seven and ten; and from September 25th to March 25th, between the hours of six and nine." Whence he derived the law is unknown; but it is certain that it has never been rigidly observed even by the Antient Lodges, for whom his Ahimun Rezon was written.

As a matter of general interest regarding Lodge hours we find in the Fabrie Rolls of York Minster, 1355, orders were issued for the guidance of the Operative Masons. In summer they were to begin work immediately after sunrise, until the ringing of the bell of the Virgin Mary; then to breakfast in the Fabric Lodge; then one of the Masters shall knock upon the door of the Lodge, and forthwith all are to return to work until noon. Between April and August, after dinner, they shall sleep in the Lodge; then work until the first bell for vespers; then sit to drink to the end of the third bell, and return to work so long as they can see by daylight. It was usual for this Church to find tunics, aprons, gloves and clogs—wooden-soled shoes—and to give occasional "drinks," and remuneration for extra work (see Fabric Rolls of York Minster, Surtees Society, volume 35, 1858; also Hole Craft and Fellowship of Masons, Edward Conder, Jr., page 38).

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LODGE, JUST
See Just Lodge

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LODGE, LATIN

In the year 1785, the Grand Lodge of Scotland granted a Warrant for the establishment of Roman Eagle Lodge at Edinburgh; the whole of whose work was conducted in the Latin language. Of this Lodge, the celebrated and learned Dr. John Brown was the founder and Master. He had himself translated the ritual into the classical language of Rome, and the Minutes were written in Latin (see Lyon's History of the Lodge of Edinburgh, page 257). The Lodge is No. 160 on the Scotch Roll, but ceased to work in Latin in 1794. An article in the Builder, September, 1926 (page 275), by Brother Robert I. Clegg, mentions a peculiar use of Latin in a Lodge. An extract was copied for him by Brother A. H. Mackey from the records of Lodge Saint David, No. 36, at Edinburgh, Scotland. The famous novelist, Sir Walter Scott, was a member of this Lodge. The item from the Minutes of an emergency meeting on September 13, 1783, is as follows:

The Lodge being convened on an Emergency and the Right Worshipful being in the Country, Brother W. Ferguson took the chair and represented, That Fabian Gordons Esqr., Colonel of Horse, Carolus Gordon. Esqr., Maior of Foot; Stefanus Dziembowskie, Esqr., Captain of Foot. all in his Polish Majesty s Service, and Joseph Bukaty, Esqr., Secretary to the Polish Embassy at London has applied to him to be made Masons and Members of this Lodge, and as he is particularly acquainted with them all, he recommends to his Brethren to grant their requested which being unanimously agreed to, they were introduced in the order above mentioned, when the ceremony was performed by the Right Reverend Brother John Maclure, Grand Chaplain, and translated into Latin by Brother John Brown, M.D., as none of them understood English. The Brethren were entertained in the most Elegant Manner by Voeal and

Instrumental Music particularly by the whole Band of the 21st Regiment with French Corns, Cor-de-Chasse Trumpets, Hautboys and bassoons.

At a later meeting, September 18, 1783, a Masters' Lodge was convened and the Minutes read: That the four Polish Brethren had been extremely diligent in learning the apprentices' part, and as their time in this Country was to be short, they were anxious to be promoted to the higher Degrees, and for that purpose he had ordered this Masters' Lodge to be convened and hoped their request would be granted and their Entries having proved tedious, first giving it in English and then translating it into Latin so the Most Worshipful Charles Wm. Little Esqr. Substitute Grand Master of Scotland had voluntarily offered to assist Brother John Brown, M.D., and Brother Clark, of Saint Andrews Lodge, and accordingly the Ceremony which took up above three hours was performed in very Elegant Latin.

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LODGE MASTER, ENGLISH

The French expression is Mastre de Lodge Anglais. A Degree in the nomenclature of Thory, inserted on the authority of Lemanceau.

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LODGE MASTER, FRENCH

In French the title is Maitre de Lodge Français. The Twenty-sixth Degree of the collection of the Metropolitan Chapter of France.

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LODGE, OCCASIONAL
See Occasional lodge

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LODGE OF INSTRUCTION

These are assemblies of Brethren congregated without a Warrant of Constitution, under the direction of a lecturer or skillful Brother, for the purpose of improvement in Freemasonry, which is accomplished by the frequent rehearsal of the work and lectures of each Degree.

The Bodies should consist entirely of Master Masons; and though they possess no Masonic power, it is evident to every Freemason that they are extremely useful as schools of preparation for the duties that are afterward to be performed in the regular Lodge. In England, these Lodges of Instruction are attached to regularly Warranted Lodges, or are specially licensed by the Grand Master. But they have an independent set of officers, who are elected at no stated periods—sometimes for a year, sometimes for six or three months, and sometimes changed at every night of meeting. They of course have no power of initia- AS tion, but simply meet for purposes of practice in the ritual. They are, however, bound to keep a record of their transactions, subject to the inspection of the superior powers.

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LODGE OF SAINT JOHN

The Masonic tradition is that the primitive or Mother Lodge was held at Jerusalem, and dedicated to Saint John, first the Baptist, then the Evangelist, and finally to both. Hence this Lodge was called "The Lodge of the Holy Saint John of Jerusalem." From this Lodge all other

Lodges re supposed figuratively to descend, and they therefore receive the same general name, accompanied by another local and distinctive one. In all Masonic documents the words ran formerly as follows:

"From the Lodge of the holy Saint John of Jerusalem, under the distinctive appellation of Solomon's Lodge, No. 1," or whatever might be the local name. In this style foreign documents still run; and it is but a few years since it has been at all disused in the United States of America Hence we say that every Freemason hails from such a Lodge, that is to say, from a just and legally constituted Lodge. In the earliest catechisms of the eighteenth century we find this formula: "Q. What Lodge are you of? A. The Lodge of Saint John. " And another question is, "How many angles in Saint John's Lodge?" In one of the advanced Degrees it is stated that Lodges receive this title "because, in the time of the Crusades, the Perfect Masons communicated a knowledge of their Mysteries to the Knights of Saint John of Jerusalem," and as both were thus under the same law, the Lodges were called Saint John's Lodges. But this was only one of the attempts to connect Freemasonry with the Templar system.

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LODGE OF THE NINE SISTERS
See Nine Sisters, lodge of the

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LODGE, PERFECT
See Just Lodge

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LODGE, REGULAR
See Regular Lodge

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LODGE-ROOM

The Freemasons on the Continent of Europe have a prescribed form or ritual of building according to whose directions it is absolutely necessary that every hall for Masonic purposes shall be erected. No such regulation exists among the Fraternity of the United States of America or of Great Britain. Still, the usages of the Craft, and the objects of convenience in the administration of our Rites, require that certain general rules should be followed in the construction of a Lodge-room. These rules, as generally observed in the United States of America, are as follows:

A Lodge-room should always, if possible, be situated due East and West. This position is not absolutely necessary; and yet it is 60 far so as to demand that some sacrifice should be made, if possible, to obtain so desirable a position. It should also be isolated, where it is practicable, from all surrounding buildings, and should always be placed in an upper story. No Lodge should ever be held on the ground floor. The form of a Lodge-room should be that of a parallelogram or Oblong Square, at least one-third larger from East to West than it is from North to South. The ceiling should be lofty, to give dignity to the appearance of the hall, as well as for the purposes of health, by compensating, in some degree, for the inconvenience of closed windows, which necessarily will deteriorate the quality of the air in a very short time in a low room. The approaches to the Lodge-room from without should be angular, for, as Brother Oliver says, "A straight entrance is un-masonic, and cannot be tolerated."

There should be two entrances to the room, which should be situated in the West, and on each side of the Senior Warden's Station. The one on his right hand is for the introduction of

visitors and members and leading from the Tiler's room, is called the Tiler's, or the outer door; the other, on his left, leading from the preparation room, is known as the inner door, and sometimes called the northwest door. The situation of these two doors, as well as the rooms with which they are connected, and which are essentially necessary in a well-constructed Lodge-room, may be seen from the diagram, which also exhibits the seats of the officers and the arrangement of the Altar and Lights. We have already mentioned that the arrangement of the room as here described is a common one but is by no means universal. This should be kept in mind. For further observations, see Hall, Masonic.

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LODGE, ROYAL
See Royal Lodge

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LODGE, SACRED
See Sacred Lodge

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LODGE, STEWARDS

See Stewards' Lodge; also Grand Stewards' Lodge

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LODGE, SYMBOL OF THE

The modern symbol or hieroglyphic of the word Lodge is a rectangle having unequal pairs of sides, the figure which undoubtedly refers to the form of the Lodge as an Oblongs Square. But in the old rituals of the early part of the eighteenth century we find this symbol: The cross here, as Krause (Kunsturkunden i, page 37) suggests, refers to the "four angles" of the Lodge, as in the question: "How many angles in Saint John's Lodge? A. Four, bordering on squares"; and the Delta, or equilateral triangle, is the Pythagorean symbol of Divine Providence watching over the Lodge This symbol has long since become obsolete. Another suggestion comes from the Swastica or Fylfot, elsewhere discussed, and the symbol may then be seen as in the accompanying illustration.

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LOGE

The French word for Lodge.

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LODGE, THE

The discussion of the "Lodge" as part of the furniture of a Lodge on page 599 states a puzzle insoluble in Mackey's time, and one which is not yet wholly solved, though it has been the object of much research. What, exactly, was the "Lodge"? Why was it included in the "furniture?" If the puzzle cannot be cleared up now it should be at a not too distant date because a large number of small facts have been accumulating, slowly but nevertheless steadily, with most of them found in Minutes of old Lodges. There are too many of these latter to name under the present limitations of space, but a general ization based on them can be accepted as a generalization of records, not of theories:

The various City Companies, the Masons Company among them, kept their charter and other important documents in a "casket." Lodge Aberdeen had in 1670 (and has still) an "old wooden charter box, known in the Lodge as the 'Lockit Kist,' [locked chest] with three locks so that it could only be opened when the three Keymasters were present at the same time." A large number of Eighteenth Century Lodges had a box (or casket, or ark) in which were kept the Old Charges or the Book of Constitutions (or both), the charter, and members' cards—a few Minutes speak of a member putting his card in or taking it out of the Lodge; there was a double meaning here, it will be notedy and the word Lodge as denoting its members could easily transfer its meaning to the box in which membership cards were kept.

In the oldest Lodges the principal symbols were drawn on the floor in chalk (usually the Tiler did it) for an initiation, then mopped off; later, these drawings were painted on oil cloth to be hung up, or on a foor-cloth to lie on the floor; also, they came to be painted (or set in mosaic) on boards; yet again, objects corresponding to the symbols might be placed on a trestle-table (hence, trestle-board) or laid on a floor-cloth. This ensemble of drawings was called "the Ludge," and such a board or cloth might have been carried in procession at the time of consecration of a new Lodge.

The Minutes of Lodge Amity, No. 137, for May 28, 1819, give in the Inventory, "Box to Carry the Lodge in." In a footnote the author of the History of Amity quotes Bro. E. H. Dring (Ars Quatuor Coronatorum, Yol. XXIX, pp 243-264) as saying, "I have always Understood this to refer to an Altar' in Craft ceremonial (or to the Ark, in Royal Arch ceremonial), or to a portable imitation thereof ...." He also quotes Bro. Wynn Westcott as having said in A. Q. C., "A further feature which some Masonic Lodges have borrowed from the symbolism of the Tabernacle, is the possession of a cista mystica, a secret coffer, representing the sacred Ark within the Tabernacle of Moses." (This is a dubious theory because the "Lodge" would appear to have pre-dated the Royal Arch cista.)

In his Manual of the Lodge (1868), Albert G. Mackey gives on page 127 the procession at the Consecration of a Lodge, and under the rubric of "The New Lodge" has "Two brethren carrying the Lodge." In the Maine Masonic Tent Book (1877) Bro. Josiah H. Drummond has a variant where on page 137 he writes: "The procession passes once around the Lodge (or Carpet), and the Deputy Grand Master places the golden vessel of Corn and the burning taper of white wax at the East of the Lodge (or Carpet)." In the former instance the "Lodge" would appear to be a tpiece of furniture, in the latter, it is the tracing-cloth, or board, or carpet. The idea of the former would be that the "Lodge" is its Charter and members, of the latter that it is the Lodge as a box, or casket.

Meanwhile a third idea had long been combined with those two. In the first half of the Old Charges it is related that before the Deluge the "secrets" of the Liberal Arts and Sciences had been carved on two pillars, and that after the Deluge they were recovered. Since the earliest constellation of Speculative Masonic symbols appear to have referred back to the Old Charges, Noah and the Ark were drawn into symbolism, and it is in many Minute Books evident that there was a coalescence of the idea of Noah's Ark, of the charter box, of the box on the pedestal before the Master w ith the Old Charges and member list in it, and of the "drawing of the Lodge on the Tracing Board." Sphere the Royal Arch Degree was still a part of the Third Degree the idea of the Ark of the Covenant may, as Bro. Westcott suggested, have been added to the previous ideas. In his Concise Cyclopaedia of FCeexwasonry the unusually cautious Bro. E. L. Hawkins editor, on page 143 expresses himself in agreement with the theory that by "the Lodge" was meant a tracing-board.

During this entire time, and even from before its beginning, there was in every Mason's mind the fact that a Lodge was the building in which Masons met, and that Masonry once had been the art of architecture. The "Lodge" as now used, an ark-like piece of furniture, is thus the convergence of a number of lines of tradition, ideas, and uses; it may be that the fact of a Lodge having so often been used of, or associated with, a building, was the determining factor.

Why is the Holy Bible described as a part of the "furniture" of a Lodge? A reasonable theory is suggested by the data as indicated in the paragraphs above. To begin with, the Old Charges were kept in a box; later the Book of Constitutions and the Charter were kept in a box; if when the Holy Bible came into use (roughly in the period 1725-1750) it may also have been kept in the same box; if the box or "Lodge" was a piece of furniture it was easy for the idea of the box to be transferred to the contents of it; it may be that this never exactly occurred but it is reasonable to believe that we have the Bible described as "furniture" because of some such association of uses or ideas.

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LODGE, THE, IN JURISPRUDENCE

A Lodge is the whole of Freemasonry as Freemasonry is present and at work in a community. It is not a representative of a set of doctrines or general theories, nor a subordinate branch of something with headquarters else where. Freemasonry never exists as a set of floating generalizations, or as "a ballet of abstractions," is never a set of ideas and notions and beliefs diffused through a population, or something carried in memory from books and speeches; is not a philosophy, or a "cause," or an ideology; where it is present in a community it invariably is present as a Lodge, or it cannot be present. It has no way to be at all, and never has had, except to be a Lodge. (See page 597.)

The word itself is a happy one etymologically, because it is so truly descriptive; it is also accurate as a term in Masonic jurisprudence, because an adequate definition of the word itself is almost a statement of the doctrine of the Lodge which belongs to jurisprudence. Freemasonry in a community is, first, called a Lodge, because it means that Freemasonry lodges in that community. It was not compelled to come there; it is not compelled to remain there; nor can it compel a community to accept its presence or permit it to remain. The community itself does not create the Lodge.

What the Lodge is, and where it is, is not determined by politics or by business or by geography. It is only when a certain number of Master Masons decide to petition for a Charter that a Lodge can be formed; the Fraternity never constitutes a Lodge otherwise, and never listens to a petition from any other source; so that it is Freemasonry itself, and not a town or a town's population, which decides when and where a Lodge may be present in that town. Second, it is called a Lodge because of what is lodged in it. It is Freemasonry itself, the whole of it, that is lodged in it. Just as a Lodge may on its own volition withdraw from a community, so may Freemasonry itself withdraw from a Lodge, after which any residue remaining is no longer a Lodge

In the Freemasonry which is thus lodged in a Lodge, is the authority to make Masons, the authority of these Masons to assemble, the authority by which they adopt their own by-laws and enforce them on their own members, the authority to supervise all Masons' activities in the name of Freemasonry inside a fixed jurisdiction; etc. This general authority and these special authorities are inherent in the Lodge (not derived from elsewhere) because they are inherent in Freemasonry itself; and the Lodge, because it is Freemasonry itself as present in a local community, therefore is whatever Freemasonry is. No other Lodge nor any Grand Lodge can alienate the authority and authorities inherent in the Lodge because they do not create Freemasonry, nor can they alter it.

It is because a Grand Lodge does not create Freemasonry that a Charter does not create a Lodge. The purpose of the Charter is to give the Grand Lodge's official authorization and approval to the Lodge its charter members are making, and to certify officially to other chartered Lodges that the Lodge in question is a regular, duly-constituted Lodge—that Freemasonry itself is now and henceforth at work in such-and such a community. In its beginning the Charter is a Dispensation, or temporary warrant, of which the purpose is to give official sanction and protection to the Master Masons during the months in which they are organizing their Lodge; once it is organized in such a form that it can become Freemasonry

present and at work in that community, the Deputation becomes a Charter, a legal document containing authority in itself.

If the members of the Lodge cease to carry on the work of Freemasonry the Charter is withdrawn, is no longer in existence, and Freemasonry no longer is present in that local jurisdiction.

The office of Worshipful Master has inherent authority which a Grand Master did not give and cannot take away; it is because such an office is inherent in the nature of Freemasonry. Such authorities, offices, principles, and required activities as constitute, or comprise, Freemasonry itself are called Ancient Landmarks. The fact that Freemasonry is nowhere at work except as a Lodge is a Landmark. (The same principles apply, mutasis mutandi, to Chapters, Councils, Commanderies , Consistories .

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LODGE, THE WORD

Since the middle of the Nineteenth Century American Masonic jurisprudence has given the word Lodge a fixed and (comparatively) rigid meaning: first, it is a body of Master Masons working under a Warrant or Charter; second, it is the consecrated Room in which they meet. Before that date the word "Lodge" had everywhere a more flexible meaning. Before the erection of the first Grand Lodge in 1717 many Lodges were "Private" and met in private homes.

The Stewards of the Grand Lodge were formed into the Grand Stewards' Lodge. A Grand Masters Lodge was formed. For some years Masters Lodges were separately formed, and a number of Lodges might send their members to the same Masters' Lodge to be Raised. There were special Relief Lodges, Charity Lodges, etc. When the two Grand Lodges of Moderns and Ancient prepared to unite they formed a Lodge of Reconciliation expressly for the purpose of preparing for the Union consummated in 1813. (The effect of the work of this Lodge and of the Union on American practice has not received adequate attention.) At the time of the Union a special Lodge of Promulgation was formed to teach Lodges the new "working." Prior to this period there existed (and some continue to exist) special Lodges of Instruction, the functions of which were similar to those of an American Grand Lecturer, or Grand Custodian of the Work. In 1886 the first Lodge of Research was warranted in England, to be followed by many others.

It is evident that the restricted meaning of the word "Lodge" in American Jurisprudence, and without calling it into question, does not rest on an old or a general tradition; is not a Landmark. A regular Warranted Lodge consists in reality of four Lodges- to conduct the Regular Order of Business it is one Lodge to Enter an Apprentice it is an Apprentice Lodge; etc. The word "Degree," the more rigorous Masonic authorities are agreed, is a misnomer, and should be replaced by the word "Lodge"; a Candidate is Initiated in a Lodge of Apprentices, is Passed in a Lodge of Fellowcraft, is Raisedina Lodge of Master Masons; so that he does not become a member of an Entered Apprentice Degree (and so on) but of an Entered Apprentice Lodge. A number of American Grand Lodges, following the lead of North Carolina and New York, have since 1931 granted Warrants to Lodges of Research. A few Grand Lodges art discussing the possible formation of Relief Lodges, Instruction Lodges, etc.

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LODGE JOHORE ROYAL

By-Laws and History of Lodge Johore Royal, No. 3946, E. C. was pubs fished by the Lodge in Johore Bahru, capital of the native Malay state of Johore near Singapore. It was issued "With the Compliments of His Highness the Sultan of Johore, Worshipful Master of the Lodge." Its title page bears the dates, Year of Masonry 5922, the Mohammedan Year 1341, and 1922

A.D. It is "illuminated with one hundred and one extracts from the Holy Koran, containing advice, admonition, and the true principles of life." His Highness the Sultan w as Raised to the Sublime Degree of a Master Mason in the Lodge, June 5, 1920; was invested Senior Warden on the following July 16th; and in the following year was installed Worshipful Master. The list of 83 members in 1922 was headed, in addition to the Sultan, by Their Highnesses Prince Ismail (Crown Prince), Prince Abu Bakar, and Prince Ahmed; the majority of members were Englishmen. The Lodge worked under a regular charter issued by the Grand Lodge of England, the Duke of Connaught being Grand Master, but was immediately answerable to the District Grand Lodge of the Eastern Archipelago, which dated from 1858. The first Lodge in Malaya was consecrated in Penang, under a Charter from the Antient Grand Lodge in England, in 1809, under name of Lodge Neptune. It became extinct in 1819. Lodge of Humanity with Courage, in Penang, was warranted by the District Grand Master of Bengal in 1821 Lodge Zetland-in-the-East was consecrated in Singa pore in 1845; St. George was consecrated in Singapore in 1867; Read Lodge, No. 2337, was consecrated in Kuola Lampur, in 1889; a succession of Lodges in Malaya have followed since. Sir Ibrahim, Sultan of Johore, was born September 17, 1873; was crowned Sultan in 1895.

NOTE. The above may remind Masonic students that five years after he had been named Charter Master of Quatuor Coronati Lodge of Researeh, No. 2076, in London, Sir Charles Warren was installed District Grand Master of the Eastern Archipelago; his was one of the most remarkable careers in modern times because he had a place of leadership in the founding of the period of modern Freemasonry in England Africa, Palestine and the Far East. The period to which the name "modern Freemasonry" applies may be roughly set as beginning at about 1875, because in that generation not only Lodges but District, Provincial, and Grand Lodges became permanently and prosperously established in every settled country in the world, each regular Lodge and Grand Lodge being fraternally connected with each and every other one in a network which literally covers the earth.

This establishment of World Masonry, once the prophecy of it had become a realization, settled, onen and for all, two facts: that Freemasonry was not a possession of the Anglo-Saxon peoples, or even of the Occident; that it was not the peculiar possession of any one race, religion, or culture. Universality is a present fact Speculative Freemasonry began as a local fraternity in the City of London about 1717 - 1725; in what way and to what an extent it will be inwardly transformed by becoming a world fraternity it is too early to predict; thus far only one fact is certain, that henceforth Masonic statesmanship cannot tolerate any local custom or doctrine which violates the reality of world-wide universality.

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LODGE SYSTEM OF EDUCATION

The Lodge System of Masonic Education was developed by The National Masonic Research Society in 1923. It embodied the experience of hundreds of Lodges and the Society's twenty to thirty thousand members in Masonic educational work in each and every American Grand Jurisdiction and in the majority of foreign countries (the Society had full members as far away as New Zealand, China, India, etc.), and was based on the principles which those experiences had revealed. The Educational Committee of the Grand Lodge of Michigan offered to test the System in two or three of its Lodges. At the end of two years this test hall proved so satisfactory that the Board of General Activities (of nine members) of the Grand Lodge of New York, which administered the educational services of some 1100 Lodges (they had 340,000 members at the time), recommended the System to the Grand Master, who in turn presented it to Grand Lodge which approved it without a dissenting vote. The Board prepared and printed the text-book which after receiving official endorsement was sent to the Lodges. The Masonic Service Association of America, with headquarters at Washington, D. C., adopted the System and issued a text-book of its own. At last report some fifteen Grand Jurisdictions had the System in use.

The theory of the System is that "Masonic Education" is to prepare a Candidate to play his part in the activities of the Lodge; that it should be an integral, official part of Initiation,

Passing, and Raising; and that no Candidate could petition for membership in the Lodge until he had received the training. Many Grand Lodges had already written Masonic Education into their Constitutions; the Lodge System meant that Lodges had written it into their By-Laws.

The National Masonic Research Society had in its files a larger mass of data about Masonic educational work under circumstances of every possible kind than had ever been accumulated before; an analysis of the data showed that the universal weakness of the plans in use was that they were not official, were left to voluntary leaders and Committees, and that in this, as elsewhere in the Craft, the voluntary Committee system was becoming less and less reliable because Committees so often fail to discharge their promise— grow weary, or forget to meet.

In the Lodge System a Standing Committee is placed in charge. It is a permanent, official part of the Lodge organization, on a par as to dignity, honor, and importance with Lodge Officers. When a Petitioner has been approved he spends an evening with the Committee before he receives the First Degree; and one evening each after each of the Degrees, making four in all. At a meeting each of the five members of the Committee reads to him (or to them) a paper about ten minutes in length. Each paper has been prepared and officially approved, and does not merely express the reader's personal views. A paper gives information on such subjects as the organization of a Lodge, how to visit, Masonic finances, the meaning of each Degree, the Landmarks, the Grand Lodge, history of Masonry in the State, general history of Masonry, etc. The Candidate can then ask questions By the end of the fourth meeting the Candidate is well informed, and also has five Masonic acquaintances by the time he is ready for membership; he has learned how interesting Masonry is in itself; has lost his shyness; and is equipped to take an active part in Lodge work.

To adopt the Lodge System:
1. It is endorsed officially by the Grand Lodge.
2. The Grand Lodge has the text-book of papers (including instructions to the Committee) printed and distributed.
3. A Lodge discusses the System under the Order of Business, and if it adopts it provides for it in the By-Laws.
4. The Master appoints a Standing Committee (usually of five).
5. After the Petitioner has passed the Ballot the Secretary mails him instructions when and where to meet with the Committee.
There is nothing for the Candidate to learn by heart, but he is required to take this educational preparation as seriously as the Initiation ceremonies. The result of the use of the System is to give a Lodge a membership in which each man is trained in the thought and practices of the Craft.

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LONDON

At more than one period in Masonry's history London became the Masonic city par excellence; for example, when many French Masters came into England via London at the time of the introduction of the Gothic style into the Island; after the great fire of 1666 which was followed by an unheard of amount of building, centering around Sir Christopher Wren, and the Mason Company; and in 1717 when the first Grand Lodge of Speculative Freemasonry was erected there—Speculative Freemasonry was for some years widely known as "London Masonry" or "the London Grand Lodge"; and finally when the second, and more vigorous Grand Lodge, the Ancient, was formed there in 1751.

As an introduction to an almost inexhaustible literature see London Life in the !4th Century, by Charles Pendrill; Adelphi Co.; New York; it contains one excellent chapter on London gilds, and another on "the Liberty of London," each with a direct bearing on the history of Freemasonry. The greatest work on London is by the distinguished Mason, Sir Walter Besant who is credited with having originated the idea of the Quatuor Coronati Lodge, and who was an early member of it, in a series of massive, richly illustrated volumes published at various

intervals of time by A. & C. Black; London. (See in especial London in the Eighteenth Century, by Sir Walter Besant; 1902; 667 pages; a detailed description of London Life as it was in the Grand Lodge period; and London in Time of the Tudors; 1914; it has a chapter on "The 'Prentice." See also London Life in the X VIII Century, by M. Dorothy George; Kegan Paul; 1925.)

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LOW TWELVE CLUBS

Begun as death benefit clubs the Low Twelve Clubs are in reality an insurance society, and in a majority of States are under the rules and supervision of the State Insurance Commission. Benefits are not guaranteed, the amounts paid depending on the size of the club. A club is usually organized near a Lodge, of which each member is by virtue of the fact eligible for membership in the Club.

NOTE. The Grand Lodge of England once undertook to establish a Benefit [or insurance) society in connection with the Lodges, but in practice it was found that the form of organization required by an insurance society was incompatible Tooth the form of organization of a Lodge as required by the Ancient Landmarks. In the 1840's the Grand Lodge had much difficulty with Benefit Societies organized in conjunction with Lodges- they resulted in two classes of members in the same Lodge, and often only "Benefit Masons" could vote or hold office. see Grand Lodge Proceedings of England for 1844.

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LUDENDORFF AND FREEMASONRY

After Germany's defeat in 1918 General Eric von Ludendorff began an open and declared war on Freemasonry with a pronunciamento which began: "Today, Liege Day, General Ludendorff strikes a devastating blow against Freemasonry ...." This blow consisted of a periodical called Dee Deutsche Wochenschau, and of a pamphlet called Destruction of Freemasonry by the Disclosure of its Secrets, followed by a sequel entitled War Propaganda and Mass Murders of the last 150 years in the Service of the Grand Architect of the Universe. The General also gathered about him a band, or bund, including a number of alarmed ladies; including also Adolf Hitler, his favorite protege, and with whom he marched in the Munich putsch. The General reported to his countrymen that he was being enthusiastically assisted in his researches by his wife.

"The secret of Freemasonry is always the Jew." "All Germans who are initiated into Freemasonry are fettered with Jewish bonds and are lost to Germany for ever." The purpose of these Jews is by means of Freemasonry to subjugate Germany, with its holy soil, to "the Jewish Capitalist Priestly World Monarchy" in New York City. The League of Nations conferences in Geneva were held under Masonic auspices. Benes was a Mason. Dr. Stresemann was. Each had received that indelible stamp on his countenance by which a non-Mason can tell a Mason at a distance. Even Mrs. Ludendorff became adept at identifying them on the street. Such were a few of the General's "devastating blows."

Nine German Grand Lodges replied to General Ludendorff, "a man of such former greatness and importance." Some hundreds of ex-officers sent the General an Open Letter; in it they reminded him that the "great Prussian War Lord, Field-Marshal Blucher," had spent "thirty years of leading activity in our Brotherhood"; Ludendorff and his wife replied that Blucher had not kept his oath of allegiance to the king (probably a Mason).

General Ludendorff and his wife next announced that the War Memorial at Tannenberg was a secretly inspired Cabalistic and Jewish temple symbolically representing the Masonic domination of the world. The Masonic Apron is the Apron of the priest of the "filthy Jehovah"; to wear it means that a Mason has been symbolically circumcised. The general confessed

that these discoveries had been distasteful to his wife but that she had heroically endured them.

Ludendorff had been Chief of the General Staff. After having heard of the General's (and his wife's) "discoveries" President von Hindenburg grunted: "I know quite well what I am to think of Freemasonry. My grandfathers were Freemasons ...." In a letter to the Association of German Students Ludendorff said, "I do not rate this fight any less important than the struggles of the World War."

General Ludendorff and his wife next discovered that a large number of Pastors in the Evangelieal Church were Masons; they withdrew from membership. Is there a more deplorable picture than that of innumerable Protestant ministers of German blood wearing the Aaron apron and practicing the ritual of symbolical circumcision!" But the General and his wife found even more deplorable pictures. Melanehthon had been a "Lodge Brother," and a thief Lessing was murdered in Lodge. Mozart was poisoned by Masons. Schiller was murdered by Masons, with the connivance of Goethe, who, as a Mason, was a "mute dog" and "the living corpse of Weimar." Mrs. Ludendorff, become an expert by long tutelage under her husband, linked Jews, Jesuits, and Freemasons together, and explained that they committed crimes because they were "children of the moon."
(A complete bibliography is given on page 360 of The Freemasons by Eugen Lennhof, Oxford University Press; New York; 1934. The above is indebted to Ch. 3, Part III.)

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LOGE ANGLAISE

An English Lodge, No 204 organized in the south of France, 1730, and still active. Some merchant captains in the course of their trade put into Bordeaux and founded this Lodge Sunday, April 27, 1732, under the Grand Lodge of England. In those days three Master Masons assembled for the express purpose could constitute a Lodge without Grand Lodge Warrant.

The Minutes of the first meeting show Martin Kelly, Master, and Nicolas Staunton and Jonathan Robinson the Wardens. Two candidates were present, one being James Bradshaw. The Lodge met on Monday, Tuesday, Wednesday and Friday of the same week and at the latter meeting Nicolas Staunton was elected Master. Brother Kelly had Initiated five and Raised four to the Third Degree. Brother Staunton was installed May 2 and by May 6 he Initiated two and Raised two others. On May 6 James Bradshaw was elected Master. During the first year seventeen members were enrolled, only one French. English was used in the Minutes the first eleven years. From September 8,1743, onward, French became the language of the Lodge and, except for short periods during its first few years and fifteen months during the Reign of Terror, the Lodge has met regularly. With the ads approval of the Grand Lodge of England the early Lodge granted Constitutions to various Lodges in France and abroad.

Of interest is a record in the Minutes of August 2, 1746, that admittance was refused three initiates on the ground that they were "players of instruments in the theater." February 11, 1749, they decided that "no Jew shall ever be admitted a member in this Lodge." On March 25, 1781, Brother La Pauze, a Roman Catholic priest and Curé of the Parish of Saint Pierre, is recorded as Master of the Lodge. In April, 1766, the Lodge received a Warrant from the Grand Lodge of England specifically confirming the proceedings from the time of its inception in 1732. In 1766 the Grand Lodge of France issued an edict stating that all Lodges in France not accepting its Jurisdiction would be irregular. At the intercession of the Grand Lodge of England in behalf of the Loge Anglaise an exception was made in its case. In 1767 the Loge Anglaise appears as N. o. 363 on the List of Lodges of the Grand Lodge of England but is omitted from the list of 1774 and therefore negotiations begun with the Grand Orient for a formal Warrant, of December 12, 1780, the Lodge giving up its right to found other Lodges in France but retaining friendly relations with England.

The Grand Orient issued a Warrant, January 6, 1783, to seventeen Brethren who had resigned, forming the new La T'raie AnS7laise, the True English, and the Loge Anglaise had itself restored on the list of the Grand Lodge of England as No. 240 in 1785. August 31, 1790, this Lodge with four other French Lodges agreed to no longer recognize the authority of the Grand Orient of France. In 1793 the name was changed to Lodge No. 240 'Egalité (called Equality) but the old title was resumed in 1795. In 1802 a renumbering of Lodges under the Grand Lodge of England put the Loge Anglaise as No. 204 on the Register. The Loge Anglaise agreeably to the Grand Orient of France, September 7, 1803, and the Grand Lodge of England, with three other Lodges formed a Provincial Grand Lodge, February 21, 1804. New by-laws, June 7, 1816, specified that the Lodge was under "Joint protection of the Grand Orients of England and France." May 16, 1818, the Grand Secretary of England wrote the Loge Anglaise that all connection with the Grand Lodge had ceased since 1786.

The Lodge protested and remained independent. Brother John Lane says in Masonic Records that the Lodge was on the English Register until 1813. After considerable time the Lodge again associated with the Grand Orient of France, maintaining always the custom of toasting the Grand Lodge of England at banquets. In 1869 an amendment to Article 1, Constitution of the Grand Orient, came up for decision.

This Article stated that "The principles on which Freemasonry is founded are the existence of God, the immortality of the soul, and the solidarity of the human race.' An amendment was defeated thanks to the effort made by the Loge Anglaise, but the matter again came up, 1876, and the Lodge was helpless to prevent the adoption of the amendment by the General Assembly and relations were severed. January 7, 1913, the Lodge passed a vote of disapproval of the Grand Orient, and with the Lodge CentRre des Amis undertook to form the new Grand Loge Nationale pour la France (see Loge Anglaise, by Edmund Heisch, London, 1917; also Transactions Authors Lodge, London, volume 2, and the English Lodge at Bordeaux G. W. Speth, a paper read in Quatuor Coronati Lodge, 1899).

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LOGIC

The art of reasoning, and one of the Seven Liberal Arts and Sciences, whose uses are incuLcated in the Second Degree. The power of right reasoning, which distinguishes the man of sane mind from the madman and the idiot, is deemed essential to the Freemason, that he may comprehend both his rights and his duties. And hence the unfortunate beings just named, who are without this necessary mental quality, are denied admission into the Order. The Old Charges define logic to be the art "that teacheth to discern truth from falsehood."

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LOKI
See Balder

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LOMBARDY

At the close of the dark ages, Idombardy and the adjacent Italian States were the first which awakened to industry. New cities arose, and the kings, lords, and municipalities began to encourage the artificers of different professions. Among the arts exercised and improved in Lombardy, the art of building held a pre-eminent rank, and from that kingdom, as from a center, the Comacine Masters were dispersed over all Europe (see Traveling Freemasons; also Commune).

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LONDON

With the city of London, the modern history of Freemasonry is intimately connected. A Congress of Freemasons, as it may properly be called was convened there by the Four Old Lodges, at the Apple-Tree Tavern, in 1717. Its results were the formation of the Grand Lodge of England, and a modification of the Masonic system, whence the Freemasonry of the present day has descended. Anderson, in his second edition of the Book of Constitutions, 1738, gives the account of this, as it is now called, Revival of Freemasonry, which see.

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LONDON RANK

Authorized by the Grand Lodge of England upon the suggestion of the Grand Master, December 4, 1907, as a means of conferring Masonic honors upon members of those Lodges which were held within a radius of ten miles of Freemasons Hall, London, and which are known as London Lodges, they not coming under any Provincial or District organization and thus being unable to obtain any distinction but that of Grand Lodge Office. As a result of this condition, much discussion was had regarding the dividing of the London Lodges into Provinces, thereby multiplying the honors within their reach, but at this time the Grand Master was authorized to confer the right to wear a distinctive jewel, collar, and apron with the designation London Rank, this honor to be conferred upon Past Masters of London Lodges, one for each such Lodge for 1908 and up to the number of 150 each year thereafter, a certain fee being paid for the distinction. This Rank is the equivalent of Provincial or District Rank and is bestowed on the Brethren for long and meritorious service to the Craft.

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LOST WORD

The mythical history of Freemasonry informs us that there once existed a Word of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a temporary substitute for it was adopted. But as the very philosophy of Freemasonry teaches us that there can be no death without a resurrection—no decay without a subsequent restoration—on the same principle it follows that the loss of the Word must suppose its eventual recovery.

Now, this it is, precisely, that constitutes the myth of the Lost Word and the search for it. No matter what was the Word, no matter how it was lost, nor why a substitute was provided, nor when nor where it was recovered. These are all points of subsidiary importance, necessary, it is true, for knowing the legendary history, but not necessary for understanding the symbolism. The only term of the myth that is to be regarded in the study of its interpretation, is the abstract idea of a word lost and afterward recovered.

The Word, therefore, may be conceived to be the symbol of Dianne Truth; and all its modifications— the loss, the substitution, and the recovery—are but component parts of the mythical symbol which represents a search after truth. In a general sense, the Word itself being then the symbol of Disine Truth, the narrative of its loss and the search for its recovery becomes a mythical symbol of the decay and 1088 of the true religion among the ancient nations, at and after the dispersion on the Plains of Shinar, and of the attempts of the wise men, the philosophers, and priests, to find and retain it in their secret mysteries and initiations, which have hence beed designated as the Spurious Freemasonry of Antiquity.

But there is a special or individual, as well as a general interpretation, and in this special or individual interpretation the Word, with its accompanying myth of a loss, a substitute, and a recovery, becomes a symbol of the personal progress of a candidate from his first initiation to the completion of his course, when he receives a full development of the mysteries.

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LOTUS

The lotus plant, so celebrated in the religions of Egypt and Asia, is a species of Nymphaea, or water-lily, which grows abundantly on the banks of streams in warm climates. Although more familiarly known as the Lotus of the Nile, it was not indigenous to Egypt, but was probably introduced into that country from the East, among whose people it was everywhere consecrated as a sacred symbol.

The Brahmanical deities were almost always represented as either decorated with its flowers, or holding it as a scepter, or seated on it as a throne. Coleman says (Mythology of the Hindus, page 388) that to the Hindu poets the lotus was what the rose was to the Persians. Floating on the water it is the emblem of the world, and the type also of the Mountain of Meru, the residence of the gods. Among the Egyptians, the lotus was the symbol of Osiris and Isis. It was esteemed a sacred ornament by the priests, and was placed as a coronet upola the heads of many of the gods. It was also much used in the sacred architecture of the Egyptians, being placed as an entablature upon the columns of their temples. Thence it was introduced by Solomon into Jewish architecture, being found, under the name of lily work, as a part of the ornaments of the two pillars at the porch of the Temple.

The word of almost the same sound in Arabic as in Hebrew includes many of the allied flowers and it is now generally accepted that the various biblical references to lilies (as in First Kings vii, 19; Second Chronicles iv, 5; Canticles in, 1; Hosea xiv, 5; Matthew vi, 28, and elsewhere) mean more than that one flower (see Lily and Pillars of the Porch).

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LOUISIANA

Freemasonry was brought to San Domingo by Charter from the Grand Orient and the Grand Lodge of Pennsylvania at a time when it was peopled chiefly by the Freneh and their negro slaves. The negro insurrection of 1791 caused an influx of white refugees to many of the cities of the United States. In 1793 the Freemasons who fled to New Orleans organized the Parfaite Union Lodge, No. 29, by Charter from the Grand Lodge of South Carolina, and Officers were installed in the York Rite by Jason Lawrence on March 30, 1794. The sale of Louisiana to America and the return of many of thr refugees to San Domingo left Freemasonry in Louisiana more in the hands of the American Brethren than had hitherto been the case. On September 2, 1807, a Charter was granted by the Grand Lodge of New York to Louisiana Lodge, No. 2, the first Lodge in New Orleans to work in the English language. In 1812 five of the twelve Lodges chartered in Louisiana had either ceased work or amalgamated with other Lodges and there were thus seven left, all of which worked the York Rite, namely: Perfect Union, Charity, Louisiana, Concord, Perseverance, Harmony and Polar Star. The above seven Lodges organized themselves into a Committee for the establishment of a Grand Lodge.

Harmony and Louisiana withdrew from the Committee before long and the Grand Lodge was formed by the remaining five Lodges on July 11, 1812. It was announced at a Quarterly Communication held March 27, 1813, that a Grand Royal Arch Chap ter had been organized and attached to the Grand Lodge of Louisiana. In 1829 a representative was admitted to the General Grand Chapter. After 1831, however, no meeting took place and the subordinate Chapters, with the exception of Holland, No. 9, ceased to exist. In 1841, the Grand Secretary of the Grand Lodge of Louisiana called a meeting and a Grand Chapter of Louisiana was organized Holland Chapter was not represented at the Convention and refused to recognize the authority of the new Grand Chapter. In 1847 the General Grand Chapter denied that it had any legal existence. The following year, on May 1, representatives of the four Chapters in Louisiana chartered by the General Grand Chapter, Holland, No. 1; New Era, No. 2; Red

River, No. 3, and East Feliciana, No. 4, met at New Orleans and duly established a Grand Chapter for Louisiana.

The first Council in the State was Holland, No. 1, probably organized by John Barker in 1827. In the official reports of the Grand Chapter of Louisiana in 1829 and 1830 a Grand Council of Royal and Select Masters is mentioned. This seems to have died out but was revived about 1848 to 1850 when Holland, No. 1; Louisiana, No. 15, and Orleans, No. 36, were represented at a Convention to organize a Grand Council.

A Charter was granted on May 4, 1816, for the formation of an Encampment which was enrolled under the Grand Encampment of the United States on September 15, 1844, as Indivisible Friends Encamp ment, No. 1. This Commandery with Jacques de Molay, No. 2, and Orleans, No. 3, assembled on February 12, 1864, and formed the Grand Commandery of Louisiana.

On June 19, 1813, Charters were granted to Albert Pike Lodge of Perfection, No. 1, and Eagle Council of Kadosh, No. 6, at New Orleans. Grand Consistory, No. 1, was chartered at New Orleans on August 8, 1852, and a Chapter of Rose Croix, Cervantes, No. 4, was opened during the year 1887.

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LOUIS NAPOLEON

Second Adjoint of the Grand Master of the Grand Orient of France. Nominated, in 1806, King of Holland. Louis, Napoleon III, was widely known as an interested Freemason.

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LOUVETEAU
See Lewis

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LOWEN

In the Lansdowne Manuscript we meet with this charge: "that a Master or fellow make not a molded stone square, nor rule to no Lowen, nor sett no Lowen work within the Lodge." Brother Hawkins observes this has been said to be an error for Cowan, but in his opinion it is more probably intended for Layer, which is the word used in the parallel passage in other Manuscripts (see Layer).

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LOW TWELVE

In Masonic language midnight is so called. The reference is to the sun, which is then below the earth. Low Twelve in Masonic symbolism is an unpropitious hour.

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LOYALTY

Notwithstanding the calumnies of Barruel, Robison, and a host of other anti-Masonic writers who assert that Freemasonry is ever engaged in efforts to uproot the governments within which it may exist, there is nothing more evident than that Freemasonry is a loyal institution,

and that it inculcates in all its public instructions, obedience to government, Thus, in the Prestonian Charge given in the eighteenth century to the Entered Apprentice, and continued to this day in the same words in English Lodges, we find the following words:

In the State, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government under which you live, yielding obedience to the laws which afford you protection, but never forgetting the attachment you owe to the place of your nativity, or the allegiance due to the sovereign or protectors of that spot.

The Charge given in American Lodges is of the same import, and varies but slightly in its language. In the State, you are to be a quiet and peaceful subject, true to your government. and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

The Charge given in French Lodges, though somewhat differing in form from both of these, has the same spirit and the same lesson. It is to this effect: Obedience to the laws and submission to the authorities are among the most imperious duties of the Freemason, and he is forbidden at all times from engaging in plots and conspiracies.

Hence it is evident that the true Freemason must be a true patriot.

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LUCHET, JEAN PIERRE LOUIS, MARQUIS DE

A French historical writer, who was born at Saintes in 1740, and died in 1791. He was the writer of many works of but little reputation, but is principally distinguished in Masonic literature as the author of an attack upon Illuminism under the title of Essai sur la Secte des Illuminés. It first appeared anonymously in 1789. Four editions of it were published. The third and fourth with augmentations and revisions, which were attributed to Mirabeau, were printed with the outer title of Histoire secrete de la Cour deBerlin, par Mirabeau. This work was published, it is known, without his consent, and was burned by the common executioner in consequence of its libelous character. Luchet's essay has become very scarce, and is now valued rather on account of its rarity than for its intrinsic excellence.

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LUDEWIG, H. E.

An energetic Freemason, born in 1810, in Germany; died in 1856, in America. By "powers from home" this ardent Brother attempted to set up an independent authority to the existing Grand Lodge system in the United States; but, like many such attempts, it flashed brilliantly for a season, but proved of ephemeral nature.

*

LUFTON

One of the French terms for Louveteau, or Lewis, which see.

*

LULLY, RAYMOND

A celebrated chemist and philosopher, the Seneschal of Majorca, surnamed docteur iUuminé, the enlightened doctor His discoveries are most noted, such as the mode of rectifying spirits, the refining of silver, etc. He was born about 1234. In 1276 he founded a college of Franciscans at Palma, for instruction in Eastern lore, and especially the study of the Arabic language, for which purpose he instituted several colleges between the years 1293 and 1311. He died in 1314. He is known as an eminent Rosicrucian, and many fables as to his longevity are related.

The foregoing account has long been generally acceptable though there is some uncertainty as to the dates of Lully's birth and death, and investigators have not agreed as to his scientific knowledge nor the authorship of certain works attributed by others to him. The alchemical works bearing his name are all apocryphal, spurious, according to J. Fitzmaurice Kelly (Encyclopedia Britannica, 1911), but Lewis Spence (Dictionary of Occultism, 1920) not only accepts him as an author and alchemist of ability but quotes a German historian of chemistry, Gruelin, who asserts Lully to be a scientist of exceptional skill. However, it is clear that he was a devoted missionary to the infidels, a progressive student and teacher of languages, venerated as saint and poet. Some of his views were in advance of the Church he served and in 1376 they were condemned in a Papal Bull issued at the behest of the Inquisition, but this was annulled by Pope Martin V in 1578. At eighty Lully was of unabated enthusiasm, preaching the Gospel, journeying far afield in Europe, crossing into Africa, where he was stoned to death by the people.

*

LUMIERE, LA GRANDE

French for The Grand Light. A grade in the collection of Brother Viany.

*

LUMIERE, LA VRAIE

French for The True alight, or Perfect Mason. A Degree in the Chapter of the Grand Lodge of Royal York of Berlin (Thory, ActaLatomorum i, page 321).

*

LUMINARIES

The first five officers in a French Lodge, namely, the Master, two Wardens, Orator, and Secretary, are called Luminaires or Luminaries, sources of light, because it is by them that light is dispensed to the Lodge.

*

LUNUS

An Egyptian deity, known as Khons Lunus, and represented as hawk-headed, surmounted by the crescent and disk. When appearing with the head of an ibis, he is called Thoth-Lunus. His worship was very extensive through ancient Egypt, where he was known as Aah, who presides over rejuvenation and resurrection. Champollion mentions in his Pantheon a Lunus-Bifrons.

*

LUSTRATION

From a Latin word meaning both gashing and atonement. A religious rite practiced by the ancients, and performed before any act of devotion It consisted in washing the hands, and sometimes the whole body, in lustral or consecrated water. It was intended as a symbol of the internal purification of the heart. It was a ceremony preparatory to initiation in all the Ancient Mysteries. The ceremony is practiced with the same symbolic import in some of the advanced Degrees of Freemasonry. So strong was the idea of a connection between lustration and initiation, that in the low Latin of the Middle Ages lustrare meant to initiate. Thus Du Cange (Glossarium) cites the expression "lustrare religione Christianorum" as signifying "to initiate into the Christian religion."

*

LUX

Latin for Light, which see. Freemasonry anciently received, among other names, that of Lux, because it is that sublime doctrine of truth by which the pathway of him who has attained it is to be illumined in the pilgrimage of life. Among the Rosicrucians, light was the knowledge of the philosopher's stone; and Mosheim says that in chemical language the cross was an emblem of light, because it contains within its figure the forms of the three figures of which LVX., or Light, is composed

*

LUXEMBURG

An independent Grand Duchy of Europe situated to the southeast of Belgium. In 1774 a Grand Orient with the reigning Duke as Protector was at work in Bouillon, a town which, though now in Belgium, was formerly part of Luxemburg. In 1812 this Grand Body had ceased to exist. The Lodge, Les Enfants de la Concorde, meaning in French The Children of Good Understanding, was chartered in 1803 by the Grand Orient of France though it is possible that it was at work some years before that date. The Grand Duchy became independent in 1839 and a few years later the Lodge became independent also. It is the smallest self-governing Masonic Body in the world.

*

LUX E TENEBRIS

Latin, meaning Light out of darkness. A motto very commonly used in the caption of Masonic documents as expressive of the object of Freemasonry, and what the true Freemason supposes himself to have attained. It has a recondite meaning. In the primeval ages and in the early mythology, darkness preceded light. "In the thought," says Cox, "of these early ages, the sun was the child of night or darkness" (Aryan Mythology I, page 43).

So lux being Truth or Freemasonry, and tenebrae, or darkness, the symbol of initiation, luxe tenebris is Masonic truth proceeding from initiation. A Lodge at London comprising Brethren devoted especially to the welfare of blind persons has been given this appropriate name.

*

LUX FIAT ET LUX FIT

Latin, meaning Let there be light, and there was light. A motto sometimes prefixed to Masonic documents (see True Light).

*

LUZ

An ever-living power, according to the old Jewish Rabbis, residing in a small joint-bone existing at the base of the spinal column. To this undying principle, watered by the dew of heaven, is ascribed the immortality in man. Rabbi Joshua Ben Hananiah replied to Hadrian, as to how man revived in the world to come, "From Luz, in the back-bone." When asked to demonstrate this, he took Luz, a little bone out of the back-bone, and put it in water, and it was not steeped; he put it in the fire, and it was not burned; he brought it to the mill, and that could not grind it, he laid it on the anvil and knocked it with a hammer, but the anvil was cleft and the hammer broken.

*

L.Y. C.

Letters engraved on the rings of profession worn by the Knights of Baron von Hund's Templar system. They are the initials of the words in the Latin sentence Labor Viris Convenit, meaning Labor is suit able for men, It was also engraved on their seals.

*

LYON, DAVID MURRAY
This well-known writer and historian of Freemasonry in Scotland was initiated in 1856 in Lodge Ayr Saint Paul, No. 204, on the roll of the Grand lodge of Scotland. He was a printer by trade and was at one time employed by the Ayr. shire Express Company. In 1877 he was appointed Grand Secretary of the Grand Lodge of Scotland and held the post until 1900. He died on January 30, 1903. He was, without doubt, says Brother Hawkins, who prepared this article, the foremost Masonic student in Scotland, either of this or any other period; and the results of his continuous and arduous researches are to be found in all the books and periodicals of the Craft for twenty years, both at home and abroad. It is simply impossible to furnish anything like an accurate and complete list of his many valuable contributions to Masonic magazines. His chief works have been the History of the Mother lodge Kilwinning, Scotland, the History of the old Lodge at Thornhill, and, finally, the History of the Ancient Lodge at Edinburgh, Mary's Chapel, from the sixteenth century. This grand work, which was published in 1873, has placed its author in the front rank of Masonic authors.

*

LYONS, CONGRESS OF

A Masonic Congress was convoked in 1778, at the City of Lyons, France, by the Lodge of Chevaliers I3ienfaisants, or Benevolent Knights. It was opened on the 26th of November, and continued in session until the 27th of December, under the presidency of M. Villermoz. Its ostensible object was to procure a reformation in Freemasonry by the abjuration of the Templar theory; but it wasted its time in the correction of rituals and in Masonic intrigues, and does not appear to have been either sagacious in its methods, or successful in its results. Even its abjuration of the Strict Observance doctrine that Templarism was the true origin of Freemasonry, is said to have been insincere, and forced upon it by the injunctions of the political authorities, who were opposed to the propagation of any system which might tend to restore the Order of Knights Templar.

M

The Hebrew is pronounced, Mem, which signifies water in motion, having for its hieroglyph a waving line, referring to the surface of the water. As a numeral, M stands for 1000. In Hebrew its numerical value is 40. The sacred name of Deity, applied to this letter, is Meborach, and in Latin Benedictus, meaning that Blessed One.

*

MAACHA

In the Tenth Degree of the Ancient and Accepted Scottish Rite we are instructed that certain traitors fled to "Maacha, King of Cheth," by whom they were delivered up to King Solomon on his sending for them. In First Kings ii, 39, we find it recorded that two of the servants of Shimei fled from Jerusalem to "Achish, son of Maachah king of Gath." There can be little doubt that the carelessness of the early copyists of the Ritual led to the double error of putting Cheth for Gath and of supposing that Maacha was its king instead of its king's father.

The manuscripts of the Ancient and Accepted Scottish Rite, too often copied by unlearned persons, show many such corruptions of Hebrew names, which modern researches must eventually correct. Delaunay, in his Thuileur, 1813, makes him King of Tyre, calls him Mahakah, and adds a Latin word, Compressus, as further explanation, the meaning evidently being to bring together.

*

MAC

Masonic writers have generally given to this word the meaning of "is smitten," deriving it probably from the Hebrew verb macha, to smite. Others, again, think it is the word mak, rottenness, and suppose that it means "he is rotten." Both derivations are, in Brother Mackey's opinion, incorrect. Mac is a constituent part of the word macbenac, which is the substitute Master's Word in the French Rite, and which is interpreted by the French ritualists as meaning "he lives in the son." But such a derivation can find no support in any known Hebrew root. Another interpretation must be sought. Doctor Mackey believed there is evidence, circumstantial at least, to show that the word was, if not an invention of the Sentient or Dermott Freemasons, at least adopted by them in distinction from the one used by the Moderns, which latter is the word now in use in the United States of America.

Brother Mackey was disposed to attribute the introduction of the word into Freemasonry to the adherents of the House of Stuart, who sought in every way to make the Institution of Freemasonry a political instrument in their schemes for the restoration of their exiled monarch. Thus the old phrase, "the Widow's Son," was applied by them to James II, who was the son of Henrietta Maria, the widow of Charles I. So, instead of the old Master's word which

had hitherto been used, they invented macbenac out of the Gaelie, which to them was, on recount of their Highland supporters, almost a sacred language in the place of Hebrew. Now, in Gaelic, Mac is son, and benach is blessed, from the active verb oeannaichy to bless.

The latest dictionary pushed by the Highland Society give this example:
"Benach De Righ Albane, Alexander, Mac Alexander," etc., that is, Bless the King of Scotland, Alexander, son of Alexander, etc. Therefore we find, without any of those distortions to which etymologists so often recur, that macbenac means in Gaelic the blessed son. This word the Stuart Freemasons applied to their idol, the Pretender, the son of Charles I.

*

MACBENAC

This word is capable of at least two interpretations.
1. A significant word in the Third Degree according to the French Rite and some other Rituals (see Mac).
2. In the Order of the Beneficent Knights of the Holy City, the Recipiendary, or Novice, is called Macbenac.

*

MACCABEES

A heroic family, whose patriotism and valor form bright pictures in the Jewish annals. The name is generally supposed to be derived from the letters M. C. B. I. which were inscribed upon their banners Wng the initials of the following words in the Hebrew sentence, Mi Camocha, Baalim, Jehovah, meaning, Who is like unto thee among the gods, O Jehovah. The Hebrew sentence has been appropriated in some of the advanced Degrees as a significant term.

*

MACCALLA, CLIFFORD P.

Initiated in Concordia Lodge No. 67 at Philadelphia, 1869; was Worshipful Master in 1874; accepted position of Secretary in 1876 and served twelve years. Brother MacCalla was elected Junior Grand Warden of Pennsylvania in 1882, Senior Grand Warden in 1884, Deputy Grand Master in 1886 and Grand Master in 1888. For many years he was Editor of the Reystone, a Masonic journal. He wrote a historical sketch of Concordia Lodge in Philadelphia, a Life of Daniel Coxe and many essays on Freemasonry in America. He discovered the Secretary's ledger of Saint John's Lodge dating from June 24, 1731, to June, 1738 (see Transactionz, Quatuor Coronati Lodge, volume iii, page 134).

*

MACERIO

Du Cange (in his Glossarium) gives this as one of the Middle Age Latin words for orison, deriving it from maceria, a wail The word is now never employed.

*

MACHIO
See Macio

*

MACIO

Du Cange, Slossarzum, defines Macio, Mario, or Machio, on the authority of Isidore, as Maçon, latomus, a mason, a constructor of walls, from machina, the machines on which they stood to work on account of the height of the walls. He gives Maço also.

*

MACKENZIE, KENNETH R. H.

His favorite pen name was Cryptonymus, a Latin word meaning One whose name is hidden. Editor of The Royal Masonic Cyclopedia of History, Rites, Symbolism, and Biography, published in London in 1877, by Brother John Hogg, Paternoster Row. He was one of the founders of the Rosicrucian Society in England (see Rosicrucianism).

*

MACKEY, ALBERT GALLATIN

The American Masonic historian. He was born at Charleston, South Carolina, March 12, 1807. This scholarly Brother lived to the age of seventy-four years. He died at Fortress Monroe, Virginia, June 20, 1881, and was buried at Washington, District of Columbia, Sunday, June 26, with all the solemnity of the Masonic Rites wherein he had long been an active leader. From 1834, when he was graduated with honors at the Charleston Medical College, until 1854 he gave attention to the practice of his profession, but from that time on literary and Masonic labors engrossed his efforts. Doctor Mackey was a Union adherent during the Civil War and in July, 1865, President Johnson appointed him Collector of the Port. In a contest for senatorial honors Brother Mackey was defeated by Senator Sawyer. Doctor Mackey removed to Washington. District of Columbia, in l870.

Doctor Mackey was Initiated, Passed and Raised in Saint Andrews Lodge No. 10, Charleston, South Carolina, in 1841. Shortly thereafter he affiliated with Solomon's Lodge No. 1, also of Charleston, and was elected Worshipful Master in December, 1842. From 1842 until 1867 he held the office of Grand Secretary and during this period prepared all the reports of the Foreign Correspondence Committee of the Grand Lodge. In 1851 he was a founder member of Landmark Lodge No. 76. During the winter of 1841-2 he was advanced and exalted in Capitular Freemasonry; elected High Priest in December, 1844; and also elected Deputy Grand High Priest in 1848 and successively re-selected until 1855. From 1855 to 1867 he was each year elected as Grand High Priest of his State. Elected in 1859 to the office of General Grand High Priest, he continued in that position until 1868. Created a Knight Templar in South Carolina Commandery No. 1, in 1842, he was elected Eminent Commander in 1844, later being honored as a Past Grand Warden of the Grand Encampment of the United States. Crowned a Sovereign Grand Inspector General of the Thirty-third and last Degree in 1844, he was for many years Secretary-General of the Supreme Council, Southern Jurisdiction of the Ancient and Accepted Scottish Rite.

As a contributor to the literature and science of Freemasonry, Doctor Mackey's labors have been more extensive than those of any other in America or in Europe. In 1845 he published his first Masonic work, entitled A Lexicon of Freemasonry; in 1851 he published his second work entitled Tame True Mystic Tie. Then followed The A11iman Rezon of South Carolina, 1852; Principles of Masonic Laun, 1856; Book of tile Chapter, 1858; Text-Book of Masonic Jurisprudence; 1859; History of freemasonry in South Carolina, 1861, Manual of the Lodge, 1869; Cryptic Masonry, 1877; Symbolism of Freemasonry, and Masonic Ritual, 1869; Encyclopedia of Freemasonry, 1874; and Masonic Parliamentary Law, 1875. Doctor Mackey also contributed freely to Masonic periodicals and edited several of them with conspicuous ability. In 1849 he established and edited the Southern and Western Masonic Miscellany for five years. In 1857 he undertook the publication of the Masonic Quarterly Review which continued for two years. Then he was invited to assume editorial charge of a department in

the American Freemason which he accepted in July, 1859, and he held this position for one year. He was solicited to take charge of a department in the Masonic Trowel, his first article appearing in the September number of 1865, and he wrote for this publication for nearly three years. In October, 1871, Doctor Mackey again published a Masonic magazine of his own, Mackey's Nationd Freemason. Although a periodical of great merit, after three years it was discontinued. In January, 1875, Doctor Mackey became one of the editors of the Voice of Masonry, and for over four years was a constant contributor to that periodical, when failing health necessitated his giving up this work.

After Doctor Mackey located at Washington, District of Columbia, he affiliated with Lafayette Lodge No. 19, Lafayette Chapter No. 5, and Washington Commandery No. 1.

The funeral services in Washington in 1881 were begun at All Souls Church, Unitarian, of which Doctor Mackey was a member, by the pastor and were followed by the ceremonies of a Lodge of Sorrow, Rose Croix Chapter, Ancient and Accepted Scottish Rite, Southern Jurisdiction, and were in charge of the venerable General Albert Pike and his associate officers. General Albert Pike wrote a touching and ape precative message at the time of the death of Doctor Mackey, which was sent out officially by the Sovereign Grand Commander of the Southern Jurisdiction in which the various Masonic Bodies were instructed to "drape in black the altars and working tools and the Brethren will wear the proper badge of mourning during the space of sixty days."

The following Memorial was presented by a Committee headed by Brother Charles F. Stansbury at a Special Communication of the Grand Lodge of the District of Columbia:

Our illustrious Brother, Albert Gallatin Mackey, is no more! He died at Fortress Monroe, Virginia, on the 20th day of June, 1881, at the venerable age of 74, and was buried at Washington on Sunday June 26, 1881, with the highest honors of the Craft, ah Rites and Orders of Masonry uniting in the last sad services over his remains. The announcement of his death has carried a genuine sentiment of sorrow wherever Freemasonry is known. His ripe scholarship, his profound knowledge of Masonic law and usage, his broad views of Masonic philosophy, his ceaseless and invaluable literary labors in the service of the Order, his noble ideal of its character and mission, as well as his genial personal qualities and his lofty character, had united to make him personally known and vividly respected and beloved by the Masonic world. While this Grand Lodge shares in the common sorrow of the Craft everywhere at this irreparable loss she can properly lay claim to a more intimate and peculiar sense of bereavement, inasmuch as our illustrious Brother had been for many years an active member of this Body Chairman of the Committee on Jurisprudence, and an advisor ever ready to assist our deliberations with his knowledge and counsel. In testimony of our affectionate respect for his memory the Grand Lodge jewels, and insignia will be appropriately draped, and its members near the usual badge of mourning for thirty days.

A memorial page of our proceedings will also be dedicated to the honor of his name. We extend to his family the assurance of our sincere and respectful sympathy, and direct that an attested copy of this Minute be transmitted to them.

In the eulogy over Doctor Mackey, delivered by Past Grand Master Henry Buist, of Georgia, before the Supreme Council for the Southern Jurisdiction, he said of the Doctor: He was a fearless and gifted speaker; his language was courteous and manner dignified; and occasionally, in his earnestness to maintain what he conceived to be right, he became animated and eloquent. Positive in his convictions, he was bold in their advocacy. His course of action once determined on, supported by an approving conscience no fear or disfavor or discomfiture could swerve him from his fixed purpose. Whatever was the emergency, he was always equal to it. Where others doubted. he was confident; where others faltered, he was immovable; where others queried, he affirmed. He was faithful to every public and Masonic duty. Treachery found no place in his character. He never betrayed a trust. He was eminently sincere and loyal to his friends, and those who were most intimately associated with him learned to appreciate him the most. He was generous and frank in his impulses, and cherished malice toward none, and charity for all. His monument is in the hearts of those who

knew him longest and best. He is no longer of this earth. His work among men is ended; his earthly record is complete.

*

MACO
See Macio

The following is substantially from Renning's Cydopedia of Freemasonry: The Norman-French word for mason as the Operative Mason in early days was called "le rnaçon and this was corrupted into maccon, maccouyn, masoun, masouyn, messouyn, and even mageon. The word seems to come from maçonner, which had both its operative meaning and derivative meaning of conspiring, in 1238, and which again comes from mansio, a word of classic use. The word mason, as it appears to us, is clear evidence of the development of the operative Gilds through the Norman-French artificers of the Conquest, who carried the Operative Gilds, as it were, back to Latin terminology, and to a Roman origin,

In addition to the above paragraph by the Rev. A. F. A. Woodford, see Mason, Macemo and Macio.

*

MAÇON DANS LA VOIE DROITE

French, meaning The Mason in the Right Way. The second grade of the Hermetic system of Montpellier (Thory, ActaLatomorum i, page 321).

*

MAÇON DU SECRET

French, meaning The Mason of the Secret. The sixth grade of the reformed Rite of Baron Tschoudy, and the seventh in the reformed rite of Saint Martin (Thory, ActaLatomorum i, page 321).

*

MAÇON, ECOSSAIS, MAITRE

These French words are explained under their English equivalents (see Mason, Scottish Master).

*

MAÇONETUS

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

*

MAÇONNE

A French word signifying a Female Mason, that is to say, a woman who has received the Degrees of the Rite of Adoption. It is a very convenient word. The formation of the English language might permit the use of the equivalent word Masoness, if custom would sanction it.

*

MAÇONNE EGYPTIENNE

The Third Degree in Cagliostro's Egyptian Rite of Adoption.

*

MAÇONNE MAITRESSE

Third grade of the Maçonnerie d' Adoption.

*

MAÇONNER

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

*

MAÇONNERIE ROUGE

French for Red Freemasonry. The designation of the four advanced grades of the French Rite. Bazot says that the name comes from the color worn in the fourth grade.

*

MAÇONNIEKE SOCIETEITEN

Dutch Masonic Clubs, somewhat like unto the English Lodges of Instruction with more, perhaps, of the character of a Club. Renning's Cyclopedia says "there were about nineteen of these associations in the principal towns of Holland in 1860."

*

MACOY'S CYCLOPEDIA

"A General History, Cyclopedia, and Dictionary of Freemasonry," containing some 300 engravings, by Robert Macoy, 33 , published in New York, which has passed through a number of editions. It was originally founded on A Dictionary of Symbolical Masonry, by Dr. George Oliver. Brother Macoy has occupied the prominent position of Deputy Grand Master of the Grand Lodge of New York, and that of Grand Recorder of the State Grand Commandery of the Order of the Temple, Knights Templar.

*

MACROCOSM

Greek, she great world. The visible system of worlds; the outer world or universe. It is opposed to Microcosm, the little world, as in man. It has been used as the Macric soul in opposition to the Micric animal life, and as the soul of the universe as opposed to the soul of a single world or being. A subject of much note to the Rosicrucians in the study of the Mysterium Magnum.

*

MACZO

Latin of the Middle Ages for a mason. Du Cange quotes a Computum of the year 1324, in which it is said that the work was done "per manum Petri, maczonis de Lagnicio," meaning "by the hand of Peter, a mason of Lagnicio,"

*

MADAGASCAR

L'Action Républicaine Lodge, from June 25,1913, at Diego Suarez, and La France Australe, from July 20, 1903, at Tananarivo, are subject both to the Grand Orient of France. Three others, La Fraternite Universale, from 1917, at Ambositra, Imerina, from 1903, at Tananarivo and Les Trois Freres, The Three Brothers, at Majungo, are controlled by the Grand Lodge of France. Madagascar is an island, under the French Government, is 975 miles long, with some three million inhabitants, and is in the Indian Ocean, 230 miles from the east coast of Africa.

*

MADE

A technical word signifying initiated into Freemasonry (see Make).

*

MADMAN

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

MADRAS

A presidency of British India. The first Lodge in Southern India was established at Madras. Others were opened in 1765 and in the following year Captain Edmond Pascal was appointed Provincial Grand Master for Madras and its Dependencies. A Provincial Grand Lodge was established in 1781 by the Athol Grand Lodge of England but after about seven years the state of warfare round about Madras caused its decline. Unity among the Brethren in Southern India was finally achieved by the appointment of Brigadier-General Horn as "Provincial Grand Master for the Coast of Coromandel, the Presidency of Madras and parts adjacent." The older Lodges had all ceased work when in 1786 the Carnatic Military Lodge was established at Arcot. The early attempts of the Freneh to plant Freemasonry in Madras were even less successful than those of the English. The first Lodge, La Fraternite Cosmopolite, meaning in French World wide Fraternity, was chartered in 1786, but after Iying dormant for some time finally ceased to exist. The Grand Lodge of Scotland has chartered many surviving and successful Lodges in Madras and other parts of India (see Bombay and India).

*

MAFIA

Sometimes spelled Maffia, a name for a Sicilian secret society active early in the nineteenth century, perhaps more usually the title is employed to mean the persons impatient and contemptuous of constitutional processes of law who reserve vengeance for execution by themselves. The Chief of Police of New Orleans was killed, following the severity of his course in hunting the murderers of an Italian. Several Mafiusi were implicated, six were

acquitted but the verdict was credited to the fears of the jury, and the gaol was entered by a mob and eleven prisoners were lynched, March 14, 1891 (see Carbonari, Camorra, and Secret Societies).

*

MAGAZINE, MASONIC

The earliest Masonic magazine was published at Leipsic in 1738 and named Der Freimaurer. The second, in 1742, was Der bedachtiae Frei7naurer, at Hamburg, and then the Aufmerksamn Freimaurer, 1743, at Gorlitz, according to Brother Woodford (Renning's CycZopedia). In 1783 theFreimaurerzeitung appeared at Berlin, having only a short existence of six numbers. The Journal fur Freimaurer, which appeared in 1784 at Vienna, had a longer life of some three years. In England, the first work of this kind was The Freemasons Magazine or General and Complete Library, begun in 1793, and continued until 1798. In Ireland, in 1792, the Sentimental and Masonic Magazine appeared and ran to seven volumes (1792-5). In France the Miroir de laverite seems to have been issued 1800-2, followed by Nermes in 1808. In England the Free7naso7~s Quarterly Review commenced in 1834 and was continued until 1849, followed by the Freemasons Quarterly Magazine in 1853, which lived until 1858. In 1873 a new Masonic Mapazine was issued, but it had not a very long existence. Of American Masonic magazines the earliest is the Freemasons Magazine and General Miscellany, published at Philadelphia in 1811. An old and constant periodical devoted to Freemasonry was the Freemasonry's Monthly Magazine, published by Charles W. Moore, at Boston. It was established in the year 1842 (see Literature).

*

MAGI

The ancient Greek historians so term the hereditary priests among the Persians and Medians. The word is derived from mog or amp, signifying Priest in the Pehlevi language. The Illuminati first introduced the word into Freemasonry, and employed it in the nomenclature of their Degrees to signify men of superior wisdom.

*

MAGI, THE THREE

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

*

MAGIC

The idea that any connection exists between Freemasonry and magic is to be attributed to the French writers, especially to Ragon, who gives many pages of his Masonic Orthodozy to the subject of Masonic magic; and still more to Alphonse Louis Constant, who has written three large volumes on the History of Magic, on the Ritual and Dogma of the Higher Magic, and on the Key of the Grand Mysteries, in all of which he seeks to trace an intimate connection between the Masonic mysteries and the science of magic (see Levi, Eliphas). Ragon

designates this sort of Freemasonry by the name of Occult Freemasonry But he loosely confounds magic with the magism of the ancient Persians, the medieval philosophy and modern magnetism, all of which, as identical sciences, were engaged in the investigation of the nature of man. the mechanism of his thoughts, the faculties of his soul, his power over nature, and the essence of the occult virtues of all things.

Magism, he says, is to be found in the Sentences of Zoroaster, in the Hymns of Orpheus, in the Invocations of the Hierophants, and in the Symbols of Pythagoras; it is reproduced in the Philosophy of Agrippa and of Cardan, and is recognized under the name of Magic in the marvelous results of magnetism. Cagliostro, it is well known, mingled with his Spurious Freemasonry the Superstitions of Magic and the Operations of Animal Magnetism. But the writers who have sought to establish a scheme of Magical Freemasonry refer almost altogether to the supposed power of mystical names or words, which they say is common to both Freemasonry and magic. It is certain that on omatology, or the science of names, forms a very interesting part of the investigations of the higher Freemasonry, and it is only in this way that any connection can be created between the two sciences. Much light, it must be confessed, is thrown on many of the mystical names in the advanced Degrees by the dogmas of magic; and hence magic furnishes a curious and interesting study for the Freemason (see Magic Squares and Alchemy).

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MAGIAN SOCIETY

Founded in New York City on September 29, 1913, by Brother Frank C. Higgins, for the study of Masonic symbolism (see American Freemason, November, 1913, and Miscellanea Latomorum, volume i, pages 63 and 128, new series).

*

MAGICIANS, SOCIETY OF THE

A society founded at Florence, which became a division of the Brothers of Rose Croix. They wore in their Chapters the habit of members of the Inquisition. This must not be confused with a society of the same na ne but not claiming to be exclusively Masonic in the United States.

*

MAGIC SQUARES

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

There was no talisman more sacred than this among the Orientalists, when arranged as in Figure 1-6. Thus designed, they called it by the name of the planet Saturn, ZaHaL, because the sum of the 9 digits in the square was equal to 45 (1+2+3+4+5+6+7+8 +g) which is the numerical value of the letters in the word ZaHaL, in the Arabic alphabet. The talmudists also esteemed it as a sacred talisman because 15 is the numerical value of the letters of the word JaH, which is one of the forms of the Tetragrammaton.

The Hermetic Philosophers called these magic squares Tables of the Planets, and attributed to them many occult virtues. The Table of Saturn consisted of 9 squares, and has Just been given. The Table of Jupiter consisted of 16 squares of numbers, whose total value is 136, and the sum of them added, horizontally, perpendicularly, and diagonally, in rows, is always 34; as

in Figure 3. So the Table of Mars consists of 25 squares, of the Sun of 36, of Venus of 49, of Mercury of 64, and of the Moon of 81. These magic squares and their values have been used in the symbolism of numbers in some of the advanced Degrees of Freemasonry.

This subject should not be dismissed as a purely imaginative study. The matter has for many years engaged the attention of mathematicians of the highest quality. The Magic Square has been worn as an emblem or talisman insuring good luck to the possessor and evidently it formed an essential part in the early symbolism connected with the Craft. That singular picture by Albrecht Durer of the sixteenth century, Malancolia, shows a Magic Square with many other symbols easily recognized by members of the Masonic institution. The history of the Magie Square goes back hundreds of years and there has been undoubtedly through this period a superstitious, as vrell as a scientific, esteem for this device. They have not been worked out to their present perfection in any other than by systematic methods. The earliest known writer on the subject was a Greek, Emanuel Moscopulus, who flourished in the fourth or fifth century. Since that time there have been many laborers upon this work.

One of the very interesting of these Magic Squares is referred to above by Doctor Mackey. This occurs in a book by Agrippa (De Occulta Philosophie, logo) and is quoted on page 279 of George Falkener's Gaines Ancient arid Moderns By first arrangement the numerals from 1 to 16 in four rows as in Figure 4 it will be seen that by leaving the numerals unchanged at each corner of the large square, namely 1, 4, 16, and 13, and also at the inner square of 6, 7, 10, and 11, and substituting the other pairs of numerals, reversing them at the time, we have in Figure 5, this remarkable Magic Square reversed, which Brother Mackey has called the Table of Jupiter. The combinations of this figure are surprising, amounting to fifty-six arrangements, each totaling thirty-four. The four horizontals, as 1+15+14+4=34, 12+6+7+9=34, etc; and the four perpendicular columns, as 1+12+8+13 = 34, and 15+6+10+3=34, etc.; the diagonals,1+6+11+16= 34, and4+7+10+13=34; the diamonds, 1+7+16+ 10=34, and 4+11+13+6=34; the squares, 1+4+ 16+13=34, and 6+7+11+10=34; the oblongs, 15+ 14+2+3 =34, 12+9+5+8=34, and the romboids, 1+15+16+2=34, and 4+9+13+8=34, etc.

The method of working out a Magic Square with an uneven number of cells was suggested by De la Loubere. The several steps may be considered as follows: In assigning consecutive numbers, proceed in an oblique direction up and to the right as 4, 5, 6, as in Figure 6. When this would carry a number out of the Magic Square, write that number in the cell at the opposite end of the column or row, as shown by the numbers in the margin of Figure 6. When the application of the first of these rules in the present paragraph would place a number in a cell already occupied, write the new number in the cell beneath the one last filled. For instance, the cell above and to the right of 3 being occupied, 4 is written under 3. Treat the marginal square at the upper nght-hand corner marked x as an occupied cell and apply the rule given in the last sentence. Begin by putting 1 in the top cell of the middle column. A comparison of Figure 6 will show that it is a reflection of Figure 1 given by Doctor Mackey.

One of the most successful of all students of the subject unquestionably was Brother Benjamin Franklin. Two of his efforts, an 8xS and a 16x16, are today unsurpassed as purely remarkably successful attempts at the making of Magic Squares. A communication to an English friend by Brother Franklin appears in the work entitled Letters and Papers on Philosophical Subjects by Benjamin Franklin, printed in 1769. This letter is in part as follows:

According to your request I now send you the arithmetical curiosity of which this is the history. Being one day in the country at the house of our common friend, the late learned Mr. Logan, he showed me a folio French book filled with magic squares, wrote, if I forget not by one Mr. Frenicle, in which he said the author had discovered great ingenuity and dexterity in the management of numbers; and though several other foreigners had distinguished themselves in the same way, he did not recollect that any one Englishman had done anything of the kind remarkable.

I said it was perhaps a mark of the good sense of our mathematicians that they would not spend their time in things that were merely domiciles novae, incapable of any useful application. He answered that many of the arithmetical or mathematical questions publicly

proposed in England were equally trifling and useless. Perhaps the considering and answering such questions, I replied, may not be altogether useless if it produces by practice an habitual readiness and exactness in mathematical disquisitions, which readiness may, on many occasions be of real use. In the same way, says he, may the making of these squares be of use. I then confessed to him that in my younger days, having once some leisure (which I still think I might have employed more usefully) I had amused myself in making this kind of magic squares, and, at length had acquired such a knack at it, that I could fill the cells of any magic square of reasonable size with a series of numbers as fast as I could write them, disposed in such a manner that the sums of every row, horizontal, perpendicular, or diagonal, should be equal; but not being satisfied with these, which I looked on as common and easy things, I had imposed on myself more difficult tasks, and succeeded in making other magic squares with a varietal of properties, and much more curious. He then showed me several in the same book of an uncommon and more curious kind, but as I thought none of them equal to some I remembered to have made, he desired me to let him see them; and accordingly the next time I visited him, I carried him a square of 8 which I found among my old papers, and which I will now give you with an account of its properties Figure 7-9. The properties are:

1. That every straight rov., horizontal or vertical, of 8 numbers added together, make 260, and half of each row, half of 260.

2. That the bent row of 8 numbers ascending and descending diagonally, viz., from 16 ascending to 10 and from 23 descending to 17 and every one of its parallel bent rows of 8 numbers make 260, etc., etc. And lastly the four corner numbers with the four middle numbers make 260. So this magical square seems perfect in its kind, but these are not all its properties, there are five other curious ones which at some time I will explain to you.

This Magic Square by Franklin is given here as Figure 7.

Brother Paul Carus has investigated the means by which Brother Franklin may have worked out his system of Magic Squares but it is really somewhat a question even now with all the later studies that have been given to the subject whether any one has perfected an ability capable of preparing a means of producing these designs with the facility that Brother Franklin mentions. Those who wish to examine the subject further will find it discussed in the Encyclopedia Britannica, in Magic Squares and Cubes, by W. S. Andrews, containing chapters by Brother Paul Carus and others, and in a Scrap Book of Elementary Mathematics by William F. White, as well as in Mathematical Recreations by Professor W. W. R. Ball.

This subject is somewhat allied as a mathematical curiosity with two other figures which come down to us through the Middle Ages, the Magic Pentagon or the Five Pointed Star, as a symbol of the School of Pythagoras, as in Figure 8, and the Magic Hexagram, Figure 9, commonly called the Shield of David and frequently used on synagogues, as Brother Carus points out. these two designs, Figures 8 and 9, have a peculiarity that is not perhaps noticed at the first glance- They can be drawn by one stroke of the pencil, beginning at any point. If they be compared in this respect with any square having two diagonals the difference can soon be tested as the square is not capable of being drawn as a complete figure, including the two diagonals, with one stroke. In order to better illustrate the operation of drawing Figures 8 and 9, numerals have been attached to illustrate the movement of the pencil in tracing them out. Of course, they can be begun at any place in any one of the lines composing the figures.

*

MAGISTER CAEMENTARIORUM

A title applied in the Middle Ages to one who presided over the building of edifices, and means Master of the Masons.

*

MAGISTER HOSPITALIS
See Master of the Hospital

*

MAGISTER LAPIDUM

Du Cange (Glossiarum) defines this as Master Meson; and he cites the statutes of Marseilles as saying: "Tres Magistros Lapidis bonos et legates, " that is, three good and lawful Master Masons "shall be selected to decide on all questions about water in the city."

*

MAGISTER MILITIAE CHRISTI

Latin, meaning Master of the Chivalry or Knight of Christ which see under this title.

*

MAGISTER PERRERIUS

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

*

MAGISTER TEMPLI
See Master of the Temple

*

MAGISTRI COMACINI
SeeComacxneMasters; bo Como

*

MAGNA EST VERITAS ET PRAEVALEBIT

Istin, meaning The Truth is mighty, and will prevail. The motto of the Red Cross Degree, or Knights of the Red Cross.

*

MAGNAN, B. P.

A Marshal of France, nominated by Napoleon III, Emperor, as Grand Master of the Grand Orient of France, in 1862, and, though not a member of the great Fraternity at the time, was initiated and installed Grand Master, February 8, 1862, and so remained until May 29, 1865.

*

MAGNANIMOUS

The title applied in modern usage to the Order of Knights Templar. Well does John Ruskin say (sesame and Lilies, 1865, page 65), "Mighty of heart, mighty of mind -magnanimous to be

this, is indeed to be great in life." The word is compounded from the Latin magnus, great, and animus, soul, signifying Great of Soul.

*

MAGNETIC FREEMASONRY
This is a form of Freemasonry which, although long ago practiced by Cagliostro as a species of charlatanism, in the opinion of Brother Mackey was first introduced to notice as a philosophic system by Ragon in his treatise on Uafonnerie Occulte.

"The occult sciences," says this writer, "reveal to man the mysteries of his nature, the secrets of his organization, the means of attaining perfection and happiness; and, in short, the decree of his destiny. Their study was that of the high initiations of the Egyptians; it is time that they should become the study of modern Masons." And again he Id "A Masonic society which should establish in its bosom a magnetic academy would soon find the reward of its labors in the good that it would do, and the happiness which it would create." There can be no doubt that the Masonic investigator has a right to search everywhere for the means of moral, intellectual, and religious perfection; and if he can find anything in magnetism which would aid him in the search, it is his duty and wisest policy to avail himself of it. But, nevertheless, Magnetic Freemasonry, as a special regime, or Rite, will hardly ever be adopted by the Fraternity.

*

MAGUS

This word has at least two important references.
1. The Fourteenth Degree, and the first of the Greater Mysteries of the system of Illuminism.

2. The Ninth and last Degree of the German Rosicrucians. It is the singular of Magi, which see.

*

MAH

The Hebrew interrogative pronoun me, signifying What? It is a component part of a significant word in Freemasonry. The combination Mahhah, literally "Thatt the," is equivalent, according to the Hebrew method of ellipsis, to the question, "What! is this the ?"

*

MAHABHARATA

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

*

MAHADEVA

Meaning the great god. one of the common names by which the Hindu god Siva is called. His consort, Durga, is similarly styled MahAdevi, the great goddess. In Buddhistic history, Mahadeva, who lived two hundred years after the death of the Buddha Sakyamuni, or 343, is a renowned teacher who caused a schism in the Buddhistic Church.

*

MAHAKASYAPA

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

*

MAHER-SHALAL-HASH-BAZ

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

*

MAIER, MICHAEL

A celebrated Rosicrucian and interpreter and defender of Rosicrueianism. He was born at Resinsburg, in Holstein, in 1568, and died at Magdeburg in 1620, Spence says 1622 (EncycZopsedia of Occultism, 1920) though the former figure is usually given. He is said to have been the first to introduce Rosicrucianism into England. He wrote many works on the system, among which the most noted are Atlanta Fugiens, 1618; Septimana Philosophica, 1620; De Fraternitate Rosoe Crucis, 1618; and Lusus Serius, 1617. Some of his contemporaries having denied the existence of the Rosicrucian Order, Maier in his writings has refuted the calumny and warmly defended the Society, of which, in one of his works, he speaks thus: "Like the Pythagoreans and Fgyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years probation to which they subject even well-qualified novices before they se admitted to the higher mysteries, and within this period they are to learn how to govern their own tongues."

*

MAINE

Jeremy Gridley, Provincial Grand Master for Massachusetts, granted authority to Alexander Ross to constitute the first Lodge in Maine at Falmouth, afterwards Portland. Ross died November 24, 1768, and a petition signed by eleven Brethren was sent to John Rowe who succeeded Gridley. On March 30, 1769, he granted a new Charter, deputizing William Tyng to act as Master. In 1772 this Lodge resolved, as there was some dispute about the matter, to use the Ancient and Modern Rituals on alternate evenings. Maine was admitted into the Union of the States in 1819, at which time there were thirty-one Lodges in the new State. Twenty-nine of these at a meeting called by Simon Greenleaf agreed to constitute a Grand Lodge. On June 1, 1820, twenty-four Bodies were represented and chose their Grand Officers.. William King, Governor of the State, was elected the first Grand Master. The disappearance of Morgan in 1826 and the consequent anti-Masonic feeling caused a great number of the Lodges in Maine as in New York and Pennsylvania to cease work for a considerable period. In 1870, however, the Craft had grown so strong again that there were one hundred and fifty-four Lodges at work in the State.

The Grand Chapter of Massachusetts granted a Warrant to organize a Chapter in Portland, February 13, 1805, as Mount Vernon Chapter. Montgomery, New Jerusalem, Jerusalem and Mount Vernon Chapters met in convention at Portland on February 7, 1821, and adopted provisionally the Constitution of the Grand Chapter of Massachusetts. Companion Charles Fox of Portland was elected Grand High Priest and Companion James Lorin Child of Augusta, Grand Secretary. The Grand Royal Arch Chapter of Maine, thus constituted, was incorporated by special Act of the State Legislature, approved by the Governor, January 22, 1822.

In the early days of Select Freemasonry in Maine a Council was organized, and worked under the General Grand Chapter. Later, when the General Grand Chapter gave up control of the Degrees, the Brethren organized three Councils King Solomon, Mount Vernon and Jerusalem all chartered by the Grand Council of Massachusetts and Rhode Island. Three representatives of each of these Councils with twenty other Companions met in Convention at Portland, May 3, 1855, to organize a Grand Council. Companion Robert P. Dunlap of Brunswick was chosen chairman and elected Grand Puissant.

The date of Maine Commandery, No. 1, at Gardiner, is recorded in the Proceedings of 1856 as March 17, 1827, but in the Proceedings of 1916 it appears as May 14, 1821. Maine, No. 1; Portland, No. 2, and Saint John's, No. 3, met in Convention and constituted on May 5, 1852, the Grand Commandery of Maine.

Portland saw the first introduction of the Ancient and Accepted Scottish Rite to the State. On May 14, 1857, were chartered the Yates Lodge of Perfection, the Portland Council of Princes of Jerusalem. and the Dunlap Chapter of Rose Croix. The Maine Consistory, Portland was chartered May 22, 1862.

*

MAINWARING, COLONEL

Initiated into Freeze masonry at Warrington, 1646, with his brother-inlaw, Elias Ashmole.

*

MAISTRE, JOSEPH DE

Born at Chamberg, France, April 1, 1754; died February 2Gr 1821. Diplomat and man of letters. A Roman Catholic of orthodox extremes against the Revolution in France and supporting the infallibility of the Pope. He is mentioned in Albert Lantoine's Histoire de la FrancMagonnerie, 1925, as a Freemason (see page 179 and other references in above work; also Joseph de Maistre, franc-mason, Paul Vulliaud, Paris, 1926).

*

MAITRE

The French word meaning Master and freely used as a part of many names of Degrees (see Master) .

*

MAITRE MAÇON
The name of the Third Degree in French

*

MAITRESSE AGISSANTE

French, meaning Ading Mistress. The title of the presiding officer of a female Lodge in the Egyptian Rite of Cagliostro.

*

MAITRESSE MAÇON

The Third Degree of the French Rite of Adoption. We have no equivalent word in English. It signifies a Mistress in Freemasonry.

*

MAÎTRISE

This expressive word wants an equivalent in English, Preeman's Right and Mastership come nearest. The French use La Maîtrise to designate the Third or Master's Degree.

*

MAJOR
The Sixth Degree of the German Rose Croix.

*

MAJOR ILLUMINATE

The Latin term is Illuminatus Major. The Eighth Degree of the Illuminati of Bavaria.

*

MAJORITY

Elections in Masonic Bodies are as a general rule decided by a majority of the votes cast A plurality vote is not admissible unless it has been provided for by a special by-law.

*

MAKE

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

*

MALACH

Hebrew word, meaning an angel. A significant word in the advanced Degrees. Lenning gives it as Melek or Melech.

*

MALACHI or MALACHIAS

The last of the prophets. A significant word in the Thirty-second Degree of the Ancient and Accepted Scottish Rite.

*

MALAY PENINSULA

The most southern part of continental Asia. The Grand Lodges of England and Scotland have each chartered several Lodges in this district, and Freemasonry flourishes in Singapore, Selangor, Penang, Ipoh, Malacca, Seremban, Taiping Perak, and Teluk Anson. The first Lodge ever established here was the Neptune Lodge at Penang, warranted September 6, 1809, but, after becoming dormant and then reviving, it finally became extinct in 1862.

*

MALCOLM CANMORE CHARTER
See Manuscripts, Aprocriphal

*

MALCOLM III

King of Scotland. Reported to have chartered the Lodge of Saint John of Glasgow in the year 1051.

*

MALLET

One of the Working-Tools of a Mark Master, having the same emblematic meaning as the Common Gavel in the Entered Apprentice's Degree.

It teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to depress the malignity of envy, and to moderate the ebullition of anger. It removes from the mind all the excrescences of nce, and fits it, as a well-wrought stone, for that exalted station in the great temple of nature to which, as an emanation of the Deity, it is entitled.

The Mallet or Setting Maul is also an emblem of the Third Degree, and is said to have been the implement by which the stones were set up at the Temple. It is often improperly confounded with the Common Gavel.

The French Freemasons, to whom the word Gavel is unknown, uniformly use maillet, or mallet, in its stead, and confound its sym bolic use, as the implelnent of the presiding officer, with the mallet of the English and American Mark Master.

*

MALTA

Anciently known as Melita (see Acts xxviii, 1). A small island in the Mediterranean Sea, which, although occupying only about 91 square miles, possessed for several centuries a greater degree of celebrity than was attached to any other territory of so little extent. It is now a possession of the British Government, but was occupied from 1530 to 1798 by the Knights Hospitalers, then called Knights of Malta, upon whom it was conferred in the former year by Charles V.

The Saint John's Lodge of Secrecy and Harmony is claimed to "have assembled as a Lodge since 30 June 1788" (see Lane's Masonic Record, page 220).

On July 2, 1788, Secrecy and Harmony Lodge was reopened and on March 30 the following year it was warranted as No. 539 by the Grand Lodge of England. In 1815 Brother Waller R. Wright was appointed Provincial Grand Master.

Gibraltar was at one time part of the Malta Masonic territory and in 1914 there were five English Lodges located there.

Tunis became part of the Malta District in 1869.

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MALTA, CROSS OF
See Cross, Maltese

*

MALTA, KNIGHT OF
See Knight of Malta

*

MALTESE CROSS
See Cross, Maltese

*

MAN

Among the several significance of word are the following:

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

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

3. Der Mann, or the 7nan, is the Second Degree of the German Union.
4. To be "a man, not a woman," is one of the qualifications for Masonic initiation. It is the first, and therefore the most important, qualification mentioned in the ritual.

*

MAN or PERFECTED CREATION

The symbol representing perfected creation, which is very common on ancient Hindu monuments in China," embraces so many of the Masonic emblems, and so directly refers to several of the elementary principles taught in philosophic Freemasonry, that it is here introduced with its explanations. Forlong, in his Faiths of Man, gives this arrangement:

A—is the Earth, or foundation on which all build.
Wa—Water, as in an egg, or as condensed fire and ether.
Ra—Flie, or the elements in motion.
Ka—Air, or wind—Juno. or Io ni; a condensed element.
Cha—Ether, or Heaven, the cosmical Fermer

The accompanying illustration sholvs a design that is frequently found in India. As these symbols are readily interpretable by those conversant with Masonic hieroglyph it may be seen that the elements, in their ascending scale, show the perfected creation. Forlong remarks that:

As it was difficult to show the All-pervading Ether Egypt for this purpose. surrounded her figures with a powder of stars instead of flame, which on Indra's garments were Yonis. This figure gradually developed, becoming in time a very concrete man, standing on two legs instead of a square base—the horns of the crescent Air, being outstretched. formed the arms, and the refulgent Flame. the head, which, with the Greeks and Romans, represented the Sun, or Fire, and gives Light to all. To this being, it was claimed, there were given seven senses; and thus, perfect and erect, stood Man, rising above the animal state.

A discussion of the subject is to be found in Chinese Thought, by Brother Paul Carus, a treatise of decided interest.

The seven senses were seeing, hearing, tasting, feeling, smelling, understanding, and speech (see Ecclesiasticus, in the Apocrypha xvii, 1-5):

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

The words "seven senses" also occur in the poem of Taliesin, called Y Bid Mavrr, or the Macrocosm (British Magazine, volume xxi, page 30). See further the Mysterium Magnum of Jacob Boehmen, which teaches "how the soul of man, or his inward holy body," was compounded of the seven properties under the influence of the seven planets:

I will adore my Father,
My God, my Supporter,
Who placed, throughout my head,
The soul of my reason,
And made for my perception
My seren faculties
Of Fire, and Earth, and Water, and Air
And mist, and flowers, And the southerly wind,
As it were seven senses of reason
For my Father to impel me:
With the first I shall be animated
With the second I shall touch,
With the third I shall cry out,
With the fourth I shall taste
With the fifth I shall see,
With the sixth I shall hear,
With the seventh I shall smell.

*

MANDATE

From the Latin, meaning That which is commanded. The Benedictine editors of Du Cange define mandatum as "Breve aut Edictum Regium," that is, a Royal Brief or Edict, and

mandamentum as "literae quibus magistratus aliquid mandat," meaning, letters in which a magistrate commands anything. Hence the orders and decrees of a Grand Master or a Grand Lodge are called Mandates, and implicit obedience to them is a Masonic obligation. There is an appeal, yet not a suspensive one, from the Mandate of a Grand Master to the Grand Lodge, but there is none from the latter.

*

MANGO

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

*

MANGOURIT, MICHELANGE BERNARD DE

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

*

MANICHAEANS

Also termed Gnostics. A sect taking its rise in the middle of the third century, whose belief was in two eternal principles of good and evil. They derived their name from Manes, a philosopher of Persian birth, sometimes called Manichaeus. Of the two principles, Ormudz was the author of the good, while Ahriman was the master spirit of evil. The two classes of neophytes were, the true, siddi kun; the listeners, Samma un.

*

MANICHEENS, LES FRERES

A secret Italian Society, founded, according to Thory (Acta Latomorum i, 325), and Clavel (Histoire Pittoresque, page 407) in the eighteenth century, at which the doctrines of Manes were set forth in several grades.

*

MANITOBA

Northern Light Lodge was granted a Dispensation in 1864 by Brother A. T. Pierson, then Grand Master in Minnesota. The new Lodge was organized at Fort Garry (Winnipeg) with Brother Dr. John Schultz as Worshipful Master but it ceased to exist after a few years' work. When Red River Settlement, as it was then called, became the Province of Manitoba the Grand Lodge of Canada assumed Jurisdiction and chartered Prince Rupert's Lodge, Winnipeg, in December, 1870. Prince Rupert, Lisgar, and Ancient Landmark Lodges held a Convention on May 12, 1875, and formed the Grand Lodge of Manitoba with the Rev. Dr. XV. C. Clarke as Grand Master. Until the Provinces of Alberta and Saskatchewan were established and created Grand Lodges of their own the Grand Lodge of Manitoba controlled the Craft in the Northwest Territories and the Yukon Territory as well as in Manitoba

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MANN, DER

German, meaning the Man, the second grade of the Deutsche Union.

*

MANNA, POT OF

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

*

MANNINGHAM, THOMAS

Dr. Thomas Manningham was a physician, of London, of much repute in the eighteenth century. He took an active interest in the concerns of Freemasonry, being Deputy Grand Master of England, 1752-6. According to Oliver (Revelations of a Square, page 86), he was the author of the prayer now so well known to the Fraternity, which was presented by him to the Grand Lodge, and adopted as a form of prayer to be used at the initiation of a candidate. Before that period, no prayer was used on such occasions, and the one composed by Manningham, Oliver says with the assistance of Anderson, which is doubtful, as Anderson died in 1739, is here given as a document of the time. It will be seen that in our day it has been somewhat modified, Preston making the first change; and that, originally used as one prayer, it has since been divided, in this country at least, into two, the first part being used as a prayer at the opening of a Lodge, and the latter at the initiation of a candidate.

Most Holy and Glorious Lord God, thou Architect of Heaven and Earth, who art the Giver of all good Gifts and Graces- and hath promised that where two or three are gathered together in thy Name, thou wilt be in the Midst of them- in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings: to give us thy Holy Spirit to enlighten our minds with Wisdom and Understanding- that we may know and serve thee aright, that all our Doinhs may tend to thy Glory and the Salvation of our Souls. And we beseech thee, O Lord God, to bless this our present Undertaking, and to grant that this our Brother may dedicate his Life to thy Service, and be a true and faithful Brother amongst us. undue him with Divine Wisdom, that he may, with the secrets of Masonry, be able to unfold the Mysteries of Godliness and Christianity This we humbly beg, in the Name and for the Sake of Jesus Christ our Lord and Savior, Amen.

Doctor Manningham rendered other important services to Freemasonry by his advocacy of healthy reforms and his determined opposition to the schismatic efforts of the Ancient Freemasons. He died February 3, 1794. The third edition of the Boot; of Constitutions (1756, page 258) speaks of him in exalted terms as "a diligent and active officer." Two interesting letters written by Doctor Manningham are given at length in Gould's Concise History of Freemasonry (pages 328-34); one dated December 3, 1756, and addressed to what was then the Provincial Grand Lodge of Holland, refusing leave for the holding of Scotch Lodges and pointing out that Freemasonry is the same in all parts of the world; and another dated July 1, 1757, also dealing with the so-called Scotch Freemasonry, and explaining that its orders of Knighthood were unknown in England, where the only Orders known are those of Masters, Fellow Crafts, and Apprentices.

We may add to the above article, written by Brother Hawkins, retarding the prayer, a further comment upon its age with the addition of the word new preceding Brother it is found in the edition of the Constitutions printed at Dublin, 1730, and reprinted by Brother Richard Spencer, 1870. This seems to antedate the activity of Doctor Manningham.

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MANTLE

A dress placed over all the others. It is of very ancient date, being a part of the costume of the Hebrews, Greeks, and Romans. Among the Anglo-Saxons it was the decisive mark of military rank, being confined to the cavalry. In the medieval ages, and on the institution of chivalry, the long, trailing mantle was especially reserved as one of the insignia of knighthood, and was worn by the knight as the most August and noble decoration that he could have, when he was not dressed in his armor.

The general color of the mantle, in imitation of that of the Roman soldiers, was scarlet, which was lined with ermine or other precious furs. But some of the Orders wore mantles of other colors. Thus the Knights Templar were clothed with a white mantle having a red cross on the breast, and the Knights Hospitaler a black mantle with a white cross. The mantle is still worn in England and other countries of Europe as a mark of rank on state occasions by peers, and by some magistrates as a token of official rank.

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MANTLE OF HONOR

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

*

MANU

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

*

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

*

MANUAL POINT OF ENTRANCE

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

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MANUAL SIGN

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

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MANUSCRIPTS

Anderson tells us, in the second edition of his Constitutions, that in the year 1717 Grand Master Payne "desired any Brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times, and several old copies of the Gothic Constitutions were produced and collated" (constitutions 1738, page 110); but in consequence of a jealous supposition that it would be wrong to commit anything to print which related to Freemasonry, an act of Masonic vandalism was perpetrated.

For Anderson further informs us (page 111D, that in 1720, "at some private Lodges, several very valuable manuscripts, for they had nothing yet in print, concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usa yes, particularly one written by Mr. Nicholas Stone, the Warden of Inigo Jones, were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." The recent labors of Masonic scholars in England, among whom the late William James Hughan deserves especial notice, have succeeded in rescuing many of the old Masonic manuscripts from oblivion, and we are now actually in possession of more of these heretofore unpublished treasures of the Craft than were probably accessible to Anderson and his contemporaries (see Records, Old, and Manuscripts, Old).

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MANUSCRIPTS, APOCRYPHAL

There are certain documents that at various times have been accepted as genuine, but which are now rejected, and considered to be fabrications, by most, if not by all, critical Masonic writers. The question of their authenticity has been thoroughly gone into by Brother R. F. Gould History of Freemasonry, chapter xi and he places them all "within the category of Apocryphal Manuscripts."

The first is the Leland-Locke Manuscript (see Leland Manuscript) .

The second is the Steinmetz Catechism, given by Krause as one of the three oldest documents belonging to the Craft, but of which Gould says, "there appears to me nothing in the preceding 'examination' (or catechism) that is capable of sustaining the claims to antiquity which have been advanced on its behalf."

The third is the Malcolm Canmore Charter, which came to light in 1806, consequent upon the "claim of the Glasgow Freemen Operatinc Saint John's Lodge to take precedence of the other Lodges in the Masonic procession, at the Saving of the foundation-stone of Nelson's Monument on Glasgow Green, although at that time it was an independent organization According to the Charter, the Glasgow Saint John's Lodge was given priority over all the other Lodges in Scotland by Malcolm III, King of Scots, in 1051. The controversy as to the document was lively, but finally it was pronounced to be a manufactured parchment, and the Grand Lodge of Scotland declined to recognize it of value.

The fourth is that of Krause, known as Prince Edwin's Constitution of 926. Upon this unquestioned reliance had for decades been placed, then it came to be doubted, and is now little credited by inquiring Freemasons. Brother Gould closes with the remark:

The original document, as commonly happens in forgeries of this description, is missing; and how, under all the circumstances of the case Krause could have constituted himself the champion of its authenticity, it is difficult to conjecture. Possibly, however, the explanation

may be, that in impostures of this character, credulity, on the one part, is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence and which flatters the student of old documents with his own ingenuity.

These remarks, says Brother Hawkins, who prepared this article, are specially quoted as relating to almost all apocryphal documents.

The fifth is the Charter of Cologne, a document in cipher. bearing the date June 24, 1535, as to which see Cologne, Charter of.

The sixth is the Larmenius Charter, or The Charter of Transmission, upon which rests the claims of the French Order of the Temple to being the lineal successors of the historic Knights Templar, for which see Temple, Order of the.

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MANUSCRIPTS, OLD

The following is a list, arranged as far as possible in sequence of age, of the old Masonic Manuscripts, now usually known as the Old Charges. They generally consist of three parts—first, an opening prayer or invocation; secants, the legendary history of the Craft; third, the peculiar statutes and duties, the regulations and observances, incumbent on Freemasons. There is no doubt that they were read to candidates on their initiation, and probably each Lodge had a copy which was used for this purpose. The late Brother W. J. Hughan made a special study of these old Manuscripts, and was instrumental in discovering a great many of them; and his book The Old Charges of British Freemasons published in 1895, has long been a standard work on the subject.
No.....Name.....Date.....Owner.....When and Where Published.

1.Regius (also Halliwell) about 1390. British Museum By James O. Halliwell in 1840 and 1844 by H. J Whymper in 1889; by the Quatuor Coronati Lodge in 1889.
2.Cooke about 1450 British Museum By Matthew Cooke in 1861-
by the Quatuor Coronati Lodge in 1890
3.Dowland. 1550 Unknown By James Dowland, in Gentleman's Magazine, May, 1815, W. J. Hughan, Old Charges, 1872.
4.Grand Lodge No. 11583.Grand Lodge of England By W. J. Hughan, in Old Charges,1872; by H. Sadler, in Masonic Facts and Fictions 1887; in History of Freemasonry and Concordant Orders, 1891; by the Quatuor Coronati Lodge in 1892.
5.Lansdowne./.about 1600 British Museum In Freemasons' Quarterly Retried 1848- in Freemasons' Magazine, l558; in Hughan's Old Charges, 1872- by the Quatuor Coronati Lodge in 1890.
6.York, No. 1about 1600 York Lodge, No. 236 In Hughan's Old Charges, 1872; in Masonic Magazine, 1873; in Ancient York Masonic Rolls 1894
7.Wood1610 Prov. G. Lodge of Worcester In Masonic Magazine, 1881- by the Quatuor Coronati Lodge in 1895
8.John T. Thorp 1629 J. T. Thorp, Leicester In Ars Quatuor Coronatorum, volume ix, 1898, in Lodge of Research Transactions, 1898-99
9.Sloane,3848 1646 British Museurn In Hughan's Old Charges 1872- in Masonic Magazine, 1873; by the Quatuor Coronati Lodge in 1891
10.Sloane, 3323 1659 British Museum In Hughan's Masonic Sketches and Reprints, 1871; by the Quatuor Coronati Lodge in 1891.
11.Sloane, 3329 1640-1700 British Museum Voice of Masonry, 1872.
12.Grand Lodge, No. 2 about 1650 Grand Lodge of England By the Quatuor Coronati Lodge in 1892.
13. Harleian,1942 about 1650 British Museum. In Freemasons' Quarterly Review, 1836, in Hughan's Old Charges, 1872; by the Quatuor Coronati Lodge in 1890.
14. G. W. Bain. about 1650 R- Wilson, Leeds. In Ars Quatuor Coronatorum, volume xx, 1907.
15. Harleian, 2054 about 1660 British Museum In Hughan's Masonic Sketches and Reprints, 1871; in Masonic Magazine, 1873; by the Quatuor Coronati Lodge in l591.

16.Phillipps, No. 1 about l777 Rev. J. E. A. Fenwick,Cheltenham. By the Quatuor Coronati Lodge in 1894.
17.Phillipps, No. 2 about 1677 Rev- J- E- A. Fenwick. In Masonic Magazine, 1876, in Archaelogical Library, 1878; by the Quatuor Coronati Lodge in l594.
18.Lochmore. 1650-1700 Prov G- Lodge of Worcester. In Masonic Magazine, 1882.
19. Buchanan. 1650-1700. Grand Lodge of England. ln Gould's History of Freemasonry, by Quatuor Coronati Lodge in 1892.
20.Kilwinning. about 1665. Mother Kilwinning Lodge Scotland . In Hughan's Masonic Sketches and Reprints, 1871; in Lyon's History of the Lodge of Edinburch, 1873.
21.Ancient Stirling 1650-1700 Ancient Stirling Lodge, Scotland By Hughan in 1893.
22.Taylor. about 1650 Prov. G. Lodge of West Yorkshire. In Ars Quatuor Coronatorum, volume xxi, 1908
23. Atcheson Haven. 1666. G. Lodge of Scotland. In Lyon's History of the Lodge of Edinburph. 1873
24. Aberdeen. 1670. Aberdeen Lodge, No. 1 tris. In Foice of Masonry, Chieago, U. S. A., 1874- in Freemason, 1895.
25. Melrose, No. 2. 1674. Melrose Saint John Lodge, No. 1 bis, Scotland. In Masonic Magazine, 1880- in Vernon's History of FreeMasonry in Roxburgh etc., 1893.
26. Henery Heade. 1675. Inner Temple Library, London . In Ars Quatuor Coronatorum, volume xxi
27. Stanley. 1677. West Yorkshire Masonnic Librari. In West Yorkshire Masonic Reproductions, Freemason's Chronicle , 1893
28. Carson. 1677. E. T. Carson, Cincinnati . In Masonic Review (Cincinnati), 1890: in Freemasons' Chronicle, 1890.
29. Antiquity. 1686 Lodge of Antiquity, No. 2, London In Hughan's Old Charges, 1872.
30. Col. Clerke. 1686. Grand Lodge of England. In Freemason, 1888; in Conder's Hole Crafte, etc., 1894.
31. William Watson. 1687. West Yorkshire Masonic Library In Freemason, 1891; in West Yorkshire Masonic Reprints, 1891; by the Quatuor Coronati Lodge in 1895.
32. T. W. Tew. about 1680. West Yorkshire Masonic Library In Christmas Freemason, 1888; in West Yorkshire Masonic Reprints, 1889 and 1892
33. Inigo Jones about 1680. Worcestershire Masonic Library In Masonic Magazine, 1881; by the Quatuor Coronati Lodge in 1895.
34. Dumfries, No. 1 1675-1700 Dumfries Kilwinning Lodge No. 53, Scotland. In Smith's History of the Old Lodae of Dumfries, 1892
35. Dumfries, No. 2 1675-1700 Dumfries Kilwinning Lodge No. 53, Scotland . In Christmas Freemason, 1892; by Hughan 1892
36. Beaumont. 1675-1700 Prov. G. Lodge, West Yorkshire. In Freemasons 1894.
37. Dumfries, No. 3 1675-1700. Prov. G. Lodge, West Yorkshire. In Smith's History of the Old Lodge of Dumfries 1892
38. Hope. 1675-1700. Lodge of Hope, No. 302 Bradford, Yorkshire. In Hughan's Old Charges. 1872: in West Yorkshire Masonic Reprints, 1892
39.T. W. Embleton. 1675-1700 West Yorkshire Masonic Library . In Christmas Freemason, 1889 - in West Yorkshire Masonic Reprints, 1893.
40. York, No. 5 about 1670 . York Lodge, No. 236 . In Masonic Magazine, 1881; in Ancient York Masonic Constitutions, 1894
41. York, No. 6 1675-1700 York Lodge, No. 236. In Masonic Magazine, 1880- in Ancient York Masonic Constitutions, 1894
42. Colne, No. 1 1675-1700 Royal Lancashire Lodge, No.116, Colne, Lancashire. In Christmas Freemason, 1887.
43. Clapham about 1700. West Yorkshire Masonic Library. In Freemason, 1890; in West Yorkshire Masonic Reprints, 1892.
44. Hughan. 1675-1700 West Yorkshire Masonic Library. In West Yorkshire Masonic Reprints, 1892 in Freemason, 1892 and 1911
45. Dauntesey. about 1690. R. Dauntesey, Manehester. In Keystones Philadelphia, 1886.
46. Harris, No. 1. about 1690. Bedford Lodge, No. 157 London . In Freemasons' Chronicle, 1882.
47. David Ramsey. about 1690. The Library, Hamburg. In Freemason, 1906.
48. Langdale. about 1690. G. W. Bain. Sunderland. In Freemason, 1895
49. H. F. Beaumont. 1690 . West Yorkshire Masonic Library . In Freemason, 1894; in West

Yorkshire Masonic Reprints, 1901.
50. Waistell 1693. West Yorkshire Masonic Library. In West Yorkshire Masonic Reprints, 1892.
51. York, No. 4. 1693 York Lodge, No. 236 In Hughan's Masonic Sketches and Reprints, 1871; in Ancient York Masonic Rolls, 1894.
52. Thomas Foxeroft. 1699. Grand Lodge of England In Freemason, 1900
53. Newcastle College Roll. about 1700. Neweastle College of Rosicrucians. By F. F. Schnitger in 1894
54. John Strachan. about 1700. Quatuor Coronati Lodge, No.2076. In the Transactions of the Lodge of Research 1899-1900
55. Alnwick. 1701. Formerly Edwin T. Turnbull Alnwick, now Newcastle College ./. In Hughan's Masonic Sketches and Resprints, 1871, and Old Charges, 1872, by the Newcastle College of Rosicrucians in 1895
56. York, No. 2 . 1704 . York Lodge, No. 238 . In Hughan's Masonic Stsetches and Reprints, 1871; in Ancient York Masonic Rolls, 1894.
57. Scar borough . 1705. Grand Lodge of Canada .In Philadelphia Mirror arusKeystoree, 1860; in Canadian Masonic Record, 1874; in Masonic Magazine, 1879- by the Quatuor Coronati Lodge in 1894; in Ancient York Masonic Rolls, 1894
58. Wallace Heaton .1695-1715. Grand Lodge of England. In Masonic Record, London, July, 1927.
59. Colne, No. 2 1700-25 Royal Lancashire Lodge, No.116, Colne, Lancashire. Has not been reproduced
60. Papworth about 1720 W. Papworth, London In Hughan's Old Charoes, 1872
61. Macnab 1722 West Yorkshire Masonic Library. In West Yorkshire Masonic Reprints, 1896.
62. Haddon. 1723 J. S. Haddon, wellington. ln siughan's Old Charges, 1895.
63. Phillipps, No. 3.. 1700-25. Rev. J. E. A. Fenwick, Cheltenham By the Quatuor Coronati Lodge in 1894
64. Dumfries, No. 4 1700-25 Dumfries Kilwinning Lodge,No. 53, Scotland. In Ars Quatuor Coronatorum, volume v, 1893.
65. Cama . 1700-25 . Quatuor Coronati Lodge, No.2076, London. By the Quatuor Coronati Lodge in 1891.
66. Songhurst about 1725. Quatuor Coronati Lodge, No.207G, London. Has not been reproduced.
67. Spencer 1726. E. T. Carson, Cincinnati.. In Spencer's Old Constitutions, 1871.
68. Tho. Carmick . 1727. P. F. Smith, Pennsylvania. In Ars Quatuor Coronatorum, volume xxii,1909.
69. Woodford. 1728. Quatuor Coronati Lodge, No.2076, London . A copy of the Cooke Manuscript.
70. Supreme Council.. 1728. Supreme Council, 33 , London. A copy of the Cooke Manuscript
71. Gateshead . about 1730. Lodge of Industry, No. 48,Gateshead, Durham./. In Masonic Magazine, 1575
72. Rawlinson .1725-50 . Bodleian Librara, Oxford..ln Freemasons' Monthly Magazine, 1855- in Masonic Magazine, 1876- in Ars Quatuor Coronatorum, volume xi, 1898
73. Probite. about 1736.Probity Lodge, No. 61, Halifax, Yorkshire. In Freemason, 1886, in West Yorkshire Masonic Reprints, 1892.
74. Levander-York . about1740. F. W. Levander, London. In Ars QuaJuor CororLatorum, volume xviii, 1905.
75. Thistle Lodge . 1756..Thistle Lodge, No. 62, Dumfries, Scotland . Has not been reproduced.
76. Melrose, No. 3. 1762. Melrose Saint John, No.1 his, Scotland . Has not been reproduced.
77. Crane, No. 1. 1781. Cestrian Lodge, No. 425,Chester. In Freemason, 1884.
78. Crane, No. 2. 1770-1800. Cestrian Lodge, No. 425,Chester. In Freemason, 1884.
79. Harris No. 2. about 1781. British Museum. By the Quatuor Coronati Lodge in 1892.
80. Tunnai. about 1828 . Quatuor Coronati Lodge, No.2076, London. Has not been reproduced.
81. Wren . 1852 . Unknown.. In Masonic Magazine, 1879.

There are a number of manuscripts not included in the above list but which will be found under their respective titles elsewhere in this Encyclopedia. Some of these manuscripts are

known only by copies or by references of one kind or another in various documents and publications. Of these we may here enumerate the Wilson, Nos. 1 and 9, of either the sixteenth or seventeenth century; the Dermott and Morgan of the sixteenth century; the York, No. 3, Doctor Plot, Supreme Council, No. 1, Hargrove, Masons Company, Roberts, Briscoe, Baker, Colc, Dodd, of probably the seventeenth century, and the Batty Langley and the Krause of the eighteenth.

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MARCHESHVAN

The second month of the Jewish civil year. It begins w ith the new moon in November, and corresponds, therefore, to a part of that month and of December.

*

MARCONIS, GABRIEL MATHIEU

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

The above, coming from the Grand Hierophant and founder, should satisfy the most scrupulou6 as to the conversion of Ormus by Saint Mark, and his then introducing the Memphis Rite. But Marconis continues as to the main object and the underlying intention of his Rite: The Masonic Rite of Memphis is a combination of the ancient mysteries; it taught the first men to render homage to the Deity. Its dogmas are bared on the principles of humanity; its mission is the study of that wisdom which serves to discern truth; it is the beneficent dawn of the development of reason and intelligence; it is the worship of the qualities of the human heart and the impression of its aces: in fine, it is the echo of religious toleration. the union of all belief, the bond between all men, the symbol of sweet illusions of hope, preaching the faith in God that saves, and the charity that blesses.

We are further told by the Hierophant founder that:

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

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

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MARCONIS, JACQUES ETIENNE
MARCONIS DE NÉGRE JACQUES - ETIENNE

Born at Montauban, January 3, 1795; died at Paris, November 21, 1868 (see the preceding article, also Memphis, Rite of).

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MARDUK

A victorious warrior-god, described on one of the Assyrian clay tablets of the British Museum, who was said to have engaged the monster Tiamat in a cosmogonic struggle. He was armed with a namzar, grappling-hook; ariktu, lance; shibbu, lasso; qashtu, bow; zizpau, club; and kabab, shield, together with a dirk in each hand.

*

MARIA ORDER

A Norwegian secret society exclusively for women. The avowed purpose is to bind the members in a strong faithful body, to improve the consciousness of self, and to use familiar symbols for the furtherance of common ideals. The Freemasonry of Norway has had a friendly attitude toward this organization which was started officially in January, 1917, when the first Lodge was consecrated in Christiania; the second was dedicated in Bergen in April, 1922, and the third in Stavenger, in October, 1924. above translated from the Norwepan, for Palmer Templegram, Milwaukee, Wisconsin, March, 1925.

*

MARIA THERESA

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

*

MARK

The appropriate jewel of a Mark Master. It is made of gold or silver, usually of the former metal, and must be in the form of a keystone. On the obverse or front surface, the device or Mark selected by the owner must be engraved within a circle composed of the following letters: H. T. W. S. S. T. K. S. On the reverse or posterior surface, the name of the owner, the

name of his Chapter, and the date of his advancement, may be inscribed, although this is not absolutely necessary. The Mark consists of the device and surrounding inscription on the obverse. The Mark jewel, as prescribed by the Supreme Grand Chapter of Scotland, is of mother-of-pearl. The circle on one side is inscribed with the Hebrew letters fast n, and the circle on the other side with letters containing the same meaning in the vernacular tongue of the country in which the Chapter is situated, and the wearer's mark in the center. The Hebrew letters are the initials of a Hebrew sentence equivalent to the English one familiar to Mark Masons. It is but a translation into Hebrew of the English mystical sentence.

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

This Mark is not a mere ornamental appendage of the Degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master, would claim, from the latter, certain acts of friendship which are of solemn obligation among the Fraternity. A Mark thus presented, for the purpose of obtaining a favor, is said to be pledged; though remaining in the possession of the owner, it ceases, for any actual purposes of advantage, to be his property; nor can it be again used by him until, either by the return of the favor, or with the consent of the benefactor, it has been redeemed; for it is a positive law of the Order, that no Mark Master shall "pledge his Mark a second time until he has redeemed it from its previous pledge. " By this wise provision, the unworthy are prevented from making an improper use of this valuable token, or from levying contributions on their hospitable Brethren.

Marks or pledges of this kind were of frequent use among the ancients, under the name of tessera hospitals and arrhabo. The nature of the tessera hospitalis, or, as the Greeks called it, XuSoXor, cannot be better described than in the words of the Scholiast on the Medea of Euripides (v 613), where Jason promises Medea, on her parting from him, to send her the symbols of hospitality which should procure her a kind reception in foreign countries. It vas the custom, Eays the Scholiast, when a guest had been entertained, to break a die in two parts, one of which parts was retained by the guest, so that if, at any future period he required assistance, on exhibiting the hroken pieces of the die to each other, the friendship was renewed.

Plautus, about two hundred years before Christ, in one of his comedies, gives us an exemplification of themanner in which these tesseToe or pledges of friendship were used at Rome, whence it appears that the privileges of this friendship were extended to the descendants of the contracting parties. Poenulus is introduced, inquiring for Agorastocles, with whose family he had formerly exchanged the tessera.

Ag. Siquidem Antidimarchi quaeris adoptatitium.
Ego sum ipsus quem tu quaeris.
Poen. Hem! quid ego audio?
Ag. Antidamae me gnatum esse.
Poen. Si its est. tesseram Conferre Ei vis hospitalem, eccam, attuli.
Ag. Agedum huc ostende; est par probe; nam habeo domum.
Poen. O mi hospes, salve multum; nam mihi tuus pater
Pater tuus ergo hospes, Antidamas fuit:
Haec mihi hospitalis tessera cum illo fuit.
Poenuul., acs. v, sc. 2, rer. 85.
Ag. Antidimarchus' adopted son,
If vou do seek, I am the vers man.
Poen. Ah! Do I hear aright?
Ag. I am the son oi old Antidamus.
Poen. If so, I pray you Compare with me the hospitable die I've brought this with me.

Ag. Prithee, let me see it.
It is, indeed, the very counterpart
of mine at home.
Poen. All hail, my welcome guest
Your father was my guest, Antidamus.
Your father was my honored guest, and then
This hospitable die with me he parted.

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

The primitive Christians seem to have adopted a similar practice, and the tessera was carried by them in their travels, as a means of introduction to their fellow Christians. A favorite inscription with them were the letters II. T. A. II., being the initials of Father, Son, and Holy Ghost. The use of these tessarae, in the place of written certificates, continued, says Doctor Harris (Dissertations on the Tesserae Hospitalis), until the eleventh century, at which time they are mentioned by Burchardus, Archbishop of Worms, in a visitation charge.

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

With this detail of the customs of the ancients before us, we can easily explain the well-known passage in Revelation ii, 17: "To him that overcometh will I give a white stone, and in it a new name written, which no man knoweth saving he that receiveth it." That is, to borrow the interpretation of Harris, "To him that overcometh will I give a pledge of my affection, which shall constitute him my friend, and entitle him to privileges and honors of which none else can know the value or the extent." The White Storze of Revelation ii, 17, has been understood as perhaps referring to the Tessara Gladiatoria given to the victor in the arena.

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MARKHAM, EDWIN

Poet, born at Oregon City, Oregon, April 23, 1852, initiated, passed and raised in Acacia Lodge, No. 92, at Coloma, California, was in 1924 nominated in the Grand Lodge of Oregon for the position of Poet Laureate of the United States. Brother Markham has been farmer, sheep-herder, blacksmith, and superintendent of public schools. His splendid poem, The Man with the Hoe, made him internationally famous in 1899 though he already had written verses for years and has published books of poetry, essays, and other works.

*

MARK MAN

According to Masonic tradition, the Mark Men were the Wardens, as the Mark; Masters were the Masters of the Fellow Craft Lodges, at the building of the Temple. They distributed the marks to the workmen, and made the first inspection of the work, which was afterward to be approved by the overseers. As a Degree, the Mark Man is not recognized in the United States. In England it is sometimes, but not generally, worked as preparatory to the Degree of

Mark Master. In Scotland, in 1778, it was given to Fellow Crafts, while the Mark Master was restricted to Master Masons. It was not recognized in the regulations of the Supreme Grand Chapter of Scotland. Much of the esoteric ritual of the Mark Man has been incorporated into the Mark Master of the American System.

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MARK MASTER

The Fourth Degree of the American Rite. The traditions of the Degree make it of great historical importance, since by them we are informed that by its influence each Operative Mason at the building of the Temple was known and distinguished, and the disorder and confusion which might otherwise have attended so immense an undertaking was completely prevented. Not less useful is it in its symbolic signification. As illustrative of the Fellow Craft, the Fourth Degree is particularly directed to the inculcation of order, regularity, and discipline. It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true not unfinished and imperfect, not sinful and defective but such as the Great Overseer and Judge of heaven and earth will see fit to approve as a worthy oblation from his creatures.

If the Fellow Craft's Degree is devoted to the inculcation of learning, that of the Mark Master is intended to instruct us how that learning can most usefully and judiciously be employed for our own honor and the profit of others. And it holds forth to the desponding the encouraging thought that although our motives may sometimes be misinterpreted by our erring fellow mortals, our attainments be underrated, and our reputations be traduced by the envious and malicious, there is one, at least, who sees not with the eyes of man, but may yet make that stone which the builders rejected, the head of the corner. The intimate connection then, between the Second and Fourth Degrees of Freemasonry, is this, that while one inculcates the necessary exercise of all the duties of life, the other teaches the importance of performing them with systematic regularity. The true Mark Master is a type of that man mentioned in the sacred parable, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew xxv, 21).

In America, the Mark Master's is the first Degree given in a Royal Arch Chapter. Its officers are a Right Worshipful Master, Senior and Junior Wardens, Secretary, Treasurer, Senior and Junior Deacons, Master, Senior and Junior Overseers The Degree cannot be conferred when less than six are present, who, in that case, must be the first and last three officers above named. The working tools are the Mallet and Indenting Chisel, which see. The symbolic color is purple. The Mark Master's Degree is now given in England under the authority of the Grand Lodge of Mark Masters, which was established in June, 1856 and is a Jurisdiction independent of the Grand Lodge. The officers are the same as in America, with the addition of a Chaplain, Director of Ceremonies, Assistant Director, Registrar of Marks, Inner Guard or Time Keeper, and two Stewards. Master Masons are eligible for initiation. Brother Hughan says that the Degree is virtually the same in England, Scotland, and Ireland. It differs, however, in some respects from the American Degree.

In a letter to the Masonic Home Journal, Louisville, Kentucky (see Proceedings, Grand Chapter, Royal Arch Masons, Michigan, 1920), Companion Alfred A. A. Murray offers the following note to correct an error relating to the Mark Degree in Scotland

As regards the Mark Degree itself it was not worked in the Fellow Craft Lodges, but there were really two Degrees, namely, that of Mark Man, which was given to a Fellow Craft, and that of Mark Master, which was given to a Master Mason. The Degree of Mark Man was worked down to within fifty years ago by various Craft lodges, and given to Fellow Crafts. The Degree of Mark Master was conferred as a separate Degree in the same way as the Royal Arch, and was expressly cut off by the Grand Lodge of Scotland, about 1800, in the same way that the Royal Arch and the Temple were cut off. Before that date they used to be worked

by an inner circle of the Lodge as a sort of side issue not under the Grand Lodge of Scotland at all.

The Royal Arch and the Temple wore, after 1800, organized as governing Bodies, and then the Mark Master Degree was taken under the sole control of the Supreme Grand Chapter, and continued so 'til, as I say, about fifty years ago, then an agreement was made between the Grand Lodge and the Supreme Chapter that the two Degrees of Mark Man and Mark Master were to be amalgamated, and were to be conferred under the authority of either Body but only upon Master Masons. It is wise to get a clear statement made upon this point, because I observe a very large amount of mistaken information is being granted from time to time, which is derived from conuson. of thought and want of knowledge, and results roanetunes in mistaken action.
Brother W. J. Hughan (Trestle Board, California, volume xxnii, No. 4, October, 1919) wrote:

During the centuries which immediately preceded the establishment of the premier Grand Lodge of England and the World, the mark was directly connected with operative and speculative Freemasonry, and from time immemorial, it has been the custom for the skilled Craftsman to chisel his distinctive Mark on the stones he fashioned, so as to indicate his workmanship. It is this fact that differentiates the Mark Degree from all other ceremonies additional to the first three, and justified the formation of the Mark Grand Lodge, nearly fifty years ago, so as to take under its wing those lodges which worked with interesting and suggestive ceremony the English Craft agreement excluding it from the formally recognized series, according to the Articles of Union of A.D. 1813-4.

The antiquity of Mark Masonry cannot be doubted. Operatively considered and even speculatively, it has enjoyed special prominence for centuries; records of the custom being followed by speculative Brethren, according to existing records, dating back to 1600, in which year, on June 8, "Ye principal warden and chief master of maisons, Wm. Schaw, master of work to ye Kingis Maistie," met members of the Lodge of Edinburgh-- now No. 1--at Holyrood House, at which meeting the Laird of Auchinleck was present, and attested the Minutes of the Assembly by his Mark as did the Operatives, in accordance with the Schaw Statutes of December 28, 1598, which provided: "That the day of reassauying, or receiving, of said fallow of craft or master be ord'lie buikit and his name and Mark insert in the said buik."

That theoretical Masons selected their Marks just as the Operatives did. during the seventeenth century is abundantly manifest, by an examination of the old Scottish records of that period. One of the most noteworthy instances out of many is the Mark Book of the Lodge of Aberdeen--now No. 1 tri-which started in l670 A.D., and is signed by forty-nine members, all of whom but two have their Marks inserted opposite their names. The Master of the 'Honorable Lodge of Aberdeen' in that year was Harrie Elphingston, Tutor of Airth and Collector of the King's Customs, and only a fourth part of the members were Operative Masons, the roll of Brethren including the Earl of Findlater, the Earl of Dumferline, Lord Pitsligo, the Earl of 'Errolle, a professor of mathematics, several ministers, doctors and other professional men and tradesmen, such as wrights, or carpenters, plaiters, glaziers, ete. The names of the apprentices were entered in another list, the Marks chosen by such being evidently similar to the fathers in several instances (see Marks of the Craft).

When the special and elaborate ceremony, with a distinctive legend, was first used it is not possible to decide, but probably about the middle of the eighteenth century, soon after the arrangement of the Royal Arch as a separate Degree. The oldest preserved records date from the year 1769, and there is no lack of evidence as to the observance of the custom in Speculative Lodges during that century and later either in separate Lodges or under the wing of the Royal Arch. The Mark continued to be worked in England as an unauthorized ceremony until the year 1856, when the Mark Grand Lodge was founded and has proved a conspicuous success, having ultimately secured the support of all the ' time immemorial ' and other Lodges in the country, besides having warranted several hundreds of Lodges to work the Degree in England and the Colonies and dependencies of the British Crown.

The ceremony is very popular, especially in North America, and is recognized by all Grand Chapters of Royal Arch Masons there and elsewhere, excepting in England. The Grand Lodge of Ireland includes it with the additional Degrees belonging to the other Masonic Grand Bodies recognized in it and acting in union with it, and the Grand Lodge of Scotland authorizes the Mark to be conferred on Master Masons. and the secrets only to be communicated in presence of those who have taken the step in a Lodge entitled to grant it. The Mark Grand Lodge in recent years has incorporated the Mark Man with the Mark Master; and wisely so, as it was the former that was conferred on yellow Crafts, and the latter on Master Masons during the eighteenth century.

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MARK MASTER'S WAGES

Companion George W. Warvelle commented thus upon the longestablished custom of a penny a day paid as the wages of a Mark Master:

This ridiculously low wage scale seems to have been the work of the early American Titualists. I have in my possession two old English rituals, of Mark Man and Mark Mason, in both of which there is a specification of wages. In the former the rate was ' nine shekels, equal to one pound, two shillings, six pence of our money,' and in the latter it gas 'twenty-five shekels, equal to three pounds, two shillings, six pence of our money.' What the present rate may be in England I am unable to say, but no Englishman would work for the beggarly stipend paid in the American Mark Lodges. I am inclined to believe, however, that our English Brethren have fixed these abnormally high prices to make up for the actual wages formerly paid in England to the Operative Craft. As late as the year 1689 the wages of Freemasons were prescribed by law at one shilling and four pence a day. To demand more subjected them to severe penalties. In fact, it was really the passing of restrictive laws commencing say, about 1356, that led to the present speculative institution, and Masonic scholars of eminence assign the year 1424 as the cessation of English Freemasonry as a strictly operative association (from Tyler Keystone, Michigan, December, 1914) .

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MARK OF THE CRAFT, REGULAR

In the Mark Degree there is a certain stone which is said, in the instructions, not to have upon it the regular mark of the Craft. This expression is derived from the following tradition of the Degree. At the building of the Temple, each workman placed his own mark upon his own materials, so that the workmanship of every Freemason might be readily distinguished, and praise or blame be justly awarded. These marks, according to the lectures, consisted of mathematical figures, squares, angles, lines, and perpendiculars, and hence any figure of a different kind, such as a circle, would not be deemed "the Regular Mark of the Craft." Of the three stones used in the Mark Degree, one is inscribed with a square and another with a plumb or perpendicular, because these were marks familiar to the Craft; but the third, which is inscribed with a circle and certain hieroglyphics, was not known and was not, therefore, called regular (see also Marks of the Craft).

Companion Alfred A. A. Murray, submitted a Memorandum in 1919 to the Supreme Grand Royal Arch Chapter of Scotland, which was in part as follows:

A clear statement has frequently been requested as to the exact rules governing the form of Marks. In particular, a prominent Chapter has specially asked to be provided with a definite rule. In consequence the following Memorandum was submitted to Supreme Grand Committee for the purpose of information so that they might consider the subject and, if so advised, give an official ruling on the meaning of the Committee on Marks, and in the interval the Memorandum has been revised and corrected.

In Ireland there are no definite rules, and the Marks are accepted just as they are sent in. No attention is paid practically to the matter, and not one Mark Mason in twenty adopts a Mark of any kind. Those who do frequently select designs quite unsuitable for the purpose, such as crests or monograms, but they are all registered in Grand Chapter books without question.

I am informed that by a resolution of the Grand Mark Lodge of England, on 14th December, 1864, the regulation confining Speculative Masons' Marks to any specified number of points was abrogated. But straight lines are imperative.

In America, so far as can be ascertained, there is no rule specifying what should be selected as a Mark, this being left entirely to the candidate himself to determine,
The Grand Lodge of Scotland has never, so far as can be ascertained, laid down any rule whatever, and disclaims any responsibility for any ritual on the subject.

The way, therefore, appears to be quite open to this Committee to suggest a definite ruling for themselves and to let others follow it or not as they choose. The instructions as they stand at present substantially consist of a direction that any Mark adopted by a candidate and member must consist of any number of odd points connected by lines, with the exception of one special figure containing three points. The old manuscript copy of the working, in the possession of Supreme Grand Chapter, says, "3, 5, 7, 9 or 11 points joined together to form any figure they please except, etc." It may be interesting to add, in parenthesis, that according to the old independent Yorkshire working early last century, the members present had also to be 3, 5, 7, 9, etc., and the fee was "one mark, Is lHd., neither more nor less."

The theory held by some is that the Mark was, and is still supposed to be, made by the workman with the edge of a chisel, not by its corner point, so that each stroke therefore will make nothing but a straight line. This would apply to the Mark on the blade of the chisel, but I should rather think the Mark cut on a stone would be made by a pointed chisel, and therefore that so far it would be conveniently possible to form a curved figure. As the Mark was reproduced on the hewn stones, it should have been the same as that which was struck on the blade of the Mason's own tools to identify them in the boxes, or when returned from sharpening, or for any other necessary purposes. While the actual wording of the instructions do not expressly say straight lines this is commonly understood to be implied.

The old ritual of Chapter Esk, No. 42, however, expressly says, "straight or curved lines." There may be others giving the same reading. Among the Operative Masons of Scotland for centuries genuine curved Marks are by no means unknown, but are very few. For instance, at Fortress Cathedral out of 265 Marks there is only one with curved lines--representing a vessel. A heart is also an emblem not uncommon. But, on the whole, out of the many thousand specimens from the thirteenth century downwards, it is almost unusual to find a Mark with curved lines. The Speculative Masons are lineal descendants of the Operative Craft, though not the only branch, and theoretically they are subject to the same rules of work and interpretation as the Body from which they sprang.

The first question which arises is as to the regulation about the number of points. This regulation may hold with the present speculative systems, but it has nothing whatever to do with King Solomon's Temple, where not a single Mason's Mark has ever been found. Indeed there are no Mason's Marks on any known historic and ancient Jewish building, or at least if so I am not aware of it. The story about a Mark of approval made by an equilateral triangle and about juxtaposition Marks is apocryphal. The regulation has no sanction or foundation in the practice of the Operative Craft. No system of counting will ever prove that such a rule existed operatively. Numberless specimens prove the contrary.

There used to be a story current in the Craft some thirty years ago that there was a distinction between the Mark of a Fellow of Craft and that of a Master Mason, the former having an even number of points and the latter an odd number. The idea was a fad of some theorists and had no foundation in fact, except that when the agreement between the Grand Lodge of Scotland and the Supreme Grand Chapter of Scotland regarding the Mark Degree was entered into, it evidently ignored the fact that the Stark Man and the Mark Master were two separate

Degrees--the former worked after the second Degree and the latter after the third. But the Mark was chosen by the Mark Man, and the indiscriminate use of any number of Points for a Mark, odd or even, is therefore, according to the basis of the theory mentioned, correct. Incidentally. it may be added that the part of our present ritual referring to the infliction of the penalty is incorrectly expressed. It was the Entered Apprentice who suffered. because he had no Mark to present, not the Fellow Craft who presented his own Mark. It is absurd to suppose that he suffered because he used the triangle instead of his proper Mark.

The American ritual I have seen solves this difficulty by making the Mark Master present and withdraw his hand in a different way to that of his workmen. Assuming, however, that the rule according to the ritual is to be observed, a difficulty arises as to what precisely is meant by a point which has to be counted.

The instruction is that the Mark must have a certain number of odd points connected by straight lines. Now every straight line consists of an innumerable number of points. Logically, therefore, the definition means and implies that every point in a straight line is not to be counted solely because it is in that line. Any point to be counted must be Selected for some other reason. Now, according to the definition it is quite clear that the end points of a straight line must be and are intended to be counted because they are the points which are connected by a straight line. It is therefore beyond question that any point which is the beginning, or ending, of one or more straight lines must be a point to be counted according to the rules of the Degree.

The difficulty arises as to the counting when two straight lines intersect, or rather when they not merely intersect but cross one another. In such a case is the point of intersection a point within the meaning of the instructions for the Degree? Varying opinions have for the past half-century been held among Freemasons about this, but the old records rather support the rule that a mere intersection or crossing does not constitutes a point. The point is and must be the end of a line and not merely a part of it in the middle.

In the petition to Lodge Mother Kilwinning in 1677 on which the Warrant to Lodge Canongate Kilwinning was granted, nine out of the twelve petitioners append their Marks. They are all composed of straight lines connected together. If crossings are not counted, there were eight even and one odd. If crossings are counted, there were three even and six odd. one of them was even and had no crossing point. In the first Minute-Book of the Lodge of Edinburgh, if crossings are not counted, about two-thirds of the Marks are odd and the remaining one-third even. If crossings are counted, there is a slight preponderance of odd points. Robert Burns' Mark had eleven points, but if the crossing is counted it had twelve.

In the Mark Book of Chapter Edinburgh for the first fifty years or so, if crossings are not counted, there are thirty-three odd and forty even. If crossings are counted, the same proportion remains. But one hundred and thirty-four out of two hundred and thirty-three Marks transgress the rules that straight lines only must be counted. The use of curved lines has, however, in this case ceased for several decades. As in the case of the Roman Eagle Lodge, when the Mark Degree was intro duced in 1785, a large number of the transgressing Marks are not Marks at all, but representations of Masonic symbols and emblems such as the hive, the irradiated sun, the ladder, the skull and cross-bones, the heart, and so on. There are Jewish and other letters, a hand grasping an arrow, or a sword, or a pen, or a musket. There is a horse vaulting a gate, and a lion passant, a clam shell a stag's head, a man in the moon, a harp, the Volume of the Sacred Law, an irradiated star, and a laurel branch, etc., all drawn illustratively. There are also several Marks with points alone and no lines at all.

There are also instances of, say, a shield with a triangle or a cross, or some entirely separate figure within it Latterly, it is only too common to find puerile attempts to combine initials. To sum up, the main points for decision are:

1. Whether a point--a mere dot--can be counted if it is shown alone and not as part of a line.
2. Whether a point means the end of a separate and distinct line or a free salient angle.
3. Whether the lines must be straight or may be curved.

4. Whether the lines must all be connected or whether they may he disconnected as, for example, a triangle within a shield, or dots or a small or large circle.
5. Whether the points must be odd in number.
6. Whether in this case a crossing point must be counted.
7. Whether in the same ease n crossing point need not be counted unless desired, and, if one is counted, must all in the same figure be counted.
8. Whether the points may be odd or even in number. In this case it is not necessary to trouble about crossing points, because they can make no difference to the ultimate result

As a closing remark it ought to be added that, looking at the number of different Marks required for the large number of members now being admitted, if any mere point of intersection is allowed to be counted it will make it greatly easier to multiply the available number of possible Marks. If such a point of mere intersection is not to be counted and is ruled out, the number of available Marks with a reasonable number of lines will be cut down probably by one-fourth. This is admittedly an argument ad conrenientiam, but in certain eases expedience rises to the height of principle. The rule suggested is simply that ah Marks in future must be composed of straight lines joined together, and the counting of points be discontinued. If this rule be adopted no further question can apparently arise, and the simplicity of the rule is greatly in its favour. It would involve, however, that the ritual should be subject to a slight correction to bring it into conformity with the rule, but this can easily be done.

Further information will be found in Doctor Mackay's revised History of Freemasonry, some sixty-five items being indexed. Many valuable references to the subject are in the Appendix to the Proceedings (Grand Chapter, Royal arch Masons, Michigan, 1920), contributed by Companion Charles A. Conover, General Grand Secretary. Additional references are in a paper read by Professor George Godwin, Royal Institute of British Architects, 1868; four articles by John E. Dove, Builder, London, April 4 and 18, June 6, and July 11, 1863, also a paper on Masonry and Masorls Marks, Brother T. Hayter Lewis, Transactions, Quatuor Coronati Lodge (volume iii, 1890).

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MARK TWAIN

The pen name of Samuel Langhorne Clemens, famous American humorist, born November 30, 1835, at Florida, Missouri. He petitioned Polar Star Lodge No. 79 of St. Louis under date of December 26, 1860, as follows:

The subscriber, residing in Saint Louis, of lawful age and by occupation a Pilot, begs leave to state that unbiased by friends and uninfluenced by mercenary motives he freely and voluntarily offers himself as a candidate for the mysteries of Masonry and that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire of knowledge and sincere wish of being serviceable to his fellow creatures. Should his petition be granted he will cheerfully conform to all the ancient established usages and customs of the Fraternity.

Recommended by John M. Leavenworth, Tom Moore. Committee: H. T. Taylor, Defreiz, Wannall.

(Signed) Sam L. Clemens.
The petition was received on the same day and the Committee made a favorable report February 18, 1861. He was Initiated May 22, 1861, Passed, June 12, 1861, and Raised July 10, 1861. On June 12, he paid the Lodge $20 cash and made a further payment of $10 on July 10. During a trip that he made to Palestine he sent his Lodge at St. Louis a mallet accompanied by the following memorandum:

This Mallet is of Cedar cut in the Forest of Lebanon, whence Solomon obtained the Timbers for the Temple. The handle was cut by Brother Clemens himself from a cedar planted just outside the walls of Jerusalem by Brother Godfrey DeBoullion, the first Christian Conqueror of that City, nineteenth of July, 1099.

This gavel in its present form was made at Alexandria Egypt, by order of Brother Clemens.
From Brother Sam'l L. Clemens
(Mark Twain)
to J. H. Pottenger, M.D.
March 25, 1868
Presented to Polar Star Lodge No. 79
By J. H. Pottenger, W. M.
April 8, 1868.

In 1869 he asked for a dimit but this is not known to have ever been presented to any Lodge. Mark Twain has many racy books of travel and adventure, as well as a number of humorous autobiographical novels to his credit. He received the degree of Doctor of Literature from Oxford. For many years he was considered the most outstanding and popular American personality in the world of letters. During the later years of his life he was able to amass a considerable fortune although most of his life was harassed by a constant struggle against poverty. He died at Redding, Connecticut, on April 21, 1910.

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MARES OF THE CRAFT

In former times, Operative Masons, the Steinmetzen, or Stone Cutters, of Germany, were accustomed to place some mark or sign of their own invention, which, like the monogram of the painters, would seem to identify the work of each. They are to be found upon the cathedrals, churches, castles, and other stately buildings erected since the twelfth century, or a little earlier, in Germany, France, England, and Scotland. As Professor George Godwin has observed in his History in Ruins, it is curious to see that these marks are of the same character, in form, in all these different countries. They were principally crosses, triangles, and other mathematical figures, and many of them were religious symbols. Specimens taken from different buildings supply such forms as are here illustrated.

The last of these is the well-known vesica pisces, the symbol of Christ among the primitive Christians, and the last but one is the Pythagorean pentalpha. A writer in the London Times (August 13, 1835) is incorrect in stating that these marks are confined to Germany, and are to be found only since the twelfth or thirteenth centuries. More recent researches have shown that they existed in many other countries, especially in Scotland, and that they were practiced by the builders of ancient times. Thus Ainsworth, in his Travels (ii, 167), tells us, in his description of the ruins of Al-Hadhy in Mesopotamia, that "every stone, not only in the chief building, but in the walls and bastions and other public monuments, when not defaced by time, is marked with a character which is for the most part either a Chaldean letter or numeral."

M. Didron, who reported a series of observations on the subject of these Masons' Marks to the Comity Historique des Arts et Monuments of Paris, believes that he can discover in them references to distinct schools or Lodges of Freemasons. He divides them into two classes: those of the overseers, and those of the men who worked the stones. The marks of the first class consist of monogrammatic characters; those of the second are of the nature of symbols, such as shoes, trowels, mallets, etc.

A correspondent of the Freemasons Quarterly Revieto states that similar marks are to be found on the stones which compose the walls of the fortress of Allahabad, which was erected in 1542, in the East Indies. He says:

The walls are composed of large oblong blocks of red granite, and are almost everywhere covered by Masonic emblems which evince something more than mere ornament. They are not confined to one particular spot, but are scattered over the walls of the fortress, in many places as high as thirty or forty feet from the ground. It is quite certain that thousands of stones on the walls, bearing these Masonic symbols, were carved, marked and numbered in the quarry previous to the erection of the building.

In the ancient buildings of England and France, these marks are to be found in great abundance. In a communication, on this subject, to the London Society of Antiquaries, Professor George Godwin states that, "in my opinion, these marks, if collected and compared might assist in connecting the various bands of operatives, who, under the protection of the Church--mystically united--spread themselves over Europe during the Middle Ages, and are known as Freemasons." Professor Godwin describes these marks as varying in length from two to seven inches, and as formed by a single line, slightly indented, consisting chiefly of crosses, well-known Masonic symbols, emblems of the Trinity and of eternity, the double triangle, trowel, square, etc. The same writer observes that, in a conversation, in September, 18U, with a mason at work on the Canterbury Cathedral, he "found that many Masons, all who were Freemasons, had their mystic marks handed down from generation to generation; this man had his mark from his father, and he received it from his grandfather."

They're traced in lines on the Parthenon
Inscribed by the subtle Greek
And Roman legions have carved them on
Walls, roads and arch antique
Long ere the Goth, with vandal hand
Gave scope to his envy dark
The Mason Craft in many a land
Has graven its Mason Mark.
The obelisk old and the pyramids,
Around which a mystery clings,--
The hieroglyphs on the coffin lids
of weird Egyptinn kings,--
Syria. Carthage and Pompeii
buried and strewn and stark,
Have marble records that will not die,
Their primitive Mason Mark.
Upon column and frieze and capital,
In the eye of the chaste volute--
On Scotia's curve, or an astrogal,
()r in triglyp's channel acute--
Cut somewhere on the entablature,
Old oft, like a sudden spark,
Flashing a light on a date obscure,
Shines many a Mason Mark.
These Craftsmen old had a genial whim,
That nothing could e'er destroy
With a love of their art that naught could dim,
They toiled with a chronic joy;
Nothing was too complex to essay,
In aught they dashed to embark;
They triumphed on many an Appian Way,
Where they'd left their Mason Mark.
Crossing the Alps like Hannibal,
Or skirting the Pyranees
On peak and plain, in crypt and cell
On foot or on bandaged knees,--
From Tiber to Danube, front Rhine to Seine,
They needed no "letters of marque ";--
Their art was their passport in France and Spain,
And in Britain their Mason Mark.

The monolith gray and Druid chair,
The pillars and towers of Gael,
In Ogham occult their age they bear,
That time can only reveal.
Live on, old monuments of the past,
Our beacons through ages dark!
In primal majesty still you'll last
Endeared by each Mason Mark.
--Anonymous.

*

MARQUESAS ISLANDS
See Oceania

*

MARROW IN THE BONE

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

*

MARSEILLES, MOTHER LODGE OF

A Lodge was established in 1748, at Marseilles, in France, Thory says, by a traveling Freemason, under the name of Saint Jean d'Ecosse. It afterward assumed the name of Mother Lodge of Marseilles, and still later the name of Scottish Mother Lodge of France. It granted Warrants of its own authority for Lodges In France and in the Colonies.

*

MARSHAL

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

*

MARSHALL, JOHN

Born in Virginia, September 24, 1755; died July 6, 1835. Secretary of State, 1800, then first Chief Justice of the United States, serving for thirty-four years, and had been an officer, lieutenant and then captain, in the American Revolution. He was a famous Freemason, a member of Lodge No. 13 at Richmond and instrumental with Edmund Randolph, Governor of Virginia, 1786, and also Grand Master, in establishing the two Lodges, Richmond No. 10, and Richmond Randolph No. 19, the latter Lodge performing the Masonic rites at Brother

Marshall's funeral. He served as Deputy Grand Master of Virginia and from October 8, 1793, was Grand Master for two terms during which nine Communications were held (see Washington, the Man and the Mason, Charles H. Callahan, 1913, pages 961-9, and New Age, July, 1924).

*

MARTEL

Charles Martel, or Charles the Hammer, born in 688, died in 741, although not actually King, was the ruler and reigned over France under the title of Mayor of the Palace. He was a notable soldier, defeating the Saracens at Poitiers in 732, and again in 737 driving them from Languedoc. Rebold (History, page 69) says that "at the request of the Anglo-Saxon lings, he sent workmen and Masters into England." The Operative Masons of the Middle Ages considered him as one of their patrons, and give the following account of him in their Legend of the Craft (see Grand Lodge Manuscript No. 1, Quatuor Coronati Lodge Reprints, volume iv).

Curious Crafts men walked about full wyde in Dyu's Countries some to learn more Craft and conning & some to teach them that had but little conning and so yt befell that their was on Curious Masson that height Naymus grecus that had byn at the making of Solomons Temple & he came into fraunce anal there he taught the Science of masonry to men of fraunce And there was one of the Regal lyne of fraunce that height Charles Martell. And he was A man that Loved well such A Craft and Drew to this Naymus grecus and Learned of him the Craft And to Nippon him the (Chardges & ye mann's. And afterward by the grace of god he was elect to be liyng of fraunce. And when he was in his Estate he took Masons and did help to make men Masons yt wear none & sett them A work and gave them both the Charges & mann's and good pay that he had learned of other Masons And confirmed them A Charter from yer to year to hold their assembly whear they boulder And cherish them right much And thus came the Craft into fraunce.

*

MARTHA

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

*

MARTINISM

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

First Temple.
1. Apprentice
2. Fellow Craft
3. Master Mason
4. Past Master
5. Elect
6. Grand Architect
7. Freemason of the Secret
Second Temple
8. Prince of Jerusalem
9. Knight of Palestine
10. Kadosh

The Degrees of Martinism abounded in the reveries of the Mystics (see Saint Martin).

*

MARTINIST ORDER, AMERICAN RECTIFIED
See American Rectified Martinist Order

*

MARTIN, LOUIS CLAUDE DE SAINT
See Saint Martin

*

MARTYR

A title bestowed by the Templars on their last Grand Master, James de Molay. If, as Du Cange says, the Church sometimes gives the title of martyr to men of illustrious sanctity, who have suffered death not for the confession of the name of Christ, but for some other cause, being slain by impious men, then De Molay, as the innocent victim of the malignant schemes of an atrocious Pope and King, was clearly entitled to the appellation.

*

MARTYRS, FOUR CROWNED
See Four Crowned Martyrs

*

MARYLAND

There are no known records from the earliest Lodge in Maryland but a reference to it among the documents of the Grand Lodge of Massachusetts states that it was chartered by Thomas Oxnard, Provincial Grand Master, on August 12, 1750, at Annapolis. On June 17, 1783, the Lodges on the Eastern Shore met at Talbot Court House and determined to petition the Grand Lodge in Philadelphia for a Warrant to open the Grand Lodge of Maryland. Five Lodges were represented by Deputies and the meeting was adjourned until July 31. On that date the same Lodges attended with the exception of No. 37, of Somerset County, which was not represented, and No. 6, of Georgetown, which appeared for the first time. Grand Officers were elected and the meeting was adjourned until December 18, 1783. The next meeting was not until nearly three years later but the subordinate Lodges maintained their allegiance and were not represented at any other Grand Lodge.

Royal Arch Chapters were probably attached to most of the Lodges in Maryland, but the first known was Washington Chapter instituted in 1787 by Warrant of Lodge No. 7, at Chestertown, and attached to Lodge No. 15, afterwards Washington, No. 3. The first Independent Grand Chapter in the United States was organized on June 24, 1897. It became inactive in 1803, but was revived in 1807, when a Convention was held in the City of Washington on January 21 of representatives of Washington, Concordia, Saint John's, Federal, Washington Naval and Potomac Chapters. It was resolved unanimously to organize a Grand Chapter for the State of Maryland and the District of Columbia, and this was opened in Ample Form. On May 9, 1814, Chapters Nos. 1, 2, and 3 met at Baltimore, adopted a Construction and elected Grand Officers.. On August 30, 1822, by the authority of the General Grand Chapter, the Chapters in the District of Columbia, with the exception of Potomac, No. 8, at Georgetown, withdrew from the Jurisdiction of Maryland. For the next twenty years these Columbia Chapters had no grand authority From 1841 until May 7, 1867,

they were put under the control of the Grand Chapter of Maryland. On that date the Grand Chapter of the District of Columbus was duly constituted.

Until 1872 the Select Degrees were conferred by Chapters, but in that year the Grand Chapter made this illegal and independent Councils were formed. Six of these Councils, Concordia, Jerusalem, Adoniram, Salem, Tadmor, and Druid were represented at a Convention which met on May 12, 1874, at Baltimore to organize a Grand Council.

The first Commandery was Maryland, No. 1, at Baltimore, to which a Charter of Recognition was issued on May 2, 1814, admitting the year 1790 to be the date of the complete organization of the Encampment. It was resolved on July 12, 1870, to organize a Grand Commandery for the State. Delegates from Maryland, No. 1; Baltimore, No. 2, and Monumental, No. 3, met in Baltimore, Maryland, on December 12, 1870, for this purpose. A Warrant was issued by the Grand Master dated January 3, 1871, and on January 23, the Grand Commandery was dedicated in Ancient Form to Saint John the Almoner.

A Lodge of Perfection was established at Baltimore in 1792 by Henry Wilmans, Master of Concordia Lodge in 1793. On December 9, 1882, the Meredith Chapter of Rose Croix, No. 1, and the Maryland Council of Kadosh, No. 1, were constituted, and on May 15, 1885, the Chesapeake Consistory, No. 1, was opened under the Supreme Council, Southern Jurisdiction.

*

MASON

*

MASON CROWNED

The French expression is Maçon Couronne. A Degree in the nomenclature of Fustier.

*

MASON, DERIVATION OF THE WORD

The search for the etymology or derivation of the word Mason has given rise to numerous theories, some of them ingenious, but many of them very absurd. Thus, a writer in the European Magazine for February, 1792, who signs his name as "George Drake," Lieutenant of Marines, attempts to trace the Masons to the Druids, and derives Mason from May's on, May's being in reference to May-day, the great festival of the Druids, and on meaning men, as in the French on dit, for homme dit. According to this, May's on therefore means the Men of May. This idea is not original with Drake, since the same derivation was urged in 1766 by Cleland, in his essays on The Way to Things in Words, and on The Real Secret of Freemasons.

Hutchinson, in his search for a derivation, seems to have been perplexed with the variety of roots that presented themselves, and, being inclined to believe that the name of Mason "has its derivation from a language in which it implies some strong indication or distinction of the nature of the society, and that it has no relation to architects," looks for the root in the Greek tongue. Thus he thinks that Mason may come from Mao Soon, "I seek salvation," or from Mystes, "an initiate"; and that Masonry is only a corruption of Mesouraneo, "I am in the midst of heaven"; or from Mazourouth, a constellation mentioned by Job, or from Mysterion, "a mystery."

Lessing says, in his Ernst und Falls, that Masa in the Anglo-Saxon signifies a table, and that Masonry, consequently, is a society of the table.

Nicolai thinks he finds the root in the sow Latin word of the Middle Ages Massonya, or Masonia, which signifies an exclusive society or club, such as that of the Round Table.

Coming down to later times, we find Brother C. W. Moore, in his Boston Magazine, of May, 1844, deriving Meson from Lithotornos, a Stone Cutter. But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get Mason etymologically out of Lithotomos.

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

Brother William S. Rockwell, who was accustomed to find all his Freemasonry in the Egyptian Mysteries and who was a thorough student of the Egyptian hieroglyphic system, derives the word Mason from a combination of two phonetic signs, the one being Mai, and signifying to love, and the other being Son, which means a brother. Hence he says, "this combination, Mason, expresses exactly in sound our word Masons and signifies literally loving brother, that is, philadelphust brother of an association, and thus corresponds also in sense."

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

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

Webster, seeing that in Spanish masa means mortar, is inclined to derive Mason, as denoting one that works in mortar, from the root of mass, which of course gave birth to the Spanish word. In Low or Medieval Latin, Mason was machio or memo, and this Du Cange derives from the Latin maceria, a long wall. Others find a derivation in machinoe, because the builders stood upon machines to raise their walls. But Richardson takes a commonsense view of the subject.

He says, "It appears to be obviously the same word as maison, a house or mansion, applied to the person who builds, instead of the thing built. The French Maisoner is to build houses; Masonner, to build of stone. The word Mason is applied by usage to a builder in stone, and Masonry to work in stone."

Carpenter gives Massom, used in 1225, for a building of stone, and Massonus, used in 1304, for a Mason; and the Benedictine editors of Du Cange define Massoneria "a building, the French Maconnerie, and Massonerius," as Latomus or a Mason, both words in manuscripts of 1385. Doctor Murray, in the New English Dictionary, says of the word Mason: "the ulterior etymology is obscure, possibly the word is from the root of Latin maceria, a wall.

As a practical question, we are compelled to reject all those fanciful derivations which connect the Freemasons etymologically and historically with the Greeks, the Egyptians, or the Druids, and to take the word Mason in its ordinary signification of a worker in stone, and thus indicate the origin of the Order from a society or association of practical and operative builders. We need no better root than the old French and Latin Maçonner, to build, or Maçonetus, a builder (see Freemason and Maçon) .

*

MASONRY

Used in the Strassburg Constitutions, and other German works of the Middle Ages, as equivalent to the modern Freemasonry. Kloss translates it by Masonhood. Lessing derives it

from mosa, Anglo Saxon, a table, and says it means a Society of the Table. Nicolai deduces it from the Low Latin masTanya, which means both a club and a key, and says it means an exclusive society or club, and so, he thinks, we get our word Masonry. Krause traces it to mas mase, food or a banquet. It is a pity to attack these speculations, but we are inclined to look at Masonry as simply a corruption of the English Masonrie.

*

MASON HERMETIC

The French is Maçon Hermetique. A Degree in the Archives of the Mother Lodge of the Eclectic Philosophic Rite.

*

MASONIC ARCHEOLOGICAL INSTITUTE

This was the title of a Society founded in England about 1871. Brother Walter Besant was the Secretary though he was not an original member of the Society which was probably founded by Brother William Smith, C. E., once Editor of the Freemason or Freemasons Magazine. The objects of the Society were the advancement of those branches of archeological knowledge and research which either directly or indirectly bear upon Freemasonry. Besides the study of Freemasonry proper, the Institute was to have papers read and discuss subjects connected with mysticism and allegorical teachings in literature and philosophy; symbolism in religion and art; the development and progress of architecture; the history of secret sects, associations and brotherhoods; and similar subjects. It was understood that no papers would be published whose subjects rendered them unsuitable for the reading of those who were not Freemasons. Later on Brother Besant became Treasurer and R. G. Haliburton the Secretary.

The latter was a Freemason of Saint John's Lodge, Nova Scotia, and was the son of Judge Haliburton, author of Sam Slick. The Society was not of long life but is particularly noteworthy because several of its early members were connected with the founding of Quatuor Coronati Lodge.

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MASONIC BAPTISM

See Bapttsm, Masonic, Clean Hands, and Lustration

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MASONIC CIPHER MESSAGE

At Cawnpore, India, in July, 1857, occurred the massacre of hundreds of men, women and children. Of this butchery there is a pathetic record in the message of a Masonic character that was written on the wall of the Chamber of Blood. This inscription appearing in a recent issue of the Controlling Officers' Journal, was reprinted in the Transactions, Leicester Lodge of Research, 1912-3 (page 107) and as the Masonic cipher was not understood an invitation was extended the Craft to submit a clue to its meaning (see Cipher Writing).

Brother W. John Songhurst offered in reply the comment that the reproduction corresponded fairly with a photograph in his possession. But there were one or two small differences proving that they were not taken direct from the same original. For instance, the photograph shows that a blot had been erased at the word hands, and that an alteration had been made at the word Post which looks as though it had been first written Past. It is headed "The writing on the Wall in Sir H. Wheeler's Room." Brother Songhurst had been able to trace other

copies, all having many features in common, but none corresponding exactly, and with some the differences are important. He proceeded in Transactions, 19134 (pages 71F83) to discuss the circumstances thus: At the outbreak of the Mutiny in May, 1857, Major General Sir Hugh Wheeler was in command of the Cawnpore division of the Indian Army. He at once ordered entrenchments to be constructed, and by the 21st of May these were occupied by the women and nonconubatants. It is stated that there were about one thousand Europeans in the town, of whom n ore than half were women and children. In a letter written by General Wheeler on 1st June, he says, "I have left my house, and am residing day and night in my tent."

On the 6th of June the siege commenced, and the defenders gallantly held out for three weeks. The attack was led by the adopted son of the former chief of the Mahrattas, known in history as Nana Sahib, whose claims to succession the British Government had refused to recognize. General Wheeler had with him his wife, who was of mixed blood, his son and two daughters. The son, Lieutenant Wheeler, was his Aide-de-Camp, and being severely wounded during the siege, he was carried to a room in the barracks. Here, in the presence of the whole family--father, mother and sisters--he was killed by a cannon-ball, winch, entering the building, took off his head.

On the 26th of June, Captain Moore, Captain Whiting and Mr. Roche, the postmaster, went from the trenches to arrange for capitulation, and eventually received the promise of safe conduct for all to Allahabad. Preparations were quickly made. Sepoys accompanied the fugitives to the banks of the river, but even before all were embarked in the boats, a murderous musket-fire was opened upon them, and according to one account, only four men escaped. It seems certain that General Wheeler, his wife and elder daughter were among the killed. About one hundred and twenty-five women and children were carried back to Cawnpore, including the general's youngest daughter, who was taken by one of Nana's troopers some say by Nana himself, and died a natural death in Nepal some years afterwards. The others were put into two rooms, about twenty feet by ten feet each, in a small building formerly occupied by a native clerk, close to Nana's house. Meanwhile General Havelock was hurrying to the relief.

He arrived on the 16th of July, only to find that all the prisoners had been massacred by Nana's orders, and hurled, dead and dying, into a well. sir George Trevelyan in his Cawnpore, published in 1865, says that this took place "within call of the theater, the assembly-rooms and the Masonic Lodge." Other accounts from which I have taken these particulars are The Story of Cawnpore, London, 1859, by Captain Mowbray Thomson, and A Personal Narrative of the Outbreak and Massacre at Cawnpore, Lucknow, 1879, by W. J. Shepherd. Both of these men escaped from the garrison. Thomson swam from the boats and managed to land lower down the river; Shepherd went out disguised during the siege, and was not able to return until after Havelock's occupation of the town. The cipher inscription is not mentioned in either of these narratives but Shepherd says that during the siege both he and Captain Seppings wrote messages upon the walls of the barracks in pencil. There were two barracks within the entrenchments. One is described as the Thatched Barrack, and it was burned down by the rebels. The other was called the Masonry Barrack, or the Flat-roofed Barrack, and it seems that it was in this building General Wheeler had his quarters, and in which his son was killed. Seppings was also in the Masonry Barrack, and wrote as follows:

"The following were in this barrack on 11th June, 1857, Captain Seppings, Mrs. Ditto, 3 children, Mrs. Wainwright, Ditto infant, Mr. Cripps, Mrs. Halliday."

Shepherd's inscription in the Thatched barrack was: " Should this meet the eves of any who were acquainted with us, in case we are all destroyed, be it known to them that we occupied this room for eight davs under circumstances so distressing as have no precedent. The destruction of Jerusalem could not have been attended with distress as severe as we have experienced in so short a time. W. J. Shepherd (wounded in the back), his wife and two children, Rebecca and her infant, Elnelina, Martha, old Mrs. Frost, Mrs. Osborne, Daniel, The Khoorranee, Conductor Bethell, his wife and daughter, together with other friends. 11th June, 1857."

The writing in cipher was first brought to Masonic notice in May, 1862, by a copy in the Indian Freemason's Friend, the correspondent asking if any reader could furnish an explanation. This brought a letter signed " Tatnai," dated from Lucknow, 27th July, in which it is said, that the inscription is "in many parts a string of characters devoid of significance." This fact " Tatnai" attributes to errors made by the original writer, to errors made by the copyist, and to chips of whitewash having fallen from the wall, before the copy was made. He then gives the cipher portion of the writing as it had appeared in the Journal, and adds a suggested restoration. The letter mentions "the few lines signed by J. W. Roche, just above R. A. B. Johnstone " written in plain English, and says that these include the words "nasty wound," which in a copy of his possession were written " mortally wounded." These particulars about Roche (called also Roach and Roache) do not appear in the photograph, but we find them in a copy made by R. MacCrea, of the 0. and R. Railway dated 20th July, 1887. Shepherd mentions that Roche had been wounded four times in the entrenchments, but they were only flesh wounds. He was killed on 27th of June. The same journal also printed a translation of the cipher, made by Colonel E. K. Money, which is as follows:

"Dear Jesus send His help soon and deliver us not into
the enemy's hands.
The General's daughter is in this corner.
May God reward them according to the bloody deeds
done to this innocent girl.
This is the corner General Wheeler occupied in his distress.
The General's wife is in this corner.
The P.M. in this.This is the place where two soldiers (unintelligible)
Remember the innocent."

As both of the General's daughters survived the siege there must be some mistake in this translation, on which a critic, possibly " Tatnai " himself, writes: " Colonel Money has misinterpreted the gender of the symbol, it was the general's son who was wounded, when a cannonball. in passing through the room, carried away the head of lieutenant Wheeler in the presence of his parents and sisters. Colonel Mowbray Thomson states this . . . and Colonel Williams, the special Commissioner, states that Lady Wheeler and her two daughters were brought down to the Ghaut on an elephant. One of the daughters was carried away by a Sowar. The remark 'unintelligible' . . . must refer to the spot where the two soldiers laid Lieutenant Wheeler down. Mr. Shepherd says that the two daughters occupied the adjoining room when he saw the General on the 24th June, 1S57."

I have mentioned that MacCrea's printed leaflet is dated July 1887- It purports to have been "copied by W. J. Shepherd in July, 185d," and it contains the following which I have not found elsewhere, though in part it is referred to by "Tatnai":

"T. B. Roach wounded in right foot, shin bone fractured by shell, knee cap fractured, musket shot behind, nasty wound, musket shot in right breast. 9 th June, 1857. Adjutant Halliday, With N. I-, killed by a round shot, 9th June, 1857."

Only three lines of cipher are given, and these with all else which could not be printed in type, are inserted with pen and ink. Some notes are added, but they are not reliable as they contain, for instance, the statement that the translation by (Colonel Money appeared in the Masonic Herald for 1808, while as a matter of fact that periodical was not in existence until about l870, and as I have said, the translation was printed in the Indian Freemasons Friend in 1862. While I cannot say that I am satisfied with Colonel Money's translation, I am not able to supply another. The absence of the original writing, or an authoritative copy, renders any serious attempt at deciphering practically impossible. We do not even know for certain where it was written. If, as seems most likely, it was on a wall in the Thatched Barrack, it could scarcely have referred to General Wheeler and his family, and we know that this building was burned during the siege; while the Masonry Barrack in which General Wheeler had his quarters, was destroyed soon after Havelock's entry. "Tatnai," writing within five years of the massacre, says that the building was not then in existence, and his suggestion is that the

writer had concealed something in a certain place, and hoped that after his death some Brother might be able to recover it.

There were two English Lodges at Cawnpore at the time--Sincerity, constituted in 1819 and erased in 1858 and Harmony, constituted in 1836, which still exists as No. 438. It seems likely that Johnston may have been the Master of Sincerity, but unfortunately no names were registered at Grand Lodge after 1845. Shepherd mentions a Mr. A. R. Johnston, of the E. I. Railway, who with his wife and children was killed during the siege. James Williamson Roche, postmaster, was initiated in Harmony in December, 1806, and his is the only name I am able to trace in the lists at Freemasons' Hall. It is quite possible that the Brother who wrote the cipher was a Scotch Mason. The devie eat the head undoubtedly indicates the Red Cross of Babylon, which the second line ends with letters referring to the same Degree (Red Cross Knight), and one would not expect this to have been put forward prominently, in an English Lodge, at so late a date.

On the other hand a Scotch Master would probably have been described as R.W.M. The interlaced triangles which appear sometimes at the foot, and sometimes in the center of the copies, may be taken as referring to the Royal Arch, but it is not impossible that they may also indicate the key to the cipher. Colonel Money's translation seems to imply that the prayer was also written in cipher, while MacCrea's version points to a sense of inscriptions in the form of a diary, or record of events, during the siege, and Shepherd's statements rather bear out this view. It may be merely a coincidence that on the 17th of June, the date given on the photograph, a daughter of Shepherd was killed by a chance musket shot. If Colonel Money was right in his translation of "daughter" there is just a possibility that this u the incident referred to. In any case it seems that the mystery will not be cleared up, unless and until we have before us a correct copy of the writing as it originally appeared Only one thing can be stated with certainty: that it had no reference whatever to either of the two massacres but to occurrences which took place before the attempted escape by the boats.

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MASONIC HOMES OF THE UNITED STATES AND CANADA

Alabama Arizona. Arkansas. California. Colorado. Connecticut. Delaware. District of Columbia. Florida. Georgia. Idaho. Illinois. Indiana. Iowa. Kansas. Kentucky. Louisiana. Maine. Massachusetts. Michigan. Minnesota. Mississippi. Missouri. Montana. Nebraska. Nevada. New Hampshire. New Jersey. New Mexico. New York. North Carolina. North Dakotas Ohio. Oklahoman Oregon . Pennsylvania Rhode Island. South Carolina. South Dakota. Tennessee. Texas. Utah. Vermont. Virginia. Washington. West Virginia. Wisconsin Wyoming. CANADA Alberta. British Columbia. Manitoba. Nora Scotia. Prince Edward Island . Ontario. Saskatchewan.

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MASONIC HOMES OF THE UNITED STATES AND CANADA

The reader in this connection may look over the allied items dealing with Charity, Orphans, Masonic Relief Association of the United States and Canada, Children's Exchange Bureau, Shrine Hospitals for Crippled Children, each of which will contribute some information as to the Masonic urge to provide systematic loving care for the dependent. The Masonic Home and its adjuncts, as the Infirmary in Nebraska and the Sanitarium in Iowa, hold an honored place in Masonic activities. Their beneficiaries are guests of the Fraternity and the several branches of the organization have given generously toward the success of this worthy object. Brotherly moue is the proper expression of the attitude of the Brethren to the occupants of Masonic Homes, and this term is preferable to the word Charity with the meaning often associated with it. Obviously the treatment of Masonic Homes must be condensed for such a purpose as ours. Only the leading facts can be included and these must lag behind the actual

attainments as, every month in the year, some one or more Grand Lodges are receiving annual reports on Masonic Homes and enlarging their service.

Brother Frank S. Moses, Past Grand Master of Iowa, prepared in 1923 a report of the activities in Masonic Homes, Brother Jesse M. Whited in his Correspondence Report of She Grand Lodge of California has also summarized the situations and these general surveys of the field have been supplemented by numerous local articles at various times. These items have been checked with the co-operation of the various officials throughout the country.

Alabama has men, women, boys and girls as guests at a Masonic Home and School near Montgomery. The Grand Lodge has here 275 acres of land, 40 of which are in a beautiful grove, 100 in pasture and the balance devoted to the raising of food crops and carried on at a profit. The property includes a library, auditorium, a main building, cottages for the guests, hospital building, operating room, dental parlor, nurses' quarters, school building, a separate infirmary for old men and many other structures representing an investment of $450,000 and a large sum has been invested in beautifying the grounds, driveways, etc. The Grand Lodge dues annually are $1 for each Master Mason in good standing, 90 cents of which goes to the Home and 10 cents is applied to maintaining old Freemasons and their wives and widows on the monthly pension system administered by the Local Lodges. Three dollars is also obtained for the maintenance or normal income of the Home for each Fellow Craft passed during the year; the Grand Chapter donates annually $25 per capita for every Royal Arch Mason; the Grand Commandery usually gives $2,000 a year. The Lodges also take up a voluntary contribution just before each annual meeting. The total income of the Home is about $75,000 a year and expenses have averaged $6,000 per month. Alabama has also inaugurated an Endowment Fund amounting to about $10,000 to be materially increased each year.

Arizona assesses $10 from every initiate and affiliate for the Masonic Home Endowment Fund, and 50 cents every year is collected and paid into the Masonic Home General Fund for each Brother on the roll of membership on December 31. The combined funds were $202,624; $114,372 being in the Masonic Home Endowment Fund, and $88,252 in the Masonic Home General Fund. There is a Sanatoria for the care of tubercular patients at Oracle, a summer resort village in the foothills of the Santa Catalina Mountains, forty miles from Tucson. The site of sixty acres and the house with sixteen rooms are valued at $60,000. Grand Lodge Committee spent a further $8,000 erecting three four-room cottages and improving the main building. This Home has had no facilities, however, for giving medical or nursing care or for handling bedridden patients, only those being able to care for themselves being received as guests.

Arkansas maintains an Orphans Home and also a Relief and Pension Fund for Widows. It has had guests at the Home at an annual expense of $425 each. It derives funds from $1 per member, $11 fee and interest on investments of $200,000. The Orphans Home received 50 cents per member and $8 for fees of the Three Degrees out of the above, aggregating approximately $40,000 per annum. Pension and Relief Fund is made up by a $7,000 appropriation by Grand Lodge and approximately $5,000 voluntary contributions by Lodges annually.

California maintains two Masonic Homes, one at Decoto, Alameda County, which was dedicated in 1898, and is a Home for Aged Freemasons and their adult dependents, and the other located at Covina, Los Angeles County, for Dependent Children of Freemasons. By 1910 their Permanent Improvement Fund had risen to $17,000 and the previous year, 1909, Jacob Hart Nebb died, leaving the residue of his estate, amounting to $12,688 to the Decoto Home. The balance in the Permanent Improvement Fused was added to this, the two being called a Permanent Endowment Fund, which has now gone over the S480,000 mark. The capital is not touched, only the interest on investments being used. These Homes include-hospital units and guests have been maintained at these homes for $500 each yearly. The hospital may accommodate 70 patients, largely those that are helpless from the infirmities of age. The cost of maintaining children in the Home at Covina has been $600 per year each. The two Institutions represent an investment of some $1,621,689. Funds are raised from a $20 fee for each initiate or affiliate and 25 cents each year from each member.

The Colorado Masons Benevolent Fund Association is practically a Committee of the Grand Lodge and has been in existence since 1902 and has accumulated in twenty-three years approximately S86,000. Lodges pay as dues to the Grand Lodge $1 annually for every member under sixty years of age and 10 per cent of that amount goes to the Benevolent Fund. The Grand Chapter of Royal Arch Masons of Colorado annually contributes to this fund 5 cents for every Royal Arch Mason. Only the income from the fund may be used for relief work. Grand Lodge created another fund of $40,000 for the relief of Freemasons who were in the military or naval service of the United States or for their relatives, and such relief is extended upon the recommendation of the Master of the Lodge where the Brother held membership. There is also a Grand Lodge Committee which cares for Freemasons in the two Government Hospitals in the State. One of these, near Denver, is for tubercular cases and has patients from all over the country.

The other is at Las Animas. The funds necessary for this Committee are provided by the Grand Lodge, Grand Chapter and Grand Commandery to the amount of S5,000 yearly. Members of the Committee visit these Brethren in hospitals every Sunday with flowers and theft furnish entertainment every week. Their families are assisted with advice and money when necessary and much valuable work has been done by the Committee assisting Brethren in these institutions with regard to their compensation from the Government and in similar matters. This Soldiers and Sailors Welfare Committee consists of nine members appointed by the Grand Master to extend relief and comfort to Freemasons who were employed in the military or naval service during the World War and the lives, children and dependents of these Brethren. The Grand Lodge has also planned a fund of $15,000 for establishing scholarships for the sons and daughters of Freemasons in institutions of higher learning.

Connecticut has long supported an incorporated Masonic Charity Foundation. It has a Home and Hospital at Wallingford, valued at $600,000, the Hospital Unit having facilities for the care of 100 patients. This unit was largely paid for by special assessment of $5 for each Brother and the Eastern Star of Connecticut levied a tax of $1 per member to furnish and equip it. It has an Endowment Fund of $100,000. Here at the Home in Ballingford are adult guests, of whom one-third ma! be classed as permanently helpless infirmary cases. They have been maintained at an average cost of $460 for each guest per year. The Grand Lodge also assists other needy cases in outside locations. Connecticut Freemasons pay $2.15 per annum for charity and $10 is collected from each initiate or affiliate.

Delaware has a Home at Wilmington for the aged and indigent, each Lodge contributing annually for its maintenance $2 per capita, $10 for every affiliation during the year and $10 for every candidate initiated. There is an investment in real estate and equipment of $29,480. The auditor's report of 1924 showed a total investment of $178,000. Delaware also has arranged for the distribution of four scholarships each year of $125 each in memory of their first Grand Master, Gunning Bedford, Jr. These may be used in any school or college grade, but the Committee having charge of the awards prefer the University of Delaware. If the student makes progress in his studies the scholarship will be continued for four years. Contributions to this will also be received from the subordinate Lodges in proportion to their membership, the fund being gradually increased each year.

District of Columbia Freemasons established a Home and Infirmary about 1914, valued at $150,000, which shelters adults and children. Its maintenance expense has been annually about $520 for each guest. An Endowment Fund of S107,000 has been accumulated. Each District Freemason contributes 75 cents annually for this charity, and each initiate $5.

Florida has a Masonic Home on a ten acre site at St. Petersburg which, with the improvements there, represents an investment of $103,000. This property was purchased at a Sheriff's Sale and has since then attracted an offer for it of S250,000. The assessment upon the Brethren for the support of the Home is $1 per capita and for emergency relief 25 cents. There is a $5 assessment upon every initiate for the Masonic Home Building Fund, which is not applied to maintenance but restricted to new work for bettering the Home facilities. There are two Relief Committees. The Emergency Committee comprises three members, appointed

by the Grand Master, to handle all relief for members of Lodges in the State and the Fund for that purpose is obtained by the per capita tax plus a special appropriation turned over to the Committee at the close of each Grand Communication. If this amount is not sufficient the Committee has authority to supply deficiencies from the Masonic Home Fund.

Relief is furnished on the request of Lodges, where the applicant is worthy and the Lodge unable to furnish the required relief and on the approval of the Committee the relief is granted, a smalls monthly allowance being considered better when enabling applicants to remain at their residences rather than at the Masonic Home. The Masonic Relief Committee, as in Jacksonville, comprises one member from each of the five local Lodges and is supplied with funds by them on request of the Committee and then an appropriation of 25 cents per member is turned over to the fund, which is used exclusively for sojourning Brethren and not for Florida Freemasons. Each local Lodge has its own Special Committee for the relief of its members.

The Masonic Orphan's Home is four miles from the City of Macon on the hills overlooking the valley of the Ocmulgee River where there is a farm of 152 acres under a competent agriculturist to instruct the hoss. There is also a print-shop with Linotype Machines, presses and other equipment and with an instructor to teach ten of the boys at a time. The Come is for Children only none being accepted under five nor over fifteen years. The endowment in 1925 was $175,000. The Grand Lodge dues are $1 per capita yearly and 45 cents goes to the maintenance of the me. Widows, as w elf as elderly or decrepit members, are supported in their own home communities from fund of $120,000 appropriated annually by the Strand Lodge. This fund is administered by a Committee of Relief, which as a rule pays the individual compliant an amount equal to that given by the local or interested Lodge.

At the session of 1869, Idaho Freemasonry, with seven Lodges and a combined membership of 279, established the Orphan's Fund by an annual assessment of $1 per member for "the support and duration of the orphans of deceased members or the Children of indigent Freemasons whom the Grand Lodge might deem worthy of assistance." The principal must remain intact forever and the fund was placed in the control of a Board of Trustees consisting the Grand Master and the Grand Wardens, hut in 86 provision was made for a Board of three members elected annually by the Grand Lodge. The annual assessment was reduced to 50 cents in 1895. An amendment was adopted in 1885 whereby the benefits of the fund were also applied to "the support and clothing of poor and indigent Freemasons." Since that time the proper title for the fund has been the Grand Lodge Orphan and Indigent Fund." mother amendment was passed in 1909 providing or the support and clothing of indigent widows of deceased Freemasons. The fund grew from $294 in 1870 to $117,089 in 1923.

There was expended for relief in 1890, $289 and in 1923, .$4,875. The Trustees lo not deal with individual cases or applications except through the Lodges. Applications are made through the Lodge Officers and when preparations are made, the check is sent to the Worshipful Master and he is responsible for spending the appropriation in his best judgment. There may be expenses not filling within the laws providing for the expenditure in this fund such, for example, as funeral expenses, but the Trustees do not consider these as coming rithin their jurisdiction and they must be taken care of by the Lodge or from some other source.

Illinois has a Masonic Home and Hospital at Sullivan on a fine farm donated to the Grand Lodge for that purpose. Adult guests are fraternally cared for there. The Masonic Horne for Children is at La Grange, a suburb of Chicago, and trains children for useful citizenship. The realty value and investment in these institutions approximates $1,000,000, and the operating expenses have been $200,000 annually or a little over $400 per annum per guest. The Freemasons of Illinois contribute 62½ cents per capita annually and the appropriations and donations from other Masonic Bodies and interested Brethren amply support these worthy establishments.

Indiana has a splendid Home at Franklin, on an estate of 270 acres. The land and buildings are valued at approximately $1,250,000. The Order of the Eastern Star, Knights Templar and

Scottish Rite have been very liberal in contributing toward the erection of the necessary buildings and the support of the Home and Hospital. Here are entertained adults and children at an annual operating cost of $347 per guest. An Endowment Fund of $200,000 has been accumulated. The Grand Lodge per capita for the Home is $1 and .$5 is charged for each Initiate, the latter being placed in the Endowment Fund.

Since 1894 Iowa has disbursed its benevolence through a Grand Charity Fund administered by a Board of three Trustees. This fund was started with an allotment of 10 cents per capita and used to supplement the benevolence of constituent Lodges as required. This per capita allotment has been increased several times and Special appropriations have been made from the general funds. This plan is most satisfactory in that it permits approved beneficiaries to live in familiar or chosen environment under the fraternal supervision of a local Trustee to whom the funds for each case have been remitted. Excess of receipts in this fund accruing through balances, donations and special appropriations have been converted into a permanent Grand Charity Fund, which amounted to $400,000 in 1925. In 1923 the Grand Lodge authorized an increase of $1 per capita in Grand Lodge dues for the establishment and operation of a Sanitarium; in 1925 the purchase of a piece of property for the purpose was approved and the institution is for the care of elderly and feeble dependents, with facilities for approximately one hundred guests.

The rules of admission to the Sanitarium are that "only those persons who are in need of daily nurse care shall be admitted to the Sanitarium or permitted to remain therein. No person shall be admitted to the Sanitarium who can be suitably eared for by allowances from the Grand Charity Fund; nor shall anyone be admitted against his will so long as he can be properly cared for elsewhere at a cost not to exceed the per capita cost of maintenance at the Sanitarium." The investment is about $200,000, including equipment, etc. Gland Lodge also derives income from a $10 fee for each initiate.

Kansas has a Home at Wichita for Freemasons, their wives, widows and orphans, valued at S350,000, and an Endowment Fund of $140,000. The Home entertains adult guests and children and has operated at an annual expense of $306 for each guest. The Home became overcrowded and additions were ordered in 1924, a $2 assessment being levied on each of its members. The regular per capita tax for charity is 50 cents and $5 is collected for each Brother personally when raised to the Sublime Degree of a Master Mason.

Kentucky was a pioneer in providing for its indigent Freemasons and their dependent wives, widows and orphans It has a Widows and Orphans Home at Louisville, with a valuation of $375,000. This Home contains adults and children and has operated at a yearly expense of $182 for each guest. Kentucky also maintains an Old Masons Home at Shelbyville where guests busy themselves on a small farm valued at $120.000. .&n Educational Endowment of $160,000 has been accumulated. The total accumulation of its Endowment Funds is $1,000,000; its per capita tax is $1.75 which includes the price of a Home Journal at 50 cents which is published by the Grand Lodge, and an Amendment provides for a fee of $10 from each Master Mason to apply to the Endowment Fund. In addition to these splendid achievements in the name of charity, it appointed a Committee to raise $1,600,000 by subscriptions payable over a term of years, to provide enlarged and modern facilities for the Home and Hospital.

Louisiana has disbursed relief from a permanent fund of $100,000 at the disposition of the Grand Master. A Home for Orphans was opened in 1925 at Alexandria and represented an investment of $250,000. The support of this institution has been from $1 per capita and $1 for each Degree conferred. Provision has also been made for a Home for the Aged.

The Grand Lodge of Maine distributes the income from a Charity Fund to beneficiaries direct through the Lodges. This invested fund of $85,000 is safely guarded by a constitutional provision that only the income can be used and no part of the principal expended. From 1864 the Grand Lodge operated this plan on an annual per capita tax of 20 cents and increased the Charity Fund from about $65,000 to the above amount. In 1924 the per capita tax was increased to 50 cents. The Lodges make application for their dependent members on blanks

of prescribed form. These are submitted to the Committee on Distribution of Funds of the Board of Trustees. The total amount of money available is divided into units and the Committee votes to give the respective beneficiaries one, two or more of these units as the individual need requires. A check for the total sum appropriated is sent to the Worshipful Master of the Lodge of which the beneficiary is a member and he pays it out in installments as they are required. A typical case is that of an old lady who died at eighty-five and who had been dependent upon the Masonic Bodies for over twenty years. The Grand Lodge allowed her $150 a year with a like amount coming from the Grand Chapter, the local Lodge donating yearly from $75 to $100, with other gifts from the Chapter, Council and Commandery. This amount maintained a home for this lady among her old friends.

Massachusetts established a Home at Charlton in 1911, on a farm of 300 acres. The value of the Home is approximately $200,000 and it has cared for adult guests at an operating expense of $614 each per year. It has a Special Endowment of S363,000. This venerable Jurisdiction has maintained many charities. The Brethren have a General Charity Fund, a Rainy Day Fund, a \Var Relief fund, and finance a Masonic Employment bureaus 1 he total funds grouped under the head of Masonic Home and Educational Trust comprise several distinct funds and aggregate 31,389,000. $5 is collected from each initiate for the Grand Charity Fund. The charity work is provided for by the income of the funds and such appropriation from the current funds of the Grand Lodge as may be needed.

Michigan established a Home and Hospital at Alma in 1911, valued at some $300,000, including hospital facilities of 30 beds. The average expense has been about $560 per annum. It is interesting to note also that the average age of the guests is nearly 75 years. Michigan also disburses relief from a separate Charity Fund, and builds up a Reserve Maintenance Fund and a Building Fund for its Home and Hospital. Fifty cents per member goes to these purposes annually. In 1924 the Grand Lodge decided to devote an additional $1 for each member to a Fund to be used for another Home to be operated on the Cottage Plan.

Minnesota has had for years a Masonic Home managed by a separately incorporated Body and supported by individual subscriptions and appropriations from the Grand Lodge. The Grand Lodge took steps to assume the practical control of the Institution and greatly extended its usefulness by the construction, equipment and maintenance of an adequate Home and Hospital. A $500,000 fund for this purpose was subscribed. Another $100,000 was pledged for an endowment of this project. Minnesota has long had a Relief Fund from which disbursements have been made to all worthy beneficiaries according to their necessities, having a balance of $112,472 in that Fund in 1925. Revenue for the Masonic Home will be derived from $1 per capita of its membership and $5 from each initiate.

Mississippi maintains two Homes, one at Meridian, valued at $175,000, which cares for children, with all necessary equipment, including a well-managed hospital. The other Home, valued at $100,000, is located at Columbus. The operating expense of the Meridian Home has been reported at $28,734.67 per year, and the Columbus Home at $22,192.87. A farm was acquired by donation, covering 343 acres where the boys of the Homes reside and receive splendid vocational education and training as farmers. The charitable revenue is derived from $t per capita tax and $10 from those taking the Degrees. Grand Lodge authorized the creation of a fund of $20,000 for the erection of a hospital building at the State Sanatorium for tubercular patients and during 1924 Grand Lodge gave a supplement of $5,000 for this purpose. The Hospital Unit was completed in 1925 and named the Masonic Unit. The Masonic Home Maintenance Fund also contributes each vear a large sum of money to persons outside of the Home upon the recommendation of the Finance Committee. The Grand Lodge of Mississippi had a total Endowment Fund of $270,825, its Murphy-Martin Educational Endowment Fund alone amounting to $104,739.

Missouri has a beautiful Masonic Home at St. Louis, established in 1889, which houses both adults and children. A splendid Hospital was added to the plant in 1915; adult guests and children have been cared for by the Missouri Brethren at a cost of about $450 each per year. The total valuation of the assets in 1925 was S?1,380?000 including an Endowment Fund of

$508,690. Charitable revenue is derived from a per capita tax of $1.50 and a $10 fee for the Degrees.

Montana opened its Masonic Home near Helena for Aged, Infirm and Destitute Masons and their widows in 1909. The original buildings cost $103,500 and were erected out of the proceeds of a per capita annual tax of $1 per member, and in addition thereto was purchased the site containing 590 acres, costing $10,000, a part of which price nas contributed. It has an Endowment Fund consisting of $24,328 cash and 13,000 acres of land given by the will of the late David Auchard, a wealthy cattle man and land owner of Lewis and Clark County, who died in 190 ; sultry bequests from others amounting to $7,000 and $"5,000 from the late William .s. Clark, Past Grand Master and former United States Senator from Montana. The net worth of the Home is over 5300,000. Guests have been maintained here at a per capita cost of $410 per year. The Home is Supported by $1 per capita annual assessment on all the Freemasons in the State, in addition to receipts from its Endowment Fund. Grand Lodge in 1923 placed a $10 initiation fee upon all candidates for the Entered Apprentice Degree, which goes to the Permanent Building Fund of the Home. In 1922 request was made of each Montana Freemason to make a voluntary offering of $10 for the purpose of erecting new buildings, this covering a period of five years. From that has been realized $21,907, which has been used to defray the cost of a new heating plant. A hospital unit has also been added.

There are Masonic Homes at Plattsmouth and Fremont. The Nebraska Masonic Home at Plattsmouth is a corporation, the Grand Lodge owning a large majority of the stock. The building, grounds and furniture cost $125,000 with an Infirmary valued at $140,000. The Grand Lodge appropriated $100,000 for the Infirmary, the Grand Chapter and the Grand Commandery $10,000 each, and the Nebraska Masonic Home paid the balance. The Home had a fund of $170,000 in bonds and mortgages in 1925. The War Relief Fund then amounted to $31,660 and the Orphan's Educational Fund $125,677. The Grand Lodge yearly dues are $2, 75 cents going to the Nebraska Masonic Home, 75 cents to the General Fund and 50 cents to the Building and Improvement Fund. S10 are collected from each initiation, $5 going to the General Fund and $5 to the Building and Improvement Fund. A fee of $10 for affiliation is collected on those whose demits are more than one year old. The Trustees of the Home pay annuities to dependent members or their families at their own homes or other institutions. The Home for Children at Fremont has building, grounds and furniture valued at $140,000 and this is managed by a Board appointed by the Grand Master of the Grand Lodge and the Grand Matron of the Order of the Eastern Star, each Body contributing funds for the support of this Home.

The Grand Lodge had in 1925 a Charity Fund of $2,512 to which every year ten percent of the net revenues are added. Charity and relief are administered directly by the Lodes, the smaller ones being, helped out by the Grand Lodge. As this record was written, a Lodge assumed the guardianship and education of two orphans. While aid to neighboring needy Brethren is given from the Grand Lodge Fund, gifts have been made to fire sufferers in Chicago and San Francisco, to assist the New Mexico and other sanitariums to building schools at Tokyo, etc. Nevada reports that real relief is handled in a masterly way by the Local Lodges, covering every charitable requirement.

New Hampshire established a Home at Manchester in 1903 at which time it was Valued at $30,000 and which cares for adult guests, which has since been enlarged by an addition valued at about $80,000 and which includes a modern infirmary. The Home is partially sustained by an Endowment of $50,000. They further have a War Relief Fund of $12,000, and a General Relief Fund of $12,000 from which they assisted worthy applicants. Charitable revenue is derived from a per capita tax of 75 cents, an initiation fee of $10 and an affiliation fee of $10.

New Jersey maintains a Home' and Orphanage near Burlington, on a large farm, the property being valued at $700,000. It there provides for adults and youthful guests. It has adequate hospital facilities for the sick and aged. The operating expense was about $530 each per year, and the Home has an endowment of $70,000. Charitable revenue is derived from 31 per capita and $10 from each initiate.

New Mexico Grand Lodge has a Masonic Home Fund, started in 1889, which amounted to over $72,000 in 1925. The Grand Chapter and Grand Commandery also had funds amounting to $9,000 and $3,100 respectively in 1925. A Grand Lodge Masonic Relief Fund assists aged and indigent Brethren and their widows and orphans. Applications for relief are made through a Lodge to the Grand Lodge and the appropriation is paid monthly through the Lodges. The constituent Lodge affords all possible assistance before applying to the Grand Lodge Relief Fund. At any time that the Grand Lodge Masonic Relief Fund is insufficient to cover necessary disbursements, the Grand Master directs that additional sums be transferred from the General Fund. $6,100 has been expended in one year from this Relief Fund. New Mexico has a particularly difficult problem, due to the large number of Brethren afflicted with tuberculosis who come from all parts of the United States.

The Grand Lodge Masonic Tubereular Sanatorium Committee, has "expressed the hope that our Sister Jurisdictions of Arizona and Texas would see their way clear to assist in furthering a national movement." The Committee on Grand Master's Address recommended that "we seek the co-operation in perfecting the necessary organization of the Grand Jurisdictions of Arizona, Texas and Oklahoma, and take all necessary steps to develop this important undertaking." At the United States Veterans Hospital No. 55, located at Fort Bayard, there is a Masonic Club known as the Sojourners' Club, to which the Grand Lodge, Grand Chapter and Grand Comrnandery of New Mexico, as well as Ballut Abyad Temple, Albuquerque, and constituent Lodges, Chapters, Commanderies and individual Brethren have contributed materially to its Building, Furnishing and Relief Funds. From the time of the inception of the Sojourners' Club, the Grand Lodge of New Mexico has annually contributed $1,200, this amount having been increased in 1925 to $1,500 per annum.

This is in addition to other donations from time to time to the Club. The Club Building was furnished early in 1923, and Leon M. Abbott, of the Sovereign Grand Commander, Supreme Council of the Scottish Rite for the Northern Masonic Jurisdiction, contributed $26,000. Among the additional larger donors were: The Grand Lodge of California, $1,000; Grand Lodge of New York, S2,500; Grand Lodge of Texas, $1,000; Grand Lodge of Pennsylvania, $2,50.0; Grand Lodge of New Jersey, S1,500; the Supreme Council, Scottish Rite for the Southern Jurisdiction, $1,000, and the Grand Lodge of New Mexico, $1,000. The Grand Bodies and Brethren of other Jurisdictions continue to contribute generously to the Club Relief Fund. The Grand Lodge, in the development of what is known as the Fort Bayard Undertaking, receives, through its Grand Secretary, contributions which are paid out by Grand Lodge warrants on requisitions approved by the Club Committee. The Club expended $5,000 from the Relief Fund alone in 1925. Work of a similar nature has also been done at the United States Marine Hospital at Fort Stanton. A Student Loan Fund is one of the activities of the Grand Lodge, enabling worthy young men and women to pursue their studies in accredited Universities by loans advanced by the Student Loan Fund Committee. Each year $2,00.0 is placed in this Fund from the Grand Lodge General Fund. The source of income for relief purposes comes from a S2 per capita tax for each Master Mason returned annually, $1 of which goes to the Masonic Home Fund, 50 cents to the Masonic Relief Fund and 50 cents to the Student Loan Fund. Plans were carried through energetically for the building of the Masonic Home and School.

New York has a splendid Home and Hospital at Utica It there cares for adults and children, with every necessary provision for their comfort and education. A splendid Memorial Hospital, with a capacity of 225 beds, has been dedicated. The annual operating expense of this Home and Hospital amounted to $400,000. The valuation of this property approximates $1,750,000. The Grand Lodge has accumulated a substantial endowment for this institution. The total of its other various special funds is over $1,000,000. Its revenue available for charitable purposes from all sources approximates $400,000 a year. The Grand Lodge of New York further distributes annually some $30,000 to beneficiaries outside of the Home. Many of the Lodges and districts provide for institutional care of their own members. The charitable revenue is derived from a per capita tax of 50 cents to meet current expense, and initiation fees of $3.50. The independent activities carried on in various cities and districts render it impossible to make an adequate review of the total of Masonic charity in this Jurisdiction. One of the early contributions to the Home was made by Edwin Thomas Booth, the famous American tragedian, who bestowed $5,000 upon the Home at Utica.

North Carolina maintains a Home for Children at Oxford, with a farm and dairy herd in connection with the Home, the entire property being valued at about $750,000. The project includes such departments as a Printing Plant, Electrical Department, a Shoe Shop, Laundry and Sewing Rooms and also has an accredited Eight School. A large percentage of the children are non-Masonic, the institution never having been limited to one class of orphans. This Home has always had the hearty support of all the people of the State, owing to the reputation it has ever maintained for the generous care and liberal education of its guests. Its annual income has amounted to $161,331, derived from Local Lodges, individual contributions, appropriations from Grand Lodge and from the State of North Carolina, as well as proceeds from Departments of the Home such as the Singing Class, the Printing Office and Electric Shop. Children have been maintained here at a cost of $309 for each guest per year, exclusive of profits from activities in Departments before mentioned, or $270 each per year, taking into consideration these proceeds. Another Masonic Rome is operated at Greensboro by the Freemasons in conjunction with the Eastern Star and is for Old People, being valued at $100,000, and where adult guests have been cared for at $778 for each per year. The Grand Lodge of North Carolina levies a tax of $10 on each initiate, which goes into the Charity Fund, and from which appropriations are made for charitable purposes, but there is no direct tax levied for either of the Homes by the Grand Lodge.

North Dakota disburses relief from a fund to which every Master Mason raised during the year pays $5 and the Grand Lodge has also made provision for a contribution to this purpose of 15 cents per capita from its General Fund, the original plan contemplating the accumulation of about $5,000 annually to ultimately permit the erection of a Masonic Home. This fund, at the beginning of 1925, for example, was $38,690; the amount expended during the previous year for relief was $4,424. The individual Lodges assume their share of the burden, the intent being for the Grand Lodge Relief Fund to assist them in this benevolence.

Ohio has a Masonic Home and Hospital on 400 acres near the city of Springfield. It has cared for adults and children at an operating expense of $585 each annually. It is under the control of the Grand Lodge, but is also substantially supported by the other Masonic Bodies of Ohio. The valuation of the Institution approximates $1,000,000, its splendid buildings and equipment largely financed by donations and bequests from Brethren interested in Masonic benevolence. The Grand Lodge collects $1 from each of its members for charity. Included in the grounds of the Home above mentioned are 37 acres with a beautiful building, barn, garage and chicken houses, known as the W. B. Hillman Memorial for boys, so named by the Grand Chapter in honor of Brother Hillman, who, in 1887, was one of the early advocates of the institution, at which time he was Grand High Priest of the Grand Chapter of Ohio. Like the rest of the Home, the support of this institution comes from the annual per capita tax.

Oklahoma has erected a new group of buildings at Guthrie to accommodate all of its wards, and give the children better school facilities than were obtained at Darlington. They care for adults and children at an operating expense of $328 per guest. Valuable property acquired at an early date enables them to expend $500,000 on this project and establish a healthy reserve fund. Their charity revenue is derived from $1.50 per capita and $1 for each Degree conferred. Other adult beneficiaries are provided for at their own homes.

Oregon has a Masonic Home, S350,000 having been raised for that purpose by voluntary contributions from the Craft, including $50,000 contributed by the Order of the Eastern Star. The Home has a value of S420,000. Yearly dues for the Home are $1 per member, $5 for each Entered Apprentice Degree conferred and $5 on each affiliate from outside the State for the Maintenance Fund; $5 on each Entered Apprentice Degree conferred and $5 on each affiliate from outside the State for the Building Fund. there is an Educational Fund with an irreducible principal of 5990,000, the income from which is used to assist in the education of 100 children yearly in the grammar and high schools. There is a revolving Student Loan Fund of $6,000 which is loaned to students in colleges and universities in amounts not to exceed 3300, repayable at 4% interest.

Pennsylvania, about the beginning of this century, took up the establishment of Masonic Homes and secured a tract of 1,000 acres at Elizabethtown between Lancaster and

Harrisburg, including some forty-nine farms. Guests were received and housed in one of the farm buildings about 1910. Children were first admitted in 1913, though the Boys Home was not opened until June 1, 1914, and the Girls Home in January, 1915. All these buildings have since been abandoned. Grand Lodge Hall, valued at over $400,000, was occupied by adult guests in August, 1913. In 1914 the Boys were housed in a temporary building, and the Girls in another farm house in 1915. A gift from Brother NV. Harry Brown and Mrs. Brown has since been used to build the Brown Home for Boys, costing $95,000. The John Smith Home for Boys was opened in June, 1925, costing $250,000, with an Endowment of $200,000 executed by an agreement. The boys, upon reaching a certain age and attaining a certain grade in school, are transferred to the Thomas Ranken Patton Masonic Institution for Boys, built upon a farm adjoining the Homes tract. This was provided for under the will of Brother Patton, for many years the Grand Treasurer of the Grand Lodge.
December 3, 1924, the Trustees reported a balance in hand of $1,545,105. Various branches of manual training are taught, the boys also continuing studying in the public schools. The girls are now housed in the Louis H. Eisenlohr Home for Girls, valued at $140,000. Louis Eisenlohr's brother, Charles J., and his sister Mary Eisenlohr, contributed $10,000 for furnishing this Home. Sick guests of the Pennsylvania Homes are cared for in the Philadelphia Freemasons Memorial Hospital, costing $320,000 completely furnished; capacity, 110 beds. After its three units were finished the Philadelphia Brethren handed Grand Lodge the balance of the fund to provide increased hospital accommodations as needed, amounting to $91,945, December 3, 1924. Since 1913, when Grand Lodge Hall was opened, there have been erected: John Henry Daman Memorial Cottage costing $41,000, Brother Daman having bequeathed his entire estate to Grand Lodge; Paul L. Levis Memorial Cottage costing $33,000; Gustavus Croetzinger Memorial, a completely equipped laundry, $12,000; Berks County Memorial, $33,000; Blair County Memorial, $7,000; Dauphin County Memorial, $80,000; Cumberland Valley Memorial, $8,000; Allegheny County Memorial, $336,000; and Lancaster County Memorial, $111,000. Illustrating the generosity of the Brethren, it may be noted that the per capita giving of those of Dauphin County was about S35 and of Lancaster County about $43. $10,000 was provided by the mother of Brother George M. McCandless from the estate, the income of which is used for the comfort of women guests in the Hospital. Grand Lodge has several legacies amounting to nearly $150,000, with which to build as future needs require. Strs. Exate E. Sell, widow of Brother John S. Sell, has given $100,000 for a chapel as a memorial to Brother Sell and agreed to give $2O.000 more for organ chimes, etc. Numerous gifts have been made by living donors and by the wills of others in aid of the work. On December 3, 1994, Grand Lodge had the following sums coming to it under Dequests from the following estates:

Brother Henry Crux.....$132 062
Brother John NV. Nvilbrahan 95 434
Brother James NV. Orr.....99,000
Brother J. Barren Hale and Mrs. Hale..16,000
Brother. tlbert F. Young.....2 000
Mrs. Elinor Splane Sproal.....32,800
(This will be augmented then real estate is sold)

The brother and sisters of Past Grand Master William L. Gorgas of Pennsylvania, January, 1924, presented to Grand Lodge securities of the par value of $50,000, to be known as the William Luther Gorgas Memorial Fund, the income to go to the maintenance of the Homes, the Committee on Homes being given power to use part of the income for the relief of minor children of deceased Pennsylvania Freemasons. Numerous wills have been probated which will pay to Grand Lodge in the near future or at the termination of life estates the following amounts:

Brother Joseph D. Wilson.....$100 000
Brother Thomas B. Dornan.....250 000
brother Samuel J. Shannon.....30 000
Brother Jaeoh Gottman.....5 000
Brother Charles Crane.....30 000
Brother Charles E. Marshall.....5 000

Many- small legacies have also been received by Grand Lodge of Pennsylvania since the Homes were opened. It also manages by Trustees various Funds for charitable purposes including the Stephen Taylor Bequest of 815,800 and the Charles Jackson McClary Memorial Fund of $30,000, the income from each of which is turned over to the Homes for maintenance. The expenditures at Elizabethtown have amounted to about $2,500,000, augmented by large sums spent there by individuals and groups of Lodges The Brethren whose counties have erected buildings have established Endowment Funds for their care, to which Funds additions are being made from time to time. The Philadelphia Freemasons Memorial Hospital Fund amounted tov $28,023; the Allegheny County Fund, $6,250; the Berks County Fund, $1,000; and the Homes Endowment Fund to $200,000; these figures given as of December 3, 1924. The Homes Committee has at its disposal the income of $50,000, deposited by an anonymous Brother with a Trust Company, to provide higher education for a son or daughter of a Pennsylvania Freemason in or out of the Homes.

Brother Samuel Davis left his entire estate for accumulation until it amounted to $100,000; thereafter three-fourths of the income to be used for the relief of the children of deceased Master Masons of the State, and to be applied to keeping up the home life where a Brother dies leaving a widow and children. The Lodge of which the Brother was a member applies for a blank petition to be filled up by the mother and then the Lodge determines the amount to be allotted and agrees to pay one-half. Payments are made through the Lodge and every half year a report is made by it to the Committee on homes showing its receipts, the payments and the standing of the orphans in school, the home conditions and whether the aid continues necessary.

The Masonic Homes of Pennsylvania are maintained by direct appropriations by Grand Lodge and income on the estates and funds referred to herein. Every initiate pays, in addition to the fee fixed by the By-Laws of the Lodge, the sum of $40 which goes into the treasury of Grand Lodge marked as Masonic Homes Fees, winch have been more than sufficient to run the Homes, the surplus having been put into a Masonic Homes Reserve Fund amounting to over $250,000.

The Grand Lodge of Rhode Island in 1912 inaugurated a movement to establish a fund for the erection of a Masonic Home, at the same time appropriating $2,000 as a nucleus, to be augmented each year by a 10 cents per capita tax. Lodges and individual members are encouraged to donate such sums as they are able. In 1923 Grand Lodge voted to direct the Lodges to collect an additional fee of $o from each candidate for the Entered Apprentice Degree to be added to the Masonic Home Fund and which in 1925 amounted to over $40,000. A Board of five Trustees invest and re invest this Fund and may use the income only thereof, with the approval of the Grand Master, for the relief of, and for charitable, educational and welfare work among Freemasons, their families or widows and orphans. The individual Lodges of Rhode Island make every effort to handle this benevolent work among their own members, appealing to the Grand Lodge only when necessity demands.
There is also an Educational Fund, established in 1923, which is created and maintained by an assessment of $1 per annum levied on each Master Mason within the Jurisdiction, and which enables a number of young men and women to continue their studies by providing College Scholarships to them. A Masonic Service Board also serves the Brethren by relieving distress in many ways such as obtaining employment for those in need and otherwise rendering aid and assistance.

The Grand Lodge of South Carolina instituted a Fund in 1907 for the erection of a Masonic Home and Orphanage, to which Fund were assigned all the surplus revenues of Grand Lodge. When this Fund should reach $100,000 the question of building was to be entertained. Meanwhile, such cases of present need were to be relieved by able Trustees of the Fund. By the time this Fund had actually reached the figure set, the Brethren had decided that it would be a much better policy to care for aged and indigent Freemasons and their wives or widows in their own homes or among their friends and to care for orphans the same way, by arranging for their support and maintenance at their own homes with their widowed mother, if they had one, and, if not, by having them cared for in the various orphanages already established in the State. In 1924, in lieu of the former method of adding to the Fund, an

amendment to the Constitution was adopted which provided for an assessment annually of $1 per member of each Lodge. In 1925 the Fund amounted to $135,000, the interest on which, added to the $1 per capita tax, increases the Fund by about $30,000 each year, which is about the amount paid out each year. There are five Trustees to the Fund, none of whom receive any compensation.

The Grand Lodge of South Dakota receives 50 cents from each member of the Fraternity, taken out from the Grand Lodge dues for benevolent purposes. A Fund amounting to $118,025 is handled through a Board of Trustees, the interest only being used for charitable distribution among the needy. Conditions in South Dakota have not warranted the maintenance of a Masonic Home, it having been found preferable to distribute the funds where needed in the manner suggested above.

Tennessee established a Widows and Orphans Home at Nashville in 1892 and has provided an Old Masons Home and special building for infirmary. The properties represent an investment of $353,773, but the Board of Control in 1925 recommended that a cash fund be set up to meet the loss by depreciation of buildings and equipment, this being prorated as 3 per cent on brick structures, 2h per cent on stone, and 10 per cent on equipment and furnishings. On farm implements and trucks there is assigned a depreciation of 25 per cent. The Endowment Fund was $200,000. Hospital attendance is furnished. Homes operate on a budget system apt proved by the Ways and Means Committee of the Grand Lodge, which furnishes the funds. It was recommended that a voluntary offering of at least $1 per year for five years be pledged for permanent improvements, and after one year, was changed to a special tax of $1 per year for two years for each member of the subordinate Lodges and the result is a new fireproof, three-story dormitory for widows and their children. A new auditorium adjoining the school building is due to the generosity of the Order of the Eastern Star.

Texas has two Masonic Homes, one at Fort Worth which combines a Home, School and Hospital for Orphan Children and is on 210 acres of land, with a total valuation of $1,600,000. There is a Home for the Aged Masons, established in 1911 at Arlington, where widows are also maintained from the Masonic Home and School Funds. The Grand Chapter controls and manages the Home for Aged Masons and furnishes hospital care for about one-fourth of them. The Grand Lodge charitable revenue is derived from $1.25 dues with $10 raising fee, which goes to the Endowment Fund. A special building donation of $5 per capita was invited in 1922 and was paid. Among the Masonic institutions of Texas, including the Home and the School, Aged Masons Home, are the Templar Hospital, Home for Aged Members of the Eastern Star, Girl's Dormitory at the State University at Austin, the Dallas Children's Hospital the Children's Clinic, Welfare Center for Tubercular Soldiers at Kerrville, Student Loan Funds, Tuberculosis Sanitoria Commission and Masonic Employment Bureau.

Utah has a Charity Fund which is being added to each year by 10 per cent of the gross receipts of their Grand Lodge and further supplemented by the interest accruing on the capital already invested. A small portion of this fund is used for relief work, although the individual local Lodges, combined with the Board of Relief, handle most of the needy cases from Lodge and contributed funds.

In Vermont each individual Lodge cares for its own needy and deserving eases. The amount expended by each Lodge is reported with the annual returns. If it is found that any Lodge has expended more than $1 per member, the excess is repaid to the Lodge. If less than $1 has been used per member, nothing is repaid. This money is drawn from the General Fund of the Grand Lodge of Vermont, which is maintained by annual dues. They have on hand in a Permanent Charity Fund about $50,000, the income from which is to be available for benevolent purposes.

Virginia established a Masonic Orphanage near Richmond in 1890 on a tract of 65 acres. The plant has been valued at $250,000 and has cared for children at an operating expense of $335 for each guest. Charitable revenue is derived from $1 dues and a special tax of $1.

Washington opened a Masonic and Eastern Star Home at Puyallup in 1914, with property valued at $100,000 and it enjoys an Endowment from bequests of $150,000. It has cared for adult guests at a net operating expense of $413 for each guest. It has permanent Relief Funds at 325,000. $150,000 additional was appropriated in 1993 by the Grand Lodge for the purchase and equipment of a site for a new Home and the furnishings of same. A site was purchased in 1924 at a cost of $78,625 near Zenith and the balance of the appropriation is to be used for expenses in connection with this project.

West Virginia has built a new Home for Masons, their Widows and Orphans at Parkersburg. The investment is apparently $275,000 and an Endowment Fund of $200,000 has been accumulated. It has a Permanent Relief Fund of $28,000. Revenues are derived from 50 cents per capita taxes, $10 initiation fee and a $2 special building tax.

Wisconsin has taken over the Masonic Home at Dousman, formerly in charge of the Wisconsin Consistory. This is a splendid tract of 319 acres, with practical farm buildings, and has been used as a Home for a limited number of adults. The new Home represents an investment of more than S250,000. The generosity of Brother W. A. Van Brunt provides the Home with an Endowment Fund of S200,000. Ample resources for its future are assured. The Order of the Eastern Star has started a hospital irs connection with this Home. Grand Lodge dues for Home and Building Funds are $1.50 per capita of the membership.

Wyoming appointed a Board of Trustees for a Masonic Home Fund in 1913, starting with $10,000, which amount in 1924 had increased to $48,000. Two funds have been provided, one known as the Temporary Fund, the other as the Permanent Fund. From the latter nothing can be drawn without an action of the Grand Lodge. This is all placed at interest under the direction of the Board. All receipts such as interest, per capita tax, and returns from other sources pertaining to these Funds are placed in the Temporary Fund during the entire Masonic year. At the close of the year, all funds in excess of the appropriations plus 3500 retained in the Temporary Fund, are transferred to the Permanent Fund. Emergency cases requiring either temporary or continuous relief are handled from the Temporary Fund. Wherever possible the local Lodges are expected to provide for their needy members and where this is impracticable the Board of Trustees of the Masonic Home Fund appropriates the funds necessary. In many instances the local Lodges agree to provide a certain portion of the total amount, the Grand Lodge supplementing this with further contributions. Income for charitable purposes is derived from a 50 cents per capita tax and from the interest of funds on hand, from which returns additions are made to the Permanent Fund each year from suers set aside from the Temporary Fund.

CANADA, Alberta has established a Benevolent Fund of about $100,000, the interest on which, together with a per capita tax of 50 cents per member, amounts to approximately $11,000 and which amount is annually expended for benevolent purposes. Monthly grants are made to needy Brethren and those depending upon them. The capital Benevolent Fund is augmented each N ear by a 50 cents per capita tax on the Grand Lodge membership and also by special contributions from Lodges and individuals.

British Columbia has a Grand Lodge Benevolent Fund amounting to approximately $150,000, the revenue being devoted to the relief of aged and Infirm Freemasons, their widows and orphans, generally by means of monthly payments. This Fund is maintained by voluntary subscriptions by the members, by a fee of $4 for each initiation in the Lodges, by ten per cent annually of the gross revenue of the Grand Lodge, and by any surplus which remains in the General Fund of the Grand Lodge after the year's business is wound up.

Manitoba. The Grand Lodge of Manitoba has no Masonic Home or Hospital. It has a Benevolent Fund of $185,000, the interest of which is devoted solely to charity.

Nova Scotia had an experience with joint management, a Home for Aged Men being established at Halifax. A Committee, of which Brother C. E. Puttner was Chairman, in 1904 solicited the support of every Lodge in the Jurisdiction that provision might be made for needy Freemasons. At the Grand Lodge Communication of the year, $900 was placed in the hands

of Trustees named by the Grand Master. But the plan did not work well and the Grand Lodge withdrew. Another attempt by Brother Puttner in i905 was more successful, the assembled representatives of Lodges planning a Masonic Fair for the Armouries, Halifax, from September 25 to October 3, 190G, the net receipts being $17,406. In 1908 the Grand Lodge bought and im proved the Freemasons Home at Windsor, adding twenty rooms, and another wing to the Infirmary is under way. The Hone is maintained by a per capita tax of $1 per member and $5 for each candidate initiated. They also have an Endowment Fund of about $43,000.

Prince Edward Island . The Grand Lodge of Prince Edward Island has the smallest Jurisdiction in the world and maintains its Benevolent Fund from a per capita tax of 25 cents. The interest only from this Fund is used in dispensing relief to their needy Brethren and their widows and children, which more than amply covers necessary expenditures for this purpose. After investigation of a reported case the method of handling is very simple the Grand Lodge merely issuing a cheek for the amount necessary to meet the needs of the case.

Ontario. Grand Lodge of Canada in the Province of Ontario makes allowances for relief directly from the General Fund or others of its resources and also provides assistance jointly with Lodges through local boards. Amounts disbursed by Grand Lodge in 1924, for example, never reported as $10,885; grants made by the Lodges were $60,000 in addition to this sum. This amount was far below the sum contributed by the constituent Lodges as they have not been compelled to report their benevolent grants to Grand Lodge. There is a Benevolent Emergency Fund of S2,000. The above report mentions that two beneficiaries are cared for in Roman Catholic Institutions, at the expense of Grand Lodge.

Saskatchewan has a Grand Lodge Benevolent Fund with an invested capital that in 1925, for example, amounted to $182,000, the interest only being used for relief. The Government has a Home in the Province for the aged and infirm and the Grand Lodge Benevolent Fund has defrayed the charge of ana or the Brethren or their widows whom it has been necessary to send there.

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MACAULAY'S THEORY OF MASONRY

Thomas Babington Macaulay wrote a distort of England which has been read more often than any other English history, and in the United States has enjoyed a double fame: first, as a text book or as required reading in high schools and colleges almost since its publication; second, as a masterpiece of literature which in conjunction with his Essays and his poems has been used in the English Departments of Colleges in every State of the Union, is in every public library, and once was required reading for each well-read man. His biographer says of him that he had read everything, knew more than he had read, and forgot nothing.

A carefully considered remark Macaulay once made on Freemasonry must for such reasons carry more weight than if it had been made by a man less thoroughly acquainted with England from the Norman Conquest to Queen Victoria. In a conversation with Harriet Beecher Stowe her notes show that he said: "I believe that all the cathedrals of Europe came into existence nearly contemporaneously, and were built by traveling companies of Masons under the direction of systematic organization."

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McGREGOR, DAVID

Bro. David McGregor holds for the second quarter of this Century in the United States a record for the brilliancy of his coups in Masonic research, two or three of them of fundamental importance. He was born in Dunfermline, Scotland, September 7, 1864; was educated in Lisburn, Ireland; came to New York City in 1889; was for thirty years chief engineer in the

Sprague Electric Company and helped set up electric street car systems in New Jersey. He was raised in Union Lodge, No. 11 (N. J.), Dec. 22, 1916; was Master in 1931; Grand Historian after 1928; Chairman of Committee on Foreign Correspondence from 1935; was 3 member of the National Masonic Research Society, and published reports of his first discoveries in The Builder.

Among his discoveries: That John Skene, who came to Jersey in 1682, was a Freemason, a member of the Aberdeen Lodge in Scotland. (See under ABERDEEN 1'e', LODGE OF; see also New York Masonic Outlook; September, 1926; page 13). That Earl Perth, Jersey Proprietor, was a Freemason; and that a number of members of Aberdeen Lodge came to Jersey at same time as Skene but did not remain. That a pre1730 Lodge met in New York in the Black Horse Tavern. That the New York Weekly Journal announced on Jan. 24, 1737 (N. S. 1738) that Mr. Provoost, about to move away, at a Lodge on January 19, 1737, had resigned as Master, and Cap. Matthew Norris, son of Admiral Norris, had been elected in his place. That on November 26, 1737, the New York Gazette published a letter to the effect that a "new and unusual sect of society at last has extended to these parts," etc. (See GouZ's History of Freemasonry; New York; 1936; Vol. 6; page 41.)

Most important was Bro. McGregor's discovery of the records of Col. Daniel Coxe. In 1730 this eminent citizen of New Jersey was by the Grand Lodge of England appointed to be Provincial Grand Master of New York, New Jersey, and Pennsylvania. But since no documents could be found to show that he had put his authority into effect, save an entry in the Minutes of the Grand Lodge of England to show that he visited it in 1731 as Prov. Grand Master, it was generally believed that he had been inactive, and had "been out of the country."

In old court and other civil records of New Jersey Bro. McGregor found abundant evidences of the presence and great activity of Coxe in America during the years in question. (See Early Freemasonry in Pennsylvania—a magnificent book—by Henry S. Borneman; Grand Lodge of Pa; Philadelphia; 1931; page 56. See Chapters in Gould's History, above cited, Vol. VI, on New York, New Jersey, and Pennsylvania. History of Freemasonry in New Jersey, by David McGregor; cloth; 164 pages; contains chapters on Pre-Grand Lodges in New Jersey; chapter on Daniel Coxe; Military Lodges; the Morristown Convention.)

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MACKEY'S HISTORY OF FREEMASONRY

In his bibliography of the principal works of Dr. Albert G. Mackey on page 608 Bro. Robert I. Clegg inadvertently omitted the work which Mackey himself would have placed at the head of the list, his seven-volume History of Freemasonry; perhaps the Freudians would have said that this was an unconscious slip of memory occasioned by a sense of humbleness, because at the time (1921) Bro. Clegg had only recently edited and revised and in some chapters wholly re-written the famous History which had long been (and continues to be) the most widely read long history of the Craft ever published. Bro. Clegg based his work of revision primarily on the edition current in 1898. He received his reward by having the new work go out with the new title Mackey's Revised History of Freemasonry, by Robert Ingham Clegg.

When Mackey began a work the scope of which for a man of less learning would have meant a life-work, he had little to go on; Findel was not suited to American readers, and already was obsolete in part; Fort's Anturuittes dealt too much with antiquities; Oliver's "historical" works were better entitled romances; Gould's History had not yet been published; except for his own private library, his years of hard study and his erudition (of which there was much more than his readers may guess), and the assistance of a few friends like T. 9. Parvin, Mackey had to blaze a new road through the wilderness. He succeeded in blazing it; and while some hundreds of students and scholars have, as a body, blazed a better one since, no one man has ever approached the measure of his achievement.

His principal weakness (and granting that he did not possess data not discovered until afterwards) was a certain lack of reality, so that his book becomes at times too smooth, too static, with pages here and there like a drowsy sermon. This may be because he habitually thought of Freemasonry as an "institution" (one of his favorite words), a system, a collection of generalities and abstractions; and did not sufficiently see that there never had been such a thing as abstract Freemasonry, a thing separate and apart, but always that it had consisted of smen, actual, in flesh and blood, and that Freemasonry never had been anything more than a name for certain of the things those men were doing.

How does Mackey's History compare with Gould's Many Masons, and even many beginning students, can read one long History but they haven't the time to read two; which is the better for them? The question is therefore not an academic one; nor is it, at least on this page, a national one, as if one were to choose a national champion. As for this last point, a large fact stands out in full view, before which the point is lost: there is no such thing as English Freemasonry nor American Freemasonry; it is only Freemasonry, and belongs to no country; there is Freemasonry as it is in England and the same Freemasonry as it is in America.

The Grand Lodge of 1717, though it was erected in London, is as much the Mother Grand Lodge of Freemasonry in America as it is of Freemasonry in England; and until about 1800, and which means for two generations, Lodges and Provencal Grand Lodges here belonged as much to its Jurisdiction as any Lodge or Provincial Grand Lodge in England; when we American Masons study the history of that Grand Lodge, or of Freemasonry in Eighteenth Century England, or the history of Freemasonry prior to 1717, we are studying our own Masonic history, and it matters not if the settings of any of those chapters of it were in other lands or not.

St. Paul's remark about two stars differing in glory applies here. Mackey was far more erudite than Gould; had not only studied more, and read more, but had studied and read more widely. His knowledge was his own; overflowed; and he did not have to "get it up" for any subject. He had a sense for literature, and was master of a literary style, whereas Gould had neither.

Mackey had a grasp of the whole of Freemasonry, including the four modern Rites, and this unity was ever in his mind; there is a continuity from chapter to chapter; his history is a work of art in the true and original sense which has been lost to present-day literary cynicism. And since he knew that no one work (nor any thousand volumes) could contain each and every fact in one history, he had to select; and while selecting he knew from first-hand knowledge of rehem what his American readers wished most to learn.

Gould, and other things being equal, had the advantage of being at the headquarters of Masonic research; had access to Grand Lodge archives; could visit old Lodges; could use the British Museum, and a half hundred other collections of original sources; and had about him a circle of learned Masons to collaborate with him. His History has an effect of massiveness and power; is full of courage; and he had in him the new spirit of Masonic research—was himself one of its originators, and felt no reverence for any book merely because it was old, nor for any belief merely because generations of Masons had held it.

His literary faults were a lack of a sense of proportion—as when, though he had only one of his six volumes for a history of general Freemasonry properly so called, he used up fifty pages of it arguing over Sir Christopher Wren; and he was given to harsh, unjust judgments, as in his caricatures of Anderson and Preston. Also, he committed himself to the dogma that the Ancient had been a "schistnatic" Grand Lodge, and refused to surrender it when it was proved that they had not In the plan of his history he gave a disproportionate amount of space and attention to the Grand Lodge of 1717 as if it, and not hundreds of Lodges and tens of thousands of Masons, had made Speculative Masonry prosper around the world. AB against Mackey, he is preferred by students and researchers; and, as is natural, by Brethren in Great Britain.

As against both of them Begemann is of more massive technical erudition, but of narrower scope, and was guilty of ignoring Freemasonry in North America, where it has had as large a

history as England had; and, if the four modern Rites be included, a larger one. Crawley stands apart, for his Cemenkria Hibernico is more than one half composed of documents, but he was, it is agreed, the most brilliant prose writer of any. There is a possibility that the writing of general, or "complete" histories is at an end and is to be replaced by books on single subjects or by special treatises, unless they may be written to serve as a framework or outline, or as a guide to special fields.

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MACOY, ROBERT

Robert Macoy was born in Ireland, October 4, 1816, but from the time he was four years old lived in New York City, where, at an early age, he apprenticed himself in the printing and publishing business, and continued in it for nearly forty years, first as printer and bookseller, and then as a Masonic publisher. During his generation he made a large place for himself in the American Craft, along with Mackey, McClenachan, Drummond, Morris, etc., with whom he was closely associated He won a success in four separate spheres of Masonic labors:

1. In the Order of the Eastern Star. Rob Morris had conceived the idea of it, had written rituals, had filled it with his inspiration, but was a failure at the work of organization. ". . . Upon his departure for the Holy Land, in 1868, Brother Morris transferred to Brother Macoy all the authority he had assumed and exercised in regard to the Order. Bro. Macoy immediately set about arranging the work more systematically.... Under his guiding hand the Supreme Grand Chapter. a selfeonstituted body, was organized in December, 1868. . ."

2. In the work of Grand Bodies of Masonry. He held the high office of Deputy Grand Master of New York, and was Grand Recorder of the Grant CommanderY, E. T.

3. AB author. He wrote an unknown number of articles for the Masonic press; wrote much in a number of Monitors and Manuals- and was author of The Worshipful Masters' Assistant which for half a century was to the office of Master what Mackey's Encyclopedia was to the whole of the Craft.

4. AB a publisher. He published (and oftentimes either edited or helped to write) a long list of Masonic books, among them The Master Workmen, 1849- The Masonic Manual 1852; The Book of the Lodge, 1855, a work of immense national influence which American Masonic historians have overlooked- Vocal Manual, 1853- Masonic Minstrel, 1857; Worshipful Master Assistant, 1885; Rise of Adoption, 1868, and in 1890- and the General History, Cyclopedia, and Dictionary of Freemasonry which is described under ENCYCLOPEDIA, Mackey's etc., elsewhere in this Supplement.

During the productive period of Bro. Macoy's published and writing the one demand everywhere was for Monitors and Hand-books, and Macoy was but one of a number who supplied them, from Webb to Mackey A detailed, exhaustive bibliography of Macoy by an expert would open up a path for historians into one of the most important fields of either American Masonic history or American Masonic Jurisprudence~ Grand Lodges (and other Grand Bodies) now prepare and publish their own Monitors. In the period, of almost three-quarters of a century, when it was left to private members to prepare and publish Monitors not a few of them (as was inevitable, and it is not to their discredit) insinuated into Craft practice more than one element of the Exoteric work which represented nobody's idea but their own, and in some instances was a mistaken idea. Certain of the small discrepancies, anomalies, inconsistencies which Grand Lodges find in the Monitorial sections of their Uniform Work, and sometimes in Lodge practice, could be traced back to a private Monitorialist.

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MAIMONIDES

Maimonides has been described "as the greatest Jewish figure since Old Testament times." Measured by any standard, and whether by a Jewish or a Gentile one, he was one of the towering men of the Middle Ages; in manhood, in learning, in power of mind, in his accomplishments for good, he was a greater man than Charlemagne, Thomas Aquinas, or Pope Gregory because he accomplished as much as any one of them did, but did it solely by means of his own greatness, and had no vast machinery of government, or church, or armies to make use of. The whole Jewish people of his time were not only widely separated but were bewildered, and often in despair; the final bitterness of the Diaspora had become almost too great for them to endure.

It was to them as well as for them that he wrote "their Bible next to the Bible," The Guide for the Perple2:ed. In it he advised them to discard ancient superstitions; to cease to attempt to carry out into minute detail regulations originally designed for Palestine; to cease to bewail and to lament a past which now was too far in the past to keep alive; and since they were excluded from the land, church, government, and army to turn to and to make their own the countries of the mind, to become scholars, artists, physicians (as he was himself), linguists, scientists, philosophers, because these terms of work were owned by neither pope nor king and knew of no difference between Jew and Gentile— "is geometry," he asked, "Jew or Gentile? is scholarship? is medicine?"

There is no discoverable connection in history between Maimonides and Freemasonry at any point, yet, paradoxically, he is one of the subjects Masonic students must study. A school of Masonic writers, small but influential, has for half a century been trying to show that one of the roots or sources of Freemasonry was in the Kabbala In his great History of Jews, and speaking as a representative of a large school of Jewish historians, Graetz sets forth at length evidence to prove:

(1) that the Kabbala consisted of three or four books written by Spanish Jews in the Thirteenth Century;
(2) that the rationalism (used in no sectarian sense) of Maimonides had won over the Jews of Spain;
(3) that the Kabbala was a reaction to it;
(4) that the occultism, mysticisms, and supposedly secret sciences in the Kabbalistic books concealed a superficial kind of thinking, not as profound as it may appear to be;
(5) that the claims made in them for the antiquity of their jargon and their doctrines were groundless, and in some instances were consciously false;
(6) and finally that there was no unity of thought among the Kabbalists themselves, and that if they had written their books in intelligible language, as they easily could have done, they had little to say. To do justice to himself a Masonic student must therefore study Maimonides and the Cabbala together, because the former is the key to the latter.

Maimonides was a Spanish Jew, of immense learning in many fields; he was born in 1135, died in 1204.

When in the Thirteenth Century Thomas Aquinas wrote his Summa, afterwards declared to be the orthodox Roman Catholic theology, his purpose at the time was to make a reply for his Church as against the science and philosophy coming out of Spain, the one European country in which learning flourished; it is significant that he selected as his adversaries Avicenna and the Arab philosophers; he probably was afraid to attempt to encompass Maimonides because his own learning was too meager, too wholly local and theological, to cope with the encyclopedic learning of the great Jew. It was for this reason that while Thomas found the machinery of argument by which to incorporate the Arabic scholars' Greek learning (what of it he knew) into his Summa he left out of it the whole scope of Jewish learning, though his own Church had officially declared the Old Testament to be infallibly inspired. This failure, or lack, on the part of Thomas was not the least of the ultimate sources of much antisemitism centuries later.

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MAKING AT SIGHT

With the publication of the Minutes and histories of early Eighteenth Century Lodges of England, Canada, and the United States the widely discussed question of "making a Mason at Sight" has been set in a new frame-work of facts, and given a new meaning (See page 941.)

More data will be discovered but in the light of present knowledge it appears that while the phrase is apparently of American origin, and perhaps came first into use in Pennsylvania, the conferring of the Three Degrees in a condensed form on a Candidate in one evening (consisting, therefore, of little more than the OB's and the Modes of Recognition) was not only permitted among early English Lodges, but was in universal practice among them, and they considered it a Lodge prerogative. It continued in some American Lodges as late as 1860. A meeting for "making at sight" was called an "Emergency Meeting" (or Communication); during it a Candidate was Entered, Passed, Raised, and elected to membership in about two hound of time. Records of these Emergency Meetings stud the Minutes of at least 200 Eighteenth Century English and American Lodges.

It has been an accepted theory that Making at Sight was a prerogative seized or created by Grand Masters in order to enlarge the powers of their office; it is now plain that the-opposite-occurred; that so many Lodges took to "Emergent Makings" that Grand Masters were forced to reserve the right of such makings to their own office in order to put a stop to what had become an evil. These facts are fraternally called to the attention of those British Brethren who have criticized and even satirized "Making at Sight" as an "Americanism"; except that it is now (fortunately) reserved to Grand Masters it is a Briticism, and one in practice since the first half of the Eighteenth Century among nearly all English Lodges. Moreover, English Masons continue even now a constituted custom of "making at sight" in principle though it refers to Lodges rather than to Masons; for it is considered that to "make" a new Lodge is the Grand Master's prerogative. In the beginning Grand Masters first consented to the forming of a new Lodge and then appeared in person to constitute it, or else sent a personal deputy; what were called Warrants were not legal documents but personal communications which gave Grand Master's consent.

In the United States a Grand Master can issue a temporary Dispensation to form a Lodge, in order that for a period the Lodge can work on probation; a Charter can be issued only by a Grand Lodge at its Regular Annual Communication. In constitutional principle the making of Lodges by the Grand Master's personal act could be identical with making a Mason "at sight" by his own personal act. If English Brethren reply that we are inconsistent in recognizing the Grand Master's prerogative to make Masons while refusing him the prerogatives to make Lodges, many American authorities on jurisprudence will agree with them. Even so, there is something to be said in favor of Making at Sight, regardless of how inconsistent it may be, be cause once in a long while a Petitioner finds himself in circumstances where he must receive in one night the Degrees he has been elected to, or can receive none of them.

Those who have sought in times immemorial for some origin or authorization for the Grand Master's prerogative to Make at Sight need never have looked BO far afield, because it was recognized as legal by the Ancient Grand Lodge of 1751, from which so much of our Work and 80 many of our practices are derived. In the Records of that Grand Lodge, under date of April 16, 1777, a Minute shows that Dermott discussed the subject, admitted the Grand Mashr's right, but expressed it as his opinion that a Grand Masher ought not to Make at Sight except when he can make a sufficient number to form a Lodge. (The Minute is quoted in full in Gould's History of Freemasonry; Scribner's; 1936; page 176.)

A paragraph may be quoted as one specimen from many others in Lodge histories to show that for years after the date of the Dermott Minute the Lodge custom continued; it is from Some Memorials of the Globe Lodge, No. if; by Henry Sadler; London; Spencer & Company; 1904; page 45: "The 3rd of May, 1810, was the last occasion in this Lodge when the three degrees were conferred on candidates on the same evening, but it was only in case of emergency that the three degrees were given ...."

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MALTA, KNIGHTS OF

The history of the Knights of Malta (nee Knights of Hospital, Knights of St. John, etc.) was until recent years written by itself, that is, from its own records and reports of itself; or else by its enemies, who have not always been scrupulous; it is now possible to re-write its whole history in terms of modern, impartial scholarship. One of the results of that scholarship has been to break the one history of this Order into four or five almost separate histories, because the Order transformed, or at least transmogrified itself that many times.

As regards Freemasonry it may be said in general that the Knights were antipathetic to it, or to any such teachings or truths as Masons held at any period. In particular, the Order was twice used in attempts to destroy Freemasonry, and it therefore has at one time or another belonged to that long chapter of the history of the Fraternity which is called Anti Masonry.

It had become an open and confessed military arm of the Vatican before the Popes issued their first Bull against Freemasonry in 1738, and it was ordered to oppose Freemasonry wherever it could. In about 1800 it was instrumental in thriving Freemasonry out of Russia. When Metternich after 1815 and the Congress of Vienna became the dictator of Europe he made the complete elimination of the Fraternity one of his open and principal aims; and to a large extent he succeeded for some years, and may be described as the most powerful Anti-Mason of the Nineteenth Century.

The Knights of Malta were one of the agencies employed by him. (See page 539.) (Complete, detailed, fair, modern histories of the Order are On the Trail of the Eight-Pointed Cross 1G. P. Putman's; View York; 1940]; and Malta of the Knights, by E. W. Schermerhorn; Houghton, Mifflin; New York 1929; full bibliographies in both. For a more condensed account see House of the Temple; Study of Malta and its Knights in the French Revolution, by Frederick W. Ryan; Burns Oates and Washburn; London; 1930; bibliographies. Fifty Years in the Malts Order, by R. E. A. Land; two volumes; Toronto; Can.; 1928; contains also a detailed account of the Masonic Knights of Malta.)

After the first dissolution of the Order in Malta, an attempt was made to revive it in France to help the Greeks in their war with the Turks, after the latter had shocked Europe by a massacre of Christians on the Island of Scio; and they appealed to such Knights as were in England to assist them.

In consequence, the English branch of the Order was re established -it and in this action English members were permitted to be members of the Anglican Church. The English Knights based their rights on a Charter which had been granted by Queen Mary, but on grounds that were legally insecure. To remove this uncertainty Queen Victoria granted a new Charter in 1888. After this reincorporation, "the method of government of the Order was framed, as far as possible, on the precedents of the old Order.... The Sovereign of the Realm is the Sovereign Head and Patron, and no admission can be made to the Order except with his Majesty's sanction." From 1910 until his death the Duke of Connaught (Grand Master, the United Grand Lodge of England at the time) was Grand Prior.

The Order organized and maintained the St. John Ambulance Association and St. John Ambulance Brigade, with a highly efficient and very large membership of members expertly trained in First Aid. "In June, 1912, as a special mark of their appreciation of the work of the Brigade, the King and Queen inspected in Windsor Great Park, 11,000 men and 3,000 Nursing Sisters, including many representatives from Overseas." It furnished over 17,000 Hospital Orderlies in World War I; maintains a hospital; carries on relief work abroad; and carried on very extensive relief work in World War II.

Notes. The above is in correction of one or two statements made in last paragraph on page 541. The indispensable reference work on the modern Order is The Order of the Hospital of

St. John and its Grand Priory of England, by H. W. Fincham; W. H. ,& L. Collingridge; 148 Oldersgate St., E. C., London; 1915. Beginning on page 78 it gives a list of the Grand Priors of England from Walter, 1143, to William Weston, who was Prior when Henry VIII dissolved the Order in 1540, and Thomas Tresham who held office of the revived Priory under Queen Mary in 1557; and for the period when English Priors were stationed in Malta under Richard Shelley, in 1566, to Girolamo Layarelli in 1806; and from Sir Robert Peat, first Prior after revival of Order in England, in 1831, to the Duke of Connaught, in 1910.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

M-2

MS. ILLUSTRATIONS

The original of the hundred or so copies of the Old Charges (Old MSS, Old Constitutions, etc.) must have been written in the Fourteenth Century, perhaps about 1350 A.D. Each and every Masonic student would desire above almost anything else to have a detailed knowledge of Freemasonry as it then was; who and what men the Masons were; how they dressed; their manner of work; in what houses they lived, and how much they earned; and so on forth. To arrive at even an approximation of that picture he must collect small bits of fact from here and there, a short reference, a line in a book, a history of the building art, a study of contemporary laws, etc.

Among these sources is one which as yet has not been utilized by any Masonic scholar, at least if it has his book has not reached America: it consists of those small pictures which the writers of the MSS., Masonic and otherwise, often used to draw or paint into some small space in their parchment (or vellum) left by the text vignettes often of cunning workmanship and masterly composition. The large number of these MSS. are in Britain or Europe; a number of them however can be seen in American private collections, such as Morgan's in New York City, and Huntington~s in California, or in any one of the large universities; also, they may be found reproduced in books or photographs in any of the better metropolitan Libraries. A Masonic student looking out for a path of his own in research, and if he have access to the materials, can be promised that he will find out something new, and in time may be able to publish a Masonic book of a novel kind.

A small specimen list is not interesting to read; it may, however, serve as an illustration of what is said above, and at the same time give a beginning student sufficient guidance for making a start:

The earliest Speculative Lodges at the time of the first Grand Lodge met in public rooms in taverns, and each tavern was named after its sign, which hung in front in the form of a picture. Operative Masons four centuries before doubtless gathered in the evenings for ale or beer and for talk in taverns of the same type. Two of them are pictured in the Bodleian Library (Oxford) MSS., No.264, which like each title in the list, is of the Fourteenth Century Among

five pictures in Brit. Mus. 2 B. VII are: a suit of everyday clothes worn by craftsmen; a straw bee-skelp (or bee-hive).

Brit. Mus. Roy. 20. C. VII contains detailed picture of a burning at the stake, the method being the same as that of the Pps; another of a beheading; and in Brit. Mus. Roy. E. IV is a scene showing a criminal being drawn.

Brit. Mus. Fasc. 175; Masons building a tower, using a windlass. B. M. Roy. 15. D. III- Mason using stone axle shows how ramp was used to carry stones up to top of high walls. In another MS. not named, the King—or some other crowned noble or prince—looks on while a Mason uses a plumb-line; in this operation a wooden inclined plane with cleats is used instead of a ladder.

A MS. in Brit. Nat., Paris; a building scene, showing use of ladder.
B. M. MS, Roy. 10 E. IV; sawmills were run by man powers and sawyers did not belong to same gild as carpenters
B. M. MS. Harl. 6563: a smith wears leather apron
B. M. MS. Roy. 2. B. VII; stone carver, sitting on bench ("bank"), using gavel.
B. M. Addl. MS. 10292; stone carving by method of incising.
B. M. MS. Roy. 2. B. VII; four stone-cutters- one is Master of Masons; shape of gavel is very clearly shown (In very few instances are Masons shown wearing Aprons Smiths always wear leather aprons.)
B. M. MS. Egeston 1894- Mason on back, inside altar canopy, while carving above his head.
B. M. My. Luttrell Psalter. Building walls was a specialty.
Such Masons were "wailers" and had own gild. This is a picture of their work; a city wall, towers gates, etc.

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MARKHAM, EDWIN

Edwin Markham was born in Oregon but went soon to California. He was made a Mason in Acacia Lodge, No. 92, Coloma, Calif. When he published his "Man With a Hoe," President Theodore Roosevelt's acclaim of it made Markham's name familiar throughout America almost overnight Another Masonic poet, Rudyard Kipling, also had in his poem "Recessional" ("Lest we forget") an equally universal, immediate reception, and each poem was an answer to the other; Kipling's theme was "We must have rulership"; Markham's was, "Yes, but the rulership must be by ourselves."

The body of Markham's poetry as a whole has been very slow in winning a way into popular use, perhaps because two World Wars turned the attention of men away from poetry, but the Masonic Fraternity need not wait upon the general public; for Markham is America's laureate of Masonry, as Burns was Scotland's; and as he said when he presented a holograph copy of his "Man With a Hoe" to the Grand Lodge of New York, everything of his was in the Spirit of Masonry. (Like a number of other world-famous poems, that poem was never completed; Markham kept experimenting with small revisions of it as long as he lived.)

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MARTINISM

Louis Claude de Saint-Martin was born in Amboise, France, January 18, 1743; he was therefore fifty-six years of age in the Revolution year of 1799; and since he was in ill health much of the time he was unable to take any active part in the French Revolution during the four years he continued to live (he died in 1803) except in private circles; and it is certain that he did not have any part in planning or preparing for it. He was sensitive, aristocratic, a warm friend to a chosen few, a mystic. (See page 901.)

It is probable that Martin would have played no part in Freemasonry had it not been for Martines de Pasqually, his early teacher and for many years his friend and colleague. Pasqually was a Rosicrucian, though it is impossible to use that adjective as in any sense a descriptive one because it was so loosely employed in France, and often had no connection with Rosicrucianism properly so called—indeed Rosicrucianism properly so called was little understood at any time and ever will be because there is in the Pama Fraternitatu, its bible, no clear, consistent system of teachings but only a congeries of visions, legends, cloudy pictures which can easily accept what meanings an occultist chooses to attribute to them. In his capacity as a Rosicrucian, Pasqually compiled a Degree, or Rite, which he called Elect Cohens ("cohen" meaning priest); and it is believed that Pasqually had some connection with the founding of the Rite of Swedenborg but not that he was in any sense its creator.

In Martin's eyes, and after Pasqually had died, his old teacher's Pite had been conceived as a ritualistic mystery of a mystical Christianity but being such it had, he felt, certain defects and lacks; therefore he contrived a Rite of his own, which he called the Rectified Rite.

Both St. Martin and Pasqually, as well as the author (or authors) of the Swedenborgian Rite, are typical of the Frenchmen, of whom over a century there may have been a hundred or so, who were Masons in their own special sense only; which was a sense the true and ancient Fraternity could not have recognized as even remotely like itself;

they swept six or seven centuries of Masonic history aside, cutting their own "Masonry" off from its roots, acknowledged no Ancient Landmarks, concocted private "Rites" out of their private theories, used them as a vehicle for teachings which often regular Freemasonry would have wholly repudiated, constructing them eclectically out of scraps of text, or symbolism, or legend to which they had taken a fancy in various obscure works of occultism, metaphysics, and theology. Pasqually's Rite and Martin's Rectified Rite are interesting for themselves, as a book by either of them might be interesting (they were in essence little more than books in the form of ceremonies), but they have no discoverable connection with Freemasonry, which never was a cult of aristocracy, or of occultism, or of mysticism.

Martin signed a few of his small books by the pseudonym Philosophe Inconnu, the Unknown Philosopher. Because of this, because his Rite has in it certain references to or traces of Kabbalism and other little-known sources, and because no biography was written in English, he was for American Masons a vague, mysterious figure, and a number of American writers have placed him somewhere back in the late Middle Ages, along with Raymund Lully.

Martin was on the contrary a modern man; younger than Benjamin Franklin, whom he could have known; and moved in a circle about whom whole libraries of memoirs have been written. The achievement by which he is better known is not his Rite (in which he himself took little interest) but a number of slender books or treatises in which he set forth his own difficult and private version of religious mysticism, and which was, though such a generalization is hazardous, an attempt to describe the universe from within; seen, as it were, through the eyes of God. An account of this work, and a portrait of the man, by an author who admired him much and who, in part and at a distance, was his disciple, is The Life of Louis Claude de Saint-Martin: The Unknown Philospher, by Arthur Edward Waite; William Rider 45c Sons; London.

ADAMS, JOHN QUINCY

sixth president and son of John Adams. second president; born July 11, 1767; president, 1825; died February ('3. 1848. A native of Massachusetts, his name has often been mistaken for that of another resident of Boston. Brother John C. Hurll, Acting Secretary, Saint John's Lodge, Boston, August 25, 1919. answering an inquiry of ours, copied the Lodge record of December 5, 1826, thus: " 'Brother John Quincy Adams, a regular candidate for membership, was inquired for and being well recommended, was voted to be balloted for, and on balloting was unanimously admitted a member of Saint John's Lodge.' It would seem from this that he did not receive the Degrees in this Lodge, but what Lodge he says raised in is not stated. There is no reference to the presidency and I think he was another Adams." Certainly the

president was not then at Boston- The Second Session of the Nineteenth Congress opened at Washington the previous day and President Adams himself records that from December 4 to 6, from early morn to late afternoon he had no leisure for reflection or writing However, there is on record his own emphatic denial of membership (page 345, volume vii, Memoirs, Lippincott), on October 25, 1825, in reply to the plain question, he writes: "I told Watkins he might answer Tracy that I am not, and never was, a Freemason."

BUCHANAN, JAMES

fifteenth president; born April 23, 1791; president, 1857; died, June 1, 1868; received Masonic burial from his Brethren of Lodge No. 43, in his native state, Pennsylvania, on June 4, 1868. Brother J. Fred Fisher, Secretary of Lodge No. 43, furnished on August 16, 1919, the following Masonic record of Brother James Buchanan: "He was made a Mason in Lodge No. 43 on December 11, 1816. Entered by W. M. Brother John Reynolds, and was Passed and Raised by W. M. Brother George Whitaker, January 24, 1817. He was elected Junior Warden, December 13, 1820, and Worshipful Master, December 23, 1822. At the expiration of his term of office, he was appointed the first District Deputy Grand Master of this District. He was elected an honorary member of Lodge No. 43, March 10, 1858. He died on June 1, 1868. He was also a member of Royal Arch Chapter No. 43, F. and A. M., but the only record we have is that he was Exalted on May 90, 1826."

FILLMORE, MILLARD

thirteenth president; born February 7, 1800; elected vice-president, 1848, and on death of President Taylor succeeded him July 9, 1850, and died March 8, 1874. Said to have received the Degrees but afterwards recanted during the Anti-Masonic era in which he was active against the Craft (see page 548, Annual Report American Historical Association, volume i, 1902). No evidence of his Masonic affiliation obtained. In his official capacity as president he attended the laying of the eorner-stone of the Capitol extension by the Grand Lodge of the District of Columbia, July 4, 1851 (see History, Federal Lodge No. 1, Washington).

GARFIELD, JAMES ABRAM

twentieth president; born November 19, 1831; president, 1881; died September 19, 1881. Masonic Eclectic, September, 1881 (pages 430-1), published the following: "Initlated, Novernber 19, 1861; Passed, December 3, 1861, in Magnolia Lodge No. 20, Columbus, Ohio, and Raised in Columbus Lodge No. 30, by request of Magnolia Lodge, November 11, 1864. Affiliated vith Garrettsnille Lodge No. 24G, October 10, 1865; 1 remaining a member until 1870, and was Chaplain in the years 1868-9. United with Pentalpha Lodge No. 23, Washington, District of Columbia, as a charter member, May 4, 1869, and so remained until death. By special dispensation was admitted to Columbia Royal Arch Chapter No. 1, in Washington, District of Columbia, April 4, 1866, and exalted to the Royal Arcl1 Degree, April 18, 1866; received the Red Cross and Templar Order in Columbia Commanderv No. 9 at Washington, WIav 18, 1866 rthis Commander) acting as escort from Washington to Cleveland faith the remains after Brother Gaffield's death). Received the Select and Most Excellent Architect's Degrees, February 9, 1871; received the bourth and Fifth Degrees, Ancient and Accepted Scottish Rite, in Mithras Lodge of Perfection No. 9, at Washington, May 9, 1871, and the intermediate Degrees to the Thirteenth included during the year (Brother W. L. Bowden, Librarian of the Supreme Couneil records these were communicated by General Albert Pike) and the Fourteenth Degree, January Id 1822, with four other Brethren, three of whom died before him, named: Francello G. Daniels, Robert NI. Johnson, ex-,Senator from Arkansas. and Henry Harrison Bradly, the only survivor of the five being Wm. Pieree Bell, Eso.. lawyer, Washington City." Under date of September 2, 1919, Brother NV. S. Lanfersiel;, Secretary, Magnolia Lodge No. 90, by letter, confirmed the above Lodge references and Past Grand Master Campbell M. Voorhees of Ohio, November 11, 1921, also wrote explaining the division of the Degrees between the two Craft Bodies in his city, "During the Civil War times Columbus Lodge and Magnolia Lodge frequently exchanged courtesies in the conferring of Degrees upon soldiers in the service, and this was done in the conferring of the Degrees

upon General Garfield. He received his First and Second Degrees in Magnolia dodge and his Third Degree was conferred by Columbus Lodge for Magnolia."

GRANT, ULYSSES SIMPSON

eighteenth prescient; born April 27, 1822; president, 1869; died July 93, 1885. A letter in the Blue and Gray, from Major Bryant S. Parker of South Carolina, was freely copied in other journals and convened the impression that General Grant was a Freemason. Major Parker told of being taken to headquarters as a prisoner of war that General Grant asked him if he was a Freemason and that the prisoner soon convinced him of it and thereupon was promptly freed. General John Corson Smith attacked this story in the Rough Ashlar, a Masonic journal of Richmond, Virginia, and his essay was reprinted, November, 1895, in the Masonic Tidings, Milwaukee, Wisconsin, and other magazines. Briefly, Brother Smith's finding, as in Proceedings, Grand Commandery of Illinois, 1908 (page 165) is that the General was too much of a soldier and not at all a Freemason for any such affair. Jesse R. Grant, Simpson S. Grant, and Orville S. Grant, father and brothers of the General, were all three Freemasons.

Simpson a member of Galena Lodge No. 17, with Brother John Corson Smith, where the father, Jesse, visited on his trips from Covington, Kentucky; and Orville was imitated in Miners' Lodge No. 273, Galena, Illinois. General, or Captain Grant as he was then known, came to Galena in 1859 and moved his family there in 1860. The father told General Smith that he knew his son would like to be a Freemason and the subject was discussed between them on an excursion to Dubuque, Iowa, and on other occasions. General Grant was at home when Galena Commandery No. 40, Knights Templar, was instituted in 1871, with Brother Smith as Eminent Commander. In the evening President Grant received the Brethren for a pleasant hour of conversation and then the visitors returned to the Asylum.

At that reception the president's favorable opinion of Freemasonry was expressed and it was agreed that at the first opportunity he would sign a petition to Miner's Lodge No. 273 of which Brother Smith was then Master. During the political campaign of 1872-3 General Grant was again home and Grand Master James A. Hawley agreed to make the president a Freemason "at sight" but affairs of state recalled him unexpectedly to Washington and the subsequent ill-health and removal from Galena of Brother Smith brought the plans unsuccessfully to an end. The matter does not appear to have ever been received.

HARDING, WARREN GAMALIEL

twenty-ninth president; born November 9, 1865; president 1921; died August 9, 1923. From a letter written by the late Grand Secretary, J. H. Bromwell, and from the announcement sent out by the Grand Master, Harry S. Johnson, of Ohio, on August 8, 1923, these details are obtained: Brother Harding, was initiated in Marion Lodge No. 70 at Marion, Ohio, on June 2S, 1901; Passed, August 13,1990; Raised, August 27, 1990. In Clarion Chapter No. 6 , Royal Arch Masons; at Wiariol1, Ohio. he received the Mark Master, Past and Most excellent Master's Degrees on January 11, 1921, and the Exaltation of the Royal Arch Degree on January 13, 1921. In Marion Commandery No. 36, Knights Templar, at Marion, Ohio, he received the Order of the Re(l Cross, and the Orders of Knight of Malta and Knight Templar, March 1, 1921.

In Scioto Consistory, Ancient and Accepted Scottish Rite, he (the only candidate at that time) received all the grades from Fourth to Thirty-second inclusive, on January 5,19 1. He became a member of Aladdin Temple, S9obles of the Mystic Shrine, at Columbus, Ohio, on January as, 1921. By special dispensation the Order of Veiled Prophet was conferred upon him at the White House, Washington, May 11, 1921, by E. W. Libbey, E. S. Schmid, C. P. Boss, and W. W. Jermane, of Rallipolis Grotto. Brother Harding had been elected to receive the Degrees in Marion Council tso. 29, Royal and Select Masters, at Marion, Ohio. as well as the Thirty-third Degree of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite, but death intervened (see Proceedings, Grand Lodge of Ohio, 1923, pages 10, 75,87).

JACKSON, ANDREW
seventh president; born March 15, 1707; president, 18 9; died June 8, 1845. He was elected Grand Master of Tennessee on October , 1829, and re-elected on October 6, 1823, but his Lodge was not named and in the Proceedings, Grand Lodge of Tennessee. 184o, when his Masonic services were affectionately acknowledged (pages 559-3, 570-1, 57a-80 of Reprint) there is no more information than in the obituary notice prepared by Grand Chaplain Philip P. Neeley, who says (page 578), "We have not received information as to the Lodge where he was made a Mason, but learn that he was for some time, during the early part of his life, in connection with one that met at Clover Bot, tom, held under the jurisdiction of the Grand Lodge of Kentucky." Philanthropic Lodge No. 12 was granted a Charter from Kentucky on September 18, 1805 (see Dozngs of the Grand Lodge of Kentucky, 1800-1900, page 25, by H. B. Grant, Grand Secretary). However, the practice prevailed of Lodges reporting their members in full to the Grand Lodge of Kentucky and careful search made for us by the late Grand Secretary Dave Jackson failed to find the name of Andrew Jackson.

Philanthropic Lodge No. 12 ceased to be on the Kentucky roll in 1812. But Jackson was present as a Freemason at the opening of the Lodge at Greenville September 5, 1801, under a Dispensation from the Grand Lodge of North Carolina which possesses the original transcript of the Minutes showing that the Senior Warden named in the Dispensation being absent Andrew Jackson served as "S. W."Pro Tem" of this first meeting of Greenville Lodge No. 43, afterwards No. 3 of the Grand Lodge of Tennessee. Brother Jackson made the motion for the appointment of a Committee on By-laws at this meeting under Dispensation but two others were assigned to that duty and the probability is that he was only a visitor on that occasion.

Another Lodge, at Nashville, chartered on December 17, 1796, No. 29 of North Carolina, Saint Tammany, afterwards Harmony Lodge No. 1 of Tennessee, following the division into the two Grand Lodges, shows that Jackson was a member but the records being incomplete do not determine the date of his initiation but he became a resident of Nashville in 1788 and Brother William L. Boyden, Librarian of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, finds Andrew Jackson a member as early as 1800 because he was present on March 24 of that year at the first meeting of Tennessee Lodge No. 2, formerly No. 41 under North Carolina, held in Knoxville and was then credited as a member of Harmony Lodge No. 1. Past Grand Master Charles Comstock of Tennessee believed him to have received the Royal Arch Degree under authority of a Craft Lodge Warrant and probably did not affiliate with any Chapter though he officiated as Deputy General Grand High Priest at the institution of the Grand Chapter of Tennessee on April 4, 1826, and is recorded later as present in Cumberland Chapter No. 1 at Nashville, assisting at installation of officers.

Andrew Jackson took part in several Masonic functions and at Nashville on May 4, 1825, introduced General Lafayette to the Grand Lodge of Tennessee. The Charter of Harmony Lodge No. 1 was arrested on December 9, 1808, and this would leave General Jackson a non-affiliate which may account for the appearance of his name in the records as a Past Master without mention of any Lodge connection. For much interesting information here summarized we are indebted to Past Grand Master A. B. Andrews, North Carolina; Past Grand High Priest C. H. Smart, and Past Grand Master Charles Comstock, Tennessee; W. L. Boyden, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite; Dave Jackson, late Grand Secretary, Kentucky. An article by Brother Andrews on Andrew Jackson the Freemason appeared in the New Age, Washington, January, 1921.

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JEFFERSON, THOMAS
third president; born April 13, 1743; president, 1801; died July 4, 1829, on the fiftieth anniversary of the Declaration of independence of which he was the author. While the assertion has frequently been made that Jefferson was a Freemason and that he attended the Lodge of the Nine Sisters (the Muses) at Paris no further details are given and a letter

from the Grand Orient of France under date of September 9, l919, assures us that there is no evidence in existence of any visit to that Lodge by Jefferson, nor does our own search through the history of that Lodge—one Lodge Maf onnique d'.Avant 1X89, by Louis Amiable discover any such allusion. Examination by Brother Julius F. Sachse and W. J. Paterson of the "Tableaux" of this Lodge, the "Regalements" of 1779 and 1806, and the "nnuaire" of 1838, preserved in the Library of the Grand Lodge of Pennsylvania, disclose no mention of Thomas Jefferson as a member.

His letter to Madison on secret societies makes no allusion suggesting any personal acquaintance of Freemasonry. Dr. Joseph W. Eggleston, Past Grand Master of Virginia, was most positive that Jefferson was not a Freemason. From correspondence between Charles H. Callahan, also a Past Grand Master of Virginia, and Brother E. E. Dinwiddie, Secretary, Widow's Son's Lodge No. 60, Charlottesville, we find the latter examined carefully the records of his Lodge, but found no evidence of Jefferson's membership. He also ascertained that when General Lafayette visited Jefferson at Monticello in 1824, the Freemasons of Charlottesville, only four miles away, entertained him at an elaborate social function and banquet. At the Lodge meeting held before the banquet, the Marquis was elected an honorary member. Jefferson was then at home but was not present among the Freemasons with his guest but he did attend and participate in the public function of the citizens. Grand Secretary Charles A. Nesbitt of Virginia nrrote us, October 4, 1919, "To the best of my knowledge Thomas Jefferson was not a Mason. According to the records of our Grand Lodge he was not connected with the Craft in this State."

JOHNSON, ANDREW
seventeenth president; born December 29, 1808; as vice-president he became president on the death of Lincoln in 1865; died July 31, 1875. Initiated, Passed and Raised in Greeneville Lodge No. 119, now No. 3, Greeneville, Tennessee, sometime in May, 1851. The records of Greeneville Lodge were destroyed during the Civil War. The Grand Lodge files were also partly burned up when the Masonic Temple was gutted by fire in 1856. Past Grand Master Charles Comstock who saw the name on the Lodge roster in the sixties, also added: "I am not sure about the Chapter membership but think he (Johnson) may have been exalted in Washington Chapter No. 21 at Jonesboro. In that event he was probably a charter member of Greeneville Chapter No. 82, chartered October 1, 1868." We note his name on the roster of Nashville Commandery No. 1, the "Date of Knighting" being July 26, 1859 (see Proceedings, first State Conclave, Nashville, 1859, page 27). This book contains a list with Andrew Johnson's name as of Nashville Commandery No. l and among the names of those present at the formation of the Grand Commandery of Tennessee is recorded Andrew J. Johnston.

Each name is not I in both lists and one might assume that these two names refer to the same Brother, the names being slightly misspelled. However, Brother Comstock quotes Knight Templar Registr7y by Brother James D. Richardson, 1883. to show that Johnston was a farmer from Franklin. Scottish Rite Degrees including Prince of the Royal Secret were communicated to the president, June '0, 1S67, at White House, Washington, by Brothers B. B. French and A. T. C. Pierson of the Supreme Council, Southern Jurisdiction. Johnson took part publicly in several Masonic functions, laving of corner-stones, etc., and at his funeral Deputy Grand Master G. C. Conner officiated. Coeur de Lion Commandery No. 9, Knoxville, also giving Templar ceremony.

LINCOLN, ABRAHAM
sixteenth president; born February 1 , 1809; president, 1861; died April 15, 1865. Brother Edouard Quartier-la-Tente, Past Grand Masters SNviss Grand Lodge "Alpina," in the Annuaire, International Masonic Association, listed Lincoln among illustrious Freemasons (see, for example, page 44, 1913, and page 59, 1923). William H. Grimshaw of the Library of Congress also in History of Freemasonry, 1903 (page 365), lists Lincoln as a Freemason. In a letter to us, April 5, 1917, this author says: "So far as my book is concerned I quoted M. Edouard Quartier-la-Tente, P. G. M., Grand Lodge 'Alpina.' I will further state that Mr. J. H. Brooks, who was Mr. Lincoln's messenger. informed me that Mr. Lincoln was a Mason. The degrees were conferred in an Army Lodge attached to Gen. Grant's army in front of Richmond. I wrote Robert T. Lincoln as to the matter, and he informed me that so far as he

could find, there were no papers or other record among his father's papers to indicate that he was a Mason."

Nothing further to support the claim credited to Brooks has been discovered by us. In the memorial volume published by the Government at Washington 1866, there are found the tributes of forty-four foreign Masonic Bodies, most of these plainly referring to Lincoln as a Brother. An inquiry made by R. NV. Robert D. Holmes, Deputy Grand Master, New York; was answered by Brother B. B. French from the Washington office of the Grand Master, Knights Templar, April 91, 1865, "Yours of the 19th is just received. President Lincoln was not a Mason. He once told me in the presence of Most Worshipful Brother J. W. Simons that he had at one time made up his mind to apply for admission to our Fraternity but that he feared he was too lazy to attend to his duty as a Mason, 3S he should like to do, and that he had not carried out his intentions. I told him it was not too late now. 'Well,' said he, 'as likely as not I shall apply to nou some day to let me in' " (see the Masonic Monthly, May, 1865, page 351; Builder, volume 3, page 93; volume 10, pages 31, 286, 361). A published address by Dr. L. D. Carman, Past Master, before his Lodge, Harmony No. 17, Washington, District of Columbia, January 28, 1914, contains the B. B. French letter with much other data, including some peculiarly significant allusions made by Lincoln in Masonic style, a circumstance perhaps due to his early intimacy with Past Master Bowling Green at whose funeral Lincoln was asked by the Fraternity to make an address, which he was unable to complete owing to emotion, His great antagonist, Stephen Douglas was a Freemason whose framed petition, written in his own hand entirely, hangs on the wall of the Masonic Temple at Springfield, Illinois. For this information and other particulars we are indebted to Brother Hal C. McLoud of Springfield.

MADISON, JAMES
fourth president; born March 16, 1751; president, 1809; died June 28, 1836. Mentioned in connection with the Craft but no proof offered. Brother Bovden found in the history of Richmond Lodge No. 10, Richmond, Virginia, where Brother Walthall records that on July 25, 1836, this Lodge with Nos. 14 and 19 took part in a general tribute of respect to the memory of the ex-president. But this offers no evidence of Masonic affiliation. A letter, not indicative of Masonic membership, purporting to be from Madison to a friend on January 24, 1832, is given in the Anti-Masonic Publications (page 22, volume ii, 1834-79), by Joseph Ritner, Governor of Pennsylvania, but the authenticity of the communication is not fully established any more than is Madison's connection with the Craft. Both are doubtful.

McKINLEY, WILLIAM
twenty-fifth president; born January 29, 1843; president, 1897; died September 14, 1901. A native of Niles, Ohio, he took his first Degrees at Winchester, Virginia, in Winchester Hiram Lodge No. 21, Secretary C. Vernon Edd! kindly supplying us the dates, as Entered Apprentice, May 1, 1865; Fellow Craft, May 2, 1865; Master Mason, May 3, 1865. This occurred during the Civil War while Major McKinley was stationed there nith the Northern Army. Observing the Masonic brotherhood prominent under the afflictions of war a number of northern soldiers petitioned the local Lodge and received the Degrees. McKinley affiliated with Canton (Ohio) Lodge No. 60, August 21, 1867; then became a Charter Member of Eagle Lodge No. 43, also at Canton, a Lodge afterwards named after him. He received the Marl;, Past and Most Excellent Master Degrees in Canton Chapter No. 84, December 27, 1883, and the Royal Arch Degree, December 28, that year. The Red Cross was conferred upon him December 18, 1884, in Canton Commandery No. 38, and the Malta and the Order of the Temple, December 23, 1884. A gold card presented to him by California Commandery No. 1 of San Francisco for his reception there on May 22, 1901, came by gift after McKinley's death into the possession of the Grand Lodge of Pennsylvania through the kindness of Brother John Wannamaker, formerly Postmaster General.

MONROE, JAMES
fifth president; born April 28, 1758; president, 1817; died July 4, 1831. Brother W. L. Bovden finds from the original records that Monroe was on November G. 1775, recommended to be admitted a member of Williamsburg Lodge No. 6, at Williamsburg, Virginia, and that on November 9, 1775, Monroe was "preferred, received and balloted for, passed, accepted and entered an apprentice." Where his other Degrees were given is not clear but as there is an

old tradition oft repeated of him taking Degrees in an Army Lodge that may account for them. Brother J. G. Hankins. Richmond, Virginia, mentioned in a letter his correspondence with the president of Williams and Mary College at Williams burg, Virginia, that Dr. Lyon G. Tyler wrote a history of the Lodge from the records, that this was published in the William and Mary Quarterly, 1892, volume I, number 1, lists the name of James Monroe, afterwards President of the United States. Dalcho Consistory Bulletin at Richmond, Virginia, March April, 1915, tells of Richmond Randolph Lodge No. 19, taking part in a memorial meeting in honor of James Monroe. A much more conclusive instance is the one given by Brother Boyden that the records of Cumberland Lodge No. 8, of Tennessee, June 8, 1819, show a reception to Monroe as "a Brother of the Craft," that the Worshipful Master W. Tannehill, afterwards Grand Master, headed the procession meeting the president, and that he was given a "Private Reception by the Masons." Admiral George W. Baird, Past Grand Master, Credits Monroe, on page 125, Masonry in the formation of Our Government, by Philip A. Roth, with also being a member of Kilwinning Cross Lodge No. 2 at Port Royal, Virginia (see also Quarterly Bulletin, Iowa Masonic Library. October, 1923, pages 121-3).

PIERCE, FRANKLIN
fourteenth president; born November 23, 1804; president, 1853; died October 8, 1869. Has been claimed as a Freemason, but Brother lV. L. Boyden in View jlyc, August, 1920, asserted there was no record of it, nor has any since come to our notice.

POLK, JAMES KSTON
eleventh President; born November 9, l795; president, 1845; died June 15, 1849. Initiated, June 5, 1820; passed, August 7, 1820; Raised, September 4, 1820; chosen Junior Deacon October 20, Junior Warden December 3, 1821, all in Columbia Lodge No. 31, Columbia, Tennessee. Lafayette Chapter No. 4, Columbia, Tennessee, gave him the Royal Arch April 14, 1825.

ROOSEVELT, FRANKLIN DELAN O.
thirty second president; born January 30, 1882; died April 12, 1945. Initiated October 10, 1911; Passed, November 14, 1911 Raised, November 28, 1911, Holland Lodge No. 8, New York, N.Y. Received the 32 A. A. Scottish Rite in Albally Consistory February 28, 1929. Cyprus Temple A.A.O.M.S. Albany, A. Y., March 25, 1930. Tri-Po-Bed Grotto M.O.V.P.E. R. Poughkeepsie, N. "at sight" October 30, 1931. Greenwood Court No. 81, Tall Cedars of Lebanon, Warwick, A. Y., "at sight' April 25, 1930.

ROOSEVELT, THEODORE
twenty-sixth president; born October 27, 1858; as vice-president he succeeded the assassinated President McKinley 1901; died January 6, 1919. A member of Matinecock Lodge No. 806, Oyster Bay, New York, he was initiated January as, 1901; Passed, March "7, 1901, and Raised, April 24, 1901. His Masonic interests were keen, loyal, and constant, and his intercourse vsith Brethren abroad and at home most enjoyable. He participated w hole-heartedly in a number of public Masonic functions

TAFT, WILLIAM HOWARD
twenty-seventh president; born September 15, 1857; president, 1909. Brother F. Wm. Harte, Secretary, Kilwinning Lodge No. 356, Cincinnati, Ohio, wrote us as follows: "William Howard Taft was made a Mason at sight on the afternoon of February 18, 1909, by Worships ful Brother Charles S. Hoskinson, Grand Master of the Grand Lodge of Ohio. In the evening of the same day Brother Taft witnessed the conferring of the Master Mason Degree in full form on one candidate, the work being done by Kilwinning Lodge No. 356. All of the above took place in the Scottish Rite Cathedral 417 Broadway, Cincinnati, Ohio. He was given a demit from the Grand Lodge of Ohio and presented same to Kilwinning Lodge No. 356, F. & it. LI., on February 18, 1909, and he was elected a member of said Lodge on April 14, 1909." "At sight" in this case meant that the Grand Master convened a Lodge of such assisting Brethren as he deemed necessary and the three Degrees were given concisely on the one occasion.

TAYLOR, ZACHARY
twelfth president; born September 24, 1784; president, 184t9; died July 9, 18a0. Brother

Boyden suggests that the story of Taylor being a Freemason arose from resolutions passed by Santa Rosa Lodge No. 16, Milton, Florida, on the death of "Brother Taylor," and from his presence when the Grand Lodge of Virginia laid a cornerstone at Riellmond, February 22, 1850. But nothing conclusive has arisen to establish his Masonic affiliation.

TRUMAN, HARRY S
President and Bro. Harry S. Truman was initiated in Belton Lodge, No. 450, Missouri, Feb. 9, 1909; raised March 18, 1909, and became Junior Warden in 1910. In 1911 he became Charter Master of Grandview Lodge, No. 618; was District Deputy Grand Master of the 59th Masonic District from 1925 to 1930, and was an expert ritualist. He entered the Grand Lodge line in 1930; became Grand Master of Masons in Missouri, in 1940. He presided over the Grand Communication, held in St. Louis, beginning September 30, 1941. His address was memorable. He was a United States Senator at the time, with temporary residence in Washington, D. C.

Harry S. Truman was born at Lamar, Barton Co., Rio., May 8, 1884. He attended the grades and high school in Independence Hall, and studied law for two years in Kansas City. He served as Captain of Artillery in World War I, and was demobilized with the rank of Major in 1913. After many years as County Judge, and in the Senate he was elected Vice-President in 1944. On April 12, 1945, at 7:08 P.M. he was Sworn in as President, four hours after President and Bro. Franklin D. Roosevelt had died in Warm Springs, Ga.

In his address as Grand Master he called the attention of his Grand Lodge to the martyrdom of tl1ousands of Masons in Europe and Asia at the hands of Faseists, Nazis, and Japanese. They were executed, he said, because they stood for freedom in polities, religion, thought and Speech, which are principles of Freemasonry, and he expressed the hope that American Masons would hold their martyrdom in sacred memory. He also warned that the fraternity should not admit new members with insufficient examination.

TYLER, JOHN
tenth president; born Marsh 99, 17'D0; president, 1841, as vice-president succeeding President Harrison on the latter's death; died January 18, 1862. No support of consequence has appeared for the claim that he was a Freemason. The Virginia Masonic Journal, September, 1919, published the following: "In a public address before a body of Masons at a corner-stone laying a few years before his death, John Tyler used these words 'It is not my good fortune to belong to your (Masonic) society, or to any of a kindred character' " (see also Bulletin, Dalcho Consistory, Richmond, Virginia, March-April, 1915, quoted in above).

WASHINGTON, GEORGE
first president; born February 11, 1731/2 (Old Style, owing to reform of the calendar date now celebrated is February 2 , 1732); president, 1789; died December 14, 1799. Initiated, November 4, 1752; Passed, Marsh 3, 1753; Raised, August 4, 1753, in Fredericksburg Lodge No. 4, Fredericksburg, Virginia. Charter Master of Alexandria Lodge No. 22, Alexandria, Virginia, April 98, 17S8, and re-elected December 20, 1788. This Lodge formerly N o. 39 under Grand Lodge of Pennsylvania, became N o. 22 under the Grand Lodge of Virginia, and after the death of Washington v as in 180o named Alexandria-Washington Lodge (see article on Washington for additional details?.

A thorough-going treatise on Masonic Presidents, Vice-Presidents and Signers (of the Declaration of Independence), Washington, is published by Brother William L. Boyden, Librarian of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, arid in the Stew Age, August, 1920, Brother Boyden also deals with the subject. His list of Masonic Vice Presidents includes John C. Breckinridge, Aaron Burr, Schuyler Colfax, George LI. Dallas, Charles W. Fairballks, Garret A. Hobart, Andrew Johnson, Richard LI. Johnson, William R. King, Thomas R. Marshall, Theodore Roosevelt, Adlai E. Stevenson, Daniel D. Tompkins, all of u horn are given the obtainable details of their respective memberships. Lists have also appeared in Masonic journals, notably the Quarferly Bulletin, Iowa Masonic Library, Cedar Rapids, Iowa, January, 1917, and October, 1923.

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MARTYRS, MASONIC

If Freemasonry had a Foxe to write for it its own Book of Martyrs the larger number of Brethren would be horrified to find that men had been tortured, blinded, mutilated, hanged & burned, sent to the galleys, put into dungeons to starve dragged through streets, beaten by mobs, and in each instance for no other crime than that they were Free masons; they would next be astounded by the number of these martyrs, for if the latter were to be gathered together out of the past 200 years, and from each of almost fifty countries, and were to meet in a single throng, it would not number hundreds; it would not number thousands; it would number hundreds of thousands.

Thus:
In 1735 a Scotsman named George Gordon fathered a Lodge in Portugal under a Charter granted by the Duke of Montage, London. For ten years the work of this and of other Lodges, purely cultural and strictly Masonic, was unmolested. Then, almost unannounced, and on representations (greatly falsified) of a Dominican monk named Bonnet de Meantry, the French Ambassador's confessor, the Lodge Virtud at Lisbon was raided; three of its members, Damiao de Andrade and Manoel de Revelhos, aristocrats, and a Brother named Christoph Diego were hanged, March 8, 1743. Thomas Brasle and Jacques Mouton, Frenchmen, and John Coustos, a Swiss by birth, but a British subject, were tortured again and again by the Inquisition; the French Brothers died, Coustos was sent to the galleys. This was the beginning of a long red chapter, first in Portugal, later in Spain; in Spain it came to a fiery end when Franco had hundreds of men hanged, shot, mobbed, mutilated, and burned for being Masons.

And thus:
General Luigi Capello commanded an Italian army corps at Gorz in World War I. When Mussolini ordered Italy to destroy Freemasonry he gave every Italian Mason of whatever station, rank, or dignity in the country an either-or: renounce Freemasonry and embrace Fascism; renounce Fascism and remain loyal to Freemasonry on peril of life. General Capello remained loyal to Freemasonry, was accused of having given 500,000 lira to conspirators to assassinate Mussolini; after a trial which dragged on month after month to give Fascist newspapers time to scream insults and threats against the Order, was found guilty and sentenced to "thirty years imprisonment, with solitary confinement for the first six years"—a death sentence at has age. Almost at once the secret police arrested Grand Master Torrigiani, and in two hours the Confinement Commission banished him without charge, hearing, or trial to the Lepari Islands to starve to death. How many hundreds of other Italian Brothers were dispossessed of their property, beaten and mobbed, sent to concentration camps, thrown into prison, or killed there is no way of knowing. It was however only the beginning of the slaughter of men for being Masons from 1925 until the Allied Armies liberated European countries; and from the Russian border to Ireland only Switzerland, Sweden, and Britain were exempt—and even in England it was in Mosley's plans for his Fascist party to destroy the Fraternity and to assassinate its leaders. Between the two extremes of 1925 and 1944 there was a long succession of men, in thousands which have never been counted, who suffered martyrdom for their loyalty to Freemasonry; and outside of Europe in every Latin country from Mexico south, and in Japan, China, and the Philippine Islands.

NOTE:
The almost complete lack of knowledge of these martyrdoms by three millions or so of American Masons is one of the most extraordinary phenomena in the whole history of the Craft. One explanation is found in "the sabotage of history." This also is almost unknown among American Masons and among American citizens at large though professional historians are familiar with it to excess. and must everlastingly battle with it.

This "sabotage of history" consists of destroying documents, altering documents. forging documents creating false legends, the assassination of character of men long dead—as was

done with Cromwell—, and the writing of books consisting of open and brazen lies. It was the discovery that monuments to heroes of the Revolutionary and Civil War were being systematically defaced or destroyed in order to erase the only existing proofs of their having been Masons which started Admiral George W. Baird on his years Of research and produced Great Men Who Were Masons. Two recent attempts at obligate were made in the eases Of Edit Carson and William E. Cody [' Buffalo Bill"], the former in the year 1943. Another explanation is the fact that American Masonry has almost no national journalism. and in consequence possesses no means to publish general information.

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MASONIC PURPOSES

It is in each and every Grand Jurisdiction an unwritten law, and in a number of them is a written law, that Lodge or other Masonic funds are to be expended for Masonic purposes" only. This is a Landmark which Mackey did not include in his list (see page 560) though it indubitably is a Landmark and is as Ancient as the Craft itself. Masonic Jurisprudence continues in an inchoate, or uncompleted, condition; neither Grand Lodges nor authorities on jurisprudence have ever codified either the Statutes or the Constitutional regulations concerning money; it is for that reason impossible to define "Masonic purposes" accurately, though in practice it is almost never difficult to draw a line between Masonic and non-Masonic (or un-Masonic) purposes.

In general, statements as to what Masonic purposes are may be found in the lists of Landmarks officially adopted or approved by Grand Lodges; here and there in Codes; in established rules and practices; in the Lodge Charter, and in the Old Charges. There is to be a Lodge; it is to have a room; it is to make Masons; at stated times it is to assemble them; it is to extend relief; and it is to be expected that among themselves they will enjoy feasts and other entertainment which belong to good fellowship. For these purposes, money must be expended; the total cost per year is divided among members and among petitioners and candidates, who pay proportionate shares in ache form of fees, dues, and assessments. The funds which come into the Lodges are therefore, and as it were, already earmarked; it is unlawful to use them in expenditure for anything other than the purposes for which they were paid or given.

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MASONIC SERVICE ASSOCIATION

Bro. Robert I. Clegg's paragraph on the formation of the Masonic Service Association on page 648 had to go to press before the full facts had become available to him, therefore his account calls for some amplification. It also must be revised at one point, because he leaves the impression that the Association was a continuation of the Overseas Mission of which Judge Townsend Scudder, P. G. M., of New York, had been chairman.

The account given herewith can be recommended ax completely reliable to future historians because its writer was with Grand Master George L. Schoonover, Grand Lodge of Iowa, then living at Anamosa, Ia., on the day when he was first inspired with the idea; discussed it with him at length a number of times during some three months before the Grand Masters' Conference convened at Cedar Rapids, Ia., November 26, 1918, worked with him and Bro. Scudder to lay out the blue-print for the form of organization which was adopted the next day; was author of the educational plank which was incorporated in the plan; for some four or five weeks after the formation of the Association gave his full time to working out details for the Association's educational work; and co-operated with Prof. William Russell, then of the University of Iowa, afterwards Dean of the School of Education in Columbia University, in writing the first Short Talk Bulletins.

Grand Master Schoonover's idea was not to perpetuate the Overseas Mission of the Grand Lodge of New York. It was almost the opposite of that. He believed that the Grand Lodges had not supported the Conference which had been held at New York in April, 1917, partly because the Grand Lodges had not received notice sufficiently in advance, partly because he did not believe that the forty-nine Grand Lodges would ever work through a Committee, and more largely because he believed that the War Relief plan carried out by the Committee (to which he gave his whole-hearted support) was too narrow a basis on which to build a concerted national Masonic activity

He believed that just as the Government of the United States sets up independent, staffed organizations arr special governmental purposes which are self-managed and yet are owned and controlled by the Government, so should the American Grand Lodges set up a permanent and continuously active association which though staffed by salaried men and directed by an Executive Secretary, would be owned, controlled, and used by the Grand Lodges, and used by them both individually and collectively, at any time and for any good purpose. At a period of emergency the whole of American Masonry could act as a unit, employing such an Association as its instrument. How would a salaried staff be kept busy? The writer's contribution to the theory of the proposed Association was to recommend that they be given a program of nation-wide Masonic educational services to carry on.

The Masonic Service Association came into existence when the Grand Masters, Conference adopted the Constitution, of which a copy is included in a booklet published by the Association entitled "The Masonic Service Association of the United States: Origin, Purpose, Activity." The Grand Lodges were divided into ten geographical Divisions; the Association was to meet annually, and each year was to elect an Executive Commission consisting of a Chairman and a member from each Division. This Committee was to administer activities; and salaried staff members were to be under its directions. Membership was by Grand Lodges, each acting to join or not join at one of its regular Grand Communications; and finances were to be pro-rated among member Grand Lodges according to their membership. In the Session held immediately after adoption of the Association, Bro. Schoonover was elected the first Executive Secretary.

During its formative period the Association encountered two difficulties. One was the ever-lurking fear of a National Grand Lodge; this was overcome by patient correspondence and personal visits to Grand Communications The other was a prejudiced and unwarranted rumor teethe effect that the Association was created to "support" the National Masonic Research Society which Bro. Schoonover had founded in January, 1915, which published a journal called The Builder, and for which he had erected a headquarters building at Anamosa, Iowa (later he erected a second and larger one at Cedar --Rapids, Iowa, to which the Society moved its offices). The facts were the opposite of the rumor. The Research Society was in no need of support. During the first months it supported the new Association, furnished it with office space, gave it the use of its mailing room and its library, gave wide publicity to it in The Builder, and its own Executive Secretary, already over-burdened, gave his time as Executive Secretary to the Association without salary.

But the rumor persisted, and to free both the Research Society and the Association from it, headquarters of the latter were set up in an office building in downtown Cedar Rapids. Bro. Schoonover resigned as Executive Secretary, and Bro. A. L. Randell, P.G.M., Texas, was employed at an adequate salary to take his place. From then on the two organizations went their own ways independently, the M.S.A. moving to Washington, D.C., which Btill is its headquarters city. M.-. W. . Carl H. Claudy succeeded Bro. Randell after the latter's death. A complete dossier of minutes, reports, and other original documents are in the vault of the Iowa Masonic Library, Cedar Rapids, Iowa.—H.L.H.

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MASONS' MARKS

What are now called Masons' Marks were in the centuries of Operative Masonry most often called Bench, or Banker Marks, because after a stone or some other piece of work was completed and signed, or "marked," it was placed on the "bench," or "bank," where bookkeepers could make a record of it, thereby giving each workman credit for no more and no less than he had done. (The word "bench" as then used still survives as a philological relic among the terms used in commercial green-houses, where the raised plant beds are called "benches.") Each Mason had his own mark; he was not permitted to use one like, or too much like another's; after he had completed a stone he carved, scratched, or painted his Mark on it.

The custom has Sways and everywhere been in use among builders, in China and India and the Near East as much as in Europe, in ancient times as much as in Medieval. (When the foundation stones of Solomon's Temple were excavated the painted marks on them were as unworn and as unfaded as ever.) A Mark had to be easy to chisel; it also had to be simple enough for clerks to write into their records without too much trouble. A Mason kept the same Mark throughout his career, so that it became identified with him like his name. As late as 1670 the members of Aberdeen Lodge, Operatives and non-Operatives alike, put down their Marks along with their names. (See page 626.)

Marks themselves were not symbols or emblems, and every attempt to find in them some esoteric system of teachings has failed; and though one or another type of them might have been favored in one period or country the fact has no more significance than that of any similar custom. But while the Marks failed the hopes of those who sought in them a key to symbolism and thereby ceased to be as important to Masonic symbology as was once expected, they have on the other hand become of ever-increasing importance to researchers in the history of both architecture and Freemasonry. In one instance a Mark found in a building and on the Fabric Rolls was identified with the name of a workman and a date; when the same Mark was found in fifteen or sixteen other buildings over a large area it proved conclusively that the work men had been free to move about to work in different parishes; and it also proved the dates of a number of buildings.

But while the designs of the Marks were not symbolic the general use and purpose of Marks in general was so surcharged with meaning and rich in suggestions that the development of a general symbolism of Masons' Marks was inevitable sooner or later—if the Mark Degree had not been organized in the Eighteenth Century it would have been in the Nineteenth, and out of the Royal Arch Degree itself as it in turn had been developed out of the old Master Degree. A Masons' Mark was like his name, or like his thumb print, both a proof and an expression of his identity, his individuality. That same idea had always been marked out and stressed by every people in history.

Even before history (as is still true of our Indians) a man had a public or general name, also a secret name belonging solely to himself. In countries where each tribe had a god and yet where through wars, consolidations, or alliances one tribe became mixed with another, a tribe gave its god a secret name known only to its own members lest the god of one tribe be confused with the god of another. The story of "shibboleth" and "sibboleth" was but one of thousands of similar stories in ancient times.

There is throughout history a never-ending see-saw between the social, and the individual A man is both individual and social, and it is fatal to him when he cannot be both.

The insanities of "the ego and his own," of "rugged individualism," of "all-out competition," of the "lone-wolf philosophy," of egoism, Nietscheanism, and ultra-individualism together, are as deadly as totalitarianism, communism, equalitarianism, and other insanities of the sort which seek to wipe out the man as an individual. A working man, solely as such, can never be a hired hand, a mere employer, a number in a list, a "member" in an organization, and be thus reduced to a cypher, a drop of water lost in the ocean of a so-called "class"; on the other hand he cannot himself evade his responsibility by hiding out in the anonymousness of a crowed in order to do scotched work or no work—the Masons would have said that each and every workman stands separately in the All-seeing Bye of the Grand Architect. In the symbolism of the Mark the many truths of individuality and of society both are present, or are suggested, for

the Mark meant that at one and the same time each Craftsman had an indefeasible identity of his own yet at the same time was a member of a Brotherhood of Craftsmen.

See chapters on Masons' Marks in English Monasteries in the Middle Apes, by R. Liddesdale Palmer; page 200; in the Histories by R. F. Gould and by Albert G. Mackey; in Ars Quatuor Coronatorum; and in Art and the Reformation, by G. G. Coulton. In a period when the whole world is shaken with wars and debates between totalitarianism and democracy, communism and individualism, the state and the citizen, the Mark Degree is no longer an interesting piece of Masonic antiquarianism, or of a symbolism more or less inert and academic, but is worth careful study by thinking men because in it are clues and ideas overlooked by the majority of arguments, and they are rich, and suggestive, and unbelievably wise.

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MASTERS' LODGES

The Minutes of the oldest Speculative Lodges consist of very brief memoranda, often of little more than a note to the effect that the Lodge had met on 3 certain date, and with the names of the Master and officers. There are three general reasons for these sketchy brevities: first, the Lodge made little use of its records; second, Secretaries were always afraid of violating the rule of secrecy; third, the Secretaries who took their Minutes hon. we were afraid lest outsiders might see them; and if they left them in the Lodge Room (records were kept in a bag in the base of a pedestal;) they were afraid that employees of the tavern might get at them. It is only by a great amount of auxiliary research in tow n histories, local papers, and biographies that an historian can make the dry bones live.

This meagerness of records is always tantalizing; it is tantalizing in the extreme on the subject of Masters' Lodges, for while such Lodges are often mentioned in Minutes almost nothing is ever told about them; the paradoxical result is that we know with certainty that Masters' Lodges were at work, and yet know very little about them—not even from their own Minutes, of which a scant amount are in existence.

It appears that after about 1725 there were a number of them, in and around London at least. They were separately organized, had their on n warrant, and their own officers, at least as a general rule, for in some cases the Masters' Lodge appears to have been an adjunct to some Lodge on the Grand Lodge List.

A typical Masters' Lodge would meet on Sunday; to it would go a few members of each of a number of Lodges. For the rest, the data are confusing. In some instances they appear to have had no function except to confer the Master Mason Degree. In others they appear to have been composed of Past Masters only (in days when a Master served only six months, ten Lodges would have 200 Past Masters in ten years). In still others it appears that any Lodge member (a Fellowcraft) was eligible, but that he had "to pass the chair"—in the Minutes are such titles as Pass Master, Passed Master, Past Master. Also, there are hints that what became the Royal Arch Degree may leave been a portion of the ceremonies used in a Masters' Lodge.

It is certain that in the majority of Lodges members were made Apprentice and Fellowcraft only; that a Worshipful Master was usually a Fellowcraft (in at least one Lodge he was an Apprentice); and that very often the two "Degrees" were conferred in one evening (called "emergency"); it may be, though at present it is impossible to be sure, that the tri-gradal system was set up when these Masters' Lodges were discontinued, "raising" was turned back to the Lodges, and the Royal Arch was separately organized to confer some of the ceremonies which before had been conferred in Masters' Lodges. It is almost certain that the Royal Arch (at least as old as 1744) and the Mark Degrees always were considered to belong to Ancient Craft Masonry; even as late as 1813 at the time of the Union, Ancient Craft Masonry was proclaimed to consist of the Degrees of Apprentice, Fellowcraft, Master Mason and the Holy Royal Arch.

See An Old Masters' Lodge, by William James Hughan; Kenning; London; 1897; it incorporates Minutes from 1720 to 1734. Some light on Masters' Lodges is in Antiquity of the Holy Royal Arch; Lewis; London; 1927; Historical Analysis of the Holy R. A. Ritual; Lewis; London; 1929; and Organization of the Royal Arch Chapters Two Centuries Ago; Lewis; London; 1930; the three books are by the Rev. F. de. P. Castells. See also, and especially for documents, History of the Origin and Development of the Royal Arch Degrees, by Charles A. Conover; Coldwater, Mich.; 1923.

In a paper on "Masters' Lodges" read by John Lane at a meeting of the Quatuor Coronati Lodge, N o. 2076, June 25, 1888, he gives a brief sketch of each of 36 Masters' Lodges which appeared on the Grand Lodge Engraved List from 1723 to 0813.

One of the most valuable sources of information is Chapter VIII, Olel Dundee Lodges by Arthur Heiron. Between 1754 and 1769 the Masters' Lodge which was connected with Old Dundee held about 400 meetings. Bro. Heiron describes it in terms of seven "chief characteristics":

1. The meetings were held in six winter months only, at first on Sunday, then on Monday, and finally on alternate Thursdays. but never on a stated Lodge night.
2. "An Express Vote" or "Indulgence" had to be passed by the Lodge before a Masters' Lodge could be held; Brethren attending paid one shilling for each meeting.
3. .A second "Indulgence" was needed to grant them privilege of using jewels and furniture.
4. The purpose was to "Raise Masters," but in occasional emergencies the Lodge itself conferred three Degrees in one night, though Old Dundee did not approve such practices.
5. Only members of the Masters' Lodges were permitted to attend. The Work was conferred by Past Masters in a "Uniform with Purple Colored Ribbons"—a suggestion of the colors of the Royal Arch.
6. The Masters' Lodges' funds were kept by the Lodge Treasurer in a separate account.
7. In 1769 the Grand Chapter R.A.M. for the first time granted Warrants to 'private Chapters"—i.e., bodies separate from a Lodge.

In that same year the Lodge discontinued its Masters' Lodge, and voted that "They should have a Master's Lecture on the Public Nights from Micas to Ladyday."

Bro. Heiron was of the opinion that the Masters' Lodge performed the ceremony of "Passing the Chair." To "Raise a Master," the ceremony being more elaborate than one used in "Modern" Lodges at the time. During the period of the "Masters' Lodge" the regular Old Dundee continued to confer the Third Degree on any "ordinary Lodge Night." Why then a Masters' Lodge? It conferred a dram4ttzed, or acted out, fond, Bro. Eeiron believed, whereas the Lodge itself used only a Floor Cloth and a Lecture; also, the Masters' Lodge ceremony probably contained the Royal Arch ceremonies, for which reason the "Passing the Chair" ceremony was required. Lodges under the Ancient Grand Lodge had no Masters' Lodges; they did have a separate Royal Arch Degree; the fact suggests that conferring the Royal Arch was one of the principal purposes of the Moderns' Masters' Lodges. (The whole of Bro. Heiron's Chapter VIII is worth careful study.)

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MAYAS, THE, AND MASONRY

At a time when little or nothing was known about the Mayas, and to take advantage of that general ignorance while he could, LePlongeon wrote a book to prove that the Mayas (or Quiches) had invented Freemasonry "20,000.years ago." Now that the veil has been lifted from that great and fine people, LePlongeon's book is exposed as either a hoax or as one of the most exquisite masterpieces of ignorance ever penned. A curator of the Maya Museum at San Diego made a special study of two or three details in the replicas of Maya monuments exhibited there from which the dreamful Le Plongeon had woven his fantasy; not one had even a remote connection with Freemasonry.

Thus, to mention only one of them, the bas-relief figure of a Maya chieftain of ceremony is wearing a garment faintly resembling an apron; even if it were an apron the fact would signify nothing because liturgists in thousands of cults and religions have worn aprons; none of the emblems on it was Masonic.

The Mayas were an American Indian people, who centered in what is now Yucatan and Guatemala. They built large cities, had schools, hospitals, doctors, the arts and sciences (very little engineering), mathematics, astronomy; a few of their descendants continue to speak the Maya tongue. They reached their heyday about the same century as Charlemagne. From their center went out waves of civilizations, the Aztecs, Peruvians, Mexicans, and, finally, the Pueblo Indians who still live in Arizona and New Mexico.

It is believed that each and every North American Indian tribe or people descended from the Mayas; the symbol of the plumed serpent which had so prominent a place among Maya emblems and symbols (representing a river, clouds, rain) is still in use, though altered almost out of recognition, among Indians in America and in Northern Canada. (See History of Mayas, by Gann and Thompson. People of the Serpent, by Thompson. The largest and safest source of materials for a student are in the reports of archaeologists and of the special societies, bureaus, and institutions devoted to Indian history. Except for what they obtained from American Lodges, no trace of Speculative Freemasonry has ever been found among Indians in general; still less, among the Mayas.)

See Kukulcan; The Bearded Conqueror (New Mayan discoveries), by T. A. Willard; Murray and Lee; Hollywood; 1941. This book by a Maya enthusiast who quit the manufacture of electric storage batteries to live in Yucatan and join Moler and Thompson in the recovery of Maya ruins admittedly is by an amateur of archeology who writes for laymen; for all that, he writes no dreams of his own like Le Plongeon but relates for the non-technical what the specialists have found. What the specialists have found is that the Maya sculptures, so mysterious in appearance, are no more mysterious than a daily paper.

The Mayas are not vanished but live still in Yucatan, talking Maya; until 619 A.D. there were two peoples in Yucatan, the Itzaes and the Chicans—hence Chichen-Itza—vixen they were conquered; in 1027 A.D. they founded their capital of Mayapan—hence "Maya"; in that gear a Toltec named Eukulcan came down out of Mexico and conquered them—"a white man with a beard"- the Spaniards first arrived in 1520, and conquered the Mayas in 1541, whereupon—in 1549—a Franciscan friar named Landa, afterwards bishop, began to destroy their books, religion, science, schools, art. The famous quetzal bird is not extinct, but flourishing; the sculptures and writings are little more than a chronicle of Mayan history. Of "secrets," and esoteric knowledge, and above all of Freemasonry, there is nowhere a trace. They got the great stones up to the top of their temples and pyramids by pulling them on rollers up temporary dirt ramps. The earliest authentic, recorded Maya date is 179 A.D.

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MEDALS, MASONIC, IN U. S. MINT

Among the medals preserved in the old United States mint in Philadelphia are six of Masonic subjects, or struck to commemorate Masonic events. Two of these are of George Washington. For data about these, and for other medals with Masonic connections of one sort or another, see Catalogue of Coins, Tokens, and Medais in the Numismatic collection of the Mint of the United States at Philadelphia, Pa.; Government Printing Office; Washington, D. C.; 1914.

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MEEKEREN AND BRESS.

Bro. R. J. Meekren, Stanstead, Quebec, and A. L. Kress, McKeesport, Pa., contributed to The Builder, of which Bro. Meekren was editor at the time, a series of articles between May, 1928 and October, 1929 in which they developed sith skill and thoroughness a theory of the Ritual which they have a right to call their own, and which has been receiving a sympathetic consideration by Masonic scholars.

The theory cannot be bracketed or labeled because it stands in a unique position. It is concerned largely with the Third Degree, and more particularly with the Legend of HA.-. On the one side they refuse to agree with the more timid investigators that the Third Degree was concocted out of nothing, or next to nothing ("the Mason Word," etc.), after 1725, by the "new men" who had come into the Craft, and who, as old Minutes so abundantly show, knew very little about Freema60nry's past; and they refuse partly because they do not believe that the old Lodges in control of the Grand Lodge would have accepted any artificially constructed novelty into the structure of the Ritual, and partly because the internal evidence of the Third Degree indicates that it is at least in substance far older than the Eighteenth Century.

On the other side, they refuse to agree with the extremists of the so-called "anthropologic school" (Ward, Cock burn, etc.) that our ceremonies ever were handed over to us by African savages, or any other savages. They believe however, and in so believing have the backing of the whole science of anthropology, that there are in modern civilization some "culture survivals"; that these originated, many of them, in ancient times, and that they have persisted because for generation after generation men have found in them something worth preserving.

In their articles they carry out a series of studies of such rites and symbols as Form of the Lodge, the Precious Jewels, HA.-. etc., in the light of their being possible culture survivals, and in 60 doing bring to them a fresh interpretation, and extract from them new meanings, and as always, when that is done, receiving grateful thanks from other students. Their interpretation is being criticized at two points. First, have they not narrowed too much the scope of Medieval architecture, ignoring the fact that it was a world in itself in which the construction and engineering of buildings was only a part, and in which there was in every period a rich, interior culture? If they have, they have weakened their argument for carrying back the origin of the (admittedly) oldest stratum of Masonic rites and symbols to ages preceding Medieval architecture.

Second, and on the contrary, they could in part strengthen their theory if it could be shown, as is possible, that the whole use of the ideas of Degrees, or separately organized ceremonies, has no meaning prior to about 1600. It is reasonable to think that Operative Masons had not fewer ceremonies (rites, symbols) than Speculative, but had more; but that they used them here and there, now and then, for many purposes, and were never concerned to organize them into independent Degrees. If this is true the problem of HA.-. can be detached from any problem about the Third Degree (as a Degree) for it is possible that it is one of many ceremonies, or rites, or symbolic actions of which there were probably a large number in the earliest Medieval Masonry.

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MEMBERSHIP, IN MASONIC JURISPRUDENCE

Ancient Craft Masonry ("Blue Lodge"), the Royal Arch, Cryptic Rite, Knight Templarism, and the Scottish Rite have each one its own laws, rules, and regulations,|written and unwritten; the whole of these, taken as a single subject, comprise Masonic Jurisprudence. As in civil jurisprudence where Federal laws are not the same as State laws, where the laws of one State are not the same as the laws of another, and the municipal law of cities inside the same State differ from one to another, so in Freemasonry each Rite has its own jurisprudence, and inside each Rite its local or constituent bodies have their by-laws. Nevertheless, and as in civil law, Masonic jurisprudence is in substance the same throughout; the differences are differences of wording, of construction, of "place" (i.e., what is a Grand Lodge statute in one Grand Jurisdiction is a by-law in another), of application, and of the amount of written law (the

Grand Lodge of Connecticut has a minimum of written rules, California has a maximum), but these are differences in the same set of fundamental laws.

It is needed that these facts be remembered when the rules and regulations governing the individual Lodge member are in consideration. In the jurisprudence of a Master Mason what is his capacity as member of a Lodge? On few other subjects do Grand Lodges and Lodges (and Bodies of the other Rites) appear to differ more, nevertheless their laws are everywhere the same in purpose and intent. Individual membership is a Lodge office; the member has his own place to sit, his own time to act or speak, his own duties to perform, his own rights and privileges, his own regalia, his own responsibility; he even has his own title of "Brother" which is as much a title as "Secretary," "Senior Warden," or "Worshipful Master."

Unlike the member of a club or a society there is nothing fluid or uncertain in his activities; he is not foot-loose, cannot go or come or act as his whim might lead him to, but belongs to an Order, and in his capacity as member of a Masonic Lodge he is ordered— hang his own place, time, etiquette, rank, title, In Book III, Chapter 3, The Jurisprudence of Freemasonry, by Albert G. Mackey, the office of membership is described under the heads of nine uprights."

The Master Mason as member of a Lodge has the Right of Membership, the Right of Affiliation, of Visit, of Avouchment, of Relief, of Demission, of Appeal, of Burial, of Trial. But if he has Rights he also has Duties, for if there be no Duties there is no means to satisfy Rights; as, in example, if A has the Right to ask for Relief it is the Duty of B. or W. or Z to give it to him else the Right is useless. It is a member's Duty to attend Lodge, to pay dues, to vote, to take part in Lodge discussion, to obey when instructed or ordered by the Master, to give relief, to visit the sick, to answer the Sign of Distress, and to hold office if in his Brethrens' judgment he ought to do so; unless he has the qualification and willingness to perform these Duties he does not possess the qualifications for membership.

During the first century of Speculative Freemasonry Lodges in every country took the ground that this is what was meant by the Doctrine of Qualification and they "excluded" a man who lacked them, and fined members for non-attendance, or for not responding to the Master's summons, or for refusing to vote or to accept office. Also, a member has Prerogatives: the prerogative of seeking to visit, of making himself known to other Masons, of the privilege of the floor, of introducing resolutions, of entering and retiring, of being addressed by his title of "Brother," etc.

A member, and solely in his capacity as member, also has his own designated right of power which once was described as his rights to sovereignty, and which in a literal sense is sovereignty within its own limits. The laws, rules, and regulations by which he is governed and ordered appear on the surface to be little more than restrictions and restraints, as if in the eyes of the Fraternity he were "merely a member," and as such has little voice in things; but if those rules and regulations are analyzed, and if they are observed in action, it will be found that one of their grand purposes is to guarantee that no officer, custom, or set of circumstances shall interfere with a member's freedom—his freedom to act, his rights, or duties, or his power.

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MEN'S HOUSE, THE

Anthropologists have been impressed with the similarity between a Lodge, composed of men only, admitting members by initiation and as apprentices, with ceremonies of their own, and the Men's House of a number of uncivilized peoples. In their campaigns in World War II among island peoples in the South Pacific and the Southwest Pacific American soldiers reported the finding of these Men's Houses in a number of islands—among the Marianas they were called All Men's House. A Men's House is the largest building of a community, stands well apart and by itself; in it unmarried men have their quarters; to it boys of twelve are taken when they are initiated into the tribe and are to live apart from women until marriage.

The analogy between the House and a Lodge is interesting; both are instances, or forms, of free associations; but it is impossible to push the analogy beyond that point without turning it into an absurdity. (Studies of the Men's House and its ceremonies are common in general anthropological and ethnological literature; and there are special, detailed studies in the works of Hutton Webster, J. G. Fraser, and Margaret Mead. See also The Mends House, by Joseph Fort Newton, a collection of Masonic essays of which the first gives its title to the booked

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MEMPHIS, RITE OF

In 1839, two French Freemasons, named respectively Marconis and Moullet, of whom the former was undoubtedly the leader, instituted, first at Paris, then at Marseilles, and afterward at Brussels, a new Rite which they called the Rite of Memphis, and which consisted of ninety-one Degrees. Subsequently, another Degree was added to this already too long list. The Rite, however, has repeatedly undergone modifications. The Rite of Memphis was undoubtedly founded on the extinct Rite of Mizraim; for, as Ragon says, the Egyptian Rite seems to have inspired Marconis and Moullet in the organization of their new Rite. It is said by Ragon, who has written copiously on the Rite, that the first series of Degrees, extending to the Thirty-fifth Degree, is an assumption of the thirty three Degrees of the Ancient and Accepted Rite, with scarcely a change of name. The remaining Degrees of the Rite are borrowed, according to the same authority, from other well-known systems, and some, perhaps, the invention'.of their founders. The Rite of Memphis was not at first recognized by the Grand Orient of France, and consequently formed no part of legal French Freemasonry. So about 1852 its Lodges were closed by the civil authority, and the Rite, tousea French Masonic phrase, "went to sleep."

A Lodge was operating in 1859 as of the Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of-Philadelphes, in England, and issuing certificates of membership. The Grand Secretary of the Grand Lodge of England therefore sent out a circular warning members of the English Lodges against spurious Lodges claiming to be Masonic.

In the year 1869, Marconis, still faithful to the system which he had invented, applied to the Grand Master of France to give to it a new life. The Grand college of Rites was consulted on the subject, and the Council of the Order having made a favorable degree, the Rite of Memphis was admitted, in November, 1869, among those Masonic systems which acknowledge obedience to the Grand Orient of France, and perform their functions within its bosom. To obtain this position! however, the only one which, in France, preserves a Masonic system from the reputation of being clandestine, it was necessary that Marconis, who was then the Grand Hierophant, should, as a step preliminary to any favorable action on the part of the Grand Orient, take an obligation by which he forever after divested himself of all authority, of any kind whatsoever, over the Rite. It passed entirely out of his hands, and, going into obedience to the Grand Orient, that Body has taken complete and undivided possession of it, and laid its advanced Degrees upon the shelf, as Masonic curiosities, since the Grand Orient only recognizes, in practice, the thirty-three degrees of the Ancient and Accepted Scottish Rite.

This, then, became the position of the Rite of Memphis in France. Its original possessors have disclaimed all further control or direction of it. It has been admitted by the Grand Orient among the eight systems of Rites which are placed under its obedience; that is to say, it admits its existence, but it does not suffer it to be worked. Like all Masonic Rites that have ever been invented the organization of the Rite of Memphis is founded on the first three Degrees of Ancient Craft Masonry. These three Degrees, of course, are given in Symbolic Lodges. In 1862, when Marconis surrendered the Rite into the hands of the ruling powers of French Freemasonry, many of these Lodges existed in various parts of France, although in a dormant condition, because, as we have already seen, ten years before they had been closed by the civil authority Had they been in active operation, they would not have been recognized by the French Freemasons; they would have been looked upon as clandestine, and there would have been no affiliation with them because the Grand Orient recognizes no Masonic Bodies as legal which do not in return recognize it as the head of French Freemasonry.

But when Marconis surrendered his powers as Grand Hierophant of the Rite of Memphis to the Grand Orient, that Body permitted these Lodges to be resuscitated and reopened only on the conditions that they would acknowledge their subordination to the Grand Orient; that they would work only in the first three Degrees and never confer any Degree higher than that of Master Mason; the members of these Lodges, however high might be their dignities in the Rite of Memphis, were to be recognized only as Master Masons; every Freemason of the Rite of Memphis was to deposit his Masonic titles with the Grand Secretary of the Grand Orient; these titles were then to be visé or approved and regularized, but only as far as the Degree of Master Mason; no Freemason of the Rite of Memphis was to be permitted to claim any higher Degree, and if he attempted to assume any such title of a higher Degree which was not approved by the Grand Master, he was to be considered as irregular, and was not to be affiliated with by the members of any of the regular Lodges.

Such became the condition of the Rite of Memphis in France. It was absorbed into the Grand Orient; Marconis, its founder and head, surrendered all claim to any jurisdiction over it; there are Lodges under the jurisdiction of the Grand Orient which originally belonged to the Rite of Memphis, and they practice its Ritual, but only so far as to give the Degrees of Apprentice, Fellow Craft, and Master Mason. Its "Sages of the Pyramids" its "Grand Architects of the Mysterious City," its "Sovereign Princes of the Magi of the Sanctuary of Memphis," with its "Sanctuary," its "Mystical Temple," its "Liturgical College," its "Grand Consistory ," and its "Supreme Tribunal," existed no longer except in the Diplomas and Charters which were quietly laid away on the shelves of the Secretariat of the Grand Orient. To attempt to propagate the Rite became in France a high Masonic offense. The Grand Orient had the power, but there seemed no likelihood that it would ever exercise it.

Some circumstances which occurred in the Grand Orient of France very clearly show the true condition of the Rite of Memphis. A meeting was held in Paris by the Council of the Order, a Body which something like the Committee of General Purposes of the Grand Lodge of England, does all the preliminary business for the Grand Orient, but which is possessed of rather extensive legislative and administrative powers, as it directs the Order during the recess of the Grand Orient. At that meeting, a communication was received from a Lodge in Moldavia, called The Disciples of Truth, which Lodge is under the jurisdiction of the Grand Orient of France, having been chartered by that Body. This communication stated that certain Brethren of that Lodge had been invested by one Cadence with the Degree of Rose Croix in the Rite of Memphis, and that the diplomas had been dated at the Grand Orient of Egypt, and signed by Brother Marconis as Grand Hierophant.

The Commission of the Council of the Order, to whom the subject was referred, reported that the conferring of these Degrees was null and void; that neither Carence nor Marconis had any commission. authority, or power to confer Degrees of the Memphis Rite or to organize Bodies; and that Marconis had, by oath, solemnly divested himself of all right to claim the title of Grand Hierophant of the Rite; which oath, originally taken in May, 1862, had at several subsequent times, namely, in September 1863, March, 1864 September, 1865, and March. 1566, been renewed. it's a matter of clemency, the Council determined not, for the present at least, to prefer charges against Marconis and Cadence before the Grand Orients but to warn them of the error they committed in malting a traffic of Masonic Degrees. It also ordered the report to be published and widely diffused, so that the Fraternity might be appraised that there was no power outside of the Grand Orient which could confer the high Degrees of any Rite.

An attempt having been made, in 1872, to establish the Rite in England, Brother Montague, the Secretary-General of the Supreme Council, wrote to Brother They've not, the Grand Secretary of the Grand Orient of France, for information as to its validity. From him he received a letter containing the following statements. from which official authority we gather the fact that the Rite of Memphis is a dead Rite, and that no one has authority in any country to propagate it: "Neither in 1866, nor at any other period, has the Grand Orient of France recognized "the Ancient and Primitive Rite of Masonry," concerning which you inquire. and which has been recently introduced in Lancashire. At a particular time, and with the intention of causing the plurality of Rites to disappear, the Grand Orient of France annexed and absorbed the Rite of Memphis, under the express condition that the Lodges of that Rite,

which were received under its jurisdiction, should confer only the three Symbolic Degrees of Apprentice, Fellow Craft, and Master, according to its Special rituals, and refused to recognize any other Degree, or any other title, belonging to such Rite.

At the period when this treaty was negotiated with the Supreme Chief of this Rite by Brother Marconis de Stegre, Brother H. J. Seymour was at Paris! and seen by us but no power was conferred on him by the Grand Orient of France concerning this Rite; and, what is more, the Grand Orient of France does not give, and has never given, to any single person the right to make Freemasons or to create Lodges. Afterwards, and in consequence of the bad faith of Brother Marconis de Négre, who pretended he had ceded his Rite to the Grand Orient of France for France alone, Brother Harry J. Seymour assumed the title of Grand Master of the Rite of Memphis in America, and founded in New York a Sovereign Sanctuary of this Rite. A correspondence ensued between this new power and the Grand Orient of France, and even the name of this Sovereign Sanctuary appeared in our Calendar for 1867. But when the Grand Orient of France learned that this power went beyond the three symbolic Degrees, and that its confidence had been deceived, the Grand Orient broke off all connection with this power, and personally with Brother Harry J. Seymour; and, in fact, since that period, neither the name of Brother Harry J. Seymour, as Grand Masters nor the Masonic power which he fondled, have any longer appeared in the Masonic Calendar of the Grand Orient.

" Your letter leads me to believe that Brother Harry J. Seymour is endeavoring, I do not know with what object, to introduce a new Rite into England. in that country of the primitive and only true Freemasonry, one of the most respectable that I know of. I consider this event as a misfortune. The Grand Orient of France has made the strongest efforts to destroy the Rite of Memphis; it has succeeded. The Lodges of the Rite, which it at first received within its jurisdiction, have all abandoned the Rite of Memphis to work according to the French Rite. I sincerely desire that it may be the same in the United Kingdom, and you will ever find me ready to second your efforts.

"Referring to this letter, I have, Very Illustrious Brother, but one word to add, and that is, that the Constitution of the Grand Orient of France interdicts its founding Lodges in countries where a regular Masonic power already exists; and if it cannot found Lodges a fortiori, it cannot grant Charters to establish Grand Masonic Powers: in other terms, the Grand Orient of France never has given to Brother Harry J. Seymour, nor to any other person, powers to constitute a Lodge, or to create a Rite, or to make Masons. Brother Harry J. Seymour may perfectly well have the signatures of the Grand Master and of the Chief of the Secretary's office of the Grand Orient of France on a Diploma, as a fraternal vise; but certainly lie has neither a Charter nor a Power. I also beg you to make every effort to obtain the textual copy of the documents of which Brother Harry J. Seymour takes advantage. It is by the inspection of this document it will be necessary to judge the question, and I await new communications on this subject from your fraternal kindness" (see Marconis, also Yarker and Seymour).

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MENATZCHIM

In Second Chronicles in, 18, it is said that at the building of the Temple there were "three thousand and six hundred overseers to set the people work." The word translated "overseers" is, in the original, Ohmic, Menatzchim. Doctor Anderson, in his catalogue of workmen at the Temple. calls these Menatzchim "expert Master Masons, " saying they were "overseers and Comforters of the People in Working, that were expert Master Masons"; and so they have been considered in all subsequent lectures.

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MENTAL QUALIFICATIONS
see Qualifications

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MENTAL RESERVATION

When the secret intention wilfully disagrees with the spoken promise, we call that sort of dishonesty, an equivocation, or mental reservation. To purposely mislead by one's deceitful statement is to equivocate; to withhold one's inner consent from what he outwardly says is a mental reservation, a disagreement between a person's purpose and pledge. Such a difference between the will and the word, an unspoken qualification partially or wholly altering a statement so as to lead the hearer astray is mental reservation.

For the causes and reasons behind such deceptive actions there is much scope for speculation. A doctor may temper an explanation of the facts according to his knowledge of the hearer's ability to listen helpfully. In the face of danger, fear suggests dodging. The historian James A. Froude tells in the Divorce of Catherine (page 326), that:

The Abbots and Priors had sworn to the Supremacy (of King over Pope), but had sworn reluctantly, with secret reservations to save their consciences.

Here is the report, as Froude gas it, of a case where allegiance to a foreign power was mentally approved but openly denied. The moral danger of the practice is evident and Blaise Pascal in his Provincial Letters has exposed its possibilities with wit and vigor in discussing the Jesuits within his Church. In the ninth letter, July 3, 1656, we find the following dialogue beginning with the explanation by a monk of the Jesuitical use of equivocations, words and sentences of intentional deceitfulness and then passing to the use of mental reservations:

"I would now say a little about the facilities we have invented for avoiding sin in worldly conversations and intrigues. One of the most embarrassing of these cases is how to avoid telling lies, particularly when one is anxious to induce a belief in what is false. In such cases, our doctrine of equivocations has been found of admirable service, according to which, as Sanchez has it, ' it is permitted to use ambiguous terms, leading people to understand them in another sense from that in which we understand them ourselves.'"

"I know that already father," said I.

" We have published it so often," continued he, " that at length, it seems, everybody knows of it. But do you know what is to be done when no equivocal words can be got? "

"No, father."

"I thought as much," said the Jesuit; "this is some thing new, sir: I mean the doctrine of mental reservations. 'it man may swear.' as Sanchez says in the same place. ' that he never did such a thing (though he actually did it). cleaning within himself that he did not do so on a certain dale or before he was born, or understanding any other such circumstance, While the words which he employs have no such sense as would discover his meaning. And this is very convenient in many cases, and quite innocent, when necessary or conducive to one's health, honor, or advantage.' "

" Indeed, father! is that not a lie, and perjury to boot?"

"No," said the father; "Sanchez and Filiutius prove that it is not: for, says the latter, 'it is the intention that determines the quality of the action.' And he suggests a still surer method for avoiding falsehood, which is this:

After saving aloud I swear that I hare not done that, to add, in a low voice today; or after saying aloud, I swear, to interpose in a whisper, that I say, and then continue aloud, that I have done that. This, thou perceive, is telling the truth."

"I grant it," said I, "it might possibly, however, he found to be telling the truth in a low key, and falsehood in a loud one, besides, I should be afraid that many people might not have sufficient presence of mind to avail themselves of these methods.'

' Our doctors," replied the Jesuit, "have taught, in the same passage, for the benefit of such as might not be expert in the use of these reservations, that no more is required of them, to avoid lying. than simply to say that they have not done what these have done, provided 'they have, in general, the intention of giving to their language the sense which an able man would give to it.' Be candid. now, and confess if you have not often felt yourself embarrassed, in consequence of not knowing this""

' Sometimes," said I.

"And will you not also acknowledge," continued he, "that it would often prove very convenient to be absolved in conscience from keeping certain engagements one may have made? "

"The most convenient thing in the world!" I replied
" Listen, then, to the general rule laid down by Escobar:

'Promises are not binding, when the person in making them had no intention to bind himself. Now, it seldom happens that any have such an intention, unless when they confirm their promises by an oath or contract; so that when one simply says, I will do it, he means that he will do it if he does not change his mind: for he does not mish. by saving that. to deprive himself of his liberty He gives other rules in the same strain, which you may consult for yourself, and tells us, in conclusion, 'that all this is taken from Molina and our other authors, and is therefore settled beyond all doubt ""

"My dear father," I observed, "I had no idea that the direction of the intention possessed the power of rendering promises null and void."

' You must perceive," returned he, " what facility this affords for prosecuting the business of life." Needless to say that the attempt to involve the subject in a fog of difficulties by supposing extreme cases where equivocation and mental reservation may be believed necessary, as to save life, for example, is not to deal with the matter squarely. As the Scriptures say, "Let your yea be yea; and your nay nay" (James v, 12), remembering an example of such sincerity as that of Paul who wrote in the Second Epistle to the Corinthians (I, 18), "But as God is true, our word toward you was not yea and nay," not two mutually destroying statements meaning naught in truth, but a straightforward affirmation, the truth, the whole truth and nothing but the truth (see Equivocation).

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MENU

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

*

MERCY

The point of a Knight Templar's sword is said to be characterized by the quality of "mercy unrestrained" which reminds us of the Shakespearian expression—"the quality of mercy is not strained." In the days of chivalry, mercy to the conquered foe was an indispensable quality of

a knight. An act of cruelty in battle was considered infamous, for what ever was contrary to the laws of generous warfare was also contrary to the laws of chivalry (see Magnimous)

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MERCY, PRINCE OF
See Prince of Mercy

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MERCY-SEAT

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

*

MERIDIAN SUN

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

*

MERIT

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

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MER-SKER

The space in which the sun moves, as an Egyptian personification, signifying, the habitation of Horus.

*

MERZDORF, J. L. T.

A learned German Freemason, born in 1812. Initiated in Apollo Lodge, at Leipsic ad in 1834. He resuscitated the Lodge Zum goldenen Hirsch (Golden Stag), Oldenburg, and was for years Deputy Master. He published Die Symbole, die Gesetze. die Geschichte, der Zweck: der Masonei schliessen keine Religion von derselben aus, Leipsic, 1836; Die Denkmunzen der Freimaurer Brüderschaft, Oldenburg, 1852; Lessing's Ernst und Fallc, historisch kritisch beleuchtet, Hanover, 1855; Geschichte der Freimaurer Brüderschaft im Scotland, 1861, and several other works.

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MESHIA, MESHIANE

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

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MESMER, FRIEDERICH ANTON

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

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MESMERIC FREEMASONRY

In the year 1782 Mesmer established in Paris a Society which he called the Order of Universal Harmony. It was based on the principles of animal magnetism or mesmerism, and had a form of initiation by which the founder claimed that its adepts were purified and rendered more fit to propagate the doctrines of his science. French writers have dignified this Order by the title of Mesmeric Freemasonry.

*

MESOPOLYTE

The Fourth Degree of the German Union of XXII.

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MESOURANEO

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

*

METALS

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

*

METAL TOOLS

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

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METROPOLITAN CHAPTER OF FRANCE

There existed in France, toward the end of the last century, a Body calling itself the Grand Chapter General of France. It was formed out of the débris of the Council of Emperors of the East and latest, and the Council of Knights of the East, which had been founded by Pirlet. In l786, it united with the schismatic Grand Orient, anal then received the title of the Metropolitan Chapter of France. It possessed in its archives a large collection of manuscript cashiers of Degrees, most of them being mere Masonic curiosities.

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METUSAEL

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

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MEXICO

The first recorded Masonic Lodge in Mexico was probably Architecture Moral which met in Mexico City as early as 1806. The Scottish Rite was introduced about four years later and in l813 a Grand Lodge was established with Don Felipe Martinez Aragon as Grand Master.

About 1824 the York Rite was brought into the territory by the American Ambassador, Brother Joel R. Poinsett, who procured a Charter for a Lodge through the Grand Lodge of New York. Brother Mackey states that three Lodges were opened in the year 1825 and that they established a Grand Lodge of the York Rite. The two systems existing side by side were the cause of much bitterness and political strife and in 1830 some of the leading Brethren of both Rites planned to bring about more peaceful conditions by forming a third Rite, consisting of nine Degrees and composed of both York and Scottish Rite Freemasons. A Grand Orient was formed with a National Grand Lodge attached. From 1833 to 1863 Freemasonry, at any rate as far as the activities of the Grand Bodies were concerned, was dormant. In 1859 Brother Lafon de Ladebat had been sent by authority of Brother Albert Pike to organize Freemasonry in Mexico but instead of opening a Grand Lodge of Symbolic Freemasonry as expected he constituted a Supreme Council.

In 1858 the Supreme Councils were fused with the National Grand Lodge. In 1872 dissension again arose. Grand Lodges were probably organized at the time by Lodges under the jurisdiction of the Supreme Council. A Central Grand Lodge was formed at Vera Cruz but the Supreme Council did not give up its authority.

There were seven Grand Lodges in Mexico when the Grand Lodge of Colon, regarding Mexico as unoccupied territory, proceeded to form three Lodges which in January, 1883, established at Vera Cruz the Mexican Grand Lodge.

On June 25, the same year, twelve Lodges met and established a Grand Lodge of the Federal District of Mexico.

According to Brother Oliver Day Street's Report on Correspondence made in 1922 to the Grand Lodge of Alabama, in 1882 "all Masonry of the Craft, Symbolic or Blue degrees except possibly a few Lodges of the old Mexican National Rite had fallen under the control of Scottish Rite bodies of which there were at least three contending with each other for supremacy."

In February, 1890, was established the Gran Dieta Simbolica which was to be a central governing Body for the entire republic. It started well and had at one time seventeen of the State Grand Lodges under its control. In April, 1901, it was disbanded and with the Grand Lodges became independent. Brother Street remarks: "Our information is that at present there cares or recently were, four Grand Lodges in the Federal District, each claiming to be sovereign and independent, and each exercising jurisdiction not only in the district but in several states."

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MEZUZA

The third fundamental principle of Judaism, or the Sign upon the Door-post. The precept is founded upon the command, "And thou shalt write them upon the posts of thy house, and on thy gates" (Deuteronomy vi, 4-9; xi, 13-21). The doorposts must be those of a dwelling; synagogues are excluded. The Karaite Jews affix Mezuzas to synagogues, and not to private houses. The Mezuza is constructed as follows: the two above-mentioned portions of Scripture are written on ruled vellum prepared according to Rabbinical rules, then rolled and fitted into a metallic tube. The word Shaddai, meaning the Almighty, is written on the outside of the roll, and can be read, when in the tube, through a got. The Mezuza is then nailed at each end on the right-hand door-post, while the following prayer is being said: "Blessed art thou, O Lord our God! King of the Universe, who hath sanctified us with His laws, and commanded us to fix the Mezuza." Under the word Shaddai some Jews write the three angelic names Coozu, Bemuchsaz, Coozu. To these some pray for success in business. The Talmud esti mates the virtue of the Talith, the Phylacteries, and the Mezuza in the following terms: "Whosoever has the phylacteries bound to his head and arm, and the fringes thrown over his garments, and the Mezuza fixed on his door-post, is safe from sin; for these are excellent memorials, and the angels secure him from sin; as it is written, 'The angel of the Lord encamped round about them that fear Him, and delivereth them " (Psalm xxxiv, 7).

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MICHAEL

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

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MICHIGAN

Zion Lodge was established by Warrant, dated April 27, 1764, from Provincial Grand Master George Harrison of New York. It was numbered 448 on the Register of England and No. 1 of Detroit. On September 3, 1806, this Lodge was reorganized and the original Warrant of 1764 was surrendered to the Grand Lodge of New York. The Installation took place on July 6, 1807. Having forfeited its Charter during the War with England, it was granted a new one as No. 62 on March 14, 1816, but by a rearrangement of numbers in 1819 it became Lodge No.

3. A Convention met on June 24, 1826, to organize a Grand Lodge. Representatives of Zion, No. 3; Detroit, No. 337; Minomanie, Nu. 374, and Monroe, No. 375, were present and Oakland, No. 343, joined later. On June 28 a Constitution was adopted and on July 31 Grand Officers were elected and installed. During the Anti-Masonic agitation the Craft in this district almost died out. In 1837, however, Michigan became a State and the increase of population caused a revival of Freemasonry. The Grand Lodge of Michigan was again constituted on September 17, 1844, and Grand Officers were duly elected.

The members of Zion Lodge formed a Chapter called Monroe Chapter, No. 1, at Detroit which was granted a Dispensation by the General Grand High Priest, DeWitt Clinton, on December 3, 1818. The Chapters in Michigan were authorize in January, 1848, by the General Grand Scribe to meet and organize a Grand Chapter for the State. Representatives of Monroe Chapter, No. 1; St. Joseph Valley, No. 2, and Jackson Chapter, No. 3, were present at a Convention held on March 9, 1848, and Grand Officers were elected and installed.

Monroe Council was formed by the members of Monroe Chapter, No. 1, at Detroit. On May 13, 1856, at the annual assembly of the Grand Council of Connecticut, it was reported that a Dispensation had been granted to Monroe Council, No. 23, at Detroit. A meeting of the Council was held on May 19, 1856, to receive the Dispensation and a Code of By-Laws was adopted. Representatives from Monroe, St. Clair and Pontiac Councils, all of which possessed Charters dated May 12, 1857, met on January 13, 1858, at Detroit and formed a Grand Council. Detroit, No. 1, at Detroit was the first Commandery to be organized in Michigan. Its Dispensation was issued November 1,1850, and its Charter, September 19, 1853. Six Commanderies sent representatives to Detroit on January 15, 1857, and, by Warrant issued February 12, 1857, instituted the Grand Commandery of Michigan. The Grand Master of the General Grand Encampment was present and installed the Grand Officers on January 11, 1858 The beginning of the Ancient and Accepted Scottish Rite in Michigan was at Detroit. On May 26, 1861, the Carson Council of Princes of Jerusalem was chartered. On May 22, 1862, the Detroit-Carson Lodge of Perfection, the Mount Olivet Chapter of Rose Croix, and the Michigan Consistory were established.

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MICROCOSM
See Man

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MIDDLE AGES

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

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MIDDLE CHAMBER

There were three stories of side chambers built around the Temple on three sixths; what, therefore, is called in the authorized aversion a middle Clamber was really the middle story of those three. The Hebrew word is yatsang. They are thus described in First Kings vi, 5, 6, 03:

And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about. The nethermost chamber was five cubits broad and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

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

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MIDDLE CHAMBER LECTURE

Preston's Illustrations of Freemasonry refers with an excellent choice of language to the beauties of nature and the more important truths of morality. The second section of this Monitor provides employment for leisure hours, traces science from its original source and by drawing attention to the sum of perfection we may, as Brother Preston tells us, contemplate with admiration the wonderful worlds of the Creator. This composition (found on pages al to 60 of the 1812 edition) has been restated in a most practical form by Brother Charles C. Hunt, Grand Secretary, Iowa Masonic Library, Cedar Rapids, Iowa. His essay runs as follows:

This journey to the Middle Chamber, like many of the ceremonies of Freemasonry, is based upon one of the legends connected with the building of King Solomon's Temple. It is said that there were 80,000 Fellow Crafts who labored in the mountains and the quarries. Here it vas their duty to prepare materials to be used in the erection of the Temple. At this task they worked six days and then received their wages. On the evening of the sixth day those who had proved themselves worthy by a strict attention to their duties, were entrusted with certain mysterious words, signs, and grips, by means of which they were enabled to work their way to the Middle Chamber of the Temple to receive their wages. At the same time King Solomon, accompanied by his confidential officers, repaired to the Middle Chamber to meet them. His secretary he placed near his person, the Junior Warden at the outer door, and the Senior Warden at the inner door, with strict instructions to suffer none to enter who were not in possession of the words, signs and grips previously established, so that when they gained admission he knew they had been faithful workmen and ordered their names enrolled as such entitling them to wages.

He then admonished them of the reverence due the great and sacred name of Deity, and suffered them to depart for rest and refreshment until the time should come for them to resume their labors on the first day of the following week. They did not work upon the seventh day, because in sis days God created the heaven and the earth and rested upon the seventh. The seventh day, therefore, our ancient Brethren confederated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and adore their great Creator. We, also, my Brother, follow our usual vocations six days of the week and rest upon the seventh. We have now symbolically been working for six days. have been found faithful and are in possession of the same mysterious words signs and grips us were our ancient Brethren. We are therefore about to endeavor to work our way to the place representing the Unriddle (Chamber of King Solomon's Temple where. if we succeed in gaining admission, I have no doubt we will alike be received and rewarded, as were they.

This. my Brother. is a symbol of our life on earth. As Fellow Crafts. we are laboring in the quarries of the world. preparing ourselves as living stones for that Spiritual Temple, that house not made with hands eternal in the heavens. The signs. words, and grips with which

we are entrusted symbolize the means by which we are known as faithful workmen. They are tokens of that noble character which can only be acquired by faithful service.

The reward of such service is a constant acquisition of knowledge and continual growth in character represented by the weekly payment of wages in the Middle Chamber. Before we can enter the Middle Chamber we must pass through an outer and an inner door. At the outer door the Junior Warden will demand of you the pass and token of the pass of a Fellow Craft which symbolize the characteristics by which we are judged by our fellow men. They are the signs which give us our reputation with our Brethren. At the inner door the Senior Warden will demand the grip and word of a Fellow Craft, the symbols of those deep seated characteristics called characters The pass and token can be assumed. They are outward manifestations only- but the grip and word, are the inner secret of the soul and cannot be imitated or assumed by those who do not actually have them.

The token represents the opinion of men, the word is the knowledge of God. In the legend of King Solomon's Temple, the unfaithful workman sometimes ascended to the inner door, but as he did not have the mystic signs and tokens entrusted only to the faithful craftsmen, he could not enter the place of wages So you, though you have entered our mystic circle and may mount to all the grades of honor we can bestow may not acquire those celestial signs and tokens by which alone you can pass the inner door of the Spiritual Temple where the wages of the soul are received by the worthy craftsmen. In this journey to the Middle Chamber we will impart to you a fund of valuable information and in your continued progress through the ceremonies of our Order we will instruct you in many Masonic secrets which will enable you to pass our outer door, the door of the material lodge; but the signs and tokens which will take you through the inner door of the spiritual lodge to the Middle Chamber of nourishment, refreshment and joy can only be acquired by daily putting into practice the principles which we here teach. If you fail to so acquire them, on you and you alone will rest the responsibility for your failure. You come here to learn the secrets of Masonry, which when properly applied, lead to the inner secrets of the soul. There are two kinds of Masonry, Operative and Speculative.

By Operative Masonry we allude to a proper application of the useful rules of architectures whence a structure derives figure strength and beauty. By it we learn to apply the materials and forces of Nature to the construction of material edifices and to maintain a due proportion and a just correspondence between all the parts of the structure.

By Speculative Masonry we allude to a proper application of the useful rules of the Temple Builder whence our souls will derive a spiritual strength and beauty. By it we learn to subdue our passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness.

We work as Speculative Masons only, but our ancient Brethren worked in Operative as well as in Speculative Masonry. The difference between the Operative and the Speculative Mason is not determined by the tools with which he works, but by the difference in the materials with which he builds. We use the same tools and implements as did our ancient Brethren, but to us the gauge, gavel, square, level and plumb are not merely the working tools of an Operative Mason's art, but visible, tangible emblems of great moral truths and duties. The Operative Mason's work, being constructed of perishable materials must sooner or later crumble into dust, but the Speculative Mason is a moral builder for eternity, fitting immortal nature for that spiritual building which shall endure when earth's proudest monumental piles shall have crumbled, and its glory and greatness shall have been forgotten.

When the vast sun shall veil his golden light,
Deep into the gloom of everlasting night,
When wild destructive flames shall wrap the skies,
When ruin triumphs and when nature dies,
Man shall alone the wreck of worlds survive, Unhurt amidst the war of elements.

As Speculative Masons, therefore, let us imitate our ancient Brethren and proceed on our way to the Middle Chamber. At the very beginning of our journey we must pass through an aisle between two pillars which respectively represent the porch of the Temple and the two brazen pillars which King Solomon placed at its entrance. The pillar on the left hand is called Boaz and denotes strength; the one on the right hand is called Jachin and denotes establishment. Together they allude to the promise of God to David that he would establish his kingdom in strength. King Solomon is said to have erected these pillars in commemoration of the pillar of cloud and the pillar of fire which guided the Israelites in their journey through the wilderness. The right hand or south pillar represents the pillar of cloud and the left hand or north pillar that of fire. Thus they were memorials of God's repeated promises to His people, and bus the Children of Israel passed through the porch to the Temple, they were continually reminded of the abundant promises of their God and inspired with confidence in His continued protection and support. So to us as Masons, they represent the ever sustaining power of our God supporting and directing us in the great work we have to do. As they were placed at the entrance of the Temple so are they placed at the beginning of our journey to the Middle Chamber to remind us that we are passing from the world of the seen and temporal, the material world, to the realm of the unseen and eternal, the spiritual realities.

The Temple pillars are said to have been east by the architect of the Temple, H. A. on the banks of the Jordan, in the clay-ground between Succoth and Zarthan. In this respect they are representatives of Space and Time, which were east by the great Architect of the Universe in the clay ground of the brain and placed in the porchway of human consciousness, where they constitute the border between material and spiritual sciences We
All are architects of fate
Working in these walls of time,
Some with massive deeds and great,
Some with ornaments of rhyme.

And the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.
Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

The pillars of the Temple are said to have been east hollow, the better to serve as safe repositories for the archives of Masonry against all conflagrations and inundations. Space and time are hollow. We are dwelling within their wails, and though floods may overwhelm and fire consume the material work of our hands yet will the record of a noble character be forever safe in the repository of God's infinite love and care. The Temple pillars were each I8 cubits in height and over adorned with chapiters of five cubits. The chapiters were adorned with lily-work. net-work and pomegranate, denoting Peace. Unity and Plenty. The lily from its extreme whiteness and purity deriotes Peace; the net-work from the intimate connection of its parts, Unity; and the pomegranate from the exuberance of its seeds, Plenty. To us the chapiters speak of the unity which should ever distinguish our fraternity, encouraging us to live in peace and harmony with each other and with all men.

The chapiters were further adorned with globes on their tops, representing the terrestrial and celestial spheres, and teach us to so regulate our lives that when we pass from earth, the terrestrial, it male be to that other and better world the celestial. Thus the globes are two artificial spherical bodies and denote the universality of Masonry.

Between the pillars we see a path, representing the path of life. This path is paved with checkered blocks of alternate white and Black to indicate the nature of this life, checkered with light and darkness. prosperity and adversity calm and storms good and evil. Taking this path me come to a flight of winding stairs which represent tile means by which we climb from the depths of our earthly nature to that higher life in the temple of our God. As you stand here,

my Brother, you represent a man just starting out on the journey of life. with a great task before him, that of self-development. If you are faithful in this task you will receive the reward of the noble upright character, as designed by the great Architect of the Universe Upon your moral, spiritual and Masonic trestle-board. You will notice that this flight of winding stairs has three divisions of respectively three five and seven steps representing life under three aspects each higher noble and greater than the preceding.

The first division, consisting of three steps, alludes to the three symbolic Degrees of Masonry, L. A. F. C. and M. M. and also the three principal Stages of human life, infancy, manhood, and age, the period assigned to us for the completion of our spiritual Temple. As such it is a constant reminder that we should employs our time wisely and well. " so teach us to number our days that we man apply our hearts unto wisdom as the prayer of a distinguished Mason of the olden time. and it should be the daily prayer of each one of us. Let us take the three steps.

This brings us to the second division consisting of five steps and alludes to the five senses and to the five orders of architecture. The five senses may be defined as man's faculty of receiving impressions and are the means by which he receives his knowledge of the material world. They are hearing, seeing, feeling, smelling and tasting. Their proper use enables us to form just and accurate notions of the operations of nature, to provide sustenance for our bodies, to ward off danger to enjoy the blessings which God has given us, and contribute to the happiness and comfort of others. Their improper use, tends to impair our faculties and weakens our power to grow and accomplish. Masonry urges us to make proper use of these senses and thereby to attain to the fullness of true manhood. Of these senses the three most revered by Seasons are hearing, seeing and feeling, for by hearing we hear the word, by seeing we see the sign and by feeling we recognize the grip whereby one Mason may K A I T D A W A IT L. These three are most closely allied to spiritual truths, for by hearing we hear the voices of duty; by seeing we see the truth. and by feeling we recognize the grip of brotherly lover and affection whereby one Mason may know another in the darkness of adversity as well as in the light of prosperity. By order in architecture, is meant a system of all the members, proportions and ornaments of columns and pilasters, or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

The five orders of architecture are Tuscan, Doric, Ionic, Corinthian and Composite. Each is distinguished from the others by the shape of its column and the variety and richness of its ornamentation. To us as Speculative Seasons these orders in connection with the five senses teach the important, lesson that we should so develop our faculties that each, according to the needs of his own character, may plan, support and adorn his spiritual Temple with the columns of Divine knowledge, power and love. The three orders most revered by Masons are the Ionic, Doric and Corinthian, since they represent Wisdom, Strength and Beauty. The Doric order on amount of its robust solidity and massive grandeur.

combined with harmonious simplicity, represents the pillar of Strength. The Corinthian, the richest of the five orders. is deemed a masterpiece of art and represents the pillar of Beauty. The Ionic, requiring great judgment and skill in its construction. and combining the strength of the Doric with the beauty of the Corinthian. represents the pillar of Wisdom. Let us take the five steps. This brings us to the third division of the stairway consisting of sex en steps. It alludes to the seven liberal arts and sciences, (Grammar, Rhetoric, Logic, Arithmetic, Geometry. Music and Astronomy. These sciences are representative of universal knowledge and the symbol of the foundations Logic of the superstructure, and Rhetoric the ornament of the temple of language. Arithmetic represents the foundation, (geometric the superstructure and Astronomy the sublime ornamentation of our intellectual temple. Grammar, Rhetoric and Logic furnish the soul with the key to all language, while Arithmetic Geometry and Astronomy open to him the secret laws of nature. Music is the connecting link between them, the medium giving the natural world communication with the spiritual. Let us take the seven steps.

And now, my Brother, having reached the summit of our symbolic stairway, let us pause a moment to consider the lesson of life which Masonry would teach you. Thee three steps

represent the period of our life on earth, divided into three stages of infancy, manhood and age. The five steps our human faculties applied to the construction of material edifices symbolized by the five orders of architecture, while the seven steps symbolize the complete circle of human learning and the full development of man's soul. the winding stairway as a whole is a symbol of progress and instruction, teaching you that as a Mason you must not remain in the ignorance of irrational childhood, if you would be worthy of your vocation, but that your destiny as an immortal being requires you to ascend step by step, until you reach the summit, where the completed treasures of truth await you. The stairs are winding to represent the circuitous way by which we must go to investigate the many sides of truth. Masonry points the way, but you must travel the road yourself. Our symbolic stairway was easy for you to ascend, but the heights which you must climb in actual life will be hard to reach and the task is great; yet remember the reward will be magnificent; your wages will well repay the effort.

See also Dew Drop Lecture and Liberal Arts and Sciences.

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MILES

This word has two references of interest to us.
1. In pure Latin, miles means a soldier; but in Medieval Latin the word was used to designate the military knights whose institution began at that period. Thus a Knight Templar was called Miles Templarius, and a Knight Banneret, Miles Bannerettus. The pure Latin word eques, which Signifies a knight in Rome, was never used in that sense in the Middle ages (see Knighthood).
2. The Seventh Degree of the Rite of African Architects.

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MILITARY LODGES

Lodges established in an army. They are of an early date, having long existed in the British army. The earliest Warrant creating a Traveling or Movable Lodge was issued in 1732 by the Grand Lodge of Ireland to the then First Foot, now the Royal Scots. The Grand Lodge of Scotland in 1743 established a Military Lodge in the Fifty-fifty Foot and the first English Military Lodge was set up or erected in 1750 and attached to the Thirty first Foot. The Grand Lodge of the Ancient was particularly active in such work and at the close of 1789 this Body had granted forty-nine army Warrants. The Grand Lodge of Ireland has always had more such Lodges than the English or Scotch. In 1813 there were one hundred and twenty-three under the Irish Jurisdiction. At that time the moderns had fifteen, the Ancient sixty-two and Scotland eighteen. These numbers have been greatly reduced and Brother Hawkins in 1908 pointed out there were then only two on the Register of the United Grand Lodge of England, seven under the Grand Lodge of Ireland and none under Scotland.

In the United States of America, the first Lodge of this kind of which we have any record was one the Warrant for which was granted by the Grand Lodge of Massachusetts, in 1738, to Abraham Savage, to be used in the expedition against Canada. A similar one was granted by the same authority, in 1756, to Richard Gridley, for the expedition against Crown Point. In both of these instances the Warrants were of a general character, and might rather be considered as Deputations, as they authorized Savage and Gridley to congregate Freemasons into one or more Lodges. In i779, the Grand Lodge of Pennsylvania granted a Warrant to Colonel Proctor, of the artillery, to open a Military Lodge, which in the Warrant is called a Movable Lodge. In the Civil War in the United States between 1861 and 1865, many Military Lodges were established on both sides; but it is questionable whether they had a good effect. They met, certainly with much opposition in many Jurisdictions. In the Spanish War and in the World War, Lodges were empowered to work the armies.

In England, the system of Military Lodges is regulated by special provisions of the Grand Lodge Constitution. They are strictly limited to the purposes for which the Warrants were granted, and no new Lodge can be established in a regiment without the concurrence of the commanding officer.. If the military Body to which a Lodge is attached be disbanded or reduced, the Warrant must be given up, or exchanged for a Warrant for a Civil Lodge. They cannot make Freemasons of any civilian nor any military person below the rank of Corporal, except as Serving Brethren, or by Dispensation; and they are strictly enjoined not to interfere with the Masonic Jurisdiction of any country in which they may be stationed.

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

J. H. Manners Howe contributed to the Graphic (December 11, 1909, see also Transactions, Leeds Installed Masters Association, volume vi, page "29) the following paper on Fighting Freemasons, the Influence of the Brotherhood in War:

The annals of Military Freemasonry may be described as a veritable romance of "goodwill upon earth." This is not to deny to the civil records of the Craft the possession of an abundant fund of varied interest on the same excellent lines both in their archaeological and historical aspects. But, after all, the warrior members of the Brotherhood are those who have always carried its influence into what are still the most strenuous paths of romance-those of military adventure.

The earliest recorded names of English Freemasons, which date from the first half of the seventeenth century, are those of two soldiers. One of these was Captain Elias Ashmole, of Warrington, in Lancashire, who belonged to Lord Ashley's Regiment in the King's Service; the other being Colonel Henry Mainwaring, a soldier of the Parliament, whose name frequently appears in the annals of the Civil War. In Scotland, where Masonic records go back to an older time, there are many earlier names of warrior members among chief and clansman alike. Moreover, on the rolls of the Lodge of Edinburgh, there is an interesting record curiously testifying to the diligence with which Freemasons have pursued their craft even amidst the stress of warlike operations.

In 1641, the Scottish Army, having crossed the Tweed, defeated the Royalist forces at Newburn and seized Newcastle. The minutes of the Edinburgh Lodge record that while in occupation of this town the admission took place of " Mr. the Right Honorable Mr. Robert Moray, General Quartermaster to the Armie off Scotland." This is additionally interesting from its being the first initiation in Freemasonry on English soil. It is equally pleasing to note, also, that General Alexander Hamilton, who was present on the above occasion, and afterwards commanded Cromwell's Artillery at Marston Moor, is mentioned in the records of the same Lodge as assisting at the initiation of an officer of the Royalist forces in 1647. Similarly in England, during the height of the struggle between King and Parliament, the Masonic craft continued its mission of good-fellowship, and in spite of the fierce heat of partisan feeling, many additions to the brotherhood were made among the members of each of the contending forces.

Coming, however, to the nearer times of George II, we find a more systematic extension of Military Masonry taking place. The Grand Lodges of England, Scotland and Ireland began to issue warrants establishing traveling Lodges in British regiments, and these ultimately became the means of a remarkable extension of the Brotherhood in our oversea possessions wherever our soldiers were stationed. The first of these Regimental Lodges was established by the Grand Lodge of Ireland in a Scottish Regiment, appropriately enough the 1st Foot, or the Royal Regiment, now known as the Royal Scots. The date of this extent is 1732, and by the close of 1734 Lodges were founded in four other regiments. These, which at the time bore the names of their colonels, were subsequently known as the 33rd, the 27th, the 21st and 28th.

The record of their names is interesting inasmuch as they are those of the first British corps in which Masonic Lodges were created and maintained for many years. The example once set was soon followed, and ere long these traveling Lodges began to increase and multiply throughout the British Army. They counted among their members numbers of the most distinguished soldiers of the time, and it is worth noting, that from them, as the pioneers of Freemasonry in every- part of the world garrisoned by British soldiers, has largely sprung and developed the great and important cult of Freemasonry in the United States.

The history of these Regimental Lodges seems to have been a very conquered one, most of them expiring, with occasional renewals, after more or less prolonged existence. This, however regrettable, was the inevitable outcome of the military life, the constant migrations from station to station. war, and the death or retirement of members. From a grand total of some four hundred they had dwindled nine years ago to about eight, and now the general practice of soldier Freemasons is to become members of stationary Lodges.

At the battle of Mars-la-Tour, between the French and Germans in 1870, thirteen French soldiers of the 64th Regiment, though opposed to a whole German battalion, refused to surrender, and, getting behind a fallen tree, fought on till all were shot down except three. The position was then rushed. and the survivors were about to be bayoneted when the French corporal gave the Masonic "sign of distress." The German leader, also a Freemason, at one cheeked his men, carving, "Don't harm him, he is my brother," and parried the blow aimed at hum The Frenchmen were made prisoners. but their lives were spared.

During the same war some Prussians, after looting a French chateau and destroying everything they could not carry away, seized a box containing a large sum of money. They were about to maltreat the owner, who endeavored to prevent them, when, as a last thought, he made the same sign. The Prussian officer was a Freemason, and instantly recognized the appeal. He expressed regret for what had been done, and placed a guard over the chateau to prevent further outrages.
It is in accordance with the highest and best in human nature, therefore. that so many of our leading soldiers should all have been Freemasons. Referring to recent times we may mention Lord Chelmsford, of Ulundi fame, Sir Charles Warren, Lord Wolseley, Lord Roberts and Lord Kitchener of Khartoum, each of the last three being a Past Grand Warden of England.

The lively interest taken by the Craft from of old in the Brethren whose welfare may be involved in the fortunes of war is clearly shown in a few paragraphs mentioned by the Book of Constitutions, 1767, page 282, referring to the Seven Years War, 1756 to 1763. These particulars are as follows:

Grand Lodge, at the Crown and Anchor Tavern, in the Strand, was held on the 24th of Jan. 1760. A Motion was made and seconded, that the Sum of Fifty Pounds be sent to Germany, to be distributed amongst the Soldiers that are Masons in Prince Ferdinand's Army, whether English, Hanoverian, or Hessian. The Depute Grand Master acquainted the Brethren that Major-General Kingsley now in Prince Ferdinard's Army, was a Mason, and that if it was agreeable he would write to him, and desire he would distribute the aforesaid Sum amongst the Masons; which passed unanimously.

Ordered, that the Treasurer do par the Sum of Fifty Pounds into the Hand of the Deputy Grand Master, to remit to General Kingsley for the aforesaid Purpose.

Grand Lodge, at the Deril Tavern, Temple Bar, 14th of May 1760 in due Fornw....
The Deputy Grand Master produced a Letter from Major General Kingsley, with a List of the Masons in Prince Ferdinand's Armn also a Receipt for the Bill of Exchange, for the Fifty Pounds ordered to be sent to Germany at the last Quarterly Communication.

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MILITARY LODGES

R. F. Gould's Military Lodges, published in 1899, was the first full size book on the subject of Lodges warranted expressly for the uses of soldiers and for men in the navy. It was not an interesting book to read, for on many pages it was little more than a directory of names and dates, but it opened up afield for Masonic students. (See p. 667). Unfortunately not many have passed through that opening, except to write a few articles and essays, and the "great history" of Freemasonry among soldiers is yet to be written; and until it is written a long chapter will remain missing out of the general history of the Craft, because Military Lodges have had a larger place in the development and diffusion of the Fraternity than could have been believed in Gould's day; in America they were one of the principal means by which Lodges were introduced into the Colonies, and they left a long and deeply-felt influence on Lodge practice.

It is when it is read in this context of facts that Freemasonry in the Royal Scots by T. R. Henderson (Gale & Polden; London; 1934) becomes so valuable and so illuminating, and in spite of its author's having narrowed himself to one regiment, and in a book of only 100 pages. It is one of the finest Masonic books ever written; manly, sane, straightforward, friendly, has a living and moving style, and written with courage —courage, because he had to say hard things here and there against the officer caste to which he himself belonged, and age one or two Grand Lodges.

Bro. Henderson gives a number of interesting "firsts" in his opening chapter. The Lodge of Edinburgh was admitting both Operatives and Speculatives as early as 1599, and it is impossible to guess how much earlier (there are some reasons to believe that in Scotland Lodges had always admitted a small number of non Operatives); doubtless among the Sixteenth Century members at Edinburgh there were military men, because at least one branch of the army always had been in contact with Masonry, the military engineers, and to a iesser extent men specializing in artillery. But the first recorded instance is that of David Ramsey, made a Mason in August, 1637; the second was Alexander Hamilton, who was admitted "Fellow and Master of the Craft," May 20, 1640. It may be that either or both of these Brothers belonged to the Royal Scots, then called The Royal Regiment.

From 1713 to 1748 "the civil government feared and disliked the Army.... The soldier generally was enlisted for life, and was often impressed against his will. More often than not he had to serve along with thieves, pirates and other criminals brought in by press gangs. . ." Colonial service usually "ended in the majority of cases in a miserable death from disease." In contrast Freemasonry "offered the soldier a sphere of action where he could regain his self-respect .... It is not surprising that ... the Craft spread rapidly among the military forces of the Crown."

The first military (or ambulatory) Warrant ever issued was No. 11, granted in 1732 by the Grand Lodge of Ireland, to the regiment which is now the Royal Scots.

By 1734 four others were at work. There were eight before Scotland issued its first military Warrant 29 or more before any were issued by either of the two Grand Lodges in England. By 1813, and not counting "remote pentacles under Provincial Grand Lodges in foreign parts" (as in the West Indies) there are known to have been 190 under Grand Lodge of Ireland; 116 under Ancient Grand Lodge of England; 25 under Modern Grand Lodge of England; 21 under Grand Lodge of Scotland; a total of 352. This was the total number of Warrants from 1732 to 1813; mortality is high among military Lodges, but 219 were still working after 1813. Since 1813, the year of the Union of the Ancient and Modern Grand Lodges, England has issued 25 Warrants; Ireland, 40; Scotland, 2; a grand total of 419 British military Lodges. Of this total 224 were in Infantry; 68 in Militia; 49 in Cavalry; 28 in Artillery; 7 in Royal Marines; 3 in the Royal Engineers; and one in the Foot-Guards.

The majority of Military Lodges on both sides in the Revolutionary War were chartered by Ireland, England, and Scotland. How many may have been chartered by American Provincial Grand Lodges is not known. Masonry in the Formation of Our Government: 1761-1799, by Bro. Philip A. Roth; Milwaukee, Wis.; 1927, lists ten: St. John's Regimental Lodge, July 24, 1775; American Union, February 15, 1776, Washington No. 10, October 6, 1779; these were

constituted by Massachusetts. Pennsylvania (Philadelphia was then the National Capital) chartered: Lodge No. 19, May 18, 1779; Lodge No. 20, in 1779; Lodge No. 27, April 4, 1780; No. 28, in 1780; No. 29, on July 27, 1780; No. 31, March 26, 1781; No. 36, September 2, 1782. No. 20 was for the North Carolina line; No. 27 for Maryland; Nos. 31 and 36 for New Jersey.

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MINOAN CIVILIZATION

The most epoch making of archeologic finds since the discovery of the site of Troy was the wholly unexpected uncovering of the ruins of a great and very advanced civilization which had its center in the Island of Crete, and which was at its height at about 1400 B.C. It was superior to the Egyptian civilization contemporaneous with it, and it was in a number of its achievements the equal of the Greek civilization which followed it; it is even believed that Homer, (or if there never was a man by that name, then the Homeridae) was a descendant of the Minoans, and that the Homeric gods and goddesses were mythic recollections of old kings and heroes of Crete. This means that a wide-spread culture including mathematics, art, music, architecture, skilled crafts, medicine, merchants, and argosies of ships had its center only a short (geographic) distance from Palestine a half millennium before David established the Jews as a nation with a capital, and Solomon built his Temple.

The Minoan discoveries have not contained any data of direct interest to Freemasons, but the discovery as a whole has a very large indirect importance. A number of Masonic writers have endeavored to persuade their readers that Freemasonry originated among the Hermetists of the Middle Ages;

the Hermetists, as the name implies, originated in turn in Egypt; Egypt thus became the ultimate cradle of Freemasonry—one writer (Palmer) professed to see in the Book of the Dead the first faint outlines of the Masonic Ritual. The strongest argument they had, the only one to which non-Masonic historians could give their assent at the time, was that the fraternities and arts of builders must have originated in Egypt because in it alone, in ancient times, were those arts known. Now that the Minoan civilization has been discovered, and a detailed knowledge of it is being increased almost day by day, that can no longer be said. Any argument sound for the Egyptian is equally sound for the Minoan; and if any argument were required the scales would tilt toward the Minoan because it, unlike Egypt, was in the line of those civilizations which led to Europe. The most eminent authority on the Minoans was the man who made the first and the largest of the discoveries about them, the late Sir Arthur Evans. Those discoveries with a factual description of them in detail as written by him are found in the volumes of The Palace of Minos in Knossos; Macmillan; New York; 1921.

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MITCHELL, JOHN

In what Charles Sumner Lobingier described as "the first direct step toward the formation of the Mother Supreme Council" of the Scottish Rite, John Mitchell received a patent from Barend Moses Spitzer vw hich raised him to 'sthe degree of K. H. and further to the highest degree in Masonry," and granted him authority to establish a Lodge of Perfection and the several Councils and Chapters where there are no such Lodges or Councils.' This was dated April 2, 1795, seven years before the new (to be) Supreme Council's Manifesto.

Little is known about Mitchell's early life except that he was born in Ireland about 1741, came to Pennsylvania, and must have early shown himself possessed of great native ability as well as patriotism because in 1776 he was appointed Muster-Master of the Pennsylvania Navy; the following year was appointed its Acting Commissary (one of the most thankless and difficult positions in the Colonial forces); and then was appointed Deputy Quartermaster-General of the Continental Army, and continued to be such until 1780. In 1791 he moved to

Charleston, S. C.,where, seven years later, he became active in the Society of the Cincinnati, and continued active in it until 1816. He became Worshipful Master of Lodge No. 8, in Charleston; was Junior Grand Warden of the (Ancient) Grand Lodge of South Carolina; and in 1799 and in M 1800 was its Deputy Grand Master. On June 24, 175)9, he, with two others, issued a circular to the Lodges urging them to support the proposal for a General (or National) Grand Lodge.

NOTE:
Little or nothing is known about Spitzer, except that he possessed authority from a French Council. His name is Jewish but very little reliance ean be placed on names of that period especially in the West Indies, because many Gentiles had Jewish names—descendants of some Gentile of Franee or Spain adopted into a Jewish family—and many Jews had Gentile names.
French, Italian, and German Fascist .anti-Masons between the two World Wars published everywhere and many times statements that the Scottish Rite was made" by Jews. It would make no difference if it had been, but as a matter of record the Rite was remade" by Frenchmen and only a few Jews were active in it during the formative period of the Mother Supreme Couneil. Frederick Dalcho said that he believed Spitzer to have been a Prussian but wasn't sure Mitehell himself was one of the outstanding men of the Colonies; and the more that is learned about them the more of the founders of the American Rites are found to have been men of his calibre. It once was the fashion to believe that the Craft had begun obscurely, in out-ofthe-way corners, in tents or log cabins, and by "uncouth pioneers" • it is knownthatonthecontraryitsfounderawere the founders of Colonies, and of high office in their administrations or in trade or in the armies, and that Lodges were far more conspicuous in their activities then than now).

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MITCHELL'S HISTORY

The short biographical sketch of Bro. J. W. S. Mitchell on page 671 was inadvertently so worded as to convey a misleading impression of Bro. Mitchell both as a man and as a scholar, a fact which is regretted. In 1858 he published A History of Freemasonry and Masonic Digest, which had a content so diversified that the descriptive title to the two volumes occupies the whole of the titlepage. By 1869 it had gone to its seventh edition, and second only to Preston and to Oliver was the most widely-read Masonic book in America. Vol. I of that edition contains 720 pages; Vol. II contains 719 pages. The two together covered the histories of Operative Masonry, of Speculative Masonry, the High Grades, the Egyptian Mysteries, and they contained many pages about Solomon, for Mitchell followed Oliver in believing that Solomon had been the first Grand Master.

Bro. Mitchell began the composition of his history only ten years after Mackey (in 1845) had published his Lexicon; the Lexicon was a slender volume of very brief articles, most of them only a short paragraph in length, and in the book certain of Mackey's theories are scarcely less quaint than were some of Mitchell's. and yet Mackey was a highly-educated and widely read man. The two men both suffered from the almost complete lack of any available literature; there were no Masonic libraries; it was almost a case of reading Oliver or nothing. If this fact be taken into consideration, then Bro. Mitchell was entitled to great credit, and was, relative to the handicaps under which he worked, both a learned and an intelligent man, and ought still to possess the same gratitude from Masons that was accorded to him by his contemporaries who bought up seven editions of a large and expensive work.

Also, the work has positive values for Masonic students now: it shows what was known and thought and practiced in Freemasonry in the United States a decade before the Civil War, and explains much that otherwise remains obscure; and though Bro. Mitchell's theories of the history of the Craft are obsolete, his two volumes were not confined to theories; on almost every page are facts about the Craft in his own and in the preceding period which do not cease to be facts when divorced from the theories. These facts are of great worth, just as are

the facts in Oliver's books. And again, the chapters on jurisprudence as it was thought and practiced in the 1850's is invaluable for comparison with jurisprudence now.

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MITHRAISM

When the article on Mithras, page 671, was first composed no sources of information w ere available except passages here and there in Greek and Roman writings and in the polemical writings of early Church Fathers; and these last hated Mithraism so bitterly that they cannot be trusted. Since that time the full, detailed history of Mithraism has been put together, piece by piece, by archeologists, who have discovered tens of thousands of inscriptions and manuscripts. On the whole, the collected writings of Franz Cumont, though among the first in the scientific period, still are the best introduction to the subject In the most skeletonal outline, Mithraism was: an Ancient Mystery Cult; the germ of it was in the old Iranian and Babylonian sun cults; it became a separate cult in Phrygia; planted in Greece it was cleansed of its old ugly imagery, often very brutal and even savage, by artists and sculptors; after being introduced into Italy in the First Century, it soon became popular, especially in the army, and some Emperors belonged to it; soldiers carried it as far west as Ireland, as far north as the Baltic, as far east as the Danube, and as far south as Egypt. For some two centuries it was Christianity's most powerful rival. Once it was overthrown, Churchmen destroyed every trace of it they could find, and in consequence a once great religion was forgotten for nearly a thousand years.

A local building and center was called a mithreum; it had a priesthood, sacred writings, baptism, doctrines of God, Satan, heaven, hell, judgment day, end of world, missionaries, admitted candidates by initiation, divided its membership into grades or degrees, etc. Much of Mithraism became embodied in Manicheism, the cult in which Augustine had been a member before his conversion; Manicheism in turn became reembodied in Patraism, etc., and thence very distinct traces of it are found in the Waldensians, the Albigensians, the Huguenots, the Anabaptists, and on into Puritanism. The root idea which persisted through its transformations w as the doctrine of dualism; that evil is as real as the good, and that man's life is a struggle between the two. (See Chapter in Gould's History of Freemasonry; and [more modern] in A History of Freemasonry, by Haywood and Craig.)

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MONTESQUIEU, A MASON

Charles Louis de Secondat, Baron de la Breda et de Montesquieu, was born near Bordeaux, France, in 1689; died 1755. He published his Lettres persanes in 1721; in 1748 he published his L'Esprit des Lois, "greatest book of French Eighteenth Century," translated into English as Spirit of Laws. It was one of the very few of the supreme masterpieces in the world to win fame almost as soon as it was printed—it was in fact famous before its publication because Montesquieu already was known as the first political thinker in Europe and Britain before his book went to the printer.

It was a fashion among the older historians of the United States to say that the Fathers and Founders of the nation had found their first ideas of democracy and a republican state in French literature, but this is now known not to have been true. Washington was in the war against the French when a young man, and did not alter a deeply-rooted dislike of them until the second or third year of the Revolutionary War. John Adams was a student of Greek and Latin political writings. Franklin formed his own ideas years before he went to France. Alexander Hamilton was opposed to "French theories." Jefferson knew and loved French literature, but as he stated over and over he had found his first inspirations for his own conception of democracy in an early, exhaustive study of the Angles and Saxons (he taught Anglo-Saxon). The one outstanding exception was Montesquieu's Spirit of Laws; it was studied like a Bible by the American Revolutionary thinkers.

In 1735 the Duke of Richmond and Dr. Desaguliers constituted a new Lodge in Paris in the Rue de Bussy, which met in the home of the Duchess of Portsmouth and was mainly composed of English peers. Ambassador Waldegrave was a founder, and his son Lord Chewton was initiated at the time. In an item published in the St. James Evening Post, London, September 20, 1735, Montesquieu is mentioned as having been one of the founders.

The Lodge's first French Candidate, Count Saint-Florentin, Secretary of State for France, was sponsored by him. In his article on Freemasonry in the French Encyclopedia Lalande (Master of the Lodge of the Nine Muses), the as tronomer and mathematician, sketched this period of French Masonry and gave Montesquieu credit for being one of the founders of the French Craft. Montesquieu (like Voltaire) was at the time working to introduce the "English philosophy" of Newton and Locke ("philosophy" was used in the sense of science) into France, and it is not unlikely that he was able to discuss it with friends in the Lodges without danger of antagonizing French political and religious prey judice; moreover in London as well as in Paris Masons of that decade were keenly interested in Newton, Locke, Halley, etc., and were among the founders of the Royal Society. The Lodges were also the first audience to welcome The Spirit of Laws. When Schwartz and Novikov established their famous Lodge in Moscow, which was a Russian "Nine Muses," they translated The Spirit of Lasts into Russian. The present writer has found no mention of Masonry in Montesquieu's books (he had no occasion to mention it) but the Lettres persanes, or The Persian Letters, is, like Locke's work on Toleration (Locke probably was a Mason), in thought and spirit a Masonic classic.

It is certain that Montesquieu had been a Mason before he helped to found the Lodge in Rue de Bussy in 1735. He had struck up a life-long friendship with Lord Chesterfield while in Italy, and was by Chesterfield introduced in London; since Chesterfield was an indefatigable missionary for Freemasonry wherever he went it is reasonable to believe that it was he who interested Montesquieu in the Craft during the latter's first stay in London. The St. James Evening Post for September 7, 1734 (almost exactly one year before the founding of the Lodge in Paris) mentions him as having been an attendant in a Lodge held in the home of Charles Lennox, the Duke of Richmond, who had been Grand Master in 1724. The Duke had been a member of No. 4, of the four old Lodges which had formed the first Grand Lodge of the world in London in 1717. The records show that he was attending Grand Lodge as late as 1738. Desaguliers, James Anderson, Lord Paisley, the Count Le Lippe, Lord Waldegrave also were members; and it is probable that Montesquieu was made a Mason in this Lodge.

The Minutes of Horn Lodge show that about 1738 Montesquieu was a visitor. The old Lodge No. 4 had met at the Rummer and Grapes in 1717, then moved to the Horn Tavern in New Palace Yard, Westminster. (The Black Death had begun in that spot.) The Duke of Richmond was Master in 1737-8, with George Payne as Deputy Master. In 1772 it met at the King's Arms in the same neighborhood. After the Union of the Modern and Ancient Grand Lodges in 1813 it continued as Somerset Lodge, then in 1828 it absorbed the Royal Inverness Lodge. (For history see No. 4, by A. W. Oxford; Quaritch; London; 1928). In the Horn Lodge the Duke of Richmond initiated Lord Chesterfield, the Duke of Tuscany, the Emperor Francis I, etc. The Duke later became sponsor of Lodges in Tuscany, the first in Italy, and it was against these that Clement XII addressed his denunciations in 1738 in the first of the Papal Bulls against Masonry. Richmond had been one of the generals who had put down the Jacobite rebellion in Scotland. In one way or another Lodge No. 4 was at the center of more history, Masonic and civil, than any other Lodge in the world.

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MORALS & DOGMA

During a number of private conversations, the late Mrs. Lillian Pike Roome, of Boston, a daughter of Albert Pike (her home was a Pike Museum), described her father as she had seen him day by day until her marriage, as above all a man who had a passion for reading. An attendant of the Public Library of Washington reported that "the General came in almost every morning"; and he went on to say that he "read old religions and old philosophers." This

is borne out by Pike's own letters to his friends, especially to Parvin and to Mackey, of which there are very many, and which students of Pike hope to see collected and published.

This preoccupation and passion with "old religions and old philosophies" is manifest in Morals and Dogma the book given to each Candidate by the Ancient & Accepted Scottish Rite, S.J., and called, though Pike would have resented the description, "the Bible of the Scottish Rite." This famous book is not so much a commentary on the Scottish Rite Degrees—has no such relevancy or connection with them that Preston's Illustrations has with the Craft Degrees—as it is a series of soliloquies, or meditations, or expositions of the high themes of metaphysics, and theology, and cosmology; and their author keeps his eyes fixed not on modern works of Freemasonry but on the epics and bibles of religion, and more especially those of the Iranian and Indian sages, on the Zend-Avesta, the Vedas, the Tripitaka, etc.; and the image of the book as it must have been in his own mind could be best illustrated by a picture of the Seven Sages of Greece in a circle, discussing God, Cosmos, and Man. It is therefore almost a book for students of metaphysics and theology rather than for Masons. To such students the central idea in Pike's thought is clear: Pike refused to admit that God is Divinity only, that is, a God for theology and churches: he insisted that God is Deity, that is, the Ground and Source of matter, life, the heavens, space, time, and he therefore believes that God must be thought out by the mind as well as worshiped by the heart.

In his last years Pike was drawn once again back to Ancient Craft Masonry, the original source and foundation of the Freemasonry of every Rite, and wrote in an unpublished treatise a newer, and more humble, commentary on its deceptively simple ceremonies and symbols, but did not live long enough to write a Morals and Dogma for the Three Degrees. Toward the end he tried to make his friends realize that his Morals and Dogma itself had never been finished; was indeed as he said, not a book but a mountainous mass of materials waiting to be milled and smelted down into a book. This explains why there are whole pages in it taken word for word from other writers, and other pages from other writers re-written in his own words.

Moreover, as he said, he had not been able to bring his studies of the Zend-Avesta, Vedas, etc., down to date, and to make use of the works of modern scholars; this in turn is why Bro. A. V. W. Jackson, the world famous authority on Zoroaster and the Zend-Avesta, of Columbia University, found in his critical analysis of the pages in Morals and Dogma that Pike had used authorities now discarded, and lacked the mass of knowledge acquired by archeology and Oriental language researches, and that Pike's picture of Zoroastrianism is not now acceptable to authorities. This win not disturb Masons who read Morals and Dogma; they have never read it for sake of what of philosophy and of Zoroastrianism and metaphysics there is in it; they have read it for the sake of what they find of Pike in it; he is the object of their studies. Pike's vision of Freemasonry was a sound one, even though his Orientalism was that of an amateur; he saw that there is a Masonry of the MIND, and that if Masonry were not sound and true in its philosophy it could not be sound and true anywhere else.

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MORAY, SIR ROBERT

The paragraph on page 680 is of especial interest because Moray was made a Mason in 1641, which was five years before the Initiation of Ashmole at Warrington. Bro. William J. Hughan very properly called attention to the fact that Moray was not the first known non-Operative on English soil because, as Bro. Edward Conder had shown in his Hole Craft, non-Operatives belonged to the "accepcion," a division of the Masons Company of London, "as early as 1620." But the "accepcion" was not a Lodge; its records were not regular Lodge Minutes; and the fact therefore does not derogate from the importance of the record which proves that Moray had been regularly made a Mason, on English soil, and the event recorded in the still-existing Minutes of the Lodge of Edinburgh.

The Minutes record that R. Moray, described as Quartermaster to the Army of Scotland, then on English soil, had been made a Mason at Newcastle, May 20, 1641, and the Minute thus

made was for the purpose of authenticating and registering his membership in the Lodge. The Initiation also is notable for the reason that Robert Moray (afterwards Sir Robert) was believed to have been one "of the great and good men of his day," a founder and first president of the Royal Society, and had been buried in Westminster Abbey. For both of these reasons much has been written about him in Masonic books and periodicals.

But it happens that a biography of Sir Robert which was published in 1922 raises a disturbing question. In The Life of Sir Robert Moray, by Alexander Robertson (Longmans, Green & Co.), page 10, the author writes that, "On the 5th of November, 1641, indeed, there is mention in the Acts of Parliament of Scotland of a Robert Murray who was General Quartermaster, and this may have been the Moray with whom we are concerned" (italics ours).

This raises the question as to whether the Robert Moray who was recorded in the book of the Lodge at Edinburgh was the Sir Robert of the Royal Society. Bro. A. Murray Lyon himself, in his history of the Lodge, raises another question when he says that he "died June 1673, and was buried in the Cannongate Churchyard"; but in a book about Westminster Abbey published in 1753 it is stated that "Sir Robert Murray" was buried there, near D'Avenant, and makes it clear that this Sir Robert was the president of the Royal Society. The author of that book says, "he was a great admirer of the Rosy Crucians" and this has been taken to mean Freemasonry, but the context rather suggests it was chemistry that was meant, for it goes on to say that how as "well versed in Chemistry . . ." and chemistry in that period often was called Rosicrucianism by non-scientific men. These data mean that until proof is found that the Robert Moray of the Edinburgh Lodge was the Sir Robert Moray buried in Westminster Abbey that which has been written about the question must be held in suspense.

NOTE. "Murray" and "Moray" were often used interchangeably.

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MORMONISM AND MASONRY

In 1839 the Latter Day Saints, or Mormons, under the leadership of Joseph Smith, the author of their Book of Mormon, purchased land in Illinois at the village of Commerce, and re-christened it Diauvoo. The Saints came in large numbers. Among them were a number of Masons under the leadership of Dr. John C. Bennett, Heber C. Kimball, and Hyrum Smith, Joseph Smith's brother. On October 15, 1841, Grand Master Jonas, Illinois, issued a dispensation for a Lodge October 15, 1842, and personally constituted it March 15, 1842. This was less than one year after Joseph Smith married his first plural s if e, "the first instance of the practice of polygamy" in the United States. (Bennett later became a violent opponent of the Mormons.)

When—so we learn from Smith's own journal—the new Lodge installed its officers in an open grove, before a large crowd, Joseph Smith acted as Grand Chaplain, though not a Mason. He and one Sidney Rigdon were that day "made Masons at Sight." Upon this, Bodley Lodge, No. 1, of nearby Quincy, Ill., sent a resolution to Grand Lodge asking for an investigation. On August 11, less than six months after he had issued the Dispensation, Grand Master Jonas suspended it; between the two dates Nauvoo Lodge had Initiated 286 Candidates, and "Raised" 256. After it had reformed itself the Lodge was on November 2, 1842, permitted to resume labor.

The Saints took in new members in such droves, that by October 3, 1843, there were five Mormon Lodges: Nauvoo, Nye and Helen, in Nauvoo; Keokuk, U. D.; and Rising Sun, No. 12, at Nontrose. Keokuk and Montrose were in Iowa Territory. Grand Lodge OD that date listened to complaints about the scandalous irregularities in the practices of these Lodges, no one of which had made reports to Grand Lodge or appeared in it to answer questions; Grand Lodge suspended the five, and ordered them to return their Dispensations, Charters, and Records. But the Lodges continued to work in defiance of the Grand Lodge and "made" Masons by the thousands. A detailed record may be found in the Grand Lodge Proceedings of Illinois for

1843,1844, 1845, and 1846. On June 27, 1844, Joseph Smith and his Brother Hyrum were murdered by a mob at Carthage, Ill. After Brigham Young had taken the place of Joseph Smith, and had moved the Church to Utah, the Latter Day Saints renounced and denounced Masonry, forbade Mormons to be Masons, and have been actively Anti-Masonic ever since.

See Mormoism and Masonry, by S. H. Goodwin; Salt Lake City; 1921. In 1935 a Mormon wrote a "reply" to it (How can a man "reply" to a set of written records?): Mormonism and Masonry by E Cecil McGavin; The Deseret News; Salt Lake City Another reply, and "as full of 'whoppers' as the yarns about Paul Bunyan," is The Relationship of Mormonism and Freemasonry; Deseret News Press; 1934. The Story of the Mormons, by William Alexander Linn: Macmillan, New York; 1923, contains a section on Nauvoo.

NOTE:
Mormon theologians have had a task unique in the history of Biblical criticism and exegesis, and which has been more than once smiled at by other theologians familiar with the secrets of their own craft: the Mormons has had to prove that Joseph Smith did write The Bool; of Mormon, else he was not the Prophet of their Revelation or the head of their Church; they also have had to prove that he did not write it, because he himself declared that he had found the Book already written! In a brochure on Mormonism and Anti-Masonry written as a sequel to his ,Mormonism and Masonry, Bro. S. H. Goodwin (Grand Secretary, Utah) proved that the Book of Mormon contained a sizeable number of words and phrases coined by Anti-Masonic stump-speakers and writers which were current in Joseph Smith's early years in New York, these findings added another problem to the Mormon theologians' already too onerous task: if the Book of Mormon had been written in heaven by an angel how had this Anti-Masonic jargon gotten into the sacred Book?

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MORIAH, MOUNT

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

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MORIN, J. P. H. VON

Grand Master of Haiti, 1863

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MORIN, STEPHEN

The founder of the Ancient and Accepted Scottish Rite in America. On the 27th of August, 1761, the "Deputies General of the Royal Art, Grand Wardens, and officers of the Grand Severin Lodge of Saint John of Jerusalem established at Paris," so reads the document itself, granted a Patent to Stephen Morin, by which he was empowered "to multiply the Sublime Degrees of High Perfection, and to create Inspectors in all places where the Sublime Degrees are not established." This Patent was granted, Thory, Ragon, Clavel, and Lenning say, by the Grand Council of Emperors of the East and West. Others say by the Grand Lodge. Dalcho

says by the Grand Consistory of Princes of the Royal Secret at Paris. Brother Albert Pike, who has very elaborately investigated the question, says that the authority of Morin was "a joint authority" of the two then contending Grand Lodges of France and the Grand Council, which is, Brother Mackey supposed, what Dalcho and the Supreme Council of Charleston called the Grand Consistory. From the Grand Lodge he received the power to establish a Symbolic Lodge, and from the Grand Council or Consistory the power to confer the advanced Degrees.

Not long after receiving these powers, Morin sailed for America, and established Bodies of the Scottish Rite in Santo Domingo and Jamaica. He also appointed M. M. Hayes a Deputy Inspector-General for North America. Hayes, subsequently, appointed Isaac da Costa a Deputy for South carolina, and through him the Sublime Degrees were disseminated among the Freemasons of the United states (see Scottish Rite). After appointing several Deputies and establishing some Bodies in the West India Islands, Morin is lost sight of. We know not anything of his subsequent history, or of the time or place of his death. Ragon, Thory, and Clavel say that Morin was a Jew; but as these writers have Judaized all the founders of the Ancient and Accepted Scottish Rite in America, we have no right to place any confidence in their statements. The name of Morin has been borne by many French Christians of literary reputation, from Peter Morin, a learned ecclesiastical writer of the sixteenth century, to Stephen Morin, an antiquary and Protestant clergyman, who died in 1700, and his son Henry, who became a Catholic, and died in 1728. The above surmise by Doctor Mackey has more recently had the support of Brother Cyrus Field Willard who, in the Builder, September, 1925, and in correspondence with us, gave his reasons for believing Morin to have been of a French Huguenot family in New Stork, the name Stephen also occurring in eighteenth-century church records in that city at a date favorable to the known movements of the noted Freemason. Brother Willard notes the boyhood of Morin coincides in the same city with that of Brother Moses M. Hayes, another pioneer of prominence in the Ancient and Accepted Scottish Rite. Another claim unearthed by Brother Willard is that Morin was a sea captain captured by the British in 1777 but an attempt by us to have this verified By Government records at London has been unsuccessful.

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MORISON, CHARLES

Soldier and surgeon, born in 1780, at Greenfield, Scotland. He was the owner of a valuable Masonic library which, after his death in 1848, was given by his widow to the Grand Lodge of Scotland.

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MORITZ, CARL PHILIPP

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

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MORMON FAITH
See Book of Mormons

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MOROCCO

This country is at the northwest extremity of Africa with an area of about 300,000 square miles and since the World War has been under a protectorate of the French Republic. Five Lodges have been put at work in Morocco under the Grand Orient of France. These were warranted as follows: Nouvelle Volubilis (this latter being the French name for a plant, the New Convolvulus. or Bindweed), Tangier, June 8, 1891; Le Phare (the Beacon) de la Chaouia, Casablanca, May 4, 1910; Le Reveil du Moghreb (The Awakening of the Extreme West), Rabat, February 7, 1918; E1 Bridja Dial Douk Rala, Mazagen, June 10, 1990; La Nouvelle Tagmusiga, Mogador, August 18, 1921. hinder the Grand Lodge of France there are five Lodges as follows: Woodrow Wilson, No. 479, Mogador; Aula Lumiere, I90. 480, Casablanca; Tit, Sso. 490, Mazagan; Les deux Soeurs (Thc Tuxo Sisters), No. 497, Rabat-Sali; Asfy, So. 498, Safi. The Grand Orient of Italy warranted Concordia Lodge at Tangiers, and the Grand Orient of Spain chartered the following: Morayta, Tangier; Abel-el-Aziz, Tangier; Casablanca, No. 247, Casablanca; Felicidad, Lavache.

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MORPHEY

The name of one of the twelve Inspectors in the Eleventh Degree of the Ancient and Accepted Scottish Rite. This name, like the others in the same catalogue, bids defiance to any Hebraic derivation. They are all either French corruptions, worse even than Jakinai for Shekinah, or they have some allusion to names or events connected with the political intrigues of the exiled house of Stuart which had, it is known, a connection with some of the advanced Degrees which sprang up at Array, and other places where Freemasonry is said to have been patronized by the Pretender. This word Morphey may, for instance, be a corruption of Murray. James Murray, the second son of Lord Stormont, escaped to the Court of the Stuarts in 1715. He was a devoted adherent of the exiled family, and became the governor of the young prince and the chief minister of his father, who conferred upon him the empty title of Earl of Dunbar. He died at Avignon in 1770. But almost every etymology of this kind must be entirely conjectural.

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MORRIS, ROB

Born August 31, 1818. Was first brought to Masonic light March 5, 1846, in Oxford Lodge, at a place of the same name in Mississippi. The life of Brother Morris was so active and untiring for the benefit of the Institution of Freemasonry, that he had the opportunity of filling very many positions in all the departments of Freemasonry, and was Grand Master of Freemasons of the Grand Lodge of Kentucky in 1858-9. His service to the Order of the Eastern Star was devoted and valuable. He was also an organizer of the Conservators,'Brethren who aroused much interest and some resentment over proposed changes and standardization of Masonic ceremonies. His writings cover Masonic jurisprudence, rituals and handbooks, Masonic belles-lettres, history and biography, travels and contributions to the Review, Freystone, Advocate, New York Dispatch, and other papers and periodicals. His Masonic songs and poetic effusions stand out prominently. He was the author of Te Meet upon the Level, which is sufficient to render his name immortal. A complete biography of Brother Rob Morris would fill volumes. He died in 1888.

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THE LEVEL, PLUMB AND SQUARE

We meet upon the Level, and we part upon the Square:
What words sublimely beautiful those words Masonic are!
They fall like strains of melody upon the listening ears, As they've sounded hallelujahs to the world, three thousand years.
We meet upon the Level, though from every station brought,

The Monarch from his palace and the Laborer from his cot
For the King must drop his dignity when knocking at our door
And the Laborer is his equal as he walks the cheekered floor.
We act upon the Plumb,—'tis our Master's great command
We stand upright in virtue's way and lean to neither hand
The All-Seeing Eye that reads the heart will bear us witness true,
That we do always honor God and give each man his due.
We part upon the Square,—for the world must have its due,
We mingle in the ranks of men, but keep the Secret true,
And the influence of our gatherings in memory is green,
And we long, upon the Level, to renew the happy scene.
There's a world where all are equal,—we are hurrying toward it fast
We shall meet upon the Level there when the gates of death are past
We shall stand before the Orient and our Master will be there,
Our works to try, our lives to prove by His unerring Square.
We shall meet upon the Level there, but never thence depart.
There's a mansion bright and glorious, set for the pure in heart
Sand an everlasting welcome from the Zost rejoicing there,
Who in this world of sloth and sin, did part upon the Square.
Let us meet upon the Level, then, while laboring patient here
Let us meet and let us labor, tho' the labor be severe;
already in the Western Sky the signs bid us prepare,
To gather up our Working Tools and part upon the Square.
Hands round, ye royal Craftsmen in the bright, fraternal chain !
We part upon the Square below to meet in Heaven again;
Each tie that has been broken here shall be cemented there,
And none be lost around the Throne who parted on the Square.
—ROB MORRIS.

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MORRIS, ROBERT

A signer of the Declaration of Independence and a Freemason who devoted his entire personal fortune to the furthering of the cause of the Colonists, as well as borrowing large sums from France which were also turned over to the Colonists. He was born in Liverpool, England, January 20, 1734, and died May 8, 1806. He patriotically sacrificed all his worldly possessions. Said to have been a member of an old Pennsylvania Masonic Lodge (see New Age, May, 1925, and Brother Peters' Masons as Makers of Amenia, page 58, but not so asserted by Brother Boyden, Masonic Presidents, Vice-Presidents and Signers; and Brother Roth, Masonry in the Formation of Our Government, page 83, says no definite proofs have been found of Morris as a Freemason).

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MORTALITY, SYMBOL OF

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

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MORTAR, UNTEMPERED
See Untempered Mortar

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MOSAIC PAVEMENT

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

The Greek word, as well as its Latin equivalent is used to denote a pavement formed of ornamental stones of various colors, precisely what is meant by a Mosaic Pavement. There was, therefore, a part of the Temple which was decorated with a mosaic pavement. The Talmud informs us that there was such a pavement in the Conclave where the Grand Sanhedrin held its sessions. By a little torsion of historical accuracy, the Freemasons have asserted that the ground floor of the Temple was a mosaic pavement, and hence as the Lodge is a representation of the Temple, that the floor of the Lodge should also be of the same pattern. The mosaic pavement is an old symbol of the Order. It is met with in the earliest Rituals of the eighteenth century. It is classed among the ornaments of the Lodge in combination with the indented tassel and the blazing star. Its parti-colored stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life.

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MOSAIC SYMBOLISM

In the religion of Moses, more than in any other which preceded or followed it, is symbolism the predominating idea. From the tabernacle, which may be considered as the central point of the whole system, down to the vestments which clothed the servants at the altar, there will be found an underlying principle of symbolism. Long before the days of Pythagoras the mystical nature of numbers had been inculcated by the Jewish lawgiver, and the very name of God was constructed in a symbolical form, to indicate His eternal nature. Much of the Jewish ritual of worship, delineated in the Pentateuch with so much precision as to its minutest details would almost seem puerile were it not for the symbolic idea that is conveyed. So the fringes of the garments are patiently described, not as decorations, but that by them the people, in looking upon the fringe, might "remember all the commandments of the Lord and do them." Well, therefore, has a modern writer remarked, that in the symbolism of the Mosaic worship it is only ignorance, that can find the details trifling or the prescriptions minute; for if we recognize the worth and beauty of symbolism, we shall in vain seek in the Mosaic symbols for one superfluous enactment or one superstitious idea.

To the Freemason the Mosaic symbolism is very significant, because from it Freemasonry has derived and transmitted for its own uses many of the most precious treasures of its own symbolical art. Indeed, except in some of the higher, and therefore more modern Degrees, the symbolism of Freemasonry is almost entirely deduced from the symbolism of Mosaism. Thus the symbol of the Temple, which persistently pervades the whole of the ancient Masonic

system, comes to us directly from the symbolism of the Jewish tabernacle. If Solomon is revered by the Freemasons as their traditional Grand Master, it is because the Temple constructed by him was the symbol of the Divine life to be cultivated in every heart.

And this symbol was borrowed from the Mosaic tabernacle; and the Jewish thought, that every Hebrew was to be a tabernacle of the Lord, has been transmitted to the Masonic system, which teaches that every Freemason is to be a temple of the Grand Architect. The Papal Church, from which we get all ecclesiastical Symbolism borrowed its symbology from the ancient Romans. Hence most of the advanced Degrees of Freemasonry which partake of a Christian character are marked by Roman symbolism transmuted into Christian. But Craft Masonry, more ancient and more universal, finds its symbolic teachings almost exclusively in the Mosaic symbolism instituted in the wilderness.

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

Thus is it that we find in the Mosaic symbolism so many identities with the Egyptian Ritual. Thus the Ark of the Covenant, the Breastplate of the High Priest, the Miter, and many other of the Jewish symbols, will find their analogies in the ritualistic ceremonies of the Egyptians. Reghellini, who has written an elaborate work on Masonry considered as the result of the Egyptian, Jewish, and Christian Religions, says on the subject: "Moses, in his mysteries, and after him Solomon, adopted a great part of the Egyptian symbols, which, after them, we Masons have preserved in our own" (see Doctor Mackey's revised Symbolism of Freemasonry).

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MOSES

The Hebrew word Urn, which means drawn out; but the true derivation is from two Egyptian words, po, me, and ouxe, oushes, signifying saved from the water. The lawgiver of the Jews, and referred to in some of the higher Degrees, especially in the Twenty-fifth Degree, or Knight of the Brazen Serpent in the Ancient and Accepted Scottish Rite, where he is represented as the presiding officer. He plays also an important part in the Royal Arch of the York and American Rites, all of whose Ritual is framed on the Mosaic symbolism.

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MOSSDORF, FRIEDRICH

An eminent German Freemason, who was born March 2, 1757, at Eckartsberge, and died about 1830. He resided in Dresden, and took an active part in the affairs of Freemasonry. He was a warm supporter of Fessler-s Masonic reforms, and made several contributions to the Freyberg Freimaurenischen Taschenbuche in defense of Fessler's system. He became intimately connected with the learned Krause, the author of The Three Most Ancient Records of the Masonic Fraternity, and wrote and published in 1809 a critical review of the work, in consequence of which the Grand Lodge commanded him to absent himself for an indefinite period from the Lodges. Mossdorf then withdrew from any further connection with the Fraternity. His most valuable contributions to Masonic literature are his additions and

emendations to Lenning's Encyclopadie der Freimaurerei. He is the author also of several other works of great value.

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MOST EXCELLENT

The title given to a Royal Arch Chapter, and to its presiding officer, the High Priest; also to the presiding officer of a Lodge of Most Excellent Masters.

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MOST EXCELLENT MASTER

The Sixth Degree in the York or American Rite. Its history refers to the dedication of the Temple by King Solomon, who is represented by its presiding officer under the title of Most Excellent. Its officers are the same as those in a Symbolic Lodge. There are, however, some Rituals in which the Junior Warden is omitted. This Degree is peculiarly American, it being practiced in no other country. It was the invention of Webb, who organized the Capitular System of Freemasonry as it exists in the United States of America, and established the system of lectures which is the foundation of all subsequent systems taught there.

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MOST PUISSANT

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

*

MOST WORSHIPFUL

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

*

MOT DE SEMESTRE

A French expression, meaning Half yearly word. Every six months the Grand Orient of France sends to each of the Lodges of its obedience a password, to be used by its members as an additional means of gaining admission into a Lodge. Each Freemason obtains this word only from the Venerable or Worshipful Master of his own Lodge. It was instituted October 28, 1773, when the Duke of Chartres was elected Grand Master.

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MOTE

From an old Anglo-Saxon word motan meaning "to be allowed," as in the phrase so mote if be, meaning so may it be.

*

MOTHER COUNCIL OF THE WORLD

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

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MOTHER LODGE

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

Perfect Sincerity Lodge, of Marseilles, France, was of English descent organized in 1767 as a Subordinate Lodge of the Grand Lodge of France and was a subordinate of the Grand Orient of France since the consolidation in 1806- Perfect Sincerity Lodge granted a Charter to Polar Star Lodge of New Orleans in 1796 and reported this action to the Grand Orient of France, which latter Body approved the course that had been taken and healed the work of Polar Star Lodge from the time they commenced working up to 1804, at which time the Grand Orient granted them a Charter. As Polar Star Lodge No. 4263, working under the Grand Orient of France, they continued to so operate until the organization of the Grand Lodge of Louisiana.

These facts were obtained through a search caused by Post Office Inspector M. G. Price and given on page 248, Thomson Masonic Fraud. This Lodge and the one usually called the Mother Lodge of Marseilles or Mother Scotch Lodge of France, are sometimes confused. They are distinctly independent Bodies (see also Thory, Acta Latomerum, page 63; Ragon, Orthodoxie Maconnique, page 120, and Outline of the Rise and Progress of Freemasonry in Louisiana, James B. Seot. The particulars are to be found in the aceount of the Craft in Louisiana, Mackey's revised History of Freemasonry, pages 1554-9).

*

MOTION

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

*

MOTTO

In imitation of the sentences appended to the Coats of Arms and seals of the Gilds and other societies, the Freemasons have for the different branches of their Order mottoes, which are placed on their banners or put at the head of their documents, which are expressive of the character and design, either of the whole Order or of the particular branch to which the motto belongs. Thus, in Ancient Craft Masonry, we have as mottoes the sentences, Ordo ab Chao, and Lug e tenebris; in Capitular Masonry, Holiness to the Lord; in Templar Masonry, In hoc signo winces; in Scottish Masonry, Ne plus ultra is the motto of the Thirtieth Degree, and

Spesmea in Deoest of the Thirty-second; while the Thirty-third has for its motto Deus meumaue Jus. All of these will be found with their signification and origin in their appropriate places in this work.

*

MOUND BUILDERS

Early inhabitants in the valleys of the Mississippi and Ohio Rivers who seem to have had a civilization more enlightened than that of the aborigines first met by the white settlers. The mounds built by these people are scattered over the territory extending from the Great Lakes to the Gulf of Mexico and from the Rocky Mountains to the Atlantic Ocean. Many of these are in Ohio—some circular, others four and six-sided. Sometimes there are combinations of these and certain structures are known as altar mounds, small rounded heaps of earth having at the center a hollowed mass of hard clay showing the effects of fire and containing ashes and charcoal. The hollowed parts are from three to four feet in diameter. In Adams County, Ohio, between two branches of the Licking River, is a remarkable mound lying upon a narrow ridge and is in the form of a serpent, the jaws being wide open and measuring across some seventy-five feet. The body is about five feet high and behind the head about thirty feet across.

The whole length is 1,348 feet and it covers an area of about four square miles and, following the curves of the body, the tail is arranged in a triple coil. In front of the head is an egg-shaped enclosure with a pile of stones at the center, and beyond this a somewhat indistinct form thought to represent an animal. There are other mounds representing birds, reptiles, and so on in Wisconsin, and the suggestion has been offered that these were of a totemic character and served as objects of worship and perhaps were regarded as the guardians of the villages. The conclusion of various authorities is that the Mound-Builders lived in the stone-age and had no knowledge of smelting, though they made many articles in beaten metals and from other materials. A study of the skulls indicates that they were not of one race.

*

MOUNT CAF

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

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MOUNT CALVARY
See Calvary

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MOUNT MORIAH
See Morzah

*

MOUNT SINAI
See Sinai

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MOURNING

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

*

MOUTH TO EAR

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

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MOVABLE JEWELS

See Petrels of a Lodge

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M. O. V. P. E. R.
See Grotto

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MOZART, JOHANN CARYSOSTOMUS WOLFGANG AMADEUS

A celebrated German composer and musician, born January 27, 1756, in Salzburg, and died December 5, 1791, in Vienna. Mozart's father, Leopold, was a violinist of repute and gave his son early and splendid trainings so much so, in fact, that at the age of five the young Mozart wrote an extremely difficult concerto for the harpsichord.

At six he made his musical debut in Vienna; published his first sonatas for the harpsichord at seven years of age in Paris and at eight performed before the Court of England difficult compositions of Bach and Handel. In 1767 he received his first commission from the Emperor Joseph II at Vienna to write the music of a comic opera. This-was written, but unfortunately was suppressed and never performed owing to the opposition of the court musicians. In 1769 Mozart went to Milan—then fourteen Years of age—with the idea of finishing his education. Here he heard the Miserere (usually meaning Psalm 51, but sometimes any penitential chant) once at Sistine Chapel and then wrote it down from memory, note for note. At that time even the singers were forbidden to transcribe the music of the Miserere on pain of excommunication by the Pope, so this feat created a sensation and was so mighty an accomplishment that the Pope, cl on the return of Mozart to Rome, invested him with the Order of the Golden Spur, which honor had also been conferred upon Gluck not many years before. Mozart's first opera was written during his twentieth year, called Mithridates, and performed more than twenty times in succession. Following this he was appointed Composer to the Court. At the age of twenty-five he married Constance Weber.

All through Mozart's life he was harassed and handicapped by extreme poverty and his hardships and difficulties were greatly increased by Hieronymus, Count of Colloredo, a

Roman Catholic Archbishop of Salzburg, to which office he was appointed at the death of a previous Archbishop who had rendered the young Mozart much assistance in the way of interest and help to Mozart's father during the earlier years of his training of his son. When Mozart was sixteen vears old, Hieronvmus summoned him and kept him in Salzburg without funds, refusing him permission to leave on a concert tour for the purpose of gaining some income to relieve the extreme financial stress which Mozart was suffering. This in spite of the fact that the position he held with Hieronymus was a purely honorary one without income.

At twenty-one Mozart again sued for permission to resign this appointment and after much vituperation Hieronymus finally permitted him to leave. Mozart's art naturally gave him immediate success when performing independently but unfortunately, as soon as Hieronymus found that he had successfully established himself, he was prompted by his petty vanity and a desire to retain a celebrated artist in his service to summon poor Mozart back into his domain and provided a small salary, although he did not permit Mozart to add to this by performing anywhere except at the archiepiscopal palace. Here he used every opportunity of mistreating Mozart, who stood for these indignities as long as was humanly possible and then sent in his formal resignation, for which action he was insulted by the Archbishop "in terms too vulgar for translation." Mozart was buried in a pauper's grave. Xan Swieten, Sussmayer and only three other friends planned to accompany him to the cemetery but even these turned back "because it rained." Sussmayer it was who finished the last composition written in part while on Mozart's death-bed, the Requiem, it being probable that he did so at Mozart's specific request

Brother Herbert Bradley, Transactions, of Quatuor Coronati Lodge, volume Levi, 1913, states that Mozart is said to have been initiated in Lodge Zur Wohltätigkeit, meaning Charity, in the autumn of 1784 and that other authorities state that he was initiated in the Lodge Zur Hoffnung or a Lodge Zur Gekronten Hoffnung, meaning Crowned Hope. As a matter of fact all these statements are in a measure true. Under the decree of the Emperor, of December 1, 1785, these Lodges were united into one Lodge. The words of Mozart's opening ode for the Lodge clearly illustrate these changes.

Opening Ode, Opus 483
Sing vestal lays to heav'n ascending
Fraternal voices blending
sing our Protector's praise.
For in our brethren's hearts a triple fire he found,
And all our hope allew is crown'd
Chorus:
Then loud let our chorus be swelling
his praises forever forthtelling
Who knitted more closely our band,
Who finding our zeal warmly glowing
For merit this honor bestowed
Has crown'd us with generous hand.
These, two, we praise, who watching o'er us,
Held virtues torch before us
So walk we in their ways
For flowing from their path, where'er their steps have stood
Our brother finds a souree of good.
Chorus:
Far better than mere acclamation
To heed them by bold emulation
And honor like theirs to attain.
Threefold is the labor before us
So hush'd be the strains of our chorus till called to
refreshment again.
Closing Ode, Opus 484

Our thanks are yours for ever,
Who are the badge of Office wearing
Let virtue be your sole endeavor;
So everyone will joy in bearing
The chains that bind such brothers true
Sweetening the cup of life anew.
Chorus:
And this obligation
We swear to fulfill
Upon your foundation
To build with a will.
Then raise us ever higher
Upon the wings of truth ascending
To wisdom's throne we may aspire.
That so our wearv labors ending
We may be worthy of her crown,
And rest where envy is unknown.
Chorus:
And this obligation
We swear to fulfill,
Upon your foundation
To build with a will.

The above translation is by Brother Orton Bradle. Transactions, Quatuor Coronati Lodge (page 241 al;;i page 263, volume xxvi, 1913).

Richard Koch in his treatise on Brother Mozart Freimaurer und Illuminaten, 1911, says that Mozart s Mother Lodge had a library of 1,900 volumes, that it was a legally constituted Lodge, and that it had a laboratory in which lectures were given. The list of 1788 shows that the members of the united Lodge Zur Neugekronten Hoffnung consisted of one Ruling Prince, thirty-six Counts, one Marquis, fourteen Barons and forty-two Nobles, officers, Ambassadors Chamberlains Prebendaries, Officials, etc.

Brother Bradley gives the following as the principal blasomc compositions of Brother Mozart: Die Gesellenreise. Opus 468, a Masonic song, composed March 26, 1785.

The Opening and Closing of the Lodge. Opus 483 and 484. These were probably composed for the first meetings of the Lodge Neugekronten Hoffnung.

A short Cantata. Maurerfreude, Opus 471, for tenor and chorus, dated April 20, 1785, performed on the 24th of April, in honor of the metallurgist Von Born, at a special Lodge held on that day to celebrate his discovery of the method of working ores by amalgamation.

The success of this discovery was celebrated by a Lodge Zur wahren Eintracht, meaning True Harmony , by a banquet, at Which the Cantata was performed.

A short Masonic Cantata, words said to have been written by Schikaneder, for two tenors and a bass, with orchestral accompaniment, Opus 623. This was written for the consecration of a Masonic Temple on November 15. 1791. It was the last finished composition of which Mozart conducted the performance. This contains as an appendix, a Hymn for closing of the Lodge, which was probably Mozart's farewell to the Craft. The words of the Cantata, and this Hymn, clearly refer to the consecration ceremony: "Today we consecrate this habitation for our temple, for the first time we gather within this new seat of knowledge and of virtue, and look, the consecration is completed, O ! that the work were finished also that consecrates our hearts. " This Cantata was published about 1902 under the title Praize of Friendship, with English words by Brother George C. Dusart, describing the Three Degrees, Davis & Co., London and Brighton, England.

A Cantata, Die ihr des unernesslichen Weltalls Schopfer ehrt, Opus 619, words by Ziegenhagen. Maurerisehe Trauernmusik, an orchestral piece, an elegy on the death of the Duke Georg August of WIeeklenhurg Strelitz, and Prince Franz Esterhazy, Opus 4v ,. Composed July, 1785. The Magie Flute. Brother Hubert W. Hunt on pages 265 and 266 of the above volume of the Transactions of Quatuor Coronati Lodge says " It is impossible to describe the numbers of Mozart's works as Opus numbers." Like Bach, Mozart did not number his compositors, the numbers refer to the catalog compiled by Kochel and should he indicated K, KY, or Koehel, thus Die Zauberflote, KV 620. Kochel endeavored to enumerate the works in chronological order, and the list of Masonic music should follow this plan, and run one, four, seven, two and three, six, eight, five. Three other works are supposed to have been intended for Masonic use: they are, an adagio, in Canon form, for wind instruments, KV 411, and Adagio, also for wind instruments KV 412, and a short Cantata, a hymn to the sun Die Seele des Weltalls, KV 429. Libretto was by Schikaneder.

Brother Herbert Bradley on page 252 of the above Transactions of Quatuor Coronati Lodge says "The plot of the Magic Flute is now generally believed to be a book published in 1731 by the Abbe Terrasson named Sethos, described as a history of life drawn from the monuments of ancient Egypt. It contains a description of the initiation of Sethos, an Egyptian priest, into the mysteries of Egypt."

Brother Hubert W. Hunt on page 267 says in part, "A Masonic friend of Mozart of whom more might brave been said is Franz Joseph Haydn, 1732 to 1809 the composer of the Creation, and of over one hundred and fifty Symphonies and the father of the stringed quartet." The setting of the words "And there was light" in the opening chorus is worthy of remark. The Creation was composed 1796 to 1798.

Brother Bradley quotes the following translation from the oration made at the Lodge of Mourning held by the Freemasons in honor of Mozart. This oration was published in 1792 and sold for the benefit of Mozart's family—

It has pleased the everlasting Master Builder to tear our beloved Brother from the chain of our brotherhood. Who did not know him? Who did not value him? Who did not love him, our worthy Brother, Mozart? Only a few weeks ago he stood in our midst and with the magic tones added such beauty to the dedication of our Masonic Temple. Mozart's death brings irreparable loss to his art; his talents which were apparent in his earliest youth made him even then the greatest marvel of his time. Half Europe valued him. The creat called him their favorite, Liebling, and we caned him Brother. But while we must of necessity recall his powers in Art we must not forget the praise due to his great heart. He was a most enthusiastic follower of our Order. Love for his Brethren, sociability, enthusiasm for the good cause, charity, the true and deep feeling of pleasure when he was able by means of his talents to help one of his Brethren, these were the chief features of his charater. He was husband, father, friend to his friends, Brother to his Brethren. Only the wherewithal was wanted to hinder him from making hundreds happy, as his heart bade him." What more could be said of any Freemason? See also Mozart and his Masonic Circle, Brother Dudley Wright, New England Craftsman, July, 1922, and Mozart and Masonry, Brother Sir John A. Cockburn, Masonic Record, December, 1922.

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MUDGE, R. C.

Wrote Masonic poems and songs, 1819

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MUELLER, FRIEDERICH VON

German poet; friend of Brother Goethe; and member of Lodge Amalia, at Weimar, where he was initiated in 1809, becoming its Orator and Deputy Master. He composed some poetry and delivered the oration in honor of Wieland in 1813, and when the Lodge held its festival for the fifty years, Jubilee of the Grand Duke Charles Augustus of Saxe Weimar, 1825, he delivered the address. To the memory of Goethe shortly after, he made another address. Several of the selections are by him in the song book of the Lodge Amalia.

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MUENTER, FRIEDERICH

Born in 1761, and died in 1830. He was Professor of Theology in the University of Copenhagen, and afterward Bishop of Seeland. He was the author of a treatise on the Symbols and Art Representations of thel3arly Christians In 1794 he published his Statute Book of the Order of Knights Templar, the German title being Statutenbuch des Ordens der Tempelherren; a work which is one of the most valuable contributions that we have to the history of Templarism.

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MULTA PAUCIS
Latin for much but Veto, a concise history of Freemasonry brought down to 1763 and published in England, probably in 1764, but without date or author's name with the title of The Complete Freemason or MulJa Paucis for Lovers of Secrets. This book differs slightly from Doctor Anderson's history, one point of Interest being the assertion that the Grand Lodge of England was organized in 1717 by sis Lodges, not four.

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MUNKHOUSE, D. D., REV. RICHARD

The author of A Discourse in Praise of Freemasonny, London, 1805; An Exhortation to the Practice of those Specific Virtues which ought to prevail in the Masonic Character, with Historical Notes, octavo, London, 1805; and Occasional Discourses on Various Subjects, with Copious Annotations, three volumes, octavo, London, 1805. This last work contains many discourses on Masonic subjects. Doctor Munkhouse was an ardent admirer and defender of Freemasonry, into which he was initiated in the Phoenix Lodge of Sunderland. On his removal to Wakefield, where he was Rector of Saint John the Baptist's Church, he united with the Lodge of Unanimity, under the Mastership of Richard Linnecar, to whose virtues and Masonic knowledge he has paid a high tribute. Doctor Munkhouse died in the early part of the nineteenth century.

*

MURAT, JOACHIM

Born in 1771, executed in 1815. The great cavalry general of Napoleon, and titular King of Naples. In 1803, he was appointed Senior Grand Warden in the Grand Orient of France. When the fifth Supreme Council of the World was established at Naples, on June 11, 1809, by the Supreme Council at Milan, a Concordat became necessary, and was executed May 3, 1811, between the Grand Orient, which was created June 24, 1809, and the Supreme Council of Naples, whereby the latter should have sole control over the Degrees beyond the eighteenth, in like manner as signified in the Concordat of France. King Joachim Murat accepted the supreme command of both Bodies. The change in his political surroundings allowed him no permanent rest.

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MURAT, JOACHIM, PRINCE

Son of the King of Naples. Was appointed Grand Master of the Grand Orient of France, and initiated February 26, 1825. He resigned the office in 1861.

*

MURR, CHRISTOPH GOTTLIEB VON
A distingtushed historical and archeological writer, who was born at Nuremberg, in 1733, and died April 8, 1811. In 1760 he published an Essay on the History of the Greek Tragic Poets, in 1777-82, six volumes of Antiquities of Herculaum, and several other historical works. In 1803 he published an essay on the True Origin of the Orders of Rosicrucianism anal Freemasonry, zeith an Appandi: on the History of the Order of Templars. In this work, Murr attempts to traee Freemasonry to the times of Oliver Cromwell, and maintains that it and Rosicrucianism had an identical origin, and the same history until the year 1633, when they separated.

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MUSCUS DOMUS.

In the early lectures of the eighteenth century, the tradition is given, that certain Fellow Crafts, while pursuing their search, discovered a grave covered with green moss and turf, when they exclaimed, Muscus Domus, Deo- gratias, which Latin expression was interpreted, Thanks be to God, our Master)m a mossy house. Whence a Freemason's grave came to be called Muscus Domus. But both the tradition and its application have become obsolete in the modern instructions.

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MUSIC

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

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MUSICAL INSTRUMENTS, ANCIENT

As in the Fellow Craft's Degree, music is dilated upon as one of the liberal arts, the sweet and harmonious sounds being the representative of that harmony which should ever exist among the Brethren, we are apt to inquire what were the instruments used by the ancients in their mystical service. The oldest ever discovered, we believe, is a small clay pipe not over three inches in length, found by Captain Willock among the presumed ruins of Babylon; if so it must be 2,600 years old.

By the use of the two finger holes, the intervals of the Common Chord, C, E, and G. are produced, or the Harmonic Triad. From the ruins of Nineveh we have countless representations of the harp, with strings varying from ten to twenty-six; the lyre. identical in structure with that of the Greeks; a harp-shaped instrument held horizontally, and the six to ten strings struck with a plectrum, which has been termed the Asor, from its resemblance to the Hebrew instrument of that name. There is also the guitar-shaped instrument, and a double pipe with a single mouthpiece and finger-holes on each pipe. The Assyrians used musical

bells, trumpets, flutes, drums cymbals, and tambourines. The Abyssinians call their lyre the Kissar the Greek name being, kithara. There is also the flute, called Monaulos, which is of great antiquity, and named by the Egyptians Photins, or curved flute. The crooked horn or trumpet, called Buccina, and the Cithara, held sacred in consequence of its shape being that of the Greek letter delta.

*

MUSTARD SEED, ORDER OF

The Gerrnan title is Der Orden vom Senfkorn. This Association, whose members also called themselves "The Fraternity of Moravian Brothers of the Order of Religious Freemasons," was one of the first innovations introduced into German Freemasonry. It was instituted in the year 1739. Its mysteries were founded on that passage in the fourth chapter of Saint Mark's Gospel in which Christ compares the kingdom of heaven to a mustard-seed. The Brethren wore a ring, on which was inscribed Keiner son uns lebt ihm selber, meaning in English, No one of us lives for himself. The jewel of the Order was a cross of gold surmounted by a mustard plant in full bloom, with the motto, Quod Suit ante nihil, this Latin meaning What was before nothing. It was suspended from a green ribbon. The professed object of the Association was, through the instrumentality of Freemasonry, to extend the kingdom of Christ over the world. It has long been obsolete (see Zinzendorf, Count son, Nicolaus Ludwig).

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MUTA

The Roman goddess of silence.

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MUTTRA or MATHURA

The birthplace of the Hindu Redeemer, Erishna The capital of a district in the Northwest Provinces of British India.

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MY HOPE IS IN GOD

In Latin, Spes Mea in Deo est. Motto of the Thirty-second Degree, Ancient and Accepted Scottish Rite.

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MYRRH

A resinous gum of a tree growing in Arabia, valued from the most ancient times (Genesis xxxvii, 25). It was among the presents Jacob sent to Egypt, and those brought to the infant Jesus bv the wise men of the East.

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MYRTLE

The sacred plant of the Eleusinian mysteries, and analogous in its symbolism to the Acacia of the Freemasons.

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MYSTAGOGUE

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

*

MYSTERIES, ANCIENT

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

As to their origin, Warburton is probably not wrong in his statement that the first of which we have any account are those of Isis and Osiris in Egypt; for although those of Mithras came into Europe from Persia, they were, it is supposed, carried from Egypt by Zoroaster. The most important of these Mysteries were the Osiris in Egypt, the Mithraic in Persia, the Cabiric in Thrace, the Adonisian in Syria, the Dionysiac and Eleusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts.

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

These Mysteries undoubtedly owed their origin to the desire to establish esoteric philosophy, in which should be withheld from popular approach those sublime truths which it was supposed could only be entrusted to those who had been previously prepared for their reception. Whence these doctrines were originally derived it would be impossible to say; but Doctor Mackey was disposed to accept Creuzer's hypothesis of an ancient and highly instructed body of priests having their origin either in Egypt or in the East, from whom was derived religious, physical, and historical knowledge, under the veil of symbols.

By this confinement of these doctrines to a system of secret knowledge, guarded by the most rigid rites, could they may only expect to preserve them from the superstitions, innovations, and corruptions of the world as it then existed. "The distinguished few," says Brother Oliver (History of Initiation, page 2), "who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution, which afforded the advantage of a select society, and kept at an unapproachable distance the profane scoffer, whose presence might pollute their pure devotions and social converse, by contumelious language or unholy mirth." And doubtless the prevention of this intrusion, and the preservation of these sublime truths, was the original object of the institution of the

ceremonies of initiation, and the adoption of other means by which the initiated could be recognized, and the uninitiated excluded. Such was the opinion of Warburton, who says that "the Mysteries were at first the retreats of sense and virtue, till time corrupted them."

The Abbe Robin in a learned work on this subject entitled Recherches sur Yes Initiations Anciennes et Modernes (Paris, 1870), places the origin of the initiations at that remote period when crimes first began to appear upon earth. The vicious, he remarks, were urged by the terror of guilt to seek among the virtuous for intercessors with the Deity. The latter, retiring into solitude to avoid the contagion of growing corrupttion, devoted themselves to a life of contemplation and the cultivation of several of the useful sciences. The periodical return of the seasons, the revolution of the stars, the productions of the earth, and the various phenomena of nature, studied with attention, rendered them useful guides to men, both in their pursuits of industry and in their social duties.

These recluse students invented certain signs to recall to the remembrance of the people the times of their festivals and of their rural labors, and hence the origin of the symbols and hieroglyphics that were in use among the priests of all nations. Having now become grudes and leaders of the people, these sages, in order to select as associates of their learned labors and sacred functions only such as had sufficient merit and capacity, appointed strict courses of trial and examination, and this, our author thinks, must have been the source of the initiations of antiquity. The Magi, Brahmans, Gymnosophists, Druids, and priests of Egypt, lived thus in sequestered habitations and subterranean eaves, and obtained great reputation by their discoveries in astronomy, chemistry, and mechanics, by their purity of morals, and by their knowledge of the science of legislation. It was in these schools, says M. Robin, that the first sages and legislators of antiquity were formed, and in them he supposes the doctrines taught to have been the unity of God and the immortality of the soul; and it was from these Mysteries, and their symbols and hieroglyphics, that the exuberant fancy of the Greeks drew much of their mythology.

Warburton deduces from the ancient writers from Cicero and Porphyry, from Origen and Celsus, and from others—what was the true object of the Mysteries. They taught the dogma of the unity of God in opposition to the polytheistic notions of the people, and in connection with this the doctrine of a future life, and that the initiated should be happier in that state than all other mortals; that while the souls of the profane, at their leaving the body, stuck fast in mire and filth and remained in darkness, the souls of the initiated winged their flight directly to the happy islands and the habitations of the gods.

"Thrice happy they," says Sophocles, "who descended to the shades below after having beheld these Rites; for they alone have life in Hades, while all others suffer there every kind of evil." And Isocrates de clares that "those who have been initiated in the Mysteries, entertain better hopes both as to the end of life and the whole of futurist.

Others of the ancients have given us the same testimony as to their esoteric character. "All the Mysteries," says Plutarch, "refer to a future life and to the state of the soul after death." In another place, addressing his wife! he says, "We have been instructed in the religious Rites of Dionvsius, that the soul is immortal, and that there is a future state of existence."

Cicero tells us that, in the Mysteries of Ceres at Eleusis, the initiated mere taught to live happily and to die in the hope of a blessed futurity. And, finally, Plato informs us that the hymns of Musaeus, which were sung in the Mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments which awaited the wicked. These sentiments, so different from the debased polytheism which prevailed among the uninitiated, are the most certain evidence that the mysteries arose from a purer source than that which gave birth to the religion of the vulgar.

We must not pass unnoticed Faber's notion of their arkite origin. Finding, as he did, a prototype for every ancient cultus in the ark of Noah, it is not surprising that he should apply his theory to the Mysteries. Faber says (begin of Pagan Idolatry II, iv, 5)

The initiations into the mysteries scenically represented the mystic descent into Hades and the return from thence to the light of dan, by which was meant the entrance into the ark and the subsequent liberation from its dark enclosure. They all equally related to the allegorical disappearance, or death, or descent of the great father, at their commencement; and his invention, or revival, or return from Hades, at their conclusion.

Dollinger (Gentile and Jew I, 126) says, speaking of the Mysteries:The whole was a drama, the prelude to which consisted in purifications, sacrifices, and injunctions with regard to the behavior to be observed. The adventures of certain deities, the sufferings and joys, their appearance on earth, and relations to mankind, their death, or descent to the nether world, their return, or their rising again—all these, as symbolizing the life of nature, were represented in a connected series of theatrical scenes.

These representations, tacked on to a nocturnal solemnity, brilliantly got up particularly at Athens, with all the resources of art and sensual beauty. and accompanied with dancing and song, were eminently calculated to take a powerful hold on the imagination and the heart, and to excite in the spectators alternately conflicting sentiments of terror, and calm, sorrow and fear, and hope. They worked upon them, now by agitating, now by soothing, and meanwhile had a strong bearing upon susceptibilities and capacities of individuals, according as their several dispositions inclined them more to reflection and observation, or to a resigned credulity.

Bunsen (God in History II, book iv, chapter 6), gives the most recent and the most philosophic idea or the character of the Mysteries:

They did indeed exhibit to the initiated coarse physical symbols of the generative powers of Nature, and of the universal Nature herself, eternally, self-sustaining through all transformations; but the religious element of the Mysteries consisted in the relations of the universe to the soul, more especially after death. Thus, even without philosophic proof, we are justified in assuming that the Nature symbolism referring to the Zodiac formed a mere framework for the doctrines relating to the soul and to the ethical theory of the universe. So likewise, in the Samothracian worship of the Kabiri, the contest waged by the orb of day was represented by the story of the three brothers, the seasons of the year, one of whom is continually slain by the other two, but ever and anon arises to life again. But here, too, the beginning and end of the worship were ethical. A sort of confession was demanded of the candidates before admission and at the close of the service the victorious God. Dionysius was displayed as the Lord of the spirit. Still less, however, did theorems of natural philosophy form the subject-matter of the Eleusinian Mysteries, of which, on the contrary, physical conceptions were the beginnings and the end. The predominating idea of these conceptions was that of the soul as a divine, vital force. held captive here on earth and sorely tried, but the initiated were further taught to look forward to a final redemption and blessedness for the good and pious, and eternal torment after death for the wicked and unjust.

The esoteric character of the Mysteries was preserved by the most powerful sanctions. An oath of secrecy was administered in the most solemn form to the initiate, and to violate it was considered a sacrilegious crime, the prescribed punishment for which was immediate death, and we have at least one instance in Livy of the infliction of the penalty. The ancient writers were, therefore, extremely reluctant to approach the subject, and Lobeck gives, in his Aglaophamus (volume i, appendix 131, 151; ii, 12, 87), several examples of the cautious manner in which they shrunk from divulging or discussing any explanation of a symbol which had been interpreted to them in the course of initiation. I would forbid, says Horace (Epistles iii, Ocles 2, 26), that man who would divulge the sacred Rites of mysterious Ceres from being under the same roof with me, or from setting sail with me in the same precarious bark.

On the subject of their relation to the Rites of Freemasonry, to which they bear in many respects so remarkable a resemblance, that some connection seems necessarily implied, there are five principal theories.

The first is that embraced and taught by Doctor Oliver, namely, that they are but deviations from that common source, both of them and of Freemasonry, the patriarchal mode of worship established by God himself. With this pure system of truth, he supposes the science of Freemasonry to have been coeval and identified. But the truths thus revealed by divinity came at length to be doubted or rejected through the imperfection of human reason, and though the visible symbols were retained in the Mysteries of the Pagan world, their true interpretation was lost.

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

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

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

But perhaps, after all, the truest theory is that which would discard all successive links in a supposed chain of descent from the Mysteries to Freemasonry, and would attribute their close resemblance to a natural coincidence of human thought. The legend of the Third Degree, and the legends of the Eleusinian, the Cabiric, the Dionysian, the Adonic, and all the other Mysteries, are identical in their object to teach the reality of a future life; and this lesson is taught in all by the use of the same symbolism, and, substantially, the same scenic representation.

And this is not because the Masonic Rites are a lineal succession from the Ancient Mysteries, but because there has been at all times an aptness of the human heart to nourish this belief in a future life, and the proneness of the human mind to clothe this belief in a symbolic dress. find if there is any other more direct connection between them it must be sought for in the Roman Colleges of Artificers, who did, most probably, exercise some influence over the rising Freemasons of the early ages, and who, as the contemporaries of the Mysteries, were, we may well suppose, imbued with something of their organization. We conclude with a notice of their ultimate fate. They continued to flourish until long after the Christian era; but they at length degenerated. In the fourth century, Christianity had begun to triumph. The Pagans, desirous of making converts, threw open the hitherto inaccessible portals of their mysterious rites. The strict scrutiny of the candidate's past life, and the demand for proofs of irreproachable conduct, were no longer
deemed indispensable.

The vile and the vicious were indiscriminately, and even with avidity, admitted to participate in privileges which were once granted only to the noble and the virtuous. The sun of Paganism was setting, and its rites had become contemptible and corrupt. Their character was entirely changed, and the initiations were indiscriminately sold by peddling priests, who wandered through the country, to every applicant who was willing to pay a trifling fee for that which had once been refused to the entreatie9 of a monarch. At length these abominations attracted the attention of the emperors, and Constantine and Gratian forbade their celebration by night, excepting, however, from these edicts, the initiations at Eleusis. But finally Theodosius, by a

general edict of proscription, ordered the whole of the Pagan Mysteries to be abolished, in the four hundred and thirty-eighth year of the Christian era, and eighteen hundred years after their first establishment in Greece.

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

Doctor Mackey's conclusions in the preceding article have not been materially weakened by later writers. Some additions may be made to support his position and briefly increase the amount of information he has submitted. The word Mystery must here be strictly reserved for these ancient religious rites of the Greeks and Romans, the name coming from two Greek words, the one meaning an initiate, and the other to close the mouth. There is another word Of ystery, or Mistery, meaning a trade and in the opinion of Professor Skeat applied to the medieval plays because they were performed by the Craftsmen (see Mystery).

So far as the Mysteries of antiquity have especial interest to us in the relation of their ceremonies to those of Freemasonry, we are compelled to obtain our knowledge rather by inference, more or less remote, than otherwise. What we know of the initiations and of the ritualistic instructions is limited by the very same concealment that in these modern times reserves such information from the profane, those without the fold. yet here and there we catch a glint and a glow of the inner light that radiated from these centers of such wisdom as in that day and era was at the service of the candidates. There were peculiar resemblances to prove anew to us that profound initiation moves on parallel lines in all the ages. Only those specially prepared might join in the solemn rites, only then after probation and purification, in charge of a guide and instructor who led the candidate on to further light. There was more than prayer and sacrifice. there was communication, some explanation, a revelation, an investiture probably as spiritual as it was a material one, and at least something stronger than a suggestion appears to us that the whole ceremonial included a dramatic conception of a sacred play.

We readily see from the writers of the time how glowing was the poetic ritual. From certain hints we can get an inkling of the ceremonies, in fact there is a trace of two Degrees, one preliminary to the other. There is also an intimation of a rebirth, holy objects and scenes were shown, the brotherhood breaking of bread together, a common partaking of food, the illuminating use of symbolism here and there, the instruction to be remembered for a life of contentment and a hereafter of happiness, these were in all probability impressed as we can reasonably infer by splendor of stagecraft, regal raiment, stately action, the solemn solace of holy sacraments. That there were Mysteries less creditable than others from our modern stand point is doubtless true, just as all secret societies are not the same today in merit. Secrecy then and now does not always mean sufficiency.

Nevertheless, we may well glean and study such fragments of worth as are thus available from the scanty records of these our forerunners of Freemasonry. For further information consult Brother Goblet d'Alviella's Eleusinia, Andrew Lang's Myth, Ritual and Religion, Doctor Jevons' Introduction to the Study of Religion, Franz Cumont's Mysteries of Mithra, Dudley Wright's Eleusinian Mysteries, and the Encyclopedia Britannica. Passages from classical literature relative to the Mysteries are found in C. A. Lobeek's Aglaophamus, and L. R. Farnell's Cults of the Greed States.

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MYSTERIES, MEXICAN

Instituted among the Mexicans, Aztecs, and mere of a sacred nature. The adherents adopted the worship of some special deity Quetzalcoatl, the Mexican Savior, under secret rites, and rendered themselves seclusive. A similar Order was that called Tlamacazajotl, also the Order known as Telpochtliztli. It is understood that under the sway of the Aztecs, the Mexican Mysteries had some Masonic affinities (see Aztec Writings).

*

MYSTERY

From the Greek compound word meaning an initiate and a secret, something to be concealed. The Gilds or Companies of the Middle Ages, out of which we trace the Masonic organization, were called mystenes, because they had trade-secrets, the preservation of which was a primary ordination of these fraternities. "Mystery" and "Craft" came thus to be synonymous words. In this secondary sense we speak of the "Mystery of the Stone-Masons" as equivalent to the "Craft of the Stone-Masons."

Adam Smith, Wealth of Cations (volume i, page 126), refers to the old stipulation that unless he had served an apprenticeship to it of seven years, "it was enacted, that no person should for the future exercise any trade, craft, or mystery." But the Mystery of Freemasonry refers rather to the primary meaning of the word as immediately derived from the Greek (see Mysteries).

*

MYSTES

From the Greek to shut the eyes.
One who had been initiated into the Lesser Mysteries of Paganism. He was now blind; but when he was initiated into the Greater Mysteries, he was called an Epopt, or one who saw. The Mystes was permitted to proceed no farther than the vestibule or porch of the temple. To the Epopts only was accorded the privilege of admission to the advtum or sanctuary. A female initiate was called a Mystis.

*

MYSTICAL

A word applied to any language, symbol, or ritual which is understood only by the initiated. The word was first used by the priests to describe their mysterious rites, and then borrowed by the philosophers to be applied to the inner, esoteric doctrines of their schools. In this sense we speak of the mystical doctrines of Speculative Freemasonry. Suidas derives the word from the Greek aim, to close, and especially to close the lips. Hence the mystical is that about which the mouth should be closed.

*

MYSTIC CROWN, KNIGHTS AND COMPANIONS OF THE

A Society formed by the ad herents of Mesmer, in August, 1787, of a beneficent, nonpolitical. and nonsectarian nature, to which Master Masons only were admitted.

*

MYSTICISM

A word applied in religious phraseology to any views or tendencies which aspire to more direct communication between God and man by the inward perception of the mind than can be obtained through revelation. "Mysticism," says Vaughan (Hours with the Mystics i, 19), "presents itself in all its phases as more or less the religion of internal as opposed to external revelation—of heated feeling, sickly sentiment, or lawless imagination, as opposed to that reasonable belief in which the intellect and the heart, the inward witness and the outward, are alike engaged." The Pantheism of some of the ancient philosophers and of the modern Spinozaists, the Speeulations of the Neoplatonists, the Anabaptism of Munster, the system of Jacob Behmen, the Quietism of Madame Guyon, the doctrines of the Bavarian Illuminati, and the reveries of Swedenborg, all partake more or less of the spirit of mysticism.

The Germans have two words, mystik and mysticismus— the former of which they use in a favorable, the latter in an unfavorable sense. Mysticism is with them only another word for Pantheism, between which and Atheism there is but little difference. Hence a belief in mysticism is with the German Freemasons a disqualification for initiation into the Masonic rites. Thus the second article of the Statutes of the Grand Lodge of Hanover prescribes that "ein Freimaurer muss vom Mysticismus und Atheismus gleich weit entfernt stehen," that is, "a Freemason must be equally distant from Mysticism and Atheism." Gadicke, Freimaurer-Lencon, thus expresses the German sentiment: "Etwas mystisch sollte wohl jeder Mensch seyn, aber man hute sich vor grobem Mysticismus," that is, "Every man ought to be somewhat mystical, but should guard against coarse mysticism."

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MYSTIC ORDER VEILED PROPHETS OF THE ENCHANTED REALM
See Grotto

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MYSTIC TIE

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

The expression was used by Brother Robert Burns in his farewell to the Brethren of Saint James Lodge, Tarbolton, Scotland,
Adieu! a heart-warm, fond adieu!
Dear Brothers of the mystic tie!
Ye favored, ye enlightened few,
Companions of my social joy!

Brother A. Glass, Ayr Operative Lodge, No. 138, has also in the Freemason (August 5, 1871), later used the expression effectively thus in allusion to Brother Burns himself:
His was the keen prophetie eye,
Could see afar the glorious birth
Of that great power, whose mystic tie,
Shall make "One Lodge" of all the earth.

*

MYTH

The word myth, from the Greek a story, in its original acceptation, signified simply a statement or narrative of an event, without any necessary implication of truth or falsehood; but, as the word is now used, it conveys the idea of a personal narrative of remote date, which, although not necessarily untrue, is certified only by the internal evidence of the tradition itself. This definition, which is substantially derived from George Grote (History of Greece, volume I, page 295), may be applied without modification to the myths of Freemasonry, although intended by the author only for the myths of the ancient Greek religion.

The myth, then, is a narrative of remote date, not necessarily true or false, but whose truth can only be certified by internal evidence. The word was first applied to those fables of the Pagan gods which have descended from the remotest antiquity, and in all of which there prevails a symbolic idea, not always, however, capable of a positive interpretation. As applied to Freemasonry, the words myth and legend are synonymous. From this definition it will appear that the myth is really only the interpretation of an idea. But how we are to read these myths will best appear from these noble words of Max Muller (Science of Language, second series, page 578), "Everything is true, natural, significant, if we enter with a reverent spirit into the meaning of ancient art and ancient language. Everything becomes false, miraculous, and unmeaning, if we interpret the deep and mighty words of the seers of old in the shallow and feeble sense of modern chroniclers."

A fertile source of instruction in Freemasonry is to be found in its traditions and mythical legends; not only those which are incorporated into its ritual and are exemplified in its ceremonies, but those also which, although forming no part of the Lodge Lectures, have been orally transmitted as portions of its history, and which, only within a comparatively recent period, have been committed to writing. But for the proper appreciation of these traditions some preparatory knowledge of the general character of Masonic myths is necessary. If all the details of these traditions be considered as asserted historical facts, seeking to convey nothing more nor less than historical information, then the improbabilities and anachronisms, and other violations of historical truth which distinguish many of them, must cause them to be rejected by the scholar as absurd impostures. But there is another and a more advantageous view in which these traditions are to be considered. Freemasonry is a symbolic institution— everything in and about it is symbolic— and nothing more eminently so than its traditions.

Although some of them—as, for instance, the Legend of the Third Degree—have in all probability a deep substratum of truth lying beneath, over this there is superposed a beautiful structure of symbolism. History has, perhaps, first suggested the tradition; but then the legend, like the myths of the ancient poets, becomes a symbol, which is to enunciate some sublime philosophical or religious truth. Read in this way, and in this way only, the myths or legends and traditions of Freemasonry will become interesting and instructive (see Legend).

*

MYTH, HISTORICAL

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

*

MYTHICAL HISTORY

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

*

MYTHOLOGY

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

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MYTH, PHILOSOPHICAL

This is a myth or legend that is almost wholly unhistorical, and which has been invented only for the purpose of enunciating and illustrating a particular thought or dogma. The Legend of Euclid in the manuscripts of our ancient Craft is clearly a philosophical myth.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

N

N

The Hebrew letter is the fourteenth letter in the English and Hebrew alphabets; its numerical value is 50, and its definition, fish. As a final, Nun is written 1, and then is of the value of 700. The Hebrew Divine appellation is Formidabilis.

*

NAAMAH.

The daughter of Lamech and sister of Tubal-cain (see Genesis iv, 18-24, and 99, which have been read as meaning two different persons but now usually understood as of the same list). To her the Legend of the Craft attributes the invention of the art of weaving, and she is united

with her three brothers, by the same legend, in the task of inscribing the several sciences on two pillars, that the knowledge of them might be preserved after the Flood.

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NABAIM

See Schools of the Prophets

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NAHARDA,BROTHERHOOD OF

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

*

NAKED

In Scriptural symbology, nakedness denoted sin, and dothing, protection. But the symbolism of Freemasonry on this subject is different. There, to be "neither naked nor clothed" is to make no claim through worldly wealth or honors to preferment in Freemasonry, where nothing but internal merit, which is unaffected by the outward appearance of the body, is a recommendation for admission.

*

NAME OF GOD

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

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

In the chapter of the Koran en titled Araaf, it is written: "God has many excellent names. Invoke him by these names, and separate your selves from them who give him false names." The Mohammedans believe that God has ninety-nine names, which, with that of Allah, makes one hundred; and, therefore, their chaplets or rosaries are composed of one hundred beads, at each of which they invoke one of these names; and there is a tradition, that whoever frequently makes this invocation will find the gates of Paradise open to him. With them Allah

is the Ism al adhem, the Great Name, and they bestow upon it all the miraculous virtues which the Jews give to the Tetragrammaton.

This, they say, is the name that was engraven on the stone which Japheth gave to his children to bring down rain from heaven; and it was by virtue of this name that Noah made the ark float on the waters, and governed it at will, without the aid of oars or rudder. Among the Hindus there was the same veneration of the name of God, as is evinced in their treatment of the mystical name Aum. The "Institutes of Menu" continually refer to the peculiar efficacy of this word, of which it is said, "All rites ordained in the Veda oblations to fire, and solemn sacrifices pass away; but that which passes not away is the syllable Aum, thence called aishara, since it is a symbol of God, the Lord of created beings."

There was in every ancient nation a sacred name given to the highest god of its religious faith, besides the epithets of the other and subordinate deities.

The old Aryans, the founders of our race, called their chief god Dyaus, and in the Vedas we have the invocation to Dyaus Pitar, which is the same as the Greek Zev cramp, and the Latin, Jupiter, all meaning the Heaven-Father, and at once reminding us of the Christian invocation to "Our Father which art in heaven."

There is one incident in the Hindu mythology which shows how much the old Indian heart yearned after this expression of the nature of Deity bv a name.

There was a nameless god, to whom, as the "source of golden light," there was a worship. This is expressed in one of the Veda hymns, where the invocation in every stanza closes with the exclamation, "Who is the god to whom we shall offer our sacrifice?"

Nor, says Bunsen (God in History i, 302), "the Brahmanic expositors must needs find in every hvmn the name of a god who is invoked in it, and so, in this case. their have actually invented a grammatical divinity the god Who." What more pregnant testimony could we have of the tendency of man to seek a knowledge of the Divine nature in the expression of a name?
The Assyrians worshiped Assur, or Asarac, as their chief god. On an obelisk, taken from the palace of Nimrod, we find the inscription, "to Asarac, the Great Lord, the King of all the great gods."

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

At Byblos the Phenicians worshiped Eliun, the Most High God. From him was descended El, whom Philo identifies with Saturn, and to whom he traces the Hebrew Elohim. Of this El, Max Muller says that there was undeniably a primitive religion of the whole Semitic race, and that the Strong One in Heaven was invoked under this name by the ancestors of the Semitic races, before there were Babylonians in Babylonia, Phenicians in Sidon and Tyre, or Jews in Mesopotamia and Jerusalem. If so, then the Mosaic adoption of Jehovah, with its more precise teaching of the Divine essence, was a step in the progress to the knowledge of the Divine Truth. In China there is an infinite variety of names of elemental powers, and even of ancestral spirits, who b are worshiped as subordinate deities; but the ineffable name is Tien, compounded of the two signs for great and one, and which, the Imperial Dictionary tells us, signifies "The Great One—He that dwells on high, and regulates all below."

Drummond (Origines) claimed that Abaur was the name of the Supreme Deity among the ancient Chaldeans. It is evidently the Hebrew signifies "The Father of Light." The Scandinavians had twelve subordinate gods, but their chief or supreme deity was Al-Fathr, or the All Father.

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

The Jews had, besides the Tetragrammaton or fourlettered name, two others: one consisting of twelve and the other of forty-two letters. But Maimonides, in his More Nevochim (part i, elxii), remarks that it is impossible to suppose that either of these constituted a single name, but that each must have been composed of several words, which must, however, have heen significant in making man approximate to a knowledge of the true essence of God. The Cabalistical book called the Sohar confirms this when it tells us that there are ten names of God mentioned in the Bible, and that when these ten names are combined into one word, the number of the letters amounts to forty-two.

But the Talmudists, although they did not throw around the forty-two-lettered name the sanctity of the Tetragrammaton, prescribed that it should be communicated only to men of middle age and of virtuous habits, and that its knowledge would confirm the n as heirs of the future as well as the present life. The twelve-lettered name, although once common, became afterward occult; and when, on the death of Simon I, the priests ceased to use the Tetragrammaton, they were accustomed to bless the people with the name of twelve letters. Maimonides very wisely rejects the idea that any power was derived from these letters or their pronunciation, and claims that the only virtue of the names consisted in the holy ideas expressed by the words of which they were composed.

The following are the ten Cabalistic names of God, corresponding to the ten Sephiroth:
1. Eheyeh
2. Jah
3. Jehovah
4. E1
5. Eloah
6. Elohim
7. Jehovah Sabaoth
8. Elohim Sabaoth
9. Elhi
10. Adonai
Lanzi extends his list of names to twenty-six, which, with their signification, are as follows:

At. Aleph and Tau, that is, Alpha and Omega. .A name figurative of the Tetragrammaton.
Ihoh. Eternal, absolute principle of creation.
Hoh. Destruction. the male and female principle, the author and regulator of time and motion.
Jah. Lord and remunerator.
Oh. Severer and punisher.
Jao. Author of life.
Azazel. Author of death.
Jao-Sabaoth. God of the co-ordinations of loves and hatreds. Lord of the solstices and the equinoxes.
Ehie. The Being, the Ens.
El. The First Cause. The principle or beginning of all things.
Elo-hi. The Good Principle.
Elo-ho. The Evil Principle.
El-raccum. The Succoring Principle.
El-cannum. The Abhoring Principle.
Ell. The Most Luminous.
II . The Omnipotent.
Ellohim. The Omnipotent and Beneficent.
Elohim. The Most Beneficent.
Elo. The Sovereign, the Excelsus.
Adon. The Lord, the Dominator.

Etoi. The Illuminator, the Most Effulgent.
Adonai. The Most Firm, the Strongest.
Elion. The Most Sigh.
Shaddai. The Most Victorious.
Yeshurun. The Most Generous.
Noil. The Most Sublime.

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

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NAMES OF LODGES

The precedency of Lodges does not depend on their names, but on their numbers The rule declaring that "the precedency of Lodges is grounded on the seniority of their Constitution" was adopted on the 27th of December, 1727 (Constitutions, 1738, page 154). The number of the Lodge, therefore, by which its precedency is established, is always to be given by the Grand Lodge. In England, Lodges do not appear to have received distinctive names before the latter part of the eighteenth century. Up to that period the Lodges were distinguished simply by their numbers. Thus, in the first edition of the Book of Constitutions, published in 1723, we find a list of twenty Lodges, registered by their numbers, from No. 1 to No. 20, inclusive. Subsequently, they were further designated by the name of the tavern at which they held their meetings. Thus, in the second edition of the same work, published in 1738, we meet with a list of one hundred and six Lodges, designated sometimes, singularly enough, as Lodge No. 6, at the Rummer Tavern, in Queen Street; No. 84, at the Black Dog, in Castle Street; or No. 98. at the Bacchus Tavern, in Little Bush Lane. With such names and localities, we are not to wonder that the "three small glasses of punch," of which Doctor Oliver so feelingly speaks in his Book of the Lodge, were duly appreciated; nor, as he admits, that "there were some Brethren who displayed an anxiety to have the allowance increased." In 1766 we read of four Lodges that were erased from the Register, under the similar designations of the Globe, Fleet Street; the Red Cross Inn, Southwark; No. 85, at the George, Ironmongers' Lane and the Mercers Arms, Mercers Street. To only one of these, it will be perceived, was a number annexed. The name and locality of the tavern was presumed to be a sufficient distinction. It was not until about the close of the eighteenth century, as has been already observed, that we find distinctive names beginning to be given to the Lodges; for in 1793 we hear of the Shakespear Lodge, at Stratford-on-Avon; the Royal Brunswick, at Sheffield; and the Lodge of Apollo, at Alcester. From that time it became a usage among our English Brethren, from which they have never since departed.

But a better taste began to prevail at a much earlier period in Scotland, as well as in Continental and Colonial Lodges. In Scotland, especially, distinctive names appear to have been used from a very early period, for in the very old Charter granting the office of Hereditary Grand disasters to the Barons of Rosslyn of which the date cannot be more recent than 1600, we find among the signatures the names of the officers of the Lodge of Dunfermline and the

Lodge of Saint Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of Saint Mary's Chapel, Kilwinning, Aberdeen, etc. These names were undoubtedly borrowed from localities; but in 1763, while the English Lodges were still content with their numerical arrangement only we find in Edinburgh such designations as Saint Luke's, Saint Giles's, and Saint David's Lodges.

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

In the Colonies of America, from the very first introduction of Freemasonry into the western world, significant names were selected for the Lodges; and hence we have, in 1734, Saint John's Lodge, at Boston; a Solomon's Lodge, in 1735, at both Charleston and Savannah; and a Union Kilwinning, in 1754, at the former place.

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

Yet, barren of Masonic meaning as are such geographical names, the adoption of them is one of the most common faults in American Masonic nomenclature. The examination of a very few old Registers, taken at random, will readily evince this fact. Thus, eighty-eight, out of one hundred and sixty Lodges in Wisconsin, were named after towns or counties; of four hundred and thirty-seven Lodges in Indiana, two hundred and fifty-one have names derived from the same source; geographical names were found in one hundred and eighty-one out of four hundred and three Lodges in Ohio, and in twenty out of thirty-eight in Oregon. But, to compensate for this, we had seventy-one Lodges in View Hampshire, and only two local geographical appellations in the list. There are, however, some geographical names which are admissible, and, indeed, are highly appropriate These are the names of places celebrated as Masonic history. Such titles for Lodges as Jerusalem, Tyre, Lebanon and Joppa are unexceptionable. Patmos. which is the name of a Lodge in Maryland, seems. as the long residence of one of the Patrons of the Order. to be unobjectionable.

So, too, Bethel, because it signifies the House of God; Mount Moriah, the site of the ancient Temple; Calvary, the small hill on which the sprig of acacia was found; Mount Ararat, where the ark of our father Noah rested; Ophir, whence Solomon brought the gold and precious stones with which he adorned the Temple; Tadmor, because it was a city built by King Solomon; and Salem and Jebus, because they are synonyms of Jerusalem, and because the latter is especially concerned with Ornan the Jebusite, on whose threshing-floor the Temple was subsequently built—are all excellent and appropriate names for Lodges. But all Scriptural

names are not equally admissible- Cabul, for instance, must be rejected, because it was the subject of contention between Solomon and Hiram of Tyre; and Babylon, because it was the place where "language was confounded and Freemasonry lost," and the scene of the subsequent captivity of our ancient Brethren; Jericho, because it was under a curse; and Misgab and Tophet, because they were places of idol worship. In short, it may be adopted as a rule, that no name should be adopted whose antecedents are in opposition to the principles of Freemasonry.

The ancient patrons and worthies of Freemasonry furnish a very fertile source of Masonic nomenclature, and have been very liberally used in the selection of names of Lodges. Among the most important may be mentioned Saint John, Salomon, Hiram, King David, Adoniram, Enoch, Archimedes, and Pythagoras. The Widow's Son Lodge, of which there are several instances in the United States, is an affecting and significant title, which can hardly be too often used. Recourse is also to be had to the names of moderate distinguished men who have honored the Institution by their adherence to it, or who, by their learning in Freemasonry, and by their services to the Order, have merited some marks of approbation. And hence we meet, in England, as the names of Lodges, with Susser, Moira, Frederick, Zetland, and Robert Burns; and in the United States with Washington, Lafayette, Clinton, Franklin, and Clay. Care must, however, be taken that no name be selected except of one who was both a Freemason and had distinguished himself, either by services to his country, to the world, or to the Order. Brother Oliver says that "the most appropriate titles are those which are assumed from the name of some ancient benefactor or meritorious individual who was a native of the place where the Lodge is held; as, in a city, the builder of the cathedral church."

In the United States we are, it is true, precluded from a selection from such a source; but there are to be found some of those old benefactors of Freemasonry, who, like Shakespeare and Milton, or Homer and Virgil, have ceased to belong to any particular country and have now become the common property of the world-wide Craft. There are, for instance Carausius, the first Royal Patron of Freemasonry in England; and Saint Alban, the first Grand Master; and Athelstan and Prince Edwin, both active encouragers of the art in the same kingdom. There are Wykeham, Gundulph, Giffard, Langham, Yevele (called, in the old records the King's Freemason), and Chicheley, Jermyn, and Wren, all long celebrated as illustrious Grand Masters of England, each of whom would be well entitled to the honor of giving name to a Lodge, and any one of whom would be better, more euphonious, and more spirit-stirring than the unmeaning, and oftentimes crabbed, name of some obscure village or post-office, from which too many of our Lodges derive their titles.

And, then, again, among the great benefactors to Masonic literature and laborers in Masonic science there are such names as Anderson, Dunckerley, Preston, Hutchinson, Town, Webb, and a host of others, who, though dead, still live by their writings in our memories. The virtues and tenets—the inculcation and practice of which constitute an important part of the Masonic system—form very excellent and appropriate names for Lodges, and have always been popular among correct Masonic nomenclatures. Thus we everywhere find such names as Charity, Concord, Equality, Faith, Fellowship, Harmony, Hope, Humility, Mystic Tie, Relief, Truth, Union, and Virtue. Frequently, by a transposition of the word Lodge and the distinctive appellation, with the interposition of the preposition of, a more sonorous and emphatic name is given by our English and European Brethren, although the custom is but rarely followed in the United States. Thus we have by this method the Lodge of Regularity, the Lodge of Fidelity, the Lodge of Industry, and the Lodge of Prudent Brethren, in England; and in France, the Lodge of Benevolent Friends, the Lodge of Perfect Union, the Lodge of the Friends of Peace, and the celebrated Lodge of the Nine Sisters.

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

Another fertile and appropriate source of names for Lodges is to be found in the symbols and implements of the Order. Hence, we frequently meet with such titles as Level, Trowel, Rising

Star, Rising Sun, Olive Branch, Evergreen, Doric, Corinthian, Delta, and Corner-Stone Lodges. Acacia is one of the most common, and at the same time one of the most beautiful, of these symbolic names; but unfortunately, through gross ignorance, it is often corrupted into Cassia—an insignificant plant, which has no Masonic or symbolic meaning.

An important rule in the nomenclature of Lodges, and one which must at once recommend itself to every person of taste, is that the name should be euphonious, agreeable sounding. This principle of euphony has been too little attended to in the selection of even geographical names in the United States, where names with impracticable sounds, or with ludicrous associations, are often affixed to our towns and rivers. Speaking of a certain island, with the unpronounceable name of Srh, Lieber says, "If Homer himself were born on such an island, it could not become immortal,-for the best-disposed scholar would be unable to remember the name"; and he thinks that it was no trifling obstacle to the fame of many Polish heroes in the Revolution of that country, that they had names which left upon the mind of foreigners no effect but that of utter confusion. An error like this must be avoided in bestowing a name upon a Lodge. The word selected should be soft, vocal—not too long nor too short—and, above all, be accompanied in its sound or meaning by no low, indecorous, or ludicrous association. For this reason such names of Lodges should be rejected as Sheboygan and Oconomowoc from the Registry of Wisconsin, because of the uncouthness of the sound; and Rough and Ready and Indian Diggings from that of California, on account of the ludicrous associations which these names convey. Again, Pythagoras Lodge is preferable to Pythagorean, and Archimedes is better than Archimedean, because the noun is more euphonious and more easily pronounced than the adjective. But this rule is difficult to illustrate or enforce; for, after all, this thing of euphony is a mere matter of taste, and we all know the adage, "De gustibus non est disputandum," there is no disputing about tastes.

A few negative rules, which are, however, easily deduced from the affirmative ones already given, will complete the topic. No name of a Lodge should be adopted which is not, in some reputable way, connected with Freemasonry Everybody will acknowledge that Morgan Lodge would be an anomaly, and that Cowan Lodge, would, if possible, be worse. But there are some names which, although not quite as bad as these, are on principle equally as objectionable. Why should any of our Lodges, for instance, assume, as many of them have, the names of Madison, Jefferson, or Taylor, since none of these distinguished men were Freemasons or Patrons of the Craft. The indiscriminate use of the names of saints unconnected with Freemasonry is for a similar reason objectionable. Beside our Patrons, Saint John the Baptist and Saint John the Evangelist, but three other saints can lay any claims to Masonic honors, and these are Saint Alban, who introduced, or is said to have introduced, the Order into England, and has been liberally complimented in the nomenclature of Lodges; and Saint Swithin, who was at the head of the Craft in the reign of Ethelwolf; and Saint Benedict, who was the founder of the Masonic Fraternity of Bridge Builders. But Saint Mark, Saint Luke, Saint Andrew all of whom have given names to numerous Lodges, can have no pretensions to assist as sponsors in these Masonic baptisms, since they were not at all connected with the Craft.

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

What has been said of Lodges may with equal propriety be said, mutatis mutandis, the necessary changes having been made, of Chapters, Councils, and Commanderies.

We may supplement what Doctor Mackey says here with a few allusions to peculiar names of Lodges Gaelic Lodge of Glasgow, Scotland, has the peculiarity that once a year the Brethren confer a Degree in that quaint old Celtic language of the Scotch. America Lodge of London, England comprises exclusively only those who were born in the United States. There is a Lodge of lawyers at Belfast. Ireland which bears the significant name of the Lodge of Good Counsel. A Lodge at London comprises a membership keenly interested in the improvement

of the condition of the blind, and the name of their Lodge, Lux in Tenebris, or Light Among Shadows has a meaning that touches the heart.

Titles of many foreign Lodges have a peculiar significance as they exhibit a tendency to group Brethren of certain professions and pursuits. The London Hospital Lodge, the Middlesex Hospital Lodge and the City of London Red Cross Lodge are particularly significant names and several of the leading clubs, permanent schools, societies of musicians, of architects, of chartered accountants, the London School Board as well as engineers and various other professional organizations have Lodges bearing the names of these institutions. The Telephone Lodge has an expressive title, and one might suspect that the Sanitarian and Hygeia Lodges have to do with public health, and that is correct. Aquarius Lodge recruits its members from Brethren connected with the London Water Works, Aguartus being indeed the "water bearer." The Brethren of Evening Star Lodge are concerned with the lighting of London. We Visited a Lodge at London whose members were all lawyers and all engineers; they were certified members of the Institution of Patent Agents and the name of their Lodge was Invention. Hortus Lodge comprises Brethren who are merchants or growers of flowers, hortus being the Latin word for garden.

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NAMUR

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

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NAOS

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

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NAPHTALI

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

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NAPLES

Freemasonry must have been practiced in Naples before 1751, for in that year Ring Charles issued an Edict forbidding it in his dominions. The author of Anti-Saint Nicaise says that there was a Grand Lodge at Naples, in 1756, which was in correspondence with the Lodges of Germany. But its meetings were suspended by a royal Edict in September, 1775. In 1777 this Edict was repealed at the instigation of the Queen, and Freemasonry was again tolerated. This toleration lasted, however, only for a brief period. In 1781 Ferdinand IV renewed the Edict of Suppression, and from that time until the end of the century Freemasonry was subjected in Italy to the combined persecutions of the Church and State, and the Freemasons

of Naples met only in secret. In 1793, after the French Revolution, many Lodges were openly organized.

A Supreme Council of the Ancient and Accepted Scottish Rite was established on the 11th of June 1809 of which King Joachim elected Grand Master, and the Grand Orient of Naples on the 24th of the same month. The fact that the Grand Orient worked according to the French Rite, and the Supreme Council according to the Scottish, caused dissensions between the two Bodies, which, however, were finally healed. And on the 23d of May, 1811, a Concordat was established between the Supreme Council and the Grand Orient, by which the latter took the supervision of the Degrees up to the Eighteenth, and the former of those from the Eighteenth to the Thirty-third. In October, 1812, Wing Joachim accepted the presidency of the Supreme Council as its Grand Commander. Both Bodies became extinct in 1815, on the accession of the Bourbons.

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NAPOLEON I

It has been claimed, and with much just reason, as shown in his course of life, that Napoleon the Great was a member of the Brotherhood. Brother J. E. S. Tuckett, Transactions of Quatuor Coronati Lodge (volume xxvii, pages 96 to 141, 1914), arrives at the following conclusions: The evidence in favor of a Masonic initiation previous to Napoleon's assumption of the imperial title is overwhelming:

The initiation took place in the body of an Army Philadelphe Lodge of the—Ecossais—Primitive Rite of Narbonne, the third initiation of the " Note Communique" being an advancement in that Rite; These initiations took place between 1795 and 1798.

Brother David E. W. Williamson sends us a reference of value here: In his Notes pour servir a Histoire de la Franc-Maçonnerie a Nancy jusqu'en 1805, M. Charles Bernardin, P. M. of the Lodge at Nancy, writing about 1910, says "3e Décembre (1797) on place la visite du general Bonaparte a la loge de Nancy." If this visit by hirn as a Freemason is a fact we can limit to a narrow range the probable time when Bonaparte was initiated and thus support the claim of Brother Tuckett.

Brother Tuckett's evidence is summed up thus: In 1801, that is, fully two years before Napoleon became Emperor, a prominent Ecossais, Brother Abraham, writes of the Masonic order "as proud now to number the immemorial Brothers Bonaparte and Moreau among its members." The Official report of a Masonic Festival at Dijon in November of the same year described Masonic honors paid to Napoleon and refers to " Les DD.. et RR.. FF.. Buonaparte et Moreau." Another official report of a similar Festival at Montauban eleven days later describes Masonic honors paid to Napoleon and Moreau, and in the Toast List their names occur with essentially Masonic embellishments. Moreau became head of the Army Philadelphes in 1801. The Strassburg Lodge is said to have toasted Napoleon as a Freemason. The wording of the toast shows that this was before Napoleon became Emperor. At the same period a Philadelphe Lodge, probably of the Army Branch, did exist at Strassburg. In 1805, or early 1806, an eminent Brother Pyron, then, or a few months later, a Philadelphe, writing to another eminent Brother Eques, chief of the Philadelphes, claims Napoleon as brother of our Rite." Rite referred to possibly Philadelphe, certainly an Ecossais Rite.

In March, 1807, at Milan, in a Lodge named in honor of the Empress, the mother of the Viceroy, Grand Master at Milan, Napoleon is toasted as "Brother, Emperor and King, Protector." In 1816 appears a book of Confesses de Napoleon with an engraving representing the reception of Bonaparte by the Illuminsti. In 1820, and again in 1827, an unknown writer says, "It is certain that Napoleon underwent three initiations." The first, 1795, the reception by the Francs- Juges-query, Illuminati ? The second, from description evidently an Ecossais initiation, is placed between March, 1796, and June, 1798. The third, a Philadelphe, more

probably of the Army Branch initiation at Cairo. In the same volume Napoleon is made to say that he had been initiated into a "Secte des Egyptien.s." In 1829 the Abeille Masonnique, and in 1830 Clavel, state that Napoleon visited Lodges in Paris incognito, unknown. From 1829 onwards a number of writers repeat that Napoleon was initiated at Malta in 1798. In 1859 a correspondent of the Freemasons Magazine claims to have known a French Brother who professed to have met Napoleon as a Freemason in open Lodge.

Frost in his Secret Societies of the European Resolutions London, 1876 (volume i, page 146), quoted Nodier's authority for the statement that "the Emblem " of the Army Philadelphes was identical with that adopted for the Legion of Honor. The Insignia chosen for the Legion consisted of a white enameled five-rayed star bearing the portrait of Napoleon and a wreath of oak and laurel. Legend—Napoleon Empereur des Français. On the reverse—The Frence Eagle grasping 3 thunderbolt. egend—Honneur et Patrie. The Ribbon was of scarlet watered silk. Presumably Frost and Nodier allude to the five-rayed star, derived from the Pentalpha an emblem found in all Masonic and related systems. The Emperor's brothers, the Imperial Princes Joseph, Lucian, Louis and Jerome, were all Freemasons as was also his step-son Eugene Beauharnais—at first regarded as the Imperia; Heir-Apparent, his brother-in-law Murat, and his nephew Jerome. Joseph, 1768-1844. King of Naples, 1806-8. King of Spain, 1808-13. Nominated by the Emperor himself as Grand Master of the Grand Orient of France, 1804. Louis, 1778 to 1846. King of Holland, 1806-10. Grand Master Adjoined of the Grand Orient of France, 1804. Jerome, 1784 to 1860. King of Westphalia, 1807-13. Grand Master of the Grand Orient of Westphalia. His son Jerome was also a Freemason. Lucien, 1775 to 1840.

A member of the Grand Orient of France. Eugene Beauharnais, 1781 to 1S24. Viceroy of Italy 1805-14. Grand Master of Italy and Grand Master of the Grand Orient of the Division Militaire at Milan, 1805. Joachim Murat,1771 to 1815. King of Naples,1808. Senior Grand Warden of the Grand Orient of France, 1803. Grand Master of the Grand Lodge of Naples 1808. Grand Master of the Order of Saint Joachim 1806. The Empress Josephine is known to have been friendly to Freemasonry. She was initiated into the Maconnerie d'Adoption in the Lodge Les Francs Chevaliers in 1804 at Paris, together with several of the ladies of her court, and became an active member as well as patroness of that Rite. Those who were chosen by Napoleon for high honor and office in the State were nearly all of them members of the Craft and higher Degrees. Of the sis who, with the Emperor himself formed the Grand Council of the Empire, five were certainly Freemasons, at their head being the Arch-Chancellor, Prince Jean Jacques Regis Cambaceres, the Emperor's right-hand man, and in his time the most active, enthusiastic and indefatigable Freemason in France.

The sixth, the Arch-Treasurer Le Brun, formerly Third Consul, is also believed to have been of the Craft, but it is not certain. Of the nine lesser Imperial officers of State, six at least were active Masons. Of Marshals of France who served under Napoleon, at least twenty-two out of the first thirty were Freemasons, many of them Grand Officers of the Grand Orient. The union of all the separate and often mutually hostile Rites in one governing body was from the first the project of Napoleon. Mereadier relates that during the Consulate Napoleon threatened to abolish Freemasonry altogether unless this was accomplished. Late in 1804, at the request of Cambaceres he interested himself in the reorganization of the Grand Orient with the result that in 1805 the Grand Orient assumed control over the whole body of Freemasonry in the Empire, with the Emperor's brother, Joseph, as Grand Master, with Cambaceres and Murat as his Grand Master Adjoints. Through Cambaceres the Emperor assured the Brothers of his imperial protection, stating that he had instituted inquiry into the subject of Freemasonry, and that he perceived that their highly moral aim and purpose were worthy of his favor.

Louis Napoleon III was a member of the Supreme, of the Ancient and Accepted Scottish Rite of France.

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NAPOLEONIC FREEMASONRY

An Order under this name, called also the French Order of Noachites, was established at Paris, in 1816, by some of the adherents of the Emperor Napoleon. It was divided into three Degrees: 1. Knight
2. Commander
3. Grand Elect
The last Degree was subdivided into three points
i. Secret Judge
ii. Perfect Initiate
iii. Knight of the Crown of Oak

The mystical ladder in this Rite consisted of eight steps or stages, whose names were Adam, Eve, Noah, Lamech, Naamah, Peleg, Oubal, and Orient. The initials of these words, properly transposed, compose the word Napoleon, and this is enough to show the character of the system. General Bertrand was elected Grand Master, but, as he was then in the Island of Saint Helena, the Order was directed by a Supreme Commander and two Lieutenants. It was Masonic in form only, and lasted but for a few years.

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NARBONNE, RITE OF
See Primitive Rite

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NATIONAL GRAND LODGE

The Royal Mother Lodge of the Three Globes, which had been established at Berlin in 1740, and recognized as a Grand Lodge by Frederick the Great in 1744, renounced the Rite of Strict Observance in 1771, and, declaring itself free and independent, assumed the title of the Grand National Mother Lodge of the Three Globes, by which appellation it is still known. The Grand Orient of France, among its first acts, established, as an integral part of itself, a National Grand Lodge of France, which was to take the place of the old Grand Lodge, which, it declared, had ceased to exist. But the year after, in 1773, the National Grand Lodge was suppressed by the power which had given it birth; and no such power was recognized in French Freemasonry (see Grand Lodge and General Grand Lodge).

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NATIONAL GRAND LODGE
See General Grand Lodge

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NATIONAL LEAGUED OF MASONIC CLUBS
See Masonic Clubs, National Imbue of

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NATIONAL MASONIC RESEARCH SOCIETY

Organized in Iowa, 1914, the Society commenced the publication of the Builder, January, 1915, with Reverend Joseph Fort Newton as Editor-in-Chief. A managing Board of Stewards, all of the Grand Lodge of Iowa, were George E. Frazier, President; Newton R. Parvin, Vice-President; George L. Sehoonover, Secretary, with Louis Block, C. C. Hunt, John W. Barry. Ernest A. Reed of New Jersey became President in 1922, with R. I. Clegg, Ohio, VicePresident; C. C. Hunt, Iowa, Secretary, and F. H. Littlefield, Missouri, Executive Secretary and Treasurer. Later, Brothers R. I. Clegg, H. L. Haywood, Robert Tipton, Dudley Wright,

Louis Block, A. B. Skinner, J. H. Tatsch, became associate editors, Brother Haywood becomung editor in 1921, and R. J. Meekren in 1926.

In 1913 Bro. George L. Schoonover of Anamosa, Ia., who was to become Grand Master, Grand Lodge of Iowa, some five years later, became deeply impressed by the fact that among the three million Masons in America were a rapidly-increasing number of Masonic students; and that newly-made Masons, imbued with the spirit of the time, were more and more demanding to know "what it is all about." He was familiar with the world-wide influence of the Iowa Grand Lodge Library, and with the work of Research Lodges in England, but believed that the American Craft needed a facility of a different kind, not localized but national, and one not an official arm of any Grand Lodge yet one that could be approved by each Grand Lodge and could cooperate with them. He worked out a plan for a national society, to be devoted to Masonic studies and to be a way-shower in Masonic education, and to be composed not of Lodges or of Grand Lodges but of individual Masons who would join it voluntarily, each paying a small annual sum for dues; he also believed that such a society would require a monthly journal; not a Masonic newspaper but a competently edited, well-printed, illustrated magazine, carrying no advertisements, which could compare favorably with the best non-Masonic journals. He believed also that while the society ought to stand on its own feet and pay its own way it should be examined, approved, and officiallY endorsed by a Grand Lodge beforehand.

In 1914 he laid his plan before the Grand Lodge of Iowa, and received whole-hearted endorsement. Though not a man of great wealth Bro.Schoonover was a man of means, and at his own expense he erected a three-story, beautifully designed headquarters building in his home town of Anamosa, Ia., some twenty-three miles outside of Cedar Rapids. The newly-formed organization chose the name "National Masonic Research Society"; secured Joseph Fort Newton as Editor-in-Chief; employed Wildey E. Atchison of Colorado to be Assistant Secretary in charge of staff and on January lst, 1915, issued the first number of The Builder, its official monthly journal, sent to members only.

Each member paid an annual membership fee ($2.50 at first, and then $3.00); for this he received The Builder, special brochures and booklets as they were published, could have answers to any question, could secure expert advice on Lodge educational methods, assistance in private Masonic researches, etc. The membership increased slowly, but in due time passed 20,000, among which were hundreds in foreign countries—at one time more than 40 countries, with 200 to 300 in England alone. The only new activity added after the Society's formation was a department for the sale of Masonic books as a convenience to its members, and not for profit. Bro. F. H. Littlefield became Executive Secretary in 1921 and removed headquarters to St. Louis, Mo.

When in 1916 Bro. J. F. Newton was called to London to become pastor of the City Temple his place was filled for a time by a group of associates, among the latter being Bro. H. L. Haywood, who wrote three books for the Society. He served as Editor without pay for about two years, and then in 1921 became Editor-in-Chief; Bro. Jacob Hugo Tatch was his Assistant Editor for about one year then transferred to the Masonic Service Association (it had no connection with the N. M. R. S.); he was succeeded by Bro. R. J. Meekren, who in turn became Editorin-Chief in 1925, after Bro. Haywood had left for New York to become architect and director of the Board of General Activities of the Grand Lodge of New York, including editorship of The New York Masonic Outlook.

Midway in the year 1931 the Society was so depleted in membership by the depression when some thirteen million men were out of employment that it was forced to discontinue. During the sixteen years the Society had published The Builder in the form of a bound volume with index each year. In a certain sense that set of books continues the work of the society, because it is in almost every Masonic library in America, in many public libraries, and in thousands of homes. It is a work of great reference value, because in it are carefully wrought, factual articles on the history, symbolism ritual, and jurisprudence of the Fraternity, the larger number (unlike Ars Quatuor Corona natoram, a reference work for another purpose) being on Freemasonry in America.

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NATIONAL MASONIC TUBERCULOSIS SANATORIA ASSOCIATION

The National Tuberculosis Association estimates that some fifty thousand living cases exist at all times among Freemasons in the United States and that five thousand of the Brethren die from tuberculosis every year. A Tuberculosis Sanatoria Commission was appointed by the Grand Lodges of Texas, Arizona, and New Mexico.

An investigation was made by this Commission in 1922 of the situation in the Southwestern United States where thousands of consumptives resort. Many of these are Freemasons. Information collected by the Commission indicated distressing conditions and an urgent need for larger fraternal co-operative service. During the fortyffeventh Annual Communication on February 18, 1925, Grand Lodge of New Mexico, a Committee was empowered and subsequently, at Las Cruces in that State, the Committee met and provided for the incorporation of a National Masonic Tuberculosis Sanatoria Association with an office at Albuquerque, New Mexico, under the supervision of Brother Alpheus A. Keen Grand Secretary. The purpose of the institution is to act as trustee or agency for receiving and administering funds for the relief of Freemasons and members of their familes or others suffering from tuberculosis or in distress from other causes; to provide hospitalization for sick and employment for the well; to establish institutions for the care of those suffering from tuberculosis and other diseases; and to acquire and conduct property in lands and buildings for such training schools, hotels, and so forth, as required for the objects named, and to circulate scientific and useful information for the prevention, relief and cure of tuberculosis, etc.

The Association is to do whatever may be deemed essential to accomplish these objects, to encourage and promote works of humanity and charity, to relieve poverty sickness, distress, suffering, to prevent danger, and to educate, to conquer tuberculosis. The management is under a Board of Governors, one member from each United States Grand Lodge Jurisdiction, the General Grand Chapter, General Grand Council, Grand Encampment, the two Supreme Councils, the Shrine, and the Eastern Star. The first President, Jaffa Miller, was succeeded by Herbert B. Holt, both Past Grand Masters of New Mexico; the first Secretary was Alpheus A. Seen, Grand Secretary of Freemasons, Albuquerque, New Mexico, and the Executive Secretary was Francis E. Lester, Past Grand Master, Mesilla Park, New Mexico. The Builder, National Masonic Researeh Soeiety, St. Louis, Missouri, had a monthly department, "The North-East Corner," conducted vigorously and ably as a Bulletin of the Association by Robert J. Newton, Las Cruces, New Mexico.

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NATIONAL SOJOURNERS

An association of Freemasons who hold or have held commissions in the defense forees of the United States Government. Detroit Chapter No. 1 was organized in 1919.

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NAVAL LODGES

Because of crowded space in ships and because of frequent changes of personnel early attempts to constitute Lodges on board war vessels did not meet with large success, even at the period when Thomas Dunckerley, master organizer, and himself member of a Naval Lodge on H. M. S. Vanguard, put his enthusiasm behind them. In his Lodge Lists, Lane names only four British Naval Lodges. Between 1760 and 1768 the Modern Grand Lodge chartered only three. In 1810, after a conference called by the Grand Lodge of Scotland, the British Grand Lodges agreed not to authorize Naval warrants. Men in the Navy, marines on sea duty, and seamen in general found their Masonic homes in Lodges working in the ports,

many of which were Naval or Mariners' Lodges in effect. Masonic students have to be on guard against confusing a Masonic meeting on board a ship, called by Masons in its crew or passenger list or by a Military Lodge on board a transport, with chartered Naval Lodges. (There are a number of instances where Masonic burial services have been solemnized on board a ship; in one instance where a retiring missionary died on board ship a group of Masons wirelessed to Washington for permission to bring the body home for burial, and three of them accompanied the body and the widow to her home in the Midwest.)

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NAYMUS GRECUS

The Grand Lodge Manu, script, No. 1, contains the following passage: "Yt befell that their was on curious Masson that height [was called] Naymus Grecus that had byn at the making of Sallomon's Temple, and he came into ffraunce, and there he taught the science of Massonrey to men of ffraunce." Who was this Naymus Grecus? The writers of these old records of Freemasonry are notorious for the way in which they mangle all names and words that are in a foreign tongue. Hence it is impossible to say who or what is meant by this word. It is differently spelled in the various manuscripts.

Namas Grecious in the Lansdowne, .Nayrnus Graecus in the Sloane, Grecus alone in the Edinburgh-Kilwinning, and Maymus Grecus in the Dowland. For a table of various spellings, there are about twenty-five, see Transactions, Quatuor Coronati Lodge (volume iii,page 163). Doctor Anderson, in the second edition of his Constitutions (1738, page 16), calls him Ninus. Now, it would not be an altogether wild conjecture to suppose that some confused idea of Magna Graecia was floating in the minds of these unlettered Freemasons especially since the Leland Manuscript records that in Magna Graecia Pythagoras established his school, and then sent Freemasons into France.

Between Magna Graecia and Maynus Grecuns the bridge is a short one, not greater than between Tubal-cain and Wackan, which we find in a German Middle Age document. The one being the name of a place and the other of a person would be no obstacle to these accommodating record writers; nor must we flinch at the anachronism of placing one of the disciples of Pythagoras at the building of the Solomonic Temple, when we remember that the same writers make Euclid and Abraham contemporaries. Just so do we find w this "Curious Masson" flourishing at the widely different periods of King Solomon and Charles Martel, a claim not easily explained on historical grounds.

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NAYMUS GRECUS

The curiously puzzling problem of Naymus Grecus which is discussed on page 700 is in a sense a Rosetta Stone for the archeology of early Masonic Manuscripts, therefore the large amount of time devoted to it by Masonic scholars has not been out of proportion. Robert I. Clegg's penetrating suggestion in that article that Naymus Wrecks was Magna Graecza is respected as one of the reasonable solutions. On page 94 of his History of Freemasonry Mackey refused to commit himself except to reject Krause's theory that Naymus had been Nannon, a Greek scholar of the period of Charles the Bold. Edmund H. Dring contributed to Ars Quatuor Coronatorum, Vol. XVIII., page 178, a treatise in which he brought his great erudition to bear to prove that Naym?~s Grecus was a corruption of the name Alcuin. R. F. Gould had proposed the theory that Naymus meant "some one with a Greek name." Wm. E. Upton believed that Grecus was a genuine surname. Wyatt Papworth enumerated eight possible derivations. Howard advocated the theory that a Greek colony in France named Nemausus or Nismes was referred to; and with this W. J. Hughan agreed. Sidney Klein took Naymus Grecus to be an anagram of Simon Grynaeus, a 15th century editor of Euclid. Russell Forbes took Naymus to have been an architect who worked under Charlemagne.

Speth and Yarker identified him with Marcus Graecus. (The data immediately above are collected from the discussions appended to Dring's treatise.)

To these may be added yet another suggestion. Jewish scholars who divide the history, religion, and literature of the Jews into the three periods of Eebraic, Israelitish, and Judaic, begin the third period at the time when the Jews enlarged their own culture to include, first, Hellenic culture, with its Greek language and dialects, and (at a somewhat later period) Arabic culture. Mohammed received most of what little education he possessed from Jewish teachers in his home community, and it is certain that his Allah was his own theological presentation of Moses Jehovah, a pure monotheism; when Mohammedanism swept through the Near East and into North Africa and Spain it carried with it a saturation of Old Testament and Talmudic lore.
During the long period when the regnant culture in North Africa, Egypt, Arabia, the Near East, and some of Greece was an amalgam of Jewish, Hellenic, and Mohammedan elements the word naymus was everywhere in use by it. In Greece a naysus was a law-giver, or teacher, or great scholar. In the Talmud he was a prophet, the term being taken to denote an orator, leader, scholarly reformer, etc. Among Arabs a naymus was a "cryer out," or prophet or teacher; Mohammed himself was called a naytnus. Perhaps in that whole culture (of which 80 much infiltrated into Europe from Greece, Sicily, Spain, and from the Crusades) the most famous Greek naymus was Pythagoras; and since he is in the Old Manuseripts connected with Euclid, Naymus Grecus could easily have referred to Pythagoras as the Greel; "Naymus." This is not to suggest that the author of the Old Charges intended Naymus Grecus to be Pythagoras; rather it is to suggest that originally Naymus Grecus had been a title, but that the author of the 0ld Charges took this title to be a name; and it may be that it originally had been a title used of Pythagoras.

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NAZARETH

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

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NEBRASKA

In March, 1854, the region between the Missouri River and the Rocky Mountains was divided by Congress into the Territories of Kansas and Nebraska. The Grand Master of Illinois issued a Dispensation for a Lodge at Bellevue to petitioners who were vouched for by a member of Garden City Lodge, No. 18, and by Lafayette Lodge, No. 18, both of Chicago. The Lodge was chartered as Nebraska Lodge, No. 184, on October 3, 1855. On January 24, 1888, the Lodge moved to Omaha. Three Lodges, namely, Nebraska, No. 184; Giddings, No. 156, and Capital, No. 101, sent representatives to a Convention held on September 23, 1857, at Omaha to organize a Grand Lodge. David Lindley presided and George Armstrong was chosen Secretary. Grand Officers were elected: Brother Robert C. Jordan, Grand Master and Brother George Armstrong, Grand Secretary. The name of Giddings Lodge was changed to Western Star and that of Capital to Capitol. The Lodges were then renumbered as Nebraska, No. 1, at Bellevue; Western Star, No. 2, at Nebraska City, and Capitol, No. 3, at Omaha.

On November 21, 1859, Omaha Chapter, No. 1, was granted a Dispensation by the General Grand King, and on September 8, 1865, when this was reported to the General Grand Chapter, a Charter was i88ued. At a Convention held March 19, 1867, at Plattsmouth, by permission of the Deputy General Grand High Priest, the Grand Chapter of Nebraska was regularly organized. Officers were elected and installed as follows: Companions Harry P.

Deuel and James W. Moore, Grand High Priest and Deputy Grand High Priest; Companion David H. Wheeler, Grand King; Companion Edwin A. Allen, Grand Scribe, and Companions Orsamus H. Irish and Elbert T. Duke, Grand Treasurer and Grand Secretary. All who helped in the organization of this Grand Chapter were later made Life Members. Nebraska is one of the States which make the Order of High Priesthood an essential qualification to the installation of the High Priest elect.

The Supreme Council of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, granted a Charter for the organization of Omaha Council, No. 1, on July 8, 1867. Delegates from Omaha, No. 1; Alpha, No. 2, and Furnas, No. 3, formed the Grand Council of Nebraska on November 20, 1872. From 1875 to 1886 the Grand Chapter of Royal Arch Masons controlled the Council Degrees in Nebraska, but they again came under the Grand Council on March 9, 1886, and in 1889 the latter became a member of the General Grand Council.

Mount Calvary Commandery, No. 1, was formed at Omaha by Dispensation dated June 16, 1865, and issued by Grand Master Benjamin B. French. It was organized July 24 and chartered September 6. Representatives of the four Commanderies of the State, Mount Calvary, No. 1; Mount Olivet, No. 2; Mount Carmel, No. 3, and Mount Moriah, No. 4, met in Omaha on December 28, 1871, and established the Grand Commandery of Nebraska.

In 1881 came the beginning of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, in Nebraska. Mount Moriah Lodge of Perfection, No. 1, was chartered January 1; Semper Fidelis Chapter of Rose Croix, No. 1, on January 17; Nebraska Consistory, No. 1, was granted a Charter April 12, 1885, and Saint Andrew's Council of Kadosh, No. 1, on October 22, 1890.

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NEBUCHADNEZZAR

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

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NEBUZARADAN

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

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NEGRE

The dark skin of Gabriel Mathieu Marconis the elder, a founder of the Rite of Memphis, made him known as the Negre, or Negro.

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NEGRI, BENED

Composer of the song, the Aged Brothers, the words written by Brother J. J. Smith, and sung at Freemasons Hall, London, June 24, 1846, in aid of the Aged Freemasons Home.

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NEHEMIAH

Son of Haehaliah. During the Babylonish captivity, given permission to rebuild the Temple and restore the city, becoming Tirshatha or Governor of Judea and Jerusalem, for twelve years. Literally translated, the Hebrew, Nehemiah, is Consolation af God.

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NEIGHBOR
All the Old Constitutions have the charge that "every Mason shall keep true counsel of Lodge and Chamber" (see Sloane Manuscript, No. 3848). This is enlarged in the Andersonian Charges, of 1722 thus: "You are not to let your family, friends and neighbors know the concerns of the Lodge" (Constitutions, 1723, page 55). However loquacious a Freemason may be in the natural confidence of neighborhood intercourse, he must be reserved in all that relates to the esoteric concerns of Freemasonry.

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NEGRO LODGES

The subject of Lodges of colored persons. commonly called Negro Lodges, has long been a source of contention in the United States. Dot on account of the color of the members of these Lodges, but because of the supposed illegality of their origin and operation.

Prince Hall and thirteen other negroes were made Freemasons in a Military Lodge in the British Army then at Boston on March 6, 1775. When the Army was withdrawn these negroes applied to the Grand Lodge of England for a Charter and on the 20th of September, 1784 a Charter for a Masters Lodge was granted (although not received until 1787), to Prince Hall and others. all colored men, under the authority of the Grand Lodge of England. The Lodge bore the name of African Lodge No. 459 (later changed to loo. 370). and mas situated in the City of Boston. This Lodge, like many others, had little connection with the Grand Lodge of England for many years. and its registration, like many others, of Lodges still working. was stricken from the rolls of the United Grand Lodge of England when new lists were made in 1813.

African Lodge continued to operate and in 1827 they proclaimed "that with knowledge they possessed of Masonry, and as people of color by themselves, they were, and ought by right to be free and independent of other Lodges." Accordingly on June 18, 1827, they issued a protocol, in which they said: "We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any Lodge but that of our own." That is their present de facto status.

They soon after assumed the name of the Prince Hall Grand Lodge and issued Charters for the constitution of subordinates, and from it have proceeded the vast majority of the Lodges of colored persons now existing in the United States.

On March 12. 1947 the Grand Lodge of Massachusetts voted "to accept, approve and record" the report of a special committee of Past Grand Masters on this subject which closed its report with these words: "In conclusion your Committee believes that in view of the existing conditions in our country it is advisable for the official and organized activities of white and colored Freemasons to proceed in parallel lines, but organically separate and without mutually embarrassing demands or commitments. However, your Committee believes that within these limitations, informal cooperation and mutual helpfulness between the two groups upon appropriate occasions are desirable. " This was construed by some United States Grand Jurisdictions as recognition, though not actually so, and recognition of the Grand Lodge of Massachusetts w as withdraw n by some Grand Lodges and threatened by others and in 1949 the Grand Lodge of Massachusetts rescinded this resolution, not because they had changed their attitude. but they said because it seemed inexpedient and this action was taken only for the sake of harmony.

An apparently insurmountable barrier to recognition is the doctrine of exclusive Masonic territorial jurisdiction—only one Grand Lodge in any one state or territory. This rule is confined to the United States and Canada. but is strictly observed and enforced It prohibits invasion of occupied territory by any other Grand Lodge, not alone those of Negro origin and membership.

Since the writing of the article, a number of records of the Revolutionary Period have been discovered which have made it more clear why Negro, or Prince Hall, Masonry is clandestine in each and every American Grand Jurisdiction, and has been for more than a century. Prince Hall sent a petition for a Charter to the (Modern) Grand Lodge of Masons in 1777; according to Masonic law then in effect he should have submitted his petition to one or the other of the two already longest abolished Provincial Grand Lodges in Massachusetts, because he did not ask for a military warrant. Owing to war conditions, and to the chronic dilatoriness of the Modern Grand Lodge in responding to communications from America, the Charter was not received until 1787; yet during this inchoate period the self-styled African Lodge worked as a Lodge, made Masons, and helped to initiate the formation of other Negro Lodges, all in violation of Grand Lodge lau. The Charter itself became dormant, was rendered null and void, and was erased from the lists by the Grand Lodge of England.

In 1827 a group of Negroes made use of this piece of paper, which had become completely devoid of authority, to set up a new "Grand Lodge," and in which they declared themselves independent of any other Lodge—which declaration was in itself a plain proclamation that in their own eyes they were a clandestine society, and therefore not entitled by either Masonic or civil last to use the name "Masonic." Bodies acting according to the so-called "Prince Hall Constitutions" (which never existed) have continued to be clandestine ever since. In 1930 they had 37 Grand Lodges, with some 750,000 members in some 5,000 to 6,000 Lodges; by 1940, and owing to the depression, the membership had declined to about 500,000.

In 1899 the Grand Lodge of Washington, acting on a Report submitted by William H. Upton, declared its willingness to provide for Negro Lodges if a sufficient number of regularly-made Negro members could be found; but when one after another of the other Grand Lodges withdrew recognition, Washington rescinded its action. (See under PEACE AND HARMONY.) Upton elaborated his Report in book form under the title of Negro Masonry in 1902 the book is now obsolete because,

1) he did not at the time possess complete data
2) because his argument to the effect that Prince Hall and his associates had been regularly made and possessed a legitimate ritual in the beginning is irrelevant. Many Lodges have become clandestine in Britain and America after having worked for years as regular Lodges side the cases of Preston's Grand Lodge of England South of the River Kent, and the Lodges under the so-called Wigan Grand Lodge, and the many American Lodges which lost their charters during the Cerneau affair; and because
3) the whole structure of the argument which Lipton based on his theory of the Modern vs. the Ancient Grand Lodge is invalid.

See Negro Masonry in the United States, by Harold van Buren Voorhis; Henry Emmerson; New York; 1940; 132 pages; complete bibliography; it contains a chapter on Alpha Lodge, No. 116, Newark, N. J., which has all Negro members. (There are Lodges under the Grand Lodge of England with Negro membership.) Official History of Freemasonry among the Colored People in Narth America, by William H. Grimshaw; New York; 1903; 393 pages. Prince Hall and his Followers, by George W. Crawford (a Prince Hall member); New York; 1914; 96 pages. (Like other non-Masons Negro authors find it difficult to understand Masonic data; their statements of fact about actions taken by regular Grand Lodges may be checked against Grand Lodge Proceedings. Negro writers very seldom, for example, have their facts straight about actions taken at different times by the Grand Lodges of Massachusetts and of Washington.)

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NEITH

The Egyptian synonym of the Greek; Athené or Minerva.

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NEKAM

But properly according to the Masoretic pointing, Nakam. A Hebrew word signifying Vengeance, and a significant word in the high Degrees (see vengeance).

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NEKAMAH

Hebrew word, signifying Tengeance, and, like Nakam, a significant word in the advanced Degrees.

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NEMBROTH

A corruption of Nimrod, frequently used in the Old Records

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NEMESIS

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

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NEOCORUS

A name of the guardian of the Temple.

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NEOPHYTE

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

*

NEOPLATONISM

A philosophical school, estate fished at Alexandria in Egypt, which added to the theosophic theories of Plato many mystical doctrines borrowed from the East. The principal disciples of this school were Philo-Judaeus, Plotinus, Porphvry, Jamblichus, Proclus, and Julian the Apostate. Much of the symbolic teaching of the advanced Degrees Of Freemasonry has been derived from the school of the Neoplatonists, especially from the writings of Jamblichus and Philo-Judaeus.

*

NEPHALIA

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

*

NE PLUS ULTRA
Latin, meaning Nothing more beyond. The motto adopted for the Degree of Kadosh by its founders, when it was supposed to be the summit of Freemasonry, beyond which there was nothing more to be sought. And, although higher Degrees have been since added, the motto is still retained.

*

NERGAL

The Hebrew word in:. The synonym of misfortune and ill-luck. The Hebrew name for Mars; and in astrology the lesser Malefic. The word in Sanskrit is Nrigal.

*

NESBIT, WILBUR D

American poet and humorist. Born at Nenia, Ohio, September 16, 1871; died at Chicago, Illinois, August 20, 1927. Received the initiatory Degrees in Evans Lodge No. 524, Evanston, Illinois, where his membership remained until his death. The Degrees of the Ancient and Accepted Scottish Rite were conferred upon him in 1919 at Chicago, and he was honored with the Thirty-third Degree by the Supreme Council, Northern Masonic Jurisdiction, at Pittsburgh, Pennsylvania, on September 15, 1925. Also a member of Medinah Temple, Ancient Arabic Order Nobles of the Mystic Shrine, at Chicago. Brother Nesbit wrote a number of poems of Masonic significance one of which through his courtesy follows:

I SAT IN LODGE WITH YOU

There is a saying filled with cheer.
Which calls a man to fellowship.
It means as much for him to hear
As lies within the brother-grip.
Nay, more! It opens wide the way to friendliness sincere and true
There are no strangers when you say to me: mar sat in lodge with you."
When that is said, then I am known;
There is no questioning or doubt;
I need not walk my path alone
Nor from my fellows be shut out.
These words hold all of brotherhood and help me face
the world anew
There's something deep and rich and good in this: " I sat
in lodge with you."
Though in far lands one needs must roam,
By sea and shore and hill and plain,
Those words bring him a touch of home
And lighten tasks that seem in vain
Men's faces are no longer strange, but seem as those he
always knew
When some one brings the joyous change with his: " I sat
in lodge with you."
So you, my brother, now and then Have often put me in your debt
By showing forth to other men
That you your friends do not forget.
When all the world seems gray and cold and I am weary,
worn and blue
Then comes this golden thought I hold—you said: " I sat
in lodge with you."
When to the last great Lodge you fare
My prayer is that I may be
One of your friends who wait you there,
Intent your smiling face to see.
We, with the warder at the gate, will have a pleasant task to do
We'll call, though you come soon or late: " Come in ! We
sat in lodge with you."

*

NETHERLANDS

Speculative Freemasonry was first introduced in the Netherlands by the opening at the Hague, in 1731, of an Occasional Lodge under a Deputation granted by Lord Lovel, Grand Master of England, of which Doctor Desaguliers was Master, for the purpose of conferring the First and Second Degrees on the Dul;e of Lorraine, afterward the Emperor Francis I. He received the Third Degree subsequently in England. But it was not until September 30, 1734, that a regular Lodge was opened by Brother Vincent de la Chapelle, as Grand Master of the United Provinces, who may therefore be regarded as the originator of Freemasonry in the Netherlands. In 1735, this Lodge received a Patent or Deputation from the Grand Lodge of England, John Cornelius Rademaker being appointed Provincial Grand Master, and several Daughter Lodges were established by it. In the same year the States General prohibited all Masonic meetings by an Edict issued November 30, 1735.

The Roman clergy actively persecuted the Freemasons, which seems to have produced a reaction, for in 1737, the magistrates repealed the Edict of Suppression, and forbade the clergy from any interference with the Order, after which Freemasonry flourished in the United Provinces. The Masonic innovations and controversies that had affected the rest of the Continent never successfully obtruded on the Dutch Freemasons, who practiced with great fidelity the simple Rite of the Grand Lodge of England, although an attempt had been made in

1757 to introduce them. In 1798, the Grand Lodge adopted a Book of Statutes, by which it accepted the three Symbolic Degrees, and referred the four advanced Degrees of the French Rite to a Grand Chapter. In 1816, Prince Frederick attempted a reform in the Degrees, which was, however, only partially successful. The Grand Lodge of the Netherlands, whose Orient is at the Hague, tolerates the advanced Degrees without actually recognizing them. Most of the Lodges confine themselves to the Symbolic Degrees of Saint John's Freemasonry, while a few practice the reformed system of Prince Frederick.

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NETWORK

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

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NEUFCHATEAU, COUNT FRANÇOIS DE
See Francois de Neufchateau, Le Comte

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NEVADA

On May 15, 1862, Carson Lodge, No. 154, now No. 1, at Carson City was granted a Charter. At a meeting held on January 16, 1865, to consider the formation of a Grand Lodge, six of the eight Lodges in the State were represented. The following day delegates were sent by seven Lodges, namely, Carson, No. 154; Washoe, No. 157; Virginia, No. 162; Silver City, No. 163; Silver Star, No. 165; Escurial, No. 171, and Esmeralda, No. 170. Lander Lodge, the only remaining one in the State did not appear at the Convention but paid allegiance to the new Grand Lodge along with the others. A Constitution was adopted, Grand Officers were elected and installed January 17, and the first Annual Grand Communication at Virginia City was held October 1S13, 1865. Ten years later the Grand Lodge lost heavily by fire. In consequence the next regular meeting, at which 92 members and 286 visitors were present, was held on top of Mount Davidson, 7,827 feet high.

A Dispensation was issued by the General Grand High Priest, Companion John L. Lewis, in May, 1863, to Lewis Chapter at Carson City, Nevada. Its Charter was dated September 8, 1865. Companion Lewis granted authority to the four Chapters in the State, namely, Lewis, Virginia, Austin, and White Pine, to take steps to form a Grand Chapter. Three days later Charters were granted to two Chapters which were working under Dispensation.

The early Councils in Nevada were not long-lived owing probably to the fewness of the Companions who started them. The first was Carson Council at Carson City. Its Dispensation was issued on September 3, 1896, by the General Grand Council but was annulled September 24, 1900. Several others were organized but ceased work before long and the first to receive a Charter was Nevada, No. 1, at Goldfield, on September 10, 1912.

The De Witt Clinton Commandery, No. 1, at Virginia was established under a Dispensation from Grand Master Henry L. Palmer, February 4, 1867, and was chartered September 18, 1868. It was duly constituted and officers installed on January 8, 1869. When the Grand Commandery of Nevada was organized on April 15, 1918, there were in existence in the State three subordinate Commanderies, De Witt Clinton, No. 1; Malta, No. 3, and Winnemucca, No. 4. Eureka, No. 2, had ceased work some time before.

In 1901 Charters were granted by the Supreme Council, Southern Jurisdiction, to four bodies of the Ancient and Accepted Scottish Rite at Reno, namely, Nevada Lodge of Perfection, No. 1; Washoe Chapter of Rose Croix, No. 1; Pyramid Council of Kadosh, No. 1, and Reno

Consistory, No. 1. The Charters were dated respectively June 28, August 30, December l9, and December 20.

*

NE VARIETUR

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

*

NEW BRUNSWICK

New Brunswick was part of Nova Scotia until the year 1786. On August 22, 1792, Solomon s Lodge, No.22, was warranted by the Provincial Grand Lodge at Halifax. It was constituted at St. Anns, now Fredericton, the capital of New Brunswick. When the Dominion of Canada was established in 1867 the question of an Independent Grand Lodge of New Brunswick was discussed and as a result fourteen Lodges opened a Grand Lodge on October 10, 1867. Within four years all the Lodges in the district came under the control of the new Body. Brother Robert T. Clinch, the District Grand Master, was elected Grand Master but declined the office as he was still on the English Registry. Brother B. Lester Peters was then elected and finally installed on January 22, 1868. Capitular, Cryptic and Templar Freemasonry each have Bodies in the Province.

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NEW CALEDONIA
See Oceanza

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NEWFOUNDLAND

The Ancient Colony of Newfoundland remained without the Confederation of the Canadian Provinces. Freemasonry in this island dates back to 1746, the first Warrant being granted by the Provincial Grand Lodge at Boston. Brother J. Lane's list gives six Lodges warranted in the eighteenth century. The Grand Lodge of the Ancient, England is credited with four—one in 1774 and three in 1788—and the Grand Lodge of England, Moderns, with two —one each in 1784 and 1785. Nine others were chartered by the United Grand Lodge of England up to 1881, a number still remaining active. Six Lodges were organized under the Scottish Jurisdiction. A District Grand Lodge has been formed.

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NEW HAMPSHIRE

A petition was sent to Henry Price of Boston on February 5, 1735, by six Freemasons at Portsmouth who had been working for some time under Constitutions "both in print and manuscript." No Lodge had up till then been chartered in Portsmouth but they probably possessed a copy of the British Constitutions of 1723 and a set of older laws in manuscript. It is likely that meetings were held by these Brethren even before the establishment of the Grand Lodge in 1717. In 1787 a Convention of delegates from two or more Lodges was called to organize a Grand Lodge but it was not fully established until July 8, 1789. General John

Sullivan was elected the first Grand Master and the name chosen for the new body was "The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New Hampshire."

The General Grand King issued a Warrant to Saint Andrew's Chapter at Hanover on January 27, 1807. The Warrant was confirmed with others on June 7, 1816; at the Convocation of the General Grand Chapter of the United States. On the organization of the Grand Chapter of this State on June 10, 1819, the following officers were elected: Grand High Priest and Deputy Grand High Priest, John Harris and Thomas S. Bowles; Grand King, Henry Hutchinson; Grand Treasurer, John Davenport; Grand Secretary, Thomas W. Colby; Grand Chaplain, Thomas Beede; Grand Marshal, Timothy Kenrick; Grand Stewards, Companions Cady, Baker, Saxton, Pierce, and Grand Tyler, Jesse Corbett. The Grand Chapter was recognized by the General Grand Chapter at the Convocation held on September 9, 1819.

Tyrian Council of Royal Masters was established by four Brethren on August 5, 1815. It was visited about August 19, 1817, by Companion Jeremy L. Cross who conferred the Degree of Select Master upon several members of the Council. Tyrian, Guardian, Washington and Columbian Councils together formed a Grand Council for the State of New Hampshire on July 9, 1823. From 1835 to 1855, however, the work of the Royal and Select Masters in New Hampshire ceased owing to the Morgan turmoil.

A meeting to organize Trinity Encampment, No. 1, was held at Lebanon in March, 1824. Two other meetings were held on April 8 and 15 and the Charter was received on April 10. During the Morgan excitement the Encampment ceased work but was granted another Charter on September 19, 1853. Sir Henry Fowle on May 27, 1826, granted a Dispensation for a Grand Encampment. A meeting of delegates at Concord on June 13, 1826, elected officers and chose Sir John Harris of Hopkinton as Grand Master. A Constitution was adopted on June 14 and meetings were held regularly until interrupted by the Anti-Masonic movement- on Tuesday, June 12, 1860, delegates from five subordinate Commanderies, namely, De Witt Clinton, Trinity, Mount Horeb, North Star, and St. Paul, were present at a meeting to reorganize the Grand Commandery. A Warrant of Dispensation was granted on July 19 and, on August 22, 1860, in the presence of Benjamin B. French, Grand Master of the Grand Encampment, officers were duly elected and installed.

Two Charters were issued to the Ineffable Lodge of Perfection at Portsmouth, one on January 31, 1842, which was destroyed by fire in 1865, and a second on May 19, 1866. A second body of the Ancient and Accepted Scottish Rite, the Grand Council of Princes of Jerusalem at Portsmouth, was chartered June 25, 1845. On June 4, 1864, Charters were granted to the Saint George Chapter of Rose Croix and the Edward A. Raymond Consistory at Nashua.

*

NEW JERSEY

The first Provincial Grand Master in America, Daniel Coxe, lived in the State of New Jersey but did not, it is believed, exercise his Masonic powers there. On May 13,1761, A Warrant was granted by George Harrison, Provincial Grand Master of the Province of New York to Freemasons in the Town of Newark. The first meeting place of this body, the Saint John's Lodge, No. 1, of which the Minutes are preserved even yet, was the Rising Sun Tavern. It met afterwards at the houses of the members. William Tukey was named in the Charter as the first Master and under his direction the Lodge flourished. Washington's birthday was always observed as a festival and when the General's Headquarters were located at Morristown in 1779, numerous military Lodges were organized. A Convention of Master Masons was held on December 18, 1786, to consider the establishment of a Grand Lodge for New Jersey. A Constitution was adopted on April 2, 1787.

In the Proceedings of the General Grand Chapter for June 6, 1816, there is mention of a Warrant granted to Washington Chapter, Newark, May 26, 1813. The General Grand High

Priest was reported to have granted permission for the formation of a Grand Chapter but, owing to the fact that there was only one regularly chartered Chapter subordinate to the General Grand Chapter in New Jersey, it was declared impossible. Not until February 13, 1857, was the Grand Chapter of New Jersey established by Newark Chapter, No. 2; Hiram, No. 4, and Boudinot, No. 5. The Grand Council of Pennsylvania chartered New Brunswick Council, No. 12, on June 23, 1860. This Council wag later known as Scott Council, No. 1. New Brunswick, No. 12; Eane, No. 11; Gebal, No. 14, the three Councils in New Jersey, all chartered by the Grand Council of Pennsylvania, began work for the formation of a Grand Council of New Jersey. A Convention was held at New Brunswick November 26, 1860, when Nathan O. Benjamin, Grand Master of the Grand Council of New York, was elected to preside and Joseph H. Hough, Deputy Master of Gebal Council, became Secretary. The Grand Council u then opened in Ample Form.

Hugh de Payens Commandery, No. 1, at Jersey City was granted a Dispensation March 12, 1858, and a Charter September 16, the following year. It was duly constituted on November 25, 1859. The Grand Commandery was constituted on February 14, 1860, with three subordinate Commanderies, Hugh de Payens, No. 1; Saint Bernard, No. 2, and Helena, No. 3. In 1863 the Ancient and Accepted Scottish Rite was first established at Trenton when the Mercer Lodge of Perfection was chartered, May 23, 1863. The Mercer Council of Princes of Jerusalem and the Trenton Chapter of Rose Croix were both established at Trenton by Charters dated May 19, 1866, and June 26 1868, respectively. On May 16, 1867, the New Jersey Consistory at Jersey City was granted a Charter. These bodies are under the Supreme Council, Northern Masonic Jurisdiction.

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NEW MEXICO

During the Mexican War Freemasonry was brought into the district by military Lodges attached to Regiments stationed there. Among these Lodges were Missouri, No. 86, and Hardin, No. 87, but both were closed with the end of the Mexican War. The Territory was then established and the Grand Lodge of Missouri issued a Charter for Montezuma Lodge, No. 109, the first Lodge to be organized in the new political division. It was duly instituted on August 22, 1851. A Convention was held at Santa Fe, August 6, 1877, for the purpose of making arrangements to establish a Grand Lodge. Simon B. Newcomb presided and A. Z. Huggins acted as Secretary. Representatives of four Lodges, namely, Aztec, No. 108; Chapman, No. 95; Montezuma, No. 109, and Union, No.480, were appointed to be present, but when the meeting took place those from the last named failed to attend. The next day William W. Griffin was elected Grand Master and David J. Miller, Grand Secretary.

The following Chapters were organized under Dispensation and received Charters: Santa Fe, No. 1, Santa Fe, December 11. 1865, September 18, 1868; Silver City, No. 2, Silver City, February 22, 1876, August 24, 1877; Las Vegas, No. 3, Las Vegas, March 10, 1881, August 15, 1883; Rio Grande, No. 4, Albuquerque, January 12, 1882, August 15, 1883; Deming, No. 5, Deming, February 28, 1885, October 1, 1886; Raton, No. 6, Raton, no Dispensation, July 23, 1891; Columbia, No. 7, Roswell, January 24! 1894, August 24, 1894, and Socorru, No. 8, Socorro, October 1, 1896, October 13, 1897. The Grand Chapter was organized October 3, 1898, and W. H. Seamon was elected Grand High Priest and A. A. Keen, Grand Secretary.

Deming Council, No. 1, was granted a Dispensation May 11, 1887, by the General Grand Council. Its Charter was issued November 19, 1889, but was annulled November 4, 1909. Hiram Council, No. 1, at Albuquerque, organized under a Dispensation, January 19, 1920, was granted a Charter from the General Grand Council on September 9, 1924. Zuni Council, at Gallup, was organized by Dispensation, April 3, 1922, and Santa Fe Council at Santa Fe, April 19, 1922, a Council of that name under Dispensation at Santa Fe, May 1, 1895, surrendered its Dispensation on November 38, 1899.

A Commanlery organized in New Mexico as Santa Fe, No. 1, was granted a Dispensation May 31, 1869.A Charter was issued September 21,1871. When the Grand Commandery was

instituted on August 21, }901, there were six subordinate Commanderies in existence, Santa Fe, No. 1; Las Vegas, No. 2; Pilgrim, No.3; McGrorty, No. 4; Aztec, No. 5, and Rio Hondo, No. 6 on August 29 Malta, No. 7, was established at Silver City. A Lodge of Perfection, the first body of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, to be organized in New Mexico, was granted a Charter as Santa Fe, No. 1, on April 8, 1886. On October 20, 1909, three more bodies of the Ancient and Accepted Scottish Rite were chartered, namely, Aztlan Chapter of prose Croix, No. 1 Coronado Council of Kadosh, No. 1, and New Mexico Consistory, No. 1.

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NEW SOUTH WALES

A state of the Commonwealth of Australia, in the southeast portion of the island continent. Freemasonry owed its introduction to this State to the Social and Military Virtues Lodge, No. 227 (Ireland), which, attached to the 46th Foot in 1752, was at work in Sydney in 1816. Following on this, other Lodges, with a fixed abode, were opened under Irish Warrants, the first of which was Australian Social Lodge, No. 260, opened in 1820.

The Grand Lodge of England chartered a Lodge entirely for Australians, Australia, No. 820, in 1828. In 1839 England appointed a Provincial Grand Master and Scotland and Ireland followed suit in 1855 and 1858 respectively.

Representatives of twelve Scottish and Irish Lodges met on December 3, 1877, and organized the Grand Lodge of New South Wales. A body had however existed for some years which had also called itself the Grand Lodge of New South Wales but its proceedings had been highly irregular and when the new Grand Lodge was formed it accepted a Lodge Warrant from the new authority. The latter however was itself refused recognition by the Grand Lodges of the British Isles owing to there being seventy-three other Lodges in the district over which the few had no right to annex authority. On September 1, 1888, a Grand Lodge of West South Wales was opened which was duly sanctioned by other Grand Lodges and the existing dissension was thus ended.

*

NEW TEMPLARS

An Order of five Degrees instituted in France in the early part of the nineteenth century. The Degrees were termed—Initiati; Intimi Initiati; Adepti; Orientales Adepti; and Magnae aquilae nigrae sancti Johannes Apostoli Adepti.

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NEWTON, SIR ISAAC

Was Sir Isaac Newton a Mason? The question lies in the same case as that about Samuel Johnson (which see). There is in Cambridge an Isaac Newton Lodge, No. 859, but the fact does not prove Newton a Mason any more than the existence (at various times) of some three Shakespeare Lodges proves that Shakespeare was a Mason. There are, however, presuppositions in favor of his membership. Dr. J. T. Desaguliers was one of Newtons closest friends, so close that Newton stood godfather to Dr. Desaguliers' daughter; and Dr. Desaguliers at the time was the master builder of the new Grand Lodge system of Speculative Freemasonry.

The Royal Society was the apple of Newton's eye. Newton in turn was the leader, inspiration, and glory of the Royal Society; and the membership of the Royal Society was so wholly Masonic that six or ten of its members were in the same Lodge at the same time; the Society's club shared its rooms with a Lodge; furthermore, a few of the Lodges acted as

extension centers for the Society at a time when it was not yet popularly recognized and was the butt of much newspaper ridicule, so that it meant not a little for Royal Society members to be able to deliver scientific lectures (even on mechanics) to Lodges. Newton was therefore in a Masonic circle. Also, one of the few of his papers published posthumously was an attempt to work out the dimensions of Solomon's Temple. He had his formula for gravitation held up for twenty y ears because he had forgotten that a French mile and an English mile were not the same length. His calculations on the Temple were held up even longer, forever in fact, because he found that four different cubits were in use as units of measure in Solomon's time, and he could nowhere discover which one had been used; nevertheless this interest in Solomon's Temple is significant. As against these presuppositions in favor of his having been a Mason stand two facts: no record of his membership has been found; Sir Isaac himself w as "not a clubbable man."

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NEW YORK

The first Provincial Grand Master from 1730, Colonel Daniel Coxe, did not take any active steps towards the exercise of his new office. Captain Richard Riggs, however, who succeeded him on November 15, 1737! arrived in New York on May 21, 1738. The Provincial Grand Lodge was then organized and the first mention of Freemasonry in New York which occurs in the New York Gazette of January 22, 1739, is thought to refer to this body.

The fourth Provincial Grand Master was the most active in organizing Lodges Temple and Saint Fohn's were both alive in 1758 and the latter, the Charter of which was dated 1751, was probably constituted first. On September 5, 1781, the Atholl Grand Lodge authorized the constitution of a Provincial Grand Lodge of New York with the Rev. William Walter as Provincial Grand Master. Nine Lodges united in its formation, but Lodges constituted by the Moderns were excluded, and some years elapsed before it was thought advisable to allow them to participate. In 1787 the Grand Lodge declared illegal all Lodges in the State not under its own control.

The Royal Arch Degree was probably worked under the Lodge Charters at first. It is thought that Washington Chapter began life with the Provincial Grand Lodge, warranted in 1781, but as its records were destroyed by fire the facts about its early history are unknown. Five Chapters, namely, Hudson, Temple, Horeb, Hibernian and Montgomery, constituted on March 14, 1798, a Deputy Grand Chapter for the State of New York, subordinate to the Grand Chapter of the United States. Companion De Witt Clinton was then elected Deputy Grand High Priest. Brother Clinton also served as Grand Master of the Grand Encampment of New York, Grand Master of Knights Templar of the United States and for fourteen years was Grand Master of the Grand Lodge of his State, being furthermore United States Senator, Mayor of New York City, and later was elected Governor of New York. He did not hesitate to publicly defend Freemasonry when many in public office were too fearful to be fair, or were even maliciously antagonistic. As Governor he was prompt, judicial and thorough with the problems raised by the Morgan mystery, and also wrote these sterling convictions to show his personal Masonic sentiments:
"I know that Free Masonry, properly understood, and faithfully attended to, is friendly to religion, morality, liberty and good government; and I shall never shrink under any state of excitement, or any extent of misapprehension, from bearing testimony in favor of the purity of an Institution which can boast of a Washington and a Franklin and a Lafayette as distinguished members, which inculcates no principles and authorizes no acts that are not in perfect accordance with good morals, civil liberty and entire obedience to the government and the laws." On January 10, 1799, the Grand Chapter to the Northern States assumed the name, as it already had the status, of a General Grand body and the Deputy Grand Chapters omitted the word Deputy from their titles.

Columbia Grand Council, No. 1, was opened at a meeting in Saint John's Hall on September 2, 1810. It was probably a self-constituted body. On January 18, 1823, it was resolved to form

a Grand Council of Royal and Select Masters and at a Convention held a week later Companion Lownds was chosen Most Illustrious Royal Grand Master.

In 1860 this Grand Council united with another organized May 7, 1854, by representatives of Washington, Pennell and Oriental Councils. A list of members of Morton's Encampment, probably the first in the State, appeared in 1796. Reference to a procession including Knights Templar in the Independent Journal of New York, December 28, 1785, suggests that the Encampment was at work years before 1796. Of those established about the beginning of the nineteenth century, Temple Commandery, No. 2, seems to be the oldest. A meeting was held on January 2, 1814, of the leading Knights Templar in the State Assuming the necessary authority, they chose officers for a Grand Encampment and on June 18, 1814, this body was established with De Witt Clinton as Grand Master. June 21, 1816, the General Grand Encampment of the United States was organized at New York. Ineffable Lodge of Perfection and Grand Council of Princes of Jerusalem were chartered at Albany on December 2O, 1767. Some years elapsed and on August 6, 1806, the Chapter of Rose Croix of New York City and the Consistory of New York City were both constituted.

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NEW ZEALAND

A dominion consisting of a group of islands in the Pacific Ocean about one thousand miles to the southeast of Australia. Less than 100 years after the standing of the first European in this country a French Lodge, Franqaise Primitive ntipodienne, the Antipodes meaning the opposite side of the earth, was chartered at Akaroa on August 9, 1843. The second and third were founded by the Grand Lodges of Ireland and England respectively in 1844 and 1845.

After 1862 the progress of the Craft gained impetus and many more Lodges sprang up. Between 1860 and 1875 fifty-four Lodges in all were warranted. On April 99, 1890, the Grand Lodge of New Zealand was established by those Lodges which desired independence. The others have continued their allegiance to their original Grand Lodges but have always maintained a friendly attitude towards the Grand Lodge of New Zealand.

At the time of the writing of the concise account of Freemasonry in New Zealand on page 707 the oldest know n Lodge record was dated 1843. In Centennial History of the New Zealand Pacific Lodge, Aro. It by R. C. G. Weston (published by the Lodge in 1942) evidence is given of a Lodge at mork in 1842.

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NICARAGUA

A republic of Central America, between the Caribbean Sea and the Pacific Ocean. The Lodge of Regularity, No. 300, was granted a Charter by the Grand Lodge of England at Black River in 1763, but its name was removed from the register at the Union of 1813. Lodges were opened also at Greyto an by authority of the Grand Lodge of Scotland.

About 1762 a Provincial Grand Master, Brother Thomas 51. Perkins, was appointed by Lord Aberdour and this authority was later extended to cover America.

Brother Street states in 1922' report to the Grand Lodge of Alabaman "The Grand Lodge of Nicaragua has its seat at Managua but we have been able to learn nothing of its history or present activities."

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NICK

From the Danish word, Nikken. The spirit of the waters, an enemy of man, the devil, or in the vulgate, Old Nick.

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NICOLAI, CHRISTOPH FRIEDRICH

Christopher Frederick Nicolai, author of a very interesting essay on the origin of the Society of Freemasons, was a bookseller of Berlin, and one of the most distinguished of the German savants of that Augustan age of German literature in which he lived. He was born at Berlin on the 18th of March, 1733, and died in the same city on the 8th of January, 1811. He was the editor of and an industrious contributor to, two German periodicals of high literary character, a learned writer on various subjects of science and philosophy, and the intimate friend of Leasing, whose works he edited, and of the illustrious Mendelssohn. In 1782-3, he published a work with the following title: Versuch über die Beschuldigungen welche dem Tempelherrnorden gemacht worden und über dessen Geheimniss; nebst einem Anhange über das Entstehen der Freimaurergegeselschaft that is, An Essay on the accusations made against the Order of Knight's Templar and their mystery; troth an Appendix on the origin of the Fraternity of Freemasons. In this work Nicola advanced his peculiar theory on the origin of Freemasonry, which is substantially as follows:

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

The idea lay for some time dormant, but was subsequently revived, in 1646, by Wallis, Wilkins, and several other learned men, who established the Royal Society for the purpose of carrying out Bacon's plan of communicating to the world scientific and philosophic eat truths. About the same time another society was formed by other learned men, who sought to arrive at truth by the investigations of alchemy and astrology. To this society such men as Ashmole and Lily were attached, and they resolved to construct a House of Solomon in the island of Bensalem, where they might communicate their instructions by means of secret symbols. To cover their mysterious designs, they got themselves admitted into the Masons Company, and held their meetings at Masons Hall, in Masons Alley, Basinghall Street. As Freemen of London, they took the name of Freemasons, and naturally adopted the Masonic implements as symbols.

Although this association, like the Royal Society, sought, but by a different method, to inculcate the principles of natural science and philosophy, it subsequently took a political direction. Most of its members were strongly opposed to the puritanism of the dominant party and were in favor of the royal cause, and hence their meetings, ostensibly held for the purpose of scientific investigation, were really used to conceal their secret political efforts to restore the exiled house of Stuart. From this society, which subsequently underwent a decadence, sprang the revival in 1717, which culminated in the establishment of the Grand Lodge of England. Such was the theory of Nicola. Few will be found at the present day to concur in all his views, yet none can refuse to award to him the praise of independence of opinion, originality of thought, and an entire avoidance of the beaten paths of hearsay testimony and unsupported tradition. His results may be rejected, but his method of attaining them must be commended.

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NICOTIATES, ORDER OF

or the Order of the Priseurs. As smoker, meaning a smoker of tobacco, so priseur means taker-a taker of snuff. A secret Order mentioned by Clavel, teaching the doctrines of Pythagoras From a strictly historical point of view the Society seems to have had its rise about the year 1817, but its traditional history carries one back to the closing years of the fifth century, and the persecution under Emperor Justinian, instigated by his wife, Theodora. In so far as can be gathered, Cachire de Beaurepaire, A. Meallet—Esline and Etienne Francois Bazot seemed to have been the original members or founders of the Society. Brother R. E. Wallace James was of the opinion, derived from various circumstances, although he had as then no actual evidence sufficient to verify the belief, that to Bazot should be contributed this honor.

The Society lasted only for some sixteen years. The last meeting of which we can find any trace was a banquet which was held in June, 1833. During these sixteen years, however, the Priseurs gathered to the membership the bulk of the most famous Masonic characters of the time resident in Paris. Among the first to join was J. M. Ragon, who was admitted a member on June 1, 1817, at which time, though the Society had only been a few months in existence, the membership numbered twenty-five. Andre Joseph Etienne Le Rouge was admitted at the following meeting, held upon January 21, 1818, and on his being appointed Secretary, he became the ruling spirit of the Society. In short, the Priseurs were apparently a very select little coterie of Parisian Masons who met together, over their pipes and cigars, to discuss the various subjects connected more or less with Freemasonry (see Transactions, Quatuor Coronati Lodge, volume xxviiu, 1915).

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NIGERIA

The Grand Lodges in the British Isles are responsible for the introduction of Freemasonry into Nigeria, a territory of West Africa. The English Grand Lodge controls five Lodges at Lagos and one each at Calabar, Ebute Metta, Kaduna, Onitsha, Fort Harcourt, Warri and Zaria; Ireland one at Calabar, and Scotland has two at Lagos and one at Calabar.

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NIGHT

Lodges, almost universally, all over the world, meet, except on special occasions, at night. In some large cities, as New York, Chicago, Cleveland, Lodges have been established of Brethren whose occupations prevent their assemblage at other than the daytime, hence these are usually called Daylight Lodges. In this selection of the hours of night and darkness for initiation, the usual coincidence will be found between the ceremonies of Freemasonry and those of the Ancient Mysteries, showing their derivation from common origin. Justin says that at Eleusis, Triptolemus invented the art of sowing corn, and that, in honor of this invention, the nights were consecrated to initiation. The application is, however, rather abstruse.
In the Bacchae of Euripides (Act in, line 485), that author introduces the god Bacchus, the supposed inventor of the Dionysian Mysteries, as replying to the question of King Pentheus in the following words:
Pentheus. By night or day, these sacred rites perform'st thou?
Bacchus. Mostly by night, for venerable is darkness;

In all the other Mysteries the same reason was assigned for nocturnal celebrations, since night and darkness have something solemn and August in them which is disposed to fill the mind with sacred awe. Hence black, as an emblem of darkness and night, was considered as the color appropriate to the mycteria. In the Masteries of Hindustan, the candidate for

initiation, having been duly prepared by previous purification, was led at the dead of night to the gloomy cavern, in which the mystic rites were performed.

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

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

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

*

NIHONGI

Japanese, meaning Chronicles of Fisons The companion of the Rojiki; the two works together forming the doctrinal and historic basis of Sintonism. The Japanese adherents of Sinsyn are termed Sintus, or Sintoos, who worship the gods, the chief of which is Ten-sio-dai-yin. The Nihongi was composed about 720 A.D., with the evident design of giving a Chinese coloring to the subject-matter of the Kojiki, upon which it is founded.

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NILE

There is a tradition in the old Masonic Records that the inundations of the River Nile, in Egypt, continually destroying the perishable landmarks by which one man could distinguish his possessions from those of another, Euclid instructed the people in the art of geometry, by which they might measure their lands; and then taught them to bound them with walls and ditches, BO that after an inundation each man could identify his own boundaries. The tradition is given in the Cooke Manuscript (lines 455-72) thus: "Euclyde was one of the first founders of Geometry, and he gave hit name, for in his time there was a water in that lond of Egypt that is called Nilo, and hit florid so ferre into the londe that men myght not dwelle therein. Then this worthi clerke Enclide taught hem to malre grete wallys and diches to holde owt the watyr, and he by Gemetria mesured the londe and departyd hit in divers parties, and made every man to close his own part with walles and dishes." This legend of the origin of the art of geometry was borrowed by the old Operative Masons from the Origines of Saint Isidore of Seville, where a similar story is told.

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NIL NISI CLAVIS DEEST

Latin, and meaning Nothing buff the key is wanting A motto or dence often attached to the Double Triangle of Royal Arch Masonry It is inscribed on the Royal Arch badge or jewel of the Grand Chapter of Scotland, the other — devices being a Double Triangle and a Triple Tau.

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NIMROD

The Legend of the Craft in the Old Constitutions refers to Nimrod as one of the founders Of Freemasonry. Thus in the York Manuscript. No. 1, we read: 'At ye makeing of ye Toure of Babell there was Masonrie first much esteemed of, and the King of Babilon yt was called Nimrod was A Mason himself and loved well Masons." And the Cooke Manuscript thus repeats the story: 'And this same Nembroth began the towre of babilon and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well" (see line 343). The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorized version, as it is in the improved one of Bochart, which says: "From that land Nimrod went forth to Asshur, and builded Nineveh, and Rehoboth city, and Calah and Resen between Nineveh and Calah, that is the great city."

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NINE

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

The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle or 360 degrees is equal to nine, that is to say, 3+6+0=9. Nevertheless, the ancients regarded this number with a sort of terror; they considered it a bad presage; as the symbol of versatility, of change, and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where nine appears, and chiefly 81, the produce of nine multiplied by itself, and the addition whereof, 8+1, again presents the number nine. As the figure of the number six was the symbol of the terrestrial globe, animated by a Divine Spirit, the figure of the number nine symbolized the earth, under the influence of the Evil Principle; and thence the terror it inspired. Nevertheless, according to the Cabalists, the character nine symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life. The Ennead, signifying an aggregate of nine thongs or persons, is the first square of unequal numbers. Every one is aware of the singular properties of the number nine, which, multiplied by itself or any other number whatever, gives a result whose final sum is always nine, or always divisible by nine. Nine multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:
1 . 2 . 3 . 4 . 5 . 6 . 7 . 8 . 9 . 10
9 . 18 . 27 . 36 . 45 . 54 . 63 . 72 . 81 . 90

The first line of figures gives the regular series, from 1 to 10. The second reproduces this line doubly; first ascending from the first figure of 18, and then returning from the second figure of 81. In Freemasonry, nine derives its value from its being the product of three multiplied into

itself, and consequently in Masonic language the number nine is always denoted by the expression three times three. For a similar reason, 27, which is 3 times 9, and 81, which is 9 times 9, are esteemed ax sacred numbers in the advanced Degrees.

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NINEVEH

The capital of the ancient Kingdom of Assyria, and built by Nimrod. The traditions of its greatness and the magnificence of its buildings were familiar to the Arabs, the Greeks, and the Romans. The modern discoveries of Rich, of Botta, and other explorers, have thrown much light upon its ancient condition, and have shown that it was the seat of much architectural splendor and of a profoundly symbolical religion, which had something of the characteristics of the Mithraic worship. In the mythical relations of the did Constitutions, which make up the Legend of the Craft, it is spoken of as the ancient birthplace of Freemasonry, where Nimrod, who was its builder, and "was a Mason and loved well the Craft," employed 60,000 Masons to build it, and gave them a charge "that they should be true," and this, says the HarZeian Manuscript, No. 19g, was the first time that any Mason had any change of Craft.

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NINE WORTHIEST

Also known as the Nine Excellent Masters, Freemasons selected from Brethren. each representing a Lodge in London and Westminster. Nine Brethren were elected every year by the Grand Chapter to visit the Lodges and report to the Grand Chapter or to the Right Worshipful Deputy Grand Master in order to preserve the uniformity of the work in England. Appointment of the Body occurred in 1792 and it was abolished in 1813. A special medal was used by these nine members, being surrendered to the successors every year The medal, recalled by the Grand Chapter in 1817 on one side represented Freemasons at work and on the reverse side showed an incident in the Arch legend.

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NINUS GRAECUS
See Nalymus Grecus

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NISAN

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

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NINE SISTERS, LODGED OF THE

A famous Masonic Body at Paris, France, La Loge des Neufs Soeurs, whose request for formal organization same before the Grand Orient on March 11, 1776. The name, Nine Sisters, refers to the Muses, the classic nine goddesses presiding over the arts and sciences; their names, their departments, and their characteristic attributes being as follows: Calliope, epic poetry bearing wax tablet and pencil; Clio, history, with B scroll; Erato, erotic poetry, with a small lyre; Euterpe, lyric poetry, bearing a double Hute; Melpomene, tragedy, with tragic mask and ivy wreath; Polyhymnia, or Polymnia, sacred hymns, veiled and in an attitude of thought; Terpsichore, choral song and the dance, with a lyre; Thalia, comedy, with comic mask and ivy wreath, and Urania, astronomy, carrying the celestial globe.

This truly remarkable Lodge had many noted members and it exhibited some curious features. For instance, the tendency that has cropped up here and there to some small extent to demur at any taking of an oath in the conferring of a Degree was long ago considered by this Lodge and it decided adversely to the practice. Among the leading Brethren of the Lodge was Benjamin Franklin, the second Worshipful Master, who during his term of office, two years, had undoubtedly a part of consequence in the organization mainly by the members of his Lodge of the Apollonian Society, called after the fabled originator and protector of civil order, the founder of cities and legislatures.

The President of this organization was Antoine Court de Gebelin, who was Secretary of the Lodge in 1779. IIe was a member of several learned societies and the author of a comprehensive work planned to extend over thirty volumes, of which he published nine, entitled the Primitive World Analyzed and Comas pared with the Modern World. This enterprise gave him such a reputation that he became the Royal Censor, although a Protestant. In 1780, some months before the formation of the Apollonian Society, the French Academy having the disposal for the first time of the prize founded by Count de Valbelle awarded it to Court de Gebelin as having produced the most meritorious and most useful work.

This writer having an encyclopedic knowledge was an extremely zealous Freemason. Before the foundation of the Lodge of Nine Sisters he was a member of another Lodge at Paris, that of the Ami6 Reunis, Reunited Friends. He had been one of the principal founders of the Rite of the Philalethes or Seeders of Truth which played an important part in the Freemasonry of the period and which extended its influence even beyond French territory. In 1777 he gave in a series of seven lectures a course on the Allegories most resembling the Masonic Grades where he had for hearers the most distinguished Freemasons of Paris.

The Apollonian Society was organized November 17, 1780, and from the literary program of its first meeting we can easily understand the nature of its activities. The institution begun under its guidance was said to be "Particularly consecrated to encourage the progress of the several sciences relating to the arts and to commerce." It had two objects. The first was to offer to scientists, professional or amateur, laboratories for their experiments. The second was of teaching the use of machines and of demonstrating their application for the making of all things necessary to life. The program included a course in physics and chemistry, serving as an introduction to the arts and trades in which was made known the natural history of the materials there used; a course in experimental physics and mathematics which could be especially applied to the mechanic arts; a course in the manufacturing of fabrics, of dyes and so on; a course in anatomy showing its utility in sculpture and in painting, together with the knowledge of physiology necessary to the art student; a course in the English language and another in Italian. This was afterwards extended to include Spanish and other tongues.

While a charge was made to defray expense, yet some provision was arranged for free training. The institution received upon its opening the favor of the learned societies and responded with establishing new courses in mathematics, astronomy, electricity and so forth. The name of the school became the Lycee, the Lyceum, named after the great institution of learning opened at Athens by Aristotle. It went through the Revolutionary period without being obliged to close its doors and for sixty years this institution of the higher education continued the ideas with which it was begun by the Freemasons of the Lodge of the Nine Sisters. A long list of notable men of France attended. We are told that it "developed in French society a taste for the higher studies. It contributed largely to the expansion of new ideas and to make known scientific discoveries. It stimulated public education. " we have mentioned what was done by the Lodge for training along educational lines but there is a similar chapter in what its members did for the protection of the innocent unjustly accused and for the reform of the penal laws.

The active membership of Benjamin Franklin in this Lodge raises an interesting question relative to the influence this distinguished Freemason may have exerted regarding the attitude of French Lodges in particular toward community problems. Franklin was the founder of the

club in Pennsylvania called the Junto, a sort of small debating body in which the members educated one another by discussion.

This was popularly known as the Leather Apron Caleb, a suggestive title, by the way, and the rules drawn up by Franklin require that every member in his turn should submit one or more questions on any point of morals, politics, or natural philosophy for general discussion and once in three months produce and read an essay of his own writing on any subject he pleased. What we know of this particular organization and its interest in sociology is well worth study in connection with what is here recorded of the Lodge of the Nine Sisters at Paris. The history of the Lodge of the Nine Sisters was written by Louis Amiable, lawyer, once Mayor of the Fifth District of Paris, Councillor of the Court of Appeals, Grand Orator of the Grand College and formerly Member of the Council of the Grand Orient of France. He died suddenly at Aix, January 23, 1897, only the day following the writing of the last few pages of his book. As is pathetically said on the flyleaf, "The work is published without having been submitted to the corrections of the author."

Brother Amiable's book, Une Loge Maçonnique d'Avard 1789, has the charm and "go" of an alluring novel full of remarkable incidents and striking people— better, indeed, than any novel could be, because the adventures are historical and the actors are real. The wonderful book sketches with almost breathless sweep the electrically charged zone of the French Revolution. For Freemasonry in France, like the progress of the Craft in American Colonial days, was a school of patriotism.

Freemasonry of the French and American Revolution was neither watery nor apologetic. In truth it was a home and a laboratory for the cleansing fluid that acidly tried men's souls, that assayed the pure gold from the dross and sent the refined product out into the world to hang together or hang separately in the sacred cause of freedom. Says Brother Amiable: Freemasonry was incontestably one of the factors of the great changes which were produced in North America and in France, not by means of some kind of international conspiracy, as has been pretended so childishly but in the elaboration of ideas, in rendering public opinion clearer, wiser and stronger, fashioning the men in the fray and whose action was decisive. Of all the Masonic Lodges who exerted that influence in our country (France) the best known, or perhaps I had better say, the least unknown today, is that which received Voltaire some weeks before his death. Brother Amiable is justly proud of the membership of the Lodge, the most famous men of the time. Violtaire, the great writer; Lalande, the astronomer; Benjamin Franklin, who followed Lalande as Borshipful Master; Paul Jones was a member; and there is a long list of titled men, counts and marquises; eminent lawyers, as de Seze, who defended the King, Louis XVI, before the Convention; groups of literary leaders, Delille, Chamfort, Lernierre, and Florian, of the French Academy; painters of international fame as Vernet and Greuze; the great sculptor Houdon; musicians, as Precinni and Delayrac; while there was also a group of the Revolutionist Party chiefs, Sieves, Bailly, Petion, Rabaut-Saint-Etienne, Brissot, Cerutti, Foucroy, Camille Desmoulins and Danton.

The clergy themselves had furnished the Nine Sisters with a notable array. Two churchmen took part in the first grouping of founder members. On the day, when Voltaire was received, the Lodge contained no less than thirteen priests of religion. One of these, untiring in his zeal, took part in the work. Four others who came later into the Lodge sat as members of the great Revolutionary Assemblies.

Brother Amiable tells us that twelve members had their seats in the National Institute, some occupying the highest positions; thus Francois de Neufchateau was president of the Senate Conservatory;
Fontanes, president of the Legislative Body; Lacepe, Grand Chancellor of the Legion of Honor; while Moreau de Saint Mery—Worshipful Master in 1805 was Councillor of State. Brother Amiable discusses Masonic service:

In 1780 the Lodge in community service doubled herself, in some sort, by the foundation of the Apollonian Society, called afterwards the Museum and then the Lyceum of Paris, from whence was drawn the origin of that development of the higher public education in our

country, France. Again, by Deputy and Pastorate, the Lodge reinforced, directed, and caused to triumph the great movement of opinion for the reform of the penal laws, which had a satisfactory beginning in the Royal Declaration of May, 1888, and which prompted the reformatory decrees of the Constitution. Pages are given by Brother Amiable to the civil, literary, artistic, and scientific activities of the members. The standard of qualification was lofty and exacting, jealously cherished and enforced. He gives some extracts he makes from the Lodge records. For instance,
The truly instructed Freemason, truly imbued with his duties, is a man free from reproach and from remorse. He possesses, without dependence on philosophy, the most sublime precepts of morality. He will be just because he is benevolent and unselfish. None near to him are strangers, and he will be himself neither strange nor aloof nor indifferent to any. All men will be his brothers, whatever may be their opinions or whatever may be their country. Lastly he will be a faithful subject, a zealous citizen, submissive to law and conservation, subordinate to the duties of society by principle.

There is also in the same Document a survey of the Lodge position: The Lodge of the Nine Sisters, in making the Masonic virtues the base and support of its institution, believes to have joined there the culture of the sciences, of letters and of the arts. This is but reclaiming their true origin. The arts have had, like Freemasonry, the unobtrusive advantage of bringing men together. It was to the sounds of the harp and voice of Orpheus that the savages of Thracia abandoned their caves. These were the fine arts that sweetened the customs of the nations; they are the preservers even to this day of the graciousness of manners. Let us labor then with zeal, with perseverance, to fill the double purpose of our institution. Because the base constantly upholds the structure, let us decorate it, but let not the new ornaments ever had the dignity of its ancient architecture.
The character of the Lodge was well exhibited in the following rule adopted by it:

The talents that the Lodge of the Nine Sisters exact of a candidate, in order that he may justify the name he bears, comprises the sciences and the liberal arts, to the end that any and all subjects proposed to him ought to be dowered by whatsoever talent, be it of the nature of the arts or of the sciences as the case may be, and that he has already given a public and sufficient proof of possessing this talent,

Note that the candidate must be publicly known as a talented man, This rule was not only carried out in regard to the candidates, but was also in effect for affiliates. Nevertheless, the rigor of the rule was not absolute. On occasion it was judiciously relaxed. The Lodge, we are told, did not wish to deprive itself of the element of strength that could be brought in by the co-operation of that considerable group of persons who had not already given public and sufficient proof of possessing some particular talent. Therefore the following qualifying rule was in effect:
There may be exceptions to the rule only when the candidates are distinguished by their rank or by the honorable positions they occupy.

As a consequence of the character of the Lodge we find the following requirement: All candidates for initiation must be proposed or a member of the Lodge. His application and the precise description are announced to all the Brethren by the Secretary. Three members of a Committee are named to inform themselves of his life, his morals, and of his talents, and upon these things they shall make report by word of mouth or in writing. On this report there is taken a vote by ballot, and three black balls suffice for rejection of the candidate. If the first ballot is favorable, the candidate is simply authorized to ask in writing (by a letter, not by filling out a blank) for his initiation. His request should be brought into the Lodge by the proposer. On the receipt of that request the discussion is reopened and he is subjected to a new ballot. The candidate is only accepted on the following basis: The proposer and the members of the Investigating Commits tee are the responsible agents. If, after the initiation, there shad be learned, relative to the new Brother, such things as cause the Lodge to regret his admission and thereupon to east him out of its bosom, the proposer will be deprived of entrance to the Temple for five months and the members of the Committee for three months.

We read from page 12 of La Dismerie's Memoirs quoted by Brother Amiable:
It was necessary to give proofs of a regular and sustained conduct, of a docile character, of a sociable humor. All measures that human prudence might suggest were employed by us to anticipate and avoid in this regard every kind of oversight.

Freemasons desiring to affiliate with the Lodge were subjected to a like examination by an Investigating Committee. A ballot was taken in every case and three black balls were sufficient to reject the applications. A visit by a Freemason had critical supervision. The visitor was only introduced after showing a letter of summons signed by the Secretary and addressed to him with mention of the Brother who had caused the invitation to be issued. Officers of the governing Bodies of the Grand Orient itself were only exempt from this rule that aimed at giving the Lodge all the privacy of a home.

In all that concerned the solemn engagement taken by the new Brethren at their initiation, the philosophical spirit of the Lodge manifested itself by a remarkable innovation. Hitherto that pledge was invested with an oath. In the same way it was accompanied by an imprecation against perjury. The Brethren of the Nine Sisters held that the promise of a free and honest man should be sufficient among upright folk. It was therefore regularly by a rule decided that the candidate at initiation having submitted his proofs that the request for admission called for. and having the right hand placed on the heart, shall make a pledge of which here are the obligations: Of never saying, writing, or doing anything in the Lodge against religion, against morality, or against the state.
Of being always ready to fly to the relief of humanity.

Of never disclosing the secrets that are confided to him
Of observing inviolably the Statutes and By-Laws of the Lodge of the Nine Sisters.
Of making every endeavor to contribute co-operatively to the glory and prosperity of the Lodge.
From the Lodge By-Laws adopted in 1781 the Grand Orient took over the innovation, amplifying the formula and putting therein certain other obligations. But, after the Revolution, they reinserted the oath and the imprecation against perjury, though a recent revision (th s was written by Brother Amiable in 189S7) caused these to disappear.

The Lodge had twenty-five officers, exclusive of the two substitutes to fill the positions of absentees. There were three Orators. This is explained by Brother Amiable "by reason of the importance of their use in such a Lodge." There were two Directors of Concerts:
The first of these two officials, in 1778, is Dalavrae who figured with the qualification of Guard of the Eing Dalavrac, aged twenty-five years, yet unknown to the general public, but who became one of the most fertile and most popular of composers in the style of Comic Opera.

These officers were all elected annually in May. Three qualifications were necessary: He must be a contributing member, have been at least a year holding membership in the Lodge counting from the day he took his obligation, and has been present at five Grand Assemblies in the course of the year prey ceding the election. Independently of the reunions of Committees pertaining to administration, there was every month a General Reunion or Grand Assembly followed by a banquet, except in September and October which are the two months of vacation. The meeting preceding the banquet is devoted to a concert and to specimens of workmanship, that is to say, of literary productions. Three of these reunions are more important than the others, of sueh were the two Festivals of Saint John in summer and in winter, corresponding to the two solstices, and to that reunion of May 9 in honor of the renewal of the hIason'c year. This last comprised particularly an exposition of works of art produced by, and of choice specimens of music composed by, brethren of the Lodge.

At each ord nary Grand Assembly one of the Orators took the floor and spoke eulogistically of some great man no longer among the living. The Worshipful Master, the Senior Warden, the Archiviste (Keeper of Documents) and one of the Experts (an officer having somewhat similar functions to oar Senior Deacon) ought also at predetermined dates to produce pieces of architecture. (The French expression for a Freemason's service done in the spirit of craftsmanship and exhibiting the result of h's special talent.)

At every Festival of Saint John, three Brothers, so designed at the preceding Festival, are to pronounce respectively, one a eulogy upon a great man of the past; another, an example of eloquence- the third, a specimen of versification. Moreover, a closing discourse shall be given by one of the Orators at the Grand Assembly of August 9, preceding the vacation period- and a like address will be offered at the reopening on November 21. All these are outside the pieces of architecture presented by the newly admitted Brethren, and of such as all the Brethren are at liberty to produce. It is difficult to imagine a greater intellectual activity. Sever did a society of learned men make greater showing. He shall see later by the testimony that is in our possession relative to certain members of the Lodge, that the performance responded fully to the above program. Two items in the regulations merit also to be specially mentioned.

The one instituted a foundation at twelve hundred pounds for new editions of works by members of the Lodge which shall be judged worthy, and which shall relate to the objects cherished by the dine Sisters, to sciences, to literature, to the fine arts, music, painting, engraving, etc. Brine Commissioners were named for each occasion by the Lodge to judge upon the merits of the respective works. They acted not, as is often done elsewhere, by making a mere investment, but made a liberal advance payment, to give some leeway in view of future requirements. The Lodge supervised the edition in a manner to bring it up to date, fresh and timely, and two issues of the work were issued before the Brother to whom they had made the advance was able to lay claim upon any profits.

Not less remarkable is the injunction coming among those referring to financial benefactions an injunction which imposes the special duty of assistance to those Brethren who are lawyers, physicians, and surgeons. the obligation of giving their advice gratis in consultation to all those who are recommended to them by the Lodge. But there is more than that involved. The solemn obligation they have contracted "to fly to the relief of humanity" implied that every Craftsman of the Lodge of the Nine Sisters was devoted to the succor of victims of injustice, at a time when great iniquities were so frequently committed, the duty of imitating, as far as is possible, the noble example shown by Voltaire. Such an engagement could not remain a dead letter in the Lodge which counted among its members the most celebrated legal advocate of the period, Elie de Beaumont, with whom the patriarch of Ferney was himself associated in the defense of Calas and of Serven.

The text of the By-laws provided in the case where one of the Brethren should have been charged with the defense of the innocent unjustly accused, and where any state of affairs rendered such papers necessary to the justification of the person under attack, the lawyer Brother should be provided with an allowance up to a total of one hundred pounds toward the printing and publishing of the statements in question. Not so much was it the amount allowed, as will here be seen, but the prompting to an act of devotion. Moreover, some time later, when Deputy undertook the memorable struggle to save the three innocent persons condemned to death by the Parliament of Paris. he spent much more than three hundred pounds for the printing of the arguments that tore them away from the executioner.

Essays given to the Lodge were rehearsed later before other notable gatherings. The eulogy upon Louis IX by a member, the Abb d'E;spagnac, was later heard before the French Academy in solemn session. In fact, the prize of the Academy, August 12, 1777, was awarded to the Abbe Remy, later one of the three Orators in 1778, for a repetition of a Lodge address. La Dixmerie says, however:

The taste for addresses is not the only thing about our meetings. Everything that concerns literature, the sciences, the arts, the morals, is there heard, welcomed, and encouraged. The same author shows that from the very beginning the Lodge had made all sorts of gifts to the indigent. Every year they remitted, to the principal of a College of Paris, a generous sum to be distributed amongst students, "the least fortunate and the most meritorious." The Lodge also provided education and food for three poor children, and when these arrived at the proper age, the Lodge placed them in an apprenticeship and paid the price of their being taught the mastery of a business. Every Lodge Festival was the occasion of generous collections for charity. The ecclesiastics of the Lodge were of liberal tendencies. Remy wrote eloquently but irreverently of the Council of Trent. Brother Amiable says: "To see the clergy censured by a

priest is never common. Of course it is true that this priest was a Freemason. That he was in turn censured by the theologians was natural." We are told by Bachaumont: "But the clerical power was humbled, the clamor of the clergy was impotent to obtain from the Government the suppression of the printed work."

Another extract from the Memoirs Secrets of Bachaumont tells that the Lodge decided on September 10, 1777, to give thanks by a solemn church service for the recovery from a very serious illness of the Duke de Chartres, then the Grand Master of France.

Father Cordier, a very ardent and very zealous Brother, presented the subject for deliberation in the Lodge of the Nine Sisters, and the vote being unanimous for carrying the plan into execution, it was arranged that on the next Wednesday, the 17th of the month, there should be chanted a Mass and a Te Deum in music at the Church of the Cordeliers as an act of grace for the happy event. There will be admission tickets. separate entrance will be provided for the ladies and gentlemen and those only may be admitted who have the signs of recognition.

As Henri Martin points out in his History of France (page 397): "The reception of Voltaire among the Freemasons was an episode deserving of memorial.

Their secret was but his, 'Humanity and Toleration.'" There is an echoing expression in the verses credited to Brother La Dixmeurie: "At the name of our Illustrious Brother, today all Freemasons triumph. If he receives from us the light, the world had it from him." On April 7, 1778, in the morning, was the initiation. Some two hundred and fifty were present, Lalande, the famous scientist, presided. We are told that "the elite of Freemasonry was present." Father Cordier, declaring that he presented Voltaire for their initiation, observed that an assembly as literary as it was Masonic, ought to be flattered by witnessing the most celebrated Frenchman being desirous of admission among them. He hoped that they would have a kindly regard for the great age and feeble health of the illustrious neophyte.

Voltaire was born November 21, 1694, and there fore at his initiation was in his eighty-fourth year. The dodge taking that request under consideration decided at once to dispense with the greater part of the ordinary proofs, that he should not be placed blind folded between the columns but that only a black curtain should hide the East until a convenient season.

A commission of nine members was appointed by the Worshipful Master to receive and prepare the candidate; this was headed by the Count Stragonoff and the Candidate was introduced by the Chevalier de Villars, the aged author leaning on the arms of Benjamin Franklin afterwards Master of the Lodge and at that time Minister Plenipotentiary of the United States) and Court de Gebelin. Questions on philosophy and morals were propounded to Voltaire by the Worshipful Master and were answered in a manner that compelled those present in several instances to manifest their admiration.

He himself was strongly impressed and all the more so when the curtain being suddenly removed he saw the East brilliantly illuminated and the illustrious men seated there. He was conducted to the Worshipful Master, where he took an obligation, after which he was constituted an Apprentice and received the signs, words and grips of this Degree. During this time the musicians, under the direction of the celebrated violinist, Caproni, executed ia brilliant style the first part of the third symphony of Guenin. Then Larive of the Comedie Franeaise placed upon the initiate's head a crown of laurel.

We give a few extracts from the address by the Worshipful Master to Voltaire, who was seated "by an unusual distinction in the East."

Very dear Brother, the era most flattering for this Lodge will be henceforth marked by the day of your admission. It brings an Apollo to the Lodge of the Nine Sisters. She finds in him a friend of humanity who reunites all the titles of glory that she is able to desire for the ornamentation of Freemasonry. A King (Frederick the Great of Prussia), of whom you have

long been the friend, and who is known as the Illustrios Protector of our Order, had inspired in you the taste for entering it; but it was to your own country that you reserved the satisfaction of initiating you to our mysteries.

After having received the applause and the cheers of the nation, after having seen its enthusiasm and its raptures, You come to receive, in the Temple of friendship, of virtue and of letters, a crown less brilliant but equally solacing to the heart and the soul. The emulation that your presence undoubtedly will spread and enforce, giving a new luster and a new activity to our Lodge, will renown to the profit of the poor she solaces, of the studies she encourages and of all the good she ceases not to do. What citizen has so well served as you the nation in the illumination of duty and of true interests, in rendering fanaticism odious and superstition ridiculous, in recalling good taste to its true principles history to its real purpose the laws to their chief integrity.

We Brethren promise to come to the succor of our friends; but you have been the creator of a multitude who adore you and who give a voice to your good deeds. You have raised a Temple to the Eternal; but that which we value even more, we have seen near this Temple and asylum, a refuge for men outlawed but useful, that a blind zeal had repelled. Thus, my dear Brother, you were a Freemason before that time when vou formally received that designation, and you were fulfilling Masonic duties before you had taken the obligation between our hands. The square that we bear is the symbol of the rectitude of our actions; the apron represents a life of labor and of useful actingly, the white gloves express candor, innocence, and the purity of our actions; the trowel serves to cover up the defects of the Brethren; all these are relating to benevolence and love of humanity and consequently, only expressing the qualities that distinguish you. We are but able to unite you with us and of receiving you with the tribute of our admiration and of our recognition.

There followed several addresses in prose and verse by members, and a response by Voltaire. Court de Gebelin presented a copy of his new book, the Primitiue World, and he read that part of it concerning the ancient mysteries of Eleusis. During the course of the proceedings, Monnet, Painter to the King, made a sketch from life for a portrait of Voltaire.

Voltaire became very ill about the middle of May and on the thirtieth sank into an unconscious condition, dying during the night. Preparations for a suitable memorial meeting of the Lodge were arranged for November 98, 1778. The correspondence of Bachaumont shows how impressive and elaborate were the plans for this occasion, and incidentally he mentions the fact that Doctor Franklin had inherited the apron of Voltaire. Franklin acted as a Warden at this time. Of the ceremony we need not go further than to say it was a remarkable display of esteem and affection framed in a setting of rare splendor and charm. At the close there was the usual offering taken by the Lodge for poor students distinguished in their studies at the University. A further donation was proposed by the Abbe Cordier de Saint-Firmin of five hundred pounds, French, to be deposited with a notary for the apprenticeship to a trade of the first poor infant born after a certain time in the Parish of Saint Sulspice. Several Brethren offered to contribute to this fund (see Voltaire, also Franklin).

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NOACHIDAE

The descendants of Noah. A term applied to Freemasons on the theory, derived from the Legend of the Craft, that Noah was the father and founder of the Masonic system of theology. Henee the Freemasons claim to be his descendants, because in times past they preserved the pure principles of his religion amid the corruptions of surrounding faiths. Doctor Anderson first used the word in this sense in the second edition of the Book of Constitutions: "A Mason is obliged by his tenure to observe the moral law as a true Noachida." But he was not the inventor of the term, for it occurs in a letter sent by the Grand Lodge of England to the Grand Lodge of Calcutta in 1735, which letter is preserved among the Rawlinson Manuscript in the Bodleian Library, Oxford (see Transactions, Quatuor Coronati Lodge, volume xi, page 35).

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NOACHITE, or PRUSSIAN ENIGHT

The French expression is Noachite ou Chevalier Prussien. There are two uses of the title.

l. The Twenty-first Degree of the Ancient and Accepted Scottish Rite. The history as well as the character of this Degree is a verv singular one. It is totally unconnected with the series of Masonie Degrees which are founded upon the Temple of Solomon, and is traced to the Tower of Babel. Henee the Prussian Knights call themselves Nonwhites, or Disciples of Noah, while they designate all other Freemasons as Hiramites, or Disciples of Hiram. The early French Rituals state that the Degree was translated in 1757 from the German by M. de Beraye, Knight of Eloquence in the Lodge of the Count Saint Gelaire, Inspector-General of Prussian Lodges in France. Lenning gives no credit to this statement, but admits that the origin of the Degree must be attributed to the wear above named. The destruction of the Tower of Babel constitutes the legend of the Degree, whose mythical founder is said to have been Peleg, the chief builder of that edifice. A singular regulation is that there shall be no artificial light in the Lodge-room, and that the meetings shall be held on the night of the full noon of each month.

The Degree was adopted by the Council of Emperors of the East and West, and in that way became subsequently a part of the system of the Ancient and Accepted Scottish Rite. But it is misplaced in any series of Degrees supposed to emanate from the Solo monic Temple. It is, as an unfitting link, an unsightly interruption of the chain of legendary symbolism substituting Noah for Solomon, and Peleg for Hiram Abif. The Supreme Council for the Southern Jurisdiction abandoned the original ritual and made the Degree a representation of the Vehmgericht or Westphalian Franc Judges. But this by no means relieves the Degree of the objection of Masonic incompatibility That it was ever adopted into the Masonic system is only to be attributed to the passion for advanced Degrees which prevailed in France in the middle of the eighteenth century.

In the modern work the meetings are called Grand Chapters. The officers are a Lieutenant Commander, two Wardens, an Orator, Treasurer, Secretary, Master of Ceremonies, Warder, and Standard-Bearer. The apron is yellow, inscribed with an arm holding a sword and the Egyptian figure of silence. The order is black, and the jewel a full moon or a triangle traversed bv an arrow. In the original instructions there is a coat of arms belonging to the Degree, which is thus emblazoned, to use the language of heraldry: Party perfuse; in chief, Azure, send of stars, or a full moon, advent in base, sable, an equilateral triangle! having an arrow suspended from its upper point, barb downward, or. Of these quaint terms we may say that party per fess, means divided by a horizontal band across the shield, some means strewn or scattered, or and ardent mean the colors of gold and silver respectively.

The legend of the Degree describes the travels of Peleg from Babel to the north of Europe, and ends with the following narrative: "In trenching the rubbish of the salt-mines of Prussia was found in 553 A.D. at a depth of fifteen cubits, the appearance of a triangular building in which was a column of white marble, on which was written in Hebrew the whole history of the Noachites. At the side of this column was a tomb of freestone on which was a piece of agate inscribed with the following epitaph: 'Here rest the ashes of Peleg, our Grand Architect of the tower of Babel. The Almighty had pity on him because he became humble.'" This legend, although wholly untenable on historic grounds, is not absolutely puerile. The dispersion of the human race in the time of Peleg had always been a topic of discussion among the learned. I ong dissertations had been written to show that all the nations of the world, even America, had been peopled by the three sons of Noah and their descendants. The object of the legend seems, then, to have been to impress the idea of the thorough dispersion. The fundamental idea of the Degree is, under the symbol of Peleg, to teach the crime of assumption and the virtue of humility. 2. The Degree was also adopted into the Rite of Mizraim, where it is the Thirty-fifth.

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NOACHITE, SOVEREIGN

The French title is Noachite Souverain. A Degree contained in the nomenclature of Fustier.

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NOACHITES

The same as Noachidae, which see.

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NOACHITES, FRENCH ORDER OF
See Napoleonic Freemasonry

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NOAH

In all the old Masonic manuscript Constitutions that are extant, Noah and the Flood play an important part in the Legend of the Craft. Hence, as the Masonic system became developed, the Patriareh was looked upon as what was called a Patron of Freemasonry. This connection of Noah with the rnystic history of the Order was rendered still closer with the influence of many symbols borrowed from the Arkite Worship, one of the most predominant of the ancient faiths. So intimately were incorporated the legends of Noah with the legends of Freemasonry t hat Freemasons began, at length, to be called, and are still called, Noachidae, or the descendants of Noah a term first applied by Doctor Anderson, and very frequently used at a much later day.

It is necessary, therefore, that every scholar who desires to investigate the legendary symbolism of Freemasonry should make himself acquainted with the Noachic myths upon which much of it is founded. Doctor Oliver, it is true, accepted them all with a childlike faith; but it is not likely that the skeptical inquirers of the present day will attribute to them any character of authenticity. Yet they are interesting, because they show us the growth of legends out of symbols, and they are instructive because they are for the most part symbolic. The Legend of the Craft tells us that the three sons of Lamech and his daughter, Naamah, "did know that God would take vengeance for sin, either by fire or water; wherefore they wrote these sciences which they had found in two pillars of stone, that they might be found after the flood." Subsequently, this legend took a different form, and to Enoch was attributed the precaution of burying the Stone of Foundation in the bosom of Mount Moriah, and of erecting the two pillars above it.

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

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

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

After forty days, when Noah opened the window of the Ark that he might learn if the waters had subsided, he despatched a raven, which, returning, gave hun no satisfactory information. He then sent forth a Dove three several timed at an interval of seven days between each excursion. The first time, the Dove Ending no resting-place, quickly returned; the second time she came back in the evening, bringing in her mouth an olive-leaf, which showed that the waters must have sufficiently abated to have exposed the tops of the trees; but on the third departure, the dry land being entirely uncovered, she returned no more. In the Arkite Rites, which arose after the dispersion of Babel, the Dove was always considered as a sacred bird, in commemoration of its having been the first discoverer of land. Its name, which in Hebrew ie zonah, was given to one of the earliest nations of the earth; and, as the emblem of peace and good fortune, it became the Bird of Venus. Modern Freemasons have commemorated the messenger of Noah in the honorary Degree of Orb and Dove, which is sometimes conferred on Royal Arch Masons.

On the 27th day of the second month, equivalent to the 12th of November, in the year of the world 1657, Noah, with his family, left the ark. It was exactly one year of 365 days, or just one revolution of the sun, that the Patriarch was enclosed in the Ark. This was not unobserved by the descendants of Noah, and hence, in consequence of Enoch's life of 365 days, and Noah's residence in the Ark for the same apparently mystic period, the Noachites confounded the worship of the solar orb with the idolatrous adoration which they paid to the Patriarchs who were saved from the Deluge. They were led to this, too, from an additional reason, that Noah, as the restorer of the human race, seemed, in some sort, to be a type of the regenerating powers of the sun.

So important an event as the Deluge, must have produced a most impressive effect upon the religious dogmas and rites of the nations which succeeded it. Consequently, we shall find some allusion to it in the annals of every people and some memorial of the principal circumstances connected with it, in their religious observances. At first, it is to be supposed that a veneration for the character of the second parent of the human race must have been long preserved by his descendants.

Nor would they have been unmindful of the proper reverence due to that sacred vessel—sacred in their eyes—which had preserved their great progenitor from the fury of the waters. "They would long cherish," says Alwood (Literary Antiquities of Greece, page 182), "the memory of those worthies who were rescued from the common lot of utter ruin; they would call to mind, with an extravagance of admiration, the means adopted for their preservation; they would adore the wisdom which contrived, and the goodness which prompted to, the execution of such a plan." So pious a feeling would exist, and be circumscribed within its proper limits of reverential gratitude, while the legends of the Deluge continued to be preserved in their purity, and while the Divine preserver of Noah was remembered as the one god of his posterity. But when, by the confusion and dispersion at Babel, the true teachings of Enoch and Noah were lost, and idolatry or polytheism was substituted for the ancient faith, then Noah became a god, worshiped under different names in different countries, and the Ark was transformed into the Temple of the Deity. Eence arose those peculiar systems of initiations which, known under the name of the Arkite Rites, formed a part of the worship of the ancient world, and traces of which are to be found in almost all the old systems of religion.

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

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

The primitive teachings of the Patriarch, which were simple but comprehensive, continued to be preserved in the line of the Patriarchs and the Prophets to the days of Solomon, but were soon lost to the other descendants of Noah, by a circumstance to which we must now refer. After the death of Noah, his sons removed from the region of Mount Ararat, where, until then, they had resided, and "traveling from the East, found a plain in the land of Shinar, and dwelt there." Here they commenced the building of a lofty tower.

This act seems to have been displeasing to God, for in consequence of it, He confounded their language so that one could not understand what another said; the result of which was that they separated and dispersed over the face of the earth in search of different dwelling-places. With the 106s of the original language, the great truths which that language had conveyed, disappeared from their minds. The worship of the one true God was abandoned. A multitude of deities began to be adored. Idolatry took the place of pure theism. And then arose the Arkite Rites, or the worship of Noah and the Ark, Sabaism, or the adoration of the stars, and other superstitious observances, in all of which, however, the Priesthood, by their Mysteries or initiations into a kind of Spurious Freemasonry, preserved, among a multitude of errors, some faint allusions to the truth. and retained just so much light as to make their "darkness visible." Such are the Noachic traditions of Freemasonry, which, though if considered as materials of history, would be worth but little, yet have furnished valuable sources of symbolism, and in that way are full of wise instruction.

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NOAH

The writer of the Cooke MS. (1410/1450 A.D.) had before him an original which may have been written about 1350 A.D. The author of that original frankly acknowledges that many of his historical statements are taken from "the polycronicon," a sort of universal history, or omnium gatherum, in which were collected scraps and fragments of lore of many kinds, especially about the remote past, and without any attempt to distinguish genuine history from myths, legends, tales, fables. It was from such a polycilronicon that the writer of the Cooke original drew the story of Noah and the Deluge which the Cooke condenses into a paragraph beginning at line 290. According to the old tale thus taken from the polychronicon men knew that God would destroy the world out of vengeance, either by fire or by water; therefore in order to save them from destruction, men wrote the secrets of the Arts and Sciences on two "pilers of stone." When the vengeance came, it turned out to be by water as Noah had expected, and for 365 days he and his family lived in the Ark. With him mere his three sons, Shem, Ham, and Japheth, and their wives. Many years afterwards, the "cronyelere telleth," the two pillars were found; Pythagoras found one, and Hermes the other.

The 0ld Charges (Masonic MS, Old Constitutions, etc., they also were called) which served as a charter for the first permanent Lodges of the Freemasons were held in great reverence; in them was this story of Noah and the pillars, and it is from this source, it is reasonable to believe, that pillar and column symbolism came to be used in Speculative Masonry; and since the use of the Arts and Sciences traced directly back to Noah's sons who recovered their use after the Deluge, practitioners of them were sometimes called "Sons of Noah."

The first, or 1723, edition of the Book of Constitutions of the Mother Grand Lodge touches but lightly on the story of Noah, but in the second, or 1738. edition the whole account is changed, the Arl; itself is described as having been a Masonic masterpiece, and Noah and his three sons are described as "four Grand officers." "And it came to pass as they journeyed from the East of the plains of Mount Ararat, where the Ark rested toward the West, they found a plain in the land of Shinar, and dwelt there as Noachidae, or Sons of Noah . . ." In a footnote the author explains the word: "The Srst name of Masons, according to some old traditions."

What those "old traditions" were nobody knows because there is no evidence that Operative Freemasons called themselves by that name. But it was in some use prior to 1738, for in 1734 Lord Weyrnouth ordered a letter to be sent to the Prov. Grand Master at Calcutta in which this curious statement was included: "Providence has fixed your Lodge near those learn'd Indians that affect to be called Noachidae, the strict observance of his Precepts taught in those Parts by the Disciples of the great Zoroastres, the learned Archimagus of Bactria, a Grand Master of the Magians, whose religion is much preserved in India (which we have no concern about), and also many of the Rituals of the Ancient Fraternity used in his time, perhaps more than they are sensible of themselves. Sow if it was consistent with your other Business, to discover in those parts the Remains of Old Masonry and transmit them to us, we would be all thankful ...." (A. Q. C. XI, p. 35.)

If ever "Noachidae" was in use as a name for Masons it could not have been extensive, because the word (an ugly hybrid) is almost never met with in early Lodge Alinutes or Histories; it is probable that such small use of it as is encountered in American Lodges in the first half of the Nineteenth Century (it is now wholly obsolete) was directly owing to the popularity here of the writings of the Rev. George Oliver u ho never hesitated to give to fancies out of his own mind the same weight as the verdict records of history

There mere two reasons for the place of Noah and his sons in Masonic thought and traditions. It is obvious that the writer of the Cooke MS—or rather, the author of the original of w hich the Cooke is a copy —had an historical problem to solve: if the Deluge destroyed everything how were the Arts and Sciences, Geometry especially, preserved and recorded?

The story of the pillars and of the use made of them by Noah's sons, which, as was seen, he found ready-made in a polychronicon, was his solution. Second, the story of the sons of Noah had a point to it of value for Masons who sought to make clear to their own minds the religious foundations of the Craft. If Masonry w as geometry and architecture it is as old as the world; if it existed in Stoah's time it existed before Christianity, or Judaism either; and yet it now works in Christian lands; how could a "Christian" society have a pre-Christian origin? The answer was that under the separate religions is a ground, or fundament, or matrix of a universal religion which consists of a belief in God and Brotherhood among men, and righteousness. Oliver himself gives one of the clearest expressions of this idea in a paragraph of his in A Dictionary of Symbolical Masonry (New York; 1855; p. 190): "NOACHIDAE, Sons of Noah; the first name of Freemasons; whence we may observe that believing the world u as framed by one supreme God, and is governed by him; and loving and worshiping him; and honoring our parents; and loving our neighbor as ourselves; and being merciful even to brute beasts, is the oldest of all religions."

Not all the versions of the Old Charges contain the Noah story in the same form; the Graham MS. version which has so many details peculiar to itself, and is really an Old Catechism more than a version of the Old Charges, gives the Noah story in a different form and reads in it a different lesson; and it has the lost secrets discovered after the death of Noah rather than after the death of Niram. In his Ahiman Rezon, or Book of Constitutions, writing as Grand Secretary for the Ancient Grand lodge of 1751, Laurence Dermott ridicules the whole story; but it is only as history that he ridicules it, not as symbolism, because (to judge by such written remains of it as have survived) the Ancient Ritual connected the Great Pillars with the two "pillars" in the Cooke MS. Also, in both Ancient and Modern symbolism and in the Royal Arch, the Ark is used as an emblem. (This identification of the Ark with Noah's Ark may be a mistake on the part of Eighteenth Century Ritualists, because before 1717 Operative Gilds

kept their papers in a "coffin"— which later reappears under the name "casket," "the Lodge," and "ark.")

Notes. In a medal struck by Henry Steel Lodge, No. 12, of Winchester, Va., on or about 1809, the emblems on the obverse side include not only the Ark, but also a Dove— and—what is more interesting—a Raven ! This same medal indicates that in Steel Lodge. the Royal Arch was not as yet disentangled from the Third Degree because on the reverse side of the same medal the Arch is surrounded by the emblem of that Degree. See American Freemason; Louisville, Ky.; Jan. 1, 1855; page 51.

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NOAH, PRECEPTS OF

The precepts of the Patriarch Noah, which were preserved as the Constitutions of our ancient Brethren, are seven in number and are as follows:
1. Renounce all idols.
2. Worship the one true God.
3. Commit no murder.
4. Be not defiled by incest.
5. Do not steal.
6. Be just.
7. Eat no flesh with blood in it.

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

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NOBLES OF THE MYSTIC SHRINE, ANCIENT ARABIC ORDER
See Shrine

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NOFFODEI

The name of this person is differently spelled by various writers. Villani, and after him Burnes, call him Noffo Dei, Reghellini Neffodei, and Addison Nosso de Florentin; but the more usual spelling is Noffodei. He and Squin de Flexian were thefirst to make thosefalse accusationsagainst the Knights Templar which led to the downfall of the Order. Noffodei, who was a Florentine, is asserted by some writers to have been an Apostate Templar, who had been condemned by the Preceptor and Chapter of France to perpetual imprisonment for impiety and crime. But Dupui denies this, and says that he never was a Templar, but that, having been banished from his native country, he had been condemned to rigorous penalties by the Prevost of Paris for his crimes (for a history of his treachery to the Templars, Bee Squin de Flezian).

*

NOMENCLATURE

There are several Masonic works, printed or in manuscript, which contain lists of the names of Degrees in Freemasonry. Such a list is called by the French writers a Nomenclature. The word means a system of names or of naming but is capable of an extension much beyond these limits. For instance, Porter (Human Intellect, page 399) says, "The technical nomenclature of a single science when finished and arranged, is a transcript of all the discriminating thoughts, the careful observations, and the manifold experiments by which science has been formed."

The most important of these nomenclatures pertaining to Freemasonry are those of Peuvret, Fustier, Pyron, and Lemanceau. Pagon has a nomenclature of Degrees in his Tuileur Generale. Thory has an exhaustive and descriptive one in his A cta Latomorum. Oliver also gives a nomenclature, but an imperfect one, of one hundred and fifty Degrees in his Historical Landrnarks.
It has been evident for some years past that the subject of Masonic nomenclature is growing in importance to a point where Masonic scholars must make it a specialty. Even now, and with investigations scarcely begun, the clearing up of the original meaning of only five or six terms has occasioned a recasting of a few of the most important pages in the history of the Craft. When Anderson entitled his book in 1723 "Constitutions" he meant not a body of organic, fundamental law but a book of customs and ceremonies; it was not until the last quarter of the Eighteenth Century that the word became a term for the Written Law, and it was the incorporating of one law after another in a book of customs which changed the modern texts of Grand Lodge Constitutions so radically that they have been led far away from Anderson's book. In many Grand Lodge Codes the Book of Constitutions is published separately under the head of "Old Charges."

In the General Regulations adopted in 1721 by the Mother Grand Lodge, brethren are warned that "they must obtain a Grand Master's Warrant to join in forming a new Lodge" by Warrant was meant "permission," to be granted or not by the Grand Master personally, and either the Grand Master or a deputy appointed by him was to be present in person to constitute the Lodge. The first written Warrant (or Charter) as a legal document, as possessing authority in itself, was issued by the Grand Lodge of Ireland in 1755 and by the (Modern) Grand Lodge of England for the first time in 1757.

The word Deputation which now, as applied to a Lodge, means a temporary warrant (in America) granted by a Grand Master to form a Lodge, meant in the early Grand Lodge period a letter from a Grand Master to authorize a brother to act in his place to constitute a Lodge; that is, it was authority granted to a man, not to a body, though usually a Lodge was permitted to keep such a document in its possession.

The term Regular now describes any Lodge which is chartered and is on the list of a recognized and established Grand Lodge, any other body being a clandestine or spurious society; originally "regular" only denoted such early Lodges as had come voluntarily under authority of the Grand Lodge; this did not imply that Lodges which had not done so were spurious or clandestine. The word Degree is now generally held to have been a misnomer, though it is so widely rooted in usage that it probably cannot be changed thus, the First Step should be called not the Degree of Entered Apprentice but the Lodge of Entered Apprentices. The correct name for the old documents is still under discussion; Hughan clung to "Old Charges" because the Mason of earliest record called them that; Gould preferred "Old Manuscripts." Since the Old Catechisms also are Old MSS. the latter name is ambiguous. A correct, unambiguous name awaits discovery.

And the suggestion is here and now made that the familiar "Time Immemorial" should be discontinued The phrase came into usage apparently from Blackstone and naturally denotes something of "which the memory of man runneth not to the contrary," hence a "time immemorial" Lodge would be taken to mean a very old, an almost prehistoric Lodge. It is on record that many "time immemorial" Lodges in Britain before the constitution of the first Grand Lodge in 1717 were only ten to fifty years old at the time; so with the "First Lodge" in Philadelphia. The name "self-constituted Lodge" is recommended to take the place of "time

immemorial." Other terms of nomenclature now in the melting pot are dues, jurisdiction, prerogatives, spurious, clandestine, irregular, universality, comity.

*

NOMINATION

It is the custom in some Grand Lodges and Lodges to nominate candidates for election to office. and in others this custom is not adopted. But the practice of nomination has the sanction of ancient usage- Thus the records of the Grand Lodge Of England, under date of June 24, 1717, tell us that "before dinner the oldest Master Mason . . . in the chair proposed a list of proper candidates, and the Brethren by a majority of hands, elected Mr. Antony Sayer, Gentleman, Grand Master of Masons" (constitutions 1738, page 109).

The present Constitution of the Grand Lodge of England requires that the Grand Master shall be nominated in December, and the Grand Treasurer in September but that the election shall not take place until the following March. Nominations appear, therefore, to be the correct Masonic practice; yet, if a member be elected to any office to which he had not previously been nominated, the election will be valid, for a nomination is not essential.

*

NON-AFFILIATION

The state of being unconnected by membership with a Lodge (see Unaffiliated Freemason) .

*

NONESYNCHES

In the Old Constitutions, known as the Dowland Manuscript, is found the following passage: "Saint Albones loved well Masons and cherished them much. And he made their pay right good, . . . for he gave them ijs-vjd, a week, and iijd to their nonesynches." This word, which cannot, in this precise form, be found in any archaic dictionary, evidently means food or refreshment, for in the parallel passage in other Constitutions the word used is cheer, which has the same meaning. The old English word from which we get our luncheon is noonshun, which is defined to be the refreshment taken at noon, when laborers desist from work to shun the heat. Of this, nonesynches is a corrupt form.

*

NONIS

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

*

NON NOBIS
It is prescribed that the motto beneath the Passion Cross on the Grand Standard of a Commandery of Knights Templar shall be Non nobis Domine! non nobis, sed no7nini too da Gloriam. That is, Not unto us, O Lord! not unto us, but unto Thy name give Glory. The

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

*

NON-RESIDENT

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

*

NOORTHOUCK, JOHN

The editor of the fifth, and by far the best, edition of the Book of Constitutions, which was published in 1784. He was the son of Herman Noorthouck, a bookseller, and was born in London about the year 1746. Brother Oliver describes him as "a clever and intelligent man, and an expert Mason." His literary pretensions were, however, greater than this modest encomium would indicate. He was patronized by the celebrated printer, William Strahan, and passed nearly the whole of his life in the occupations of an author, an index maker and a corrector of the press. He was, besides his edition of the Book of Constitutions, the writer of a History of London, quarto, published in 1773, and a Historical and Classical Dictionary, two volumes, octavo, published in 1776. To him also, as well as to some others, has been attributed the authorship of a once popular book entitled The Man after God's own Heart. In 1852, J. R. Smith, a bookseller of London, advertised for sale "the original autograph manuscript of the life of John Noorthouck." He calls this " a very interesting piece of autobiography, containing many curious literary anecdotes of the last century, and deserving to be printed." Noorthouck died in 1816, aged about seventy years.

*

NORFOLK

Thomas Howard, eighth Duke of Norfolk. Grand Master of the English Grand Lodge, installed January 29, 1730, remaining until 1731, and succeeded by Lord Lovel. From Venice, 1731, he sent the Grand Lodge of England the sword of Gustavus Adolphus, together with twenty pounds for the Masons' Charity, and a handsome Minute Book. He died in 1732.

*

NORMAL

A perpendicular to a curve; and included between the curve and the axis of the abscissas. Sometimes a square, used by Operative Masons, for proving angles. The word means to act according to an established standard and is from the Latin term signifying both the square for measuring right angles and the rule or precept of personal conduct.

*

NORNAE

In the Scandinavian Mysteries these were three maidens, known as Urd, Verdandi, and Skuld, signifying Past, Present, and Future. Their position is seated near the Urdar-wells

under the world-tree Yggdrasil, and there they determine the fate of both gods and men. They daily draw water from the spring, and with it and the surrounding clay sprinkle the ash-tree Yggdrasil, that the branches may not wither and decay.

*

NORTH

The north is Masonically called a Place of Darkness. The sun in his progress through the ecliptic never reaches farther than 23 28' north of the equator. A wall being erected on any part of the earth farther north than that, will therefore, at meridian, receive the rays of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian. The use of the north as a symbol of darkness is found, with the present interpretation, in the early instructions of the eighteenth century. It is a portion of the old sun worship of which we find so many relics in Gnosticism, in Hermetic philosophy, and in Freemasonry. The east was the place of the sun's daily birth, and hence highly revered; the north the place of his annual death, to which he approached only to lose his terrific heat, and to clothe the earth in darkness of long nights and dreariness of winter.

However, this point of the compass, or place of Masonic darkness, must not be construed as implying that in the Temple of Solomon no light or ventilation was had from this direction. The Talmud, and as well Josephus, allude to an extensive opening toward the North, framed with costly magnificence, and known as the great Golden Window. There were as many openings in the outer wall on the north as on the south side. There were three entrances through the "Chel" on the north and six on the south (see Temple). While once within the walls and Chel of the Temple all advances were made from east to west, yet the north side was mainly used for stabling, slaughtering, cleansing, etc., and contained the chambers of broken knives, defiled stones of the House of Burning, and of sheep. The Masonic symbolism of the entrance of an initiate from the north, or more practically from the northwest, and advancing toward the position occupied by the Corner-stone in the north-east, forcibly calls to mind the triplet of Homer:

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

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

In the Middle Ages, below and to the right of the judges stood the accuser, facing north; to the left was the defendant, in the north facing south. Brother George F. Fort, in his Antiquities of Freemasonry (page 292), says:

In the center of the court, directly before the judge stood an altar piece or shrine, upon which an open Bible was displayed. The south to the right of the justiciaries was deemed honorable and worthy for a plaintiff- but the north was typical of a frightful and diabolical sombreness. Thus, when a solemn oath of purgation was taken in grievous criminal accusations, the accused turned toward the north.

The judicial headsman, in executing the extreme penalty of outraged justice, turned the convict's face northward, or towards the place whence emanated the earliest dismal shades of night. When Earl Hakon bowed a tremulous knee before the deadly powers of Paganism and sacrificed his seven-year-old child, he gazed out upon the far-off, gloomy north.

In Nastrond, or shores of death, stood a revolting hall, whose portals opened toward the north—the regions of night. North, by the Jutes was denominated black or sombre; the Frisians called it fear corner. The gallows faced the north, and from these hyperborean shores everything base and terrible proceeded. In consequence of this belief, it was ordered that, in

the adjudication of a crime, the accused should be on the north side of the court enclosure. And in harmony with the Seandinavian superstition, no Lodge of Masons illumines the darkened north with a symbolic light, whose brightness would be unable to dissipate the gloom of that cardinal point with whieh waa aFoeiated alS that was sinstrous and direful.

So many of our Masonic customs hinge Upon the connection with old church practices that we are inclined to add to the above summary a few additional particulars. The book entitled Curious Church Customs, edited by William Andrews, 1898, has on page 136 the following item:

Tradition authorizes the expectation that our Lord still appear in the east; therefore all the faithful dead are buried with their feet towards the east to meet Him. Hence in Wales the east wind is called " The wind of the dead men's feet." The eastern portion of a churchyard is always looked on as the most honoured next the south then the west, and last of all the north from the belief that in this order the dead will rise curious instance of this belief is furnished by an epitaphon a tombstone, dated 1807, on the north side of Epworth Churchyard, Lineolnshire, the last two lines of which run as follows:

And that I might longer undisturbed abide I choosed to be laid on this northern side.
Felons, and notorious bad eharaeters, were frequently buried on the north side of the church. In Suffolk most of the churches have both a north and south door, and where old customs are observed, the bodes is brought in at the south door, put down at the west end of the aisle and carried out by the north door. In Lineolashire the north is generally reserved entirelv for funerals, the south and west doors being reserved for christenings and weddings.

William Andrews, in a companion volume dealing with Ecclesiastical Curzosities, 1899, has some references to churchyard superstitions, and gives considerable space to inquiries made regarding the old prejudices against being buried on the north side of the church. This prejudice is proven in several parts of England by the scarcity of graves on the north side of churches. The Reverend Theodore Johnson, writing upon this subject, tells of taking charge of a parish in Norfoll; and on being called upon to select a suitable place for a funeral suggested that as there svere no graves on the north side of the church a place could be assigned there.

This aroused vigorous objection but no particular explanation beyond that of a desided dislike. Further inquiry obtained the information that in some cases the north part of the churchyard was left unconsecrated for burial of those for whom no religious service was considered necessary. At last the clergyman found light in visiting an old member of his flock during his last hours on earth. He was a widower, and in speaking of his place of burial he particularly emphasized the words "On the south side, sir, near by the wife." The clergyman in quired why there was such a strong objection to burial on the north side of the church, and the prompt and reproachful answer was at once made: "The left side of Christ, sir: we don't like to be counted among the goats." The author continues:

Here was the best answer to the mystery, pointing with no uncertain words to the glorious Resurrection Day, this aged, earthly shepherd at the end of his years of toil recognized his Great Master, Jesus. as the True Shepherd of mankind, meeting His floek as they arose from their long sleep of death, with their faces turned eastward, awaiting His appearing.

Then when all had been called and recognized He turned to lead them onward, still their True Shepherd and Guide, with the sheep on His right hand, and the goats on His left hand, so wonderfully foretold in the Gospel story: "When the Son of Man shall come in His glory, and all the hole angels with Him, then shall He sit upon the throne of His glory; land before Him shall be gathered all nations and He shall separate them one from another as a Shepherd divideth ads sheep from the goats: and he shall set the sheep on His right hand, but the goats on the left." Matthew xxv, 31-3.

Surely, the above simple illustration explains much that is difficult and mysterious to us in the wax of religious superstition. Undoubtedly, we have here a good example of how superstitions have arisen, probable from a good source, it may be the words of some teacher long since passed away. The circumstance has long been for gotten, yet the lesson remains, and being handed down by oral tradition only, every vestige of its religions nature disappears and but the feeling remains, which, b in the minds of the ignorant populace, increases in mysteries and enfolds itself in superstitious awe, without any desire from them to discover the origin, or Source, of such a strange custom, or event.

So much of our ceremonies and instruction in the Craft is bound up intimately with the practices of the Church that the foregoing details and the comments made upon them are well worth notice and reflection. We need not in any enthusiasm for the prehistoric and the religious customs of the older nations in the childhood of their faith when the Mysteries of Greece and Rome were flourishing, overlook the equally good claims for attention presented by the more recent traditions that survive and thrive even unto our own times.

*

NORTH AMERICAN MASONIC CONGRESS
Zee General Grand Lodge

*

NORTH CAROLINA

The Grand Lodge of England warranted a Lodge in North Carolina at Wilmington in March, 1754 or 1755. This was afterwards known as Saint John's, No. 1. A Grand Lodge s of North Carolina was organized in 1771 which met at New Bern and Edenton, but its early history is obscure owing to the supposed destruction of the records by the English during the War of the Revolution. Representatives of seven Lodges, Unanimity, Saint John's, Royal Edwin, Royal White Hart, Royal William, Union and Blandford-Bute, met on December 9, 1787, to reorganize the Grand Lodge. In 1856 Saint John's College was established at Oxford, but during the war of 1861-5, when it was vacated by the students, it was converted into one of the best orphan homes in the country. In charity as in everything else this Grand Lodge has always achieved success.

The first mention of Capitular Freemasonry in North Carolina occurs in the Proceedings of the fourth Convocation of the General Grand Chapter where it appears that a Charter was to have been issued to Concord Chapter at Wilmington, May 4, 1815, by the General Grand King. He also granted one to Phoenix Chapter at Fayetteville, September 1, 1815.

fit the thirteenth Convocation of the General Grand Chapter held on September 14, 1847, at Columbus, Ohio, the General Grand Secretary reported that a Grand Chapter of North Carolina had once existed but had ceased work twenty years before; that according to information just received it had lately been reorganized. An Assembly of representatives of three Chapters had duly adopted a Constitution and elected officers on June 98, 1847. On September 16, 1847, the Grand Chapter of North Carolina was, after the alteration of one or two articles in its Constitution, granted legal authority by the General Grand Chapter of the United States.

Five Councils had been chartered in North Carolina before the organization of the Grand Council. In each ease the document was signed by the Supreme Council of the Southern Jurisdiction. All five were represented at a Convention for the organization of the Grand Council at Fayetteville, June 21, 1822. In 1859 the Grand Chapter resisted an attempt to incorporate the Degrees with the Chapter by a declaration to the effect that it desired to exercise no such control. A Grand Council was organized June 6, 1860, but owing to the Civil War no meeting was held until 1866, and in 1883 it was dissolved altogether. The Degrees

then came under the control of the Grand Chapter until 1887 when the Grand Council was again established.

The first official mention of Templarism in North Carolina appeared in the Proceedings of the Grand Encampment of the United States for September 19, 1826. The issue of a Charter to Fayetteville Encampment among others on December 21, 1821, was the item in question. This Encampment ceased work at an early date and the details about an attempt made in 1845 to start another are not known. On September 16, 1850, it was resolved by the General Grand Encampment of the United States to grant renewed authority to Fayetteville and Wilmington. On January 10, 1881, the Grand Commandery of North Carolina was established.

On November 91, 1892, Asheville Lodge of Perfection, No. 1, at Asheville, was granted a Charter. Charters were issued to a Chapter of Rose Croix, a Council of Kadosh, and a Consistory, all located at Charlotte, namely, Mecklenburg, No. 1, October 5, 1901; Charlotte, No. 1, October 23, 1907; Carolina, No. 1, December 18, 1907, respectively, under the Southern Jurisdiction of the Ancient and Accepted Scottish Rite.

*

NORTH DAKOTA

When the Territory of Dakota was divided into North and South Dakota in 1889 the question arose of the necessity for a Grand Lodge in each of the two districts. It was decided that there must be a division of Grand Lodges to correspond with the political division. A Convention was held on June 12, 1889, at Mitchell which resolved that a Grand Lodge for North Dakota should be organized. The following Lodges were represented: Shiloh, No. 8; Pembina, Sto. 10; Casselton, No. 12; Acacia, No. 15; Bismarck, No. 16; Jamestown, No. 19; Valley City, No. 21; Nandan, No. 23; Cereal, No. 29; Hillsboro, No. 32; Crescent, No. 36; Cheyenne Valley, No. 41; Ellendale, No. 49; Sanborn, No. 51; Wahpeton, No. 58; North Star, No. 59; Minto, No. 60; Mackey, No. 63; Goose River, No. 64; Hiram, No. 74; Minnewaukan, Bio. 75; Tongue River, No. 78; Bathgate, No. 80; Euelid, No. 84; Anchor, No. 88; Golden Valley, No. 90; Occidental, No. 99. A Constitution and By-laws were adopted, Grand Officers duly elected, and the first session held the following day.

A similar problem occurred with regard to the Grand Chapter of North Dakota. The Chapters in South Dakota had organized their Grand Chapter on January 6, 1890. Thereupon the representatives of Missouri, No. 6; Casselton, No. 7; Cheyenne, No. 9; Keystone, No. 11; Jamestown, No. 13, and Lisbon, No. 29, organized on January 9 the Grand Chapter of North Dakota. The first Annual Convocation was held at Grand Forks, nine days later.

The first Council in North Dakota, Fargo, No. 1, was granted a Dispensation on February 12, 1889, while the Territory was still undivided. It was chartered, however, five months after the division took place, on November 19, 1889. At a Convention held on March 20, 1916, members of Fargo Council, No. 1; Lebanon, No. 2, and Adoniram, No. 3, organized the Grand Council of North Dakota as a constituent member of the General Grand Council.
The Grand Master of the Grand Encampment of the United States issued a Dispensation to form the Commandery of North Dakota on June 4, 1890. Thereupon Tancred, No. 4; Fargo, No. 5; Grand Forks, No. 8, and Wi-ha-ha, No. 12, Commanderies on June 16, 1890, organized the Grand Commandery of North Dakota.

With regard to the Ancient and Accepted Scottish Rite, Southern Jurisdiction, Dakota Consistory, No. 1, was chartered on May 26, 1886; Fargo Council of Kadosh, No.1, on December 8,1883; Pelican Chapter of Rose Croix, No. 1, on June 19, 1883, and Enoch Lodge of Perfection, No. 1, on June 7, 1883.

*

NORTHEAST CORNER

In the Institutes of Menu, the sacred book of the Brahmans, it is said: "If any one has an incurable disease, let him advance in a straight path towards the invincible northeast point, feeding on water and air till his mortal frame totally decays, and his soul becomes united with the supreme." It is at the same northeast point that those first instructions begin in Freemasonry which enable the true Freemason to commence the erection of that spiritual temple in which, after the decay of his mortal frame, "his soul becomes united with the supreme. "

In the important ceremony which refers to the Northeast Corner of the Lodge, the Candidate becomes as one who is, to all outward appearance, a perfect and upright 7nan and Mason, the representative of a spiritual Corner-stone, on which he is to erect his future moral and Masonic edifice. This symbolic reference of the Corner-stone of a material edifice to a Freemason when, at his first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute a "well-tried, true, and trusty" Corner-stone. The squareness of its surface, emblematic of morality its cubical form, emblematic of firmness and stability of character and the peculiar finish and fineness of the material, emblematic of virtue and holiness show that the ceremony of the Northeast Corner of the Lodge was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which, just at that time and in that place, the candidate is most impressively charged to maintain.

*

NORTH STAR

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

*

NORWAY

Freemasonry must be studied in Sweden and Denmark jointly with Norway as politically the three were united for many years and the Swedish Rite has left a permanent impression on all of these countries. As far back as the year 1030 A.D., Danish power controlled Norway. Soon a Swedish King was chosen over Norway, 1036, and then in 1380 a King of Denmark became ruler of the sister nations.

So it continued until 1814 when Denmark ceded Norway to Sweden and this union lasted until June, 190S, when a Swedish Prince was chosen as King Haakon VII. Some few Lodges in Norway erected by Danish authority came under the control of the Grand Lodge of Sweden when the two countries were politically united, this Grand Lodge being formed in 1759.

A separation of the countries, Sweden and Norway, involves a governing division Masonically and there is a Grand Lodge of Norway. From 1796 by Royal Edict all Swedish Princes have been members of the Craft. A Civil Order was also instituted by the King, Charles XIII, Grand Master, to be conferred on the Princess and no more than thirty others of the tenth Degree of the Rite, which is dominantly Christian. The Grand National Lodge of Berlin, uses a like

Ritual. A Provincial Grand Lodge operated from May 7, 1793, under the Grand Lodge Zur Sonne, the latter having its headquarters at Bayreuth, Germany. This was constituted as the Grand Lodge Den Norskc Polarstjernen on May 8, 1920.

*

NOTUMA

A significant word in some of the advanced Degrees of the Templar System. It is the anagram of Aumont, who is said to have been the first Grand Master of the Templars in Scotland, and the restorer of the Order after the death of DeMolay.

*

NOVA SCOTIA

A slab of rock discovered in 1827 on Goat Island in the Annapolis Basin was found to be engraved with the Square and Compasses and the date 1606, but the history of it remains unknown and nothing can be guessed of its origin. The first Lodge in Nova Scotia was established at Annapolis by authority of the Saint John's Grand Lodge of Massachusetts at some time previous to 1740. Nova Scotia was originally governed by the Provincial Grand Master of New England, whose authority extended over all North America, but on September 24, 1784, Brother John George Pvke was appointed Provincial Grand Master of a Provincial Grand Lodge formed that day and warranted the previous June. On January 16, 1866, all the Scotch Lodges but one called a meeting at which it was decided to summon a Convention on February 20. A Grand Lodge was duly formed and Brother W. H. Davies elected Grand Master. In 1869 the remaining Scotch Lodge and the English District Grand Lodge united with the new body under the name of The Grand Lodge of Ancient, Free and Accepted Masons of Nova Scotia.

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NOVICE

1. The Second Degree of the Illuminati of Bavaria. 2. The Fifth Decree of the Rite of Strict Observance.

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NOVICE, MAÇONNE

That in French is to say a female Mason who is a Novice. It is the First Degree of the Moral Order of the Dames of Mount Tabor

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NOVICE, MYTHOLOGICAL

The French title is Novice Mythologigue. The First Degree of the Historical Order of the Dames of Mount Tabor.

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NOVICE, SCOTTISH

In French the title is bodice Ecossaise. The First Degree of initiation in the Order of Mount Tabor.

*

NOVITIATE

The time of probation, as well as of preparatory training, which, in all Religious Orders, precedes the solemn profession at least one year. By Dispensation only can the period of time be reduced. Novices are immediately subject to a superior called Master of Voices, and their time must be devoted to prayer and to liturgical training.

*

NUK-PE-NUK

The Egyptian equivalent for the expression "I am that I am."

*

NUMBERS

The symbolism which is derived from numbers was common to the Pythagoreans, the Cabalists the Gnostics, and all mystical associations. Of all superstitions. it is the oldest and the most generally diffused. Allusions are to be found to it in all Systems of religion; the Jewish Scriptures, for instance, abound in it, and the Christian shows a share of its influence- It is not, therefore, surprising that the most predominant of all symbolism in Freemasonry is that of numbers. The doctrine of numbers as symbols is most familiar to us because it formed the fundamental idea of the philosophy of Pythagoras. Yet it was not original with him, since he brought his theories from Egypt and the East, where this numerical symbolism had always prevailed. Jamblichus tells us (On the Pythagorean Life, 28) that Pythagoras himself admitted that he had received the doctrine of numbers from Orpheus, who taught that numbers were the most provident beginning of all things in heaven, earth, and the intermediate space, and the root of the perpetuity of Divine beings, of the gods and of demons. From the disciples of Pythagoras we learn, for he himself taught only orally, and left no writings, that his theory was that numbers contain the elements of all things, and even of the sciences. Numbers are the invisible covering of beings as the body is the visible one. They are the primary causes upon which the whole system of the universe rests; and he who knows these numbers knows at the same time the laws through which nature exists.

The Pythagoreans, said Aristotle (Metaphysica xii, 5), make all things proceed from numbers. Dacier (Life of Pythagoras), it is true, denies that this was the doctrine of Pythagoras, and contends that it was only a corruption of his disciples. It is an immaterial point. We know that the symbolism of numbers was the basis of what is called the Pythagorean philosophy. But it would be wrong to suppose that from it the Freemasons derived their system, since the two are in some points antagonistic; the Freemasons, for instance, revere the nine as a sacred number of peculiar significance, while the Pythagoreans looked upon it with detestation. In the system of the Pythagoreans, ten was, of all numbers, the most perfect, because it symbolizes the completion of things; but in Masonic symbolism the number ten is unknown. Four is not, in Freemasonry, a number of much representative importance; but it was sacredly revered by the Pythagoreans as the Tetractys, or figure derived from the Jewish Tetragrammaton, by which they swore.

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

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

Of the prevalence of what are called representative numbers in the Old and New Testament, there is abundant evidence. "However we may explain it," says Doctor Utahan (Palmoni, page 67), "certain numerals in the Scriptures occur so often in connection with certain classes of ideas, that we are naturally led to associate the one with the other. This is more or less admitted with regard to the numbers Seven, Twelve, Forty, Seventy, and it may be a few more. The Fathers were disposed to admit it with regard to many others, and to see in it the merles of a supernatural design." Among the Greeks and the Romans there was a superstitious veneration for certain numbers. The same practice is found among all the Eastern notionist entered more or less into all the ancient systems of philosophy; constituted a part of all the old religions; was accepted to a great extent by the early Christian Fathers; constituted an important part of the Cabala; was adopted by the Gnostics, the Rosicrucians, and all the mystical societies of the Middle Ages; and finally has carried its influence into Freemasonry.

The respect paid by Freemasons to certain numbers all of which are odd. is founded not on the belief of any magical virtue but because they are assumed to be the type or representatives of certain ideas. That is to say, a number is in Freemasonry a symbol, and no more. It is venerated, not because it has any supernatural efficacy, as thought the Pythagoreans and others, but because it has concealed within some allusion to a sacred object or holy thought, which it symbolizes. The number three, for instance, like the triangle, is a symbol; the number nine, like the triple triangle, another. The Masonic doctrine of sacred numbers must not, therefore, be confounded with the doctrine of numbers which prevailed in other systems. The most important symbolic or sacred numbers in Freemasonry are three, five, seven, nine, twenty-seven and eighty-one. Their interpretation will be found under their respective titles (see Odd Numbers). The subject is also discussed in Doctor Mackey's revised History of Freemasonry; Numbers, their Occult Power and Mystic Virtues, W. Wynn Westcott, Supreme Magus, Rosicrucian Society of England; Numbers, their Meaning and Magic, Isidore Kozminsky, and Rabala of Numbers, Sepharial.

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NUMEROLOGY

Numerology is to arithmetic what astrology is to astronomy. It is a form of occultism in which magical properties are attributed to the natural numbers; and it is probable that it has been more or less experimented with in Europe since the Thirteenth Century Kabbalists introduced it into some of their most obscure pages it is reported that at the present time the Kabbala and numerology are virtually synonymous among Jewish Kabbalists in the Near East, of whom there are a few but who carry little weight. It was the fashion for generations to father numerology on Pythagoras; and in the small scraps of information about him available in the periods before modern archeology there appeared to be ground for that doctrine; but the theory is now abandoned; it is believed that what Pythagoras discovered (as in harmonics) was the fact that numbers are not mere words, mere subjective devices of men's minds, but are true objectively, and describe properties which belong inherently to material things.

There is no evidence of any infiltration of numerology into Freemasonry. The builders of the cathedrals were too sound and intelligent in their knowledge of geometry, made too much practical use of it, to give countenance to fuzzy, unreal, heterodox occultists about numbers and geometrical figures professing magical powers. They believed in no form of fortune-telling. Nor is there anywhere evidence that Speculative Masons believed in it. The Monitorial Lectures of the Second Degree in which the numbers 3, 5, 7 occur were either written or adopted by William Preston, an orthodox Christian of the latter half of the Eighteenth Century to whom any form of occultism would have been abhorrent. . so would it have been to his

predecessors, Drs. Desaguliers and James Anderson. (See article in this Supplement on WAITE, ARTHUR EDWARD; he wrote much on the subject, and out of a very wide knowledge.)

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NUMERATION BY LETTERS

There is a Cabalistical process especially used in the Hebrew language, but sometimes applied to other languages, for instance, to the Greek, by which a mystical meaning of a word is deduced from the numerical value of the words of which it is composed, each letter of the alphabet being equivalent to a number. Thus in Hebrew the name of God, Jah, is equivalent to 15, because = 10 and n = 5, and 15 thus becomes a sacred number. In Greek, the Cabalistic word Abraxas, is made to symbolize the solar year of 365 days, because the sum of the value of the letters of the word is 365; thus, a=1 b=2, p=100, a=1, t=60, a=1, and s=200. To facilitate these Cabalistic operations, which are sometimes used in the advanced Degrees and especially the Hermetical Freemasonry, the numerical value of the Hebrew and Greek letters is here given.

The word Gematrta means to calculate by letters as well as numbers. While this was a late development there are traces of it in the Old Testament in the opinion of W. H. Bennett (Hasting's Dictionary of tile Bible). He says (page 660):

It consisted in the indicating of a word by means of the number which would be obtained bs adding together the numerical values of the consonants of the word. Thus in Genesis xiv, 14, Abraham has 318 trained servants, 318 is the sum of the consonants of the name of Abraham's Steward, Eliezer, in its original Hebrew form The number is apparently constructed front the name. The Apocalyptic number of the Beast is often explained by Gematria, and 666 has been discovered to be the sum of the numerical values of the letters of some form or other of a large number of names written either in Hebrew, or Greek, or Latin. Thus the Beast has been identified with hundreds of persons, e.2. Mohammed Luther, the Pope, Napoleon I, Napoleon III, ete., each of -whom was specially obnoxious to the ingenious identifier. Probably by a little careful manipulation any name in some form or other, in Hebrew, Greek, or Greek letters is here given. Latin could be made by Gematria to yield 666. The two favorite explanations are Lateinos=Latinus, the Roman Empire or Emperor, and Nero Caesar. The latter has the special advantage that it recounts not only for 666, but also for the variant reading, 616, mentioned above; as Neron Caesar it gives 666, and as Nero Caesar, 616.

Much interesting reading on the Number of the Beast is in the two volumes of a Budget of Paradozes Augustus de Morgan. Both Bennett and Morgan agree, the latter being even less impressed by the claims made by various compilers of these numerical values. Brother Frank C. Higgins has devoted considerable study to the subject and discussed it freely by articles in the New Age, American Freemason, etc., as well as in such books as the Cross of the Magi, 1912.

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NUN

The Hebrew word, meaning abash, in Syrian an inkhorn. The Chaldaic and hieroglyphie form of this Hebrew word or letter was like Figure 1, and the Egyptian like Figure 2, signifying fishes in any of these forms. Joshua was the son of Nun, or a fish, the deliverer of Israel. As narrated of the Noah in the Hindu account of the Deluge, whereby the forewarning of a fish caused the construction of an ark and the salvation of one family of the human race from the flood of waters (see Beginnings of History, by Lenormant).

Nun is the fourteenth letter of the Hebrew alphabet and so used in the ll9th Psalm to mean the fourteenth part, every verse beginning with this letter.

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NUNEZ

A Portuguese founder of an imitation of Knights Templar, termed the Order of Christ, at Paris, 1807.

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NURSERY

The first of the three classes into which Weishaupt divided his Order of Illuminati, comprising three Degrees (see Illuminati).

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NYASALAND

In this country of Central Africa, there have been two Lodges, one at Blantyre and one at Zomba. Both were chartered by the Grand Lodge of Scotland.

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NYAYA

The name of the second of the three great systems of ancient Hindu philosophy.

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NYCTAZONTES

An ancient sect who praised God by dav but rested in quiet and presumed security during the night.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

O

O

The fifteenth letter in the English and in most of the Western alphabets The corresponding letter in the Hebrew and Phenician alphabets was called lye, that is, eye; the primitive form of the Phenieian letter being the rough picture of an eye, or a circle With a dot in the center. This dot will he observed in ancient manuscripts, but being dropped the circle forms the letter O. The numerical value is 70, and in Hebrew is formed thus, y, the hieroglyphic being a plant, as well as at times a circle or an eye.

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OAK APPLE, SOCIETY OF THE

Instituted about 1658, and lapsed under the disturbances in England during the reign of James II, but it lingered among the Stuart adherents for many years.

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OANNES

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

The usual appearance of the creature was that of a fish, having a human head beneath that of a fish, and feet like unto a man. This personage conversed with men during the day, but never ate with them. At Kouyunjik there was a colossal statue of the fish-god Oannes. The following is from the Book of Enoch (volume ii, page 514): "The Masons hold their grand festival on the day of Saint John, not knowing that therein they merely signify the fish-god Oannes, the first Hermes and the first founder of the Mysteries, the first messenger to whom the Apocalypse was given, and whom they ignorantly confound with the fabulous author of the common Apocalypse. The sun is then (midsummer day) in its greatest altitude. In this the Naros is commemorated."

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OATH

In the year 1738. Clement XII, at that time Pope of Rome, issued a Bull of Excommunication against the Freemasons, and assigned, as the reason of his condemnation, that the Institution confederated persons of all religions and sects in a mysterious bond of union, and compelled them to secrecy by an oath taken on the Bible, accompanied by certain ceremonies, and the imprecation of heavy punishments. This persecution of the Freemasons, on account of their having an obligatory promise of secrecy among their ceremonies, has not been confined to the Papal See. We shall find it existing in a sect which five should supposes of all others, the least likely to follow in the footsteps of a Roman Pontiff. In 1757, the Associate Synod of Seceders of Scotland adopted an Act, concerning what they called the Mason Oath, in which it is declared that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, "shall be reputed under scandal and incapable of admission to sealing ordinances," or as Pope Clement expressed it, be ipso facto (because of that fact) excommunicated.

In the Preamble to the Sect, the Synod assign the reasons for their objections to this oath, and for their ecclesiastical censure of all who contract it These reasons are:

That there were very strong presumptions that among Masons an oath of Secrecy is administered to entrants into their society, even under a capital penalty and before any of those things which they swear to; keep secret be revealed to them: find that they pretend to

take some of these secrets from the Bible: besides other things which are ground of scruple in the manner of swearing the said oath.

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

1. It is an oath .
2. It is administered before the secrets are communicated.
3. It is accompanied by certain superstitious ceremonies.
4. It is attended by a penalty.
5. It is considered, by Freemasons, as paramount to the obligations of the laws of the land.

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

1. The oath or promise cannot, in itself, be sinful, unless there is something immoral in the obligation it imposes. Simply to promise secrecy, or the performance of any good action, and to strengthen this promise by the solemnity of an oath, is not, in itself, forbidden by any Divine or human law. Indeed, the infirmity of human nature demands, in many instances, the sacred sanction of such an attestation; and it is continually exacted in the transactions of man with man, without any notion of sinfulness. Where the time, and place, and circumstances are unconnected with levity, or profanity, or crime, the administration of an obligation binding to secrecy, or obedience, or veracity, or any other virtue, and the invocation of Deity to witness, and to strengthen that obligation, or to punish its violation, is incapable, by any perversion of Scripture, of being considered a criminal act.

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

Doctor Harris (Masonic Discourses, No. 9, page 184), has met this objection in the following language: What the ignorant call the oath, is simply an obligation, covenant, and promise exacted previously to the divulging of the specialties of the Order, and our means of recognizing each other; that they shall be kept from the knowledge of the world lest their original intent should be thwarted, and their benevolent purport prevented. Now, pray, what harm is there in this? Do you not all, when you have anything of a private nature which you are willing to confide in a particular friend before you tell him what it xs, demand a solemn promise of secrecy? And is there not the utmost propriety in knowing whether your friend is determined to conceal your secret, before you presume to reveal it? Your answer confutes your cavil.

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

Tango was; mediosque ignes, et numina, testor.

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

4. It is objected that the oath is attended with a penalty of a serious or capital nature. If this be the case, it does not appear that the expression of a penalty of any nature whatever can affect the purport or augment the solemnity of an oath, which is, in fact, an attestation of God to the truth of a declaration, as a witness and avenger; and hence every oath includes in itself, and as its very essence, the covenant of God's wrath, the heaviest of all penalties, as the necessary consequence of its violation. A writer, in reply to the Synod of Scotland (Scot's Magazine, October, 1757), quotes the opinion of an eminent jurist to this effect:

It seems to be certain that every promissory oath, in whatever form it may be conceived, whether explicitly or implicitly, virtually contains both an attestation and an observation; for in an oath the execration supposes an attestation as a precedent and the attestation infers an execration as a necessary consequence. Hence, then to the believer in a superintending Providence, every oath is an affirmation, negation, or promise, corroborated by the attestation of the Divine Being.

This attestation includes an observation of Divine punishment in case of a violation, and it is, therefore a matter of no moment whether this observation or penalty be expressed in words or only implied; its presence or absence does not, in any degree, alter the nature of the obligation. If, in any promise or vow made by Freemasons, such a penalty is inserted, it may probably be supposed that it is used only with a metaphorical and paraphrastical significations and for the purpose of symbolic or historical allusion. Any other interpretation but this would be entirely at variance with the opinions of the most intelligent Freemasons, who, it is to be presumed, best know the intent and meaning of their own ceremonies.

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

Is it, then, to be believed that men of acknowledged talents and worth in public stations, and of virtuous and, frequently, religious habits, in the walks of private life, with the Holy Bible in their hands—which they are solemnly pledged to receive as the rule and guide of their faith and practice—and under the grave and positive charge from the officer administering the obligation, that it is to be taken in strict subordination to the civil laws- can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality even by silence?

Can it for a moment be supposed that the hundreds of eminent men, whose patriotism is unquestioned, and the exercise of whose talents and virtues has shed a luster upon the church history of our country, and who, by their walk and conversation, have, in their own

lives, illustrated the beauty of holiness? Is it to be credited that the tens of thousands of those persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth—is it, I ask, possible that any portion of this community can, on calm redirection, believe that such men have oaths upon their consciences binding them to eternal silence in regard to the guilt of any man because he happens to be a Freemason, no matter what be the grade of offense, whether it be the picking of a pocket or the shedding of blood? It does really seem to me impossible that such an opinion could, at any moment, have prevailed, to any considerable extent, amongst refitting and intelligent citizens.

Oaths of interest to the Craft are obviously of various kinds and are not limited to the peculiarly Masonic obligations assumed when receiving the Degrees. A few references may be quoted from the Bible. Numbers, 19-21, is an instance where the warning punishment is ceremonially accompanied by the blotting out of the record with other Significant and symbolic acts. adjuration, a solemnly earnest appeal, is in evidence by Deuteronomy xxvii, 15-9, where the curses that warn precede the alternative blessings thus:

Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman and putteth it in a secret place.
And all the people shall answer and say Amen.
Cursed be he that setteth light by his father or his mother.
And all the people shall say, Amen.
Cursed be he that removeth his neighbollrs landmark.
And all the people shall say, Amen.
Cursed be he that maketh the blind to wander out of the way.
And all the people shall say Amen.
Cursed be he that perverted the judgment of the stranzer, fatherless, and widow.
And all the people shall say, Amen

Then follows in chapter xxviii the promised reward for those who keep the faith: "And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth."

Joshua vi, 26, has a curious allusion, "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." First Samuel xiv, 94, is a similar instance.

Attestation by an oath, to bear witness by solemn assertion of one's willingness to suffer if untrue, we have the case of Exodus xxii, 10, 11. "If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he shall not make it good." another instance is that of Nehemiah x, 29, "They clave to their Brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes."

A modern continuance of the ancient ceremonial method of pledging future personal conduct is in the coronation of a king. In England the coronation oath is to be administered by one of the archbishops or bishops in the presence of all the people, who, on their parts, reciprocally take the oath of allegiance to the crown.

The archbishop or bishop shall say: "Will you solemnly promise and Swear to govern the people of this United Kingdom of Great Britain and Ireland and the dominions thereto belonging according to the statutes in parliament agreed on, and the respective laws and customs of the same?"

The king shall say: "I solemnly promise so to do."

Archbishop or bishop: "Will you to the utmost of your power cause law and justice, in mercy, to be executed in all your judgments?"

King: "I will."

Archbishop or bishop: "Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law?

And will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline and government thereof, as by law established in England? And will you preserve unto the bishops and clergy of England, and to the churches therein all such rights and privileges as by law do or shall appertain to them, or any of them?"
King: "All this I promise to do."

After this the king, laying his hand upon the holy Gospels, shall say: "The things which I have here before promised I will perform and keep; so help me God," and then shall kiss the Book;.

An unusual form of oath is that still taken by deemsters of the Isle of Man. The word deemster is a corruption of doomster, originally meaning the person who pronounces doom or Sentence in their court of justice—in other words, a judge. This has been required of all Manx deemsters for a thousand years:

By this Book, and the Holy Contents thereof, and by the Wonderful works that God hath miraculously wrought in the Heaven above and in the Earth beneath in six days and seven nights, I, the person being sworn do swear that I will without respect, favor or friendship, love or gain, consanguinity or affinity, envy or malice, execute the laws of this Isle, and betwixt party and party, as indifferently as the herring's backbone doth lie in the midst of the fish! So help me God and the Contents of this Book.

Sundry old pledges found in trade and professional associations have also an interest for us as members of a Craft. There is the one even yet administered to those following in the footsteps of the father of surgery, Hippocrates. He flourished during 460-361 B.C. and much technical data upon his surprising skill and great fame are found in the works by Adams and Mumford. So prominent an expert was Hippocrates that he was given the sacred Eleusinian rites as if possessed of royal attributes. He has left on record a solemn pledge of his profession (see Mumford's Surgical Memoirs): I swear by Apollo the physician, and Aesculapius, and Health, and Panacea, and by all the gods and goddesses that, according to my ability and judgment, I will keep this oath and this stipulation: To reckon him who taught me this art equally dear to me as my parents, to share my substance with him, and to relieve his necessities if required, to look upon his offspring on the same footing as my own Brethren, and to teach them this art, if they shall wish to learn it, without fee or stipulation, and that by precept, lecture and every other mode of instruction, I will impart a knowledge of the art to my own sons, and those of my teachers, and to disciples bound by a stipulation and oath according to the rules of Medicine, and to no others. While I continue to keep this oath inviolate, may it be granted to me to enjoy life and the practice of the art, respected by all men, in all times! But should I trespass and violate this oath, let the reverse be my lot!

An oath of the Masters and Wardens of the Mysteries, Mystery being then a word used for a trade organization, is found in the Liber Albus, the White Book (page 451, 1861 edition) compiled 1419 A.D. This book contains the various laws of London and in referring to the several trades mentions the following pledge, evidently taken when the officers were installed.

You shall swear, that well and lawfully you shall overlook the art or mystery of (name the trade and or society here) of which you are Masters, or Wardens, for the year elected. And the good rules and ordinances of the same mystery, approved here by the Court, you shall keep and shall cause to be kept. And all the defaults that you shall find therein, done contrary

thereto, you shall present unto the Chamberlain of the City, from time to time, sparing no one for favor, and aggrieving no one for hate. Extortion or wrong unto no one, by color of your office, you shall do- nor unto anything that shall be against the estate and peace of the King, or of the City, you shall consent. But for the time that you shall live in office, in all things pertaining unto the said mystery, according to the good hews and franchises of the city, well and lawfully you shall behave yourself.—So God you help, and the Saints.

The Book ok Oaths, printed in 1649 at London, aims to give "The several forms thereof, both Ancient and Modern, Faithfully Collected out of sundry Authentic Books and Records not heretofore extant, compiled in one Volume" and on page 125 has the oath of the Knights of the Round Table "in the time of King Arthur," an indefinite period usually assigned within the fifth and sixth centuries. However, the quaint pledge has afforded an example for later chivalric Bodies and thus is of importance to Knights Templar.

Not to put off your armor from your body but for requisite rest in the night. To search for marvelous adventures, whereby to win renown. To defend the poor and simple people in their right. Not to refuse aid into them that shall ask it in any just quarrel. Not to hurt, offend or plan any lewd (sinful) part, the one with the other. To fight for the protection, defense and welfare of friends. Not to purchase any goods for particular profit but Honor and the title of honesty. Not to break faith promised or sworn, for any cause or occasion whatsoever. To put forth and spend life for the honor of God and Country, and to chose rather to die honestly than to live shamefully.

All these illustrations of various oaths may well be seriously noted in the spirit of the message brought by Moses (Numbers xxx, 2), "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth."

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OATH, CORPORAL

The modern form of taking an oath is by placing the hands on the Gospels or on the Bible. The corporate, or corporal both, is the name of the linen cloth on which, in the Roman Catholic Church, the sacred elements consecrated as "the body of our Lord" are placed. Hence the expression corporal oath originated in the ancient custom of swearing while touching the corporal cloth. Relics were sometimes made use of. The laws of the Allemanni (chapter 657), direct that he who swears shall place his hand upon the coffer containing the relics. The idea being that something sacred must be touched by the hand of the jurator to give validity to the oath, in time the custom was adopted of substituting the holy Gospels for the corporal cloth or the relics, though the same title was retained.

Haydn (Dictionary ok Dates) says that the practice of swearing on the Gospels prevailed in England as early as 528 A.D. The laws of the Lombards repeatedly mention the custom of swearing on the Gospels. The sanction of the church was given at an early period to the usage. Thus, in the history of the Council of Constantinople, 381 A.D., it is stated that "George, the well-beloved of God, a Deacon and Keeper of the Records, having touched the Holy Gospels of God, swore in this manner," etc. A similar practice was adopted at the Council of Alice, fifty-six years before. The custom of swearing on the Book, thereby meaning the Gospels, was adopted by the Medieval Gild of Freemasons, and allusions to it are found in all the Old Constitutions. Thus in the York Manuscript, No. 1, about the year 1600, it is said, "These charges . . . you shall well and truly keep to your power; so help you God and by the contents of that Book." And in the Grand Lodge Manuscript No. 1, in 1583 we find this: "These charges ye shall keep, so help you God, and your haly dome and by this book in your hand unto your power." The form of the ceremony required that the corporal oath should be taken with both hands on the book, or with one hand, and then always the right hand.

The practice of kissing the book, which became so well established in England, appears in the Middle Ages (see J. E. Tyler, Oaths, pages 119 and 151).

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OATH OF ALLEGIANCE
See Flag Ceremony

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OATH OF THE GILD

The Oath that was administered in the English Freemasons Gild of the Middle Ages is first met with in the Harleian Manuscript, No. 1945, written about the year 1670. The 31st Article prescribes: "That no person shall bee accepted a Free Mason, or know the secrets of the said Society, until hee hath first taken the oath of secrecy hereafter following:

I, A. B. Doers in the presence of Almighty God and my Fellows and Brethren here present promise and declare that I will not at any time hereafter, hsante act or circumstance whatsoever, directly or indirectly, publish, discover, reveal, or make known any of the secrets privileges or councils of the Fraternity or fellowship of Free Masonry, which at this time, or any time hereafter, shall be made known unto me, so help me God and the holy contents of this book.

In the Roberts Constitutions, published in 1722, this oath, substantially in the same words, is for the first time printed with the amendment of "privates" for "privileges. "

*

OATH, TILER'S

Before any strange and unknown visitor can gain admission into a Masonic Lodge, he is required in the United States of America to take the following oath:

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

It is called the Tiler's Oath, because it is usually taken in the Tiler's room, and was formerly administered by that officer, whose duty it is to protect the Lodge from the approach of unauthorized visitors. It is now administered by the Committee of Examination, and not only he to whom it is administered, but he who administers it, and all who are present, must take it at the same time. It is a process of purgation, and each one present, the visitor as well as the members of the Lodge, is entitled to know that all the others are legally qualified to be present at the esoteric examination which is about to take place. This custom is unknown in English Freemasonry.

*

OB

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

*

OBED

The Hebrew word meaning serving One of nine favored officials, selected by Solomon after the death of Hiram Abiff.

*

OBEDIENCE

The doctrine of obedience to constituted authority is strongly inculcated in all the Old Constitutions as necessary to the preservation of the Association. In them it is directed that "every" Mason shall prefer his elder and put him to worship." Thus the Master Mason obeys the order of his Lodge, the Lodge obeys the mandates of the Grand Lodge, and the Grand Lodge submits to the Landmarks and the old Regulations.

The doctrine of passive obedience and non-resistance in polities, however much it may be supposed to be inimical to the progress of free institutions constitutes undoubtedly the great principle of Masonic government. Such a principle would undoubtedly lead to an unbearable despotism, were it not admirably modified and controlled by the compensating principle of appeal. The first duty of every Freemason is to obey the mandate of the Master. But if that mandate should have been unlawful or Oppressive! he will find his redress in the Grand Lodge, which will review the case and render justice. This spirit of instant obedience and submission to authority constitutes the great safeguard of the institution Freemasonry more resembles a military than a political organization. The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperative: "Obey orders, even if you break owners."

*

OBEDIENCE OF A GRAND BODY

Obedience, used in the sense of being under the jurisdiction, is a technicality borrowed only recently by Masonic authorities from the French, where it has always been regularly used. Thus 'the Grand Lodge has addressed a letter to all the Lodges of its obedience" means "to all the Lodges under its jurisdiction." In French, "à toutes Les Loges de son obedience." It comes originally from the usage of the Middle Ages, in the Low Latin of which obedientia meant the homage which a vassal owed to his lord. In the ecclesiastical language of the same period, the word signified the duty or office of a monk toward his superior.

*

OBEDIENCY ACTS

The Strict Observance so named the printed Constitutions.

*

OBELISK

The obelisk is a quadrangular, monolithic column, diminishing upward, with the sides gently inclined, but not so as to terminate in a pointed apex, but to form at the top a Cattish, pyramidal figure, by which the whole is finished off and brought to a point. It was the most common species of monument in ancient Egypt, where they are still to be found in great numbers, the sides being covered with hieroglyphic inscriptions Obelisks were, it is supposed, originally erected in honor of the sun god. Pliny says (in Holland's translation), "The kings of Egypt in times past made of this stone certain long beams, which they called obelisks, and consecrated them unto the sun, whom they honored as a god; and, indeed, some

resemblance they carry of sunbeams." In Continental Freemasonry the monument in the Master's Degree is often made in the form of an obelisk, with the letters M. B. inscribed upon it. And this form is appropriate, because in Masonic, as in Christian iconography, the obelisk is a symbol of the resurrection.

Two Egyptian obelisks are best known as Cleopatra's needles and were formerly at Alexandria, Egypt. They are made of granite and were erected by Thothmes III before the great temple of Heliopolis, the on of the Bible, where Moses was born.

These obelisks were brought to Alexandria shortly before the Christian Era and after the death of Cleopatra. One of them is erected on the Thames Embankment in London and was placed there in 1878. The other was presented to the United States by the lihedive of Egypt and was erected in Central Park, New York City, in 1881. They are about seventy feet high and Lieutenant Commander H. II. Gorringe reported that on bringing the one to the United States, Masonic emblems mere discovered in the foundation.

*

OBJECTIONS TO FREEMASONRY

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

*

OBLIGATED

To be obligated, in Masonic language, is to be admitted into the Covenant of Freemasonry. "is obligated Freemason" is tautological, needless repetition, because there can be no Freemason who is not an obligated one.

*

OBLIGATION

The solemn promise made by a Freemason on his admission into any Degree is technically called his obligation. In a legal sense, obligation is synonymous with duty. Its derivation shows its true meaning, for the Latin word obligatio literally signifies a tying or binding. The obligation is that which binds a man to do some act, the doing of which thus becomes his duty. By his obligation, a Freemason is bound or tied to his Order. Hence the Romans called the military oath which was taken by the soldier his obligation, and, too, it is said that it is the obligation that makes the Freemason.

Before that ceremony, there is no tie that binds the candidate to the Order so as to make him a part of it; after the ceremony, the tie has been completed, and the candidate becomes at once a Freemason, entitled to all the rights and privileges and subject to all the duties and responsibilities that enure in that character. The jurists have divided obligations into imperfect and perfect, or natural and civil. In Freemasonry there is no such distinction.

The Masonic obligation is that moral one which, although it cannot be enforced by the courts of lav, is binding on the party who makes it, in conscience and according to moral justice. It varies in each Degree, but in each is perfect. Its various clauses, in which different duties are prescribed, are called its points, which are either affirmative or negative, a division like that of the precepts of the Jewish law. The affirmative points are those which require certain acts to be performed; the negative points are those which forbid certain other acts to be done. The whole of them is preceded by a general point of secrecy, common to all the Degrees, and this point is called the tie.

*

OBLONG SQUARE

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

Brother Sir Walter Scott (in chapter vii of his novel Ivanhoe) has a description of a tournament and tells of the enclosure 'sforming a space of a quarter of a mile in length, and about half as broad. The form of the enclosure was an oblong square, save that the corners were considerably rounded off in order to afford more convenience for the spectators."

Brother C. C. Hunt (Builder, volume ii, page 128), says it is the survival of a term once common but now obsolete; that at one time the word square meant right-angled, and the term a square referred to a four sided figure, having four right angles, without regard to the proportionate length of adjacent sides. There were thus two classes of squares; those having all four sides equal, and those having two parallel sides longer than the other two. The first class were called perfect squares and the second class ob1t squares (see Orientation).

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

*

OBOTH

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

*

OBRACK, HIBERNUS

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

*

O'BRIEN, JEREMIAH

Born in 1744 at Scarborough, Maine, and died September 5, 1818, in Machias, Maine, in which town the family of O'Brien settled down and lived shortly after the birth of Jeremiah. He was a Captain in the American Navy in the War of the Revolution, capturing many prizes, and winning much renown due to his bravery and perseverance. He had five brothers, all of whom followed the sea.

Record says that Jeremiah O'Brien made the first fight and captured the first British armed vessel at the beginning of the Revolutionary War in 1775. Later in life he became Collector of Customs at Machias. He also served in Congress, and in the War of 1812 he was made a Colonel. Captain O'Brien was a Freemason of the Lodge of Saint Andrew, in Boston, beginning December 11, 1777, and receiving his Master's Degree March 26, 1778. It is known that at least three of his brothers were active Masons, and Jeremiah, with his father, Morris, started the Warren Lodge in Machias under the Grand Lodge.

Jeremiah was its first Junior Deacon and its Senior Warden in 17824. Up to the time of his death he wore a queue, knee breeches, and low shoes with large shoe buckles, and it is said that he never used stimulants except snuff, which in his day was a common custom. Jeremiah and his father, Morris, were founders and pew holders of the Congregational Church in Machias.
He was buried as he wished in the O'Brien burying ground on the southerly side of the Machias River at Machias. The stone sacred to his memory may be said liter ally to "lie like a tombstone," as it states he was seventy-nine years old, whereas the dates stated show he was born in 1744 and died in 1818, making him seventy-four vears of age at the time of his death. In the Maine Historical Society-' publications, and in the History of Machias, are extended biographies.

Brother Charles T. Gallagher said, in Proceedings, Grand Lodge of Massachusetts, 1918 (page 49). When Revolutionars heroes were being honored I received word from Most Worshipful Brother George W Baird, of Washington, District of Columbia, that a proposition was before a Congressional Committee to appropriate money for a monument to Jeremiah O'Brien an Irish-American, ete. It had the support of the usuail politician who was looking for patronage and the Ancient Order of Hibernians and the Knights of Columbus joined in its support. Answering Brother Baird's inquiries, I told him of the O'Brien Masonic connections as above related and the Admiral appeared before the Committee with them. Some of the numerous societies thought this hero was at least entitled to be called an unhyphenated American, and the original supporters thereupon abandoned their first love to his fate.

Our own Ex-Governor Long as Secretary of the Navy, however, thought the name entitled to consideration and under his influence a destroyer of our Navy was named for him. The O'Brien was launched at 8:30 A.M. September 24, 1900, being christened by a lineal descendant of Joseph the youngest of the six O'Brien boys. And thus, with the O' Brien Rifles which formed part of Maine's quota in the Spanish American War, the name of this enterprising American family with its Masonic affiliations gives us cause to be proud of their achievements; although the official order for the naming of the torpedo boat states it is on account of "Jeremiah O'Brien," he who was our Brother in Freemasonry.

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OBSERVANCE, CLERKS OF STRICT
See Clerks of Strict Observance

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OBSERVANCE, LAX
See Lax Observance

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OBSERVANCE, RELAXED

The French expression is Observance Relachée. This is the term by which Ragon translates the lata observantia or lax observance applied by the disciples of Von Hund to the other Lodges of Germany. Ragon (Orthodoxis Maconnique, page 236) calls it incorrectly a Rite, and confounds it with the Clerks of Strict Observance (see Laz Observance).

*

OBSERVANCE, STRICTSee Strict Observance, Rite of

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OBVERSE

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

*

OCCASIONAL LODGE

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

*

OCCULT MASONRY

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

*

OCCULT SCIENCES

This name is given to the sciences of alchemy, magic, and astrology, which existed in the Middle Ages. Many of the speculations of these so-called sciences were in the eighteenth century made use of in the construction of the higher Degrees. We have even a Hermetic Rite which is — based on the dogmas of alchemy.

*

OCCUPIED TERRITORY

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

*

OCEANIA

Includes all the islands of the Pacific Ocean between the southeastern shores of Asia and the western shores of America.

Fiji Islands
On March 12, 1872, Polynesia Lodge established itself at Levuka with the full consent of the native King. Britain took possession of the Island in 1874 and a Scottish Lodge was constituted under the same name and met at the same place as the Lodge of 1872.

Marquesas Islands
The Life of the Craft in these Islands was short- L'Amitie (Friendship) Lodge, opened at Nukihiva by the Grand Orient of France in 1850, soon passed out of existence.

New Caledonia
In 1854 France took possession of New Caledonia to use it as a convict settlement. Fourteen years later the Grand Orient of France constituted a Lodge at Noumea. Western Polynesia Lodge, warranted by the Grand Lodge of England on June 1, 1880, and constituted October 29, was also located at Noumea. It is now number 86 on the register of the Grand Lodge of New South Wales.

Sandwich or Hawaiian Islands
The Supreme Council of France warranted Le Progres de l'Oceanie (Progress of Oceania) here in 1850. Two other Lodges were instituted under the control of the Grand Lodge of California. The King of the Islands, Kalakaua, and his brother were both active members of the Craft, the former being elected an honorary Grand Master of the National Grand Lodge of Egypt.

Society Islands
The Craft was made known in Tahiti in 1834 when the Grand Orient of France established L'Oceanie Francaise (French Oceania) Lodge One of the same name was opened in 1850 but neither of the two has survived. Other French a Lodges have, however, since been established.

Timor Island
In 1910 Oceania Lodge was constituted here by the Grand Orient of Portugal.

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OCTAGON

The regular octagon is a geometrical figure of eight equal sides and angles. It is a favorite form in Christian ecclesiology, and most of the Chapter-Houses of the cathedrals in England are eight sided. It is sometimes used in the lectures of the Knights of Malta, and then, like the eight-pointed cross of the same Order, is referred symbolically to the eight beatitudes of Jesus (Matthew, volumes 1-11). Doctor Mackey in this comparison regards, as has been the case with other authorities (see Peak's Commentary on the Bible, 1919, page 704) the nine references to the beatitudes in as many verses to be counted as eight declarations of special blessedness m the Sermon on the Mount, verses 10-2 to have a single import. We may also compare the four references in Luke vi, 20-2.

*

ODD NUMBERS

In the numerical philosophy Of the Pythagoreans, odd numbers were male and even numbers female. It is wrong, however, to say, as Brother Oliver and some others after him have that odd numbers were perfect, and even numbers imperfect. The combination of two odd numbers would make an even number, which was the most perfect. Hence, in the Pythagorean system, 4, made by the combination of 1 and 3; and 10, made by the addition of

3 and 7, are the most perfect of all numbers. Herein the Pythagorean differs from the Masonic system of numerals. In this latter all the sacred numbers are odd, such 3S 3, a, 7, 9, 97 and 81. Thus it is evident that the Masonic theory of sacred numbers was derived, not, as it has been supposed, from the school of Pythagoras, but from a much older system (see Numbers).

*

ODEM

The Hebrew word are. The carnelian or agate in the High Priest's breastplate. It was of a red color, and claimed to possess medical qualities.

*

ODIN

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

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OFFENSES, MASONIC
See Crimes, Masonic

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OFFERINGS, THREE GRAND
See Ground Floor of the Lodge

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OFFICERS

The officers of a Grand Lodge, Grand Chapter, or other Supreme Body in Freemasonry, are divided into Grand and Subordinate; the former, who are the Grand and Deputy Grand Master, the Grand Wardens and Grand Treasurer, Secretary, and Chaplain, are also sometimes called the Dignitaries. The officers of a Lodge or Chapter are divided into the Elected and the Appointed, the former in the United States of America being the Master, Wardens, Treasurer, and Secretary, while in England only the Master and Treasurer are elected.

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OFFICERS' JEWELS
See Jewels, Official

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OFFICERS OF FRENCH LODGES

The office of Orator exists throughout Continental Freemasonry. He is presumed to be a Brother of some eloquence and facility of speech who is called upon to deliver an oration whenever thought advisable.

Moreover, his duty is to wind up every discussion in the Lodge, in an impartial light placing the arguments adduced by the Brethren but at the same time expressing his own opinion of their value and correctness. No Brother is allowed to speak on any subject after the Orator has had his say and the vote is then immediately taken. The office has not been usual in England but the Lodge of Antiquity No. 2 still appoints an Orator. To the above comments by Brother George W. Speth in the Transactions, Quatuor Coronati Lodge, we may add that Brother Oswald Wirth of Paris made a suggestive explanation in brief, regarding the offices of Orator and Secretary of a Lodge something after the following effect "The Orator voices the conscience of the Lodge—the Secretary is its memory."

Brother Speth explains the use of several Brethren as Tylers thus: In one of the letters which came under my observation which is signed by some score of officers of the Bordeaux Lodge, there were no less than six who signed themselves Tuilleur. I can only make the suggestion on this matter without certainty that I am right.

I believe that at that time and especially abroad the Tiler was not a paid servant of the Lodge. If this is the case it is evident that the Tiler's duties must have been performed by a member of the Lodge, and in order that there should be a sufficient number present, and that moreover they should be able to share the duties of the evening so as to avoid any one of those spending the whole time with the door, several Brothers would hold the office at the same time. I think the duties of Inner Guard were also performed by one of the Tilers.

The Expert is, I fancy, never met in English Masonry. According to information I gathered in Antwerp, the duty of the Expert is to be expert in the ceremonies as he is liable to be called upon by the Worshipful Master to fill any post which may happen to be vacant for the moment. He is, therefore, the understudy of the whole body of officers, a superior sort of general utility man. The Frere Terrible is still a Continental Lodge officer.

His duties are to prepare the candidate in the several stages and introduce him into the Lodge Continental preparation differs widely from ours and is taken much more seriously, not only the body but also the mind must be prepared. In the earls days the foolish and reprehensible habit of thoughtless English Brethren who directly hinted at red-hot pokers, etc., was far outdone by the ministrations of the Frere Terrible nor were there wanting features in the Lodge ceremonial abroad directly intended to startle and test the nerves of the entrant.

The name Terrible, in Germans Schreckensbruder, was therefore fit enough. I am glad to think that his functions today no longer justify his appellation. His exhortations are rather directed to the intellect than to the senses. I am by no means sure that he did not also officiate as Inner Guard. Diane of the French plates professing to show our ceremonial, place at the door a brother armed with a Word whom we should unhesitatingly call the Inner Guard if it were not for the fact that the references below call him the Terrible. But how far can we trust these plates?

Brother Thomson Foley (Transaction, Quatuor Coronati Lodge, 1899, volume xii, page 102), says that "Constitutional Lodge No. 294 at Beverly annually appoints an Orator. The first recorded appointment is William Acklam, the founder of the Lodge and its first Worshipful Master in 1793." Brother E. J. Barron also contributed the following comment: "In the By-Laws of Antiquity Lodge of 1820 is the following:

'The Orator shall deliver such eulogiums, congratulatory or funeral orations, and lectures as by the Master may be deemed necessary. " Lodge Le Césarée, No. 590, Jersey, of the English Constitution, works in the French language and has an Orator. The office was formerly most important as before the connection between the English Grand Lodge and the Grand Orient of France was severed, there was a frequent interchange of visits with the

Lodges in Brittany. On these occasions it nas expected that the Orator should make an elaborate flowery speech and therefore it was of the greatest consequence that he should not only be eloquent but also full of tact. "We have for some time past styled our Deacons Experts particularly because their duties are more akin to those of the French Experts and practically because the ritual we at present use so names them. We use Respectable as exactly equivalent to Worshipful except in the case of the Worshipful Master, who is Venerable. All our Past Masters are termed Respectable."

Clavel (Histoire Pittoresque, pages 6 and 7, 1844), has a list of officers and their duties under the Grand Orient of France. Clavel tells us that Freemasons who are strangers to the Lodge upon presenting themselves for purposes of visitation are Tiled, that is to say, examined by the Expert. He also says that it is either the Expert or his substitute, the Frere Terrible, who prepares the candidate and conducts him during the course of the proofs to which he is submitting. Me also states that the Orator pronounces the discourses of instruction. He requires the observance of the General Laws of Freemasonry and of the particular By-Laws of the Lodge if he detects the infringement of them. In all debates he gives his logical conclusions immediately before the summing up bt the Worship ful Master.

*

OFFICE, TENURE OF

In Freemasonry the tenure of every office is not only for the time for which the incumbent was elected or appointed, but extends to the day on which his successor is installed During the period which elapses from the election of that successor until his installation, the old officer is technically said to "hold-over."

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OGMIUS

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

*

OHEB ELOAH

The Hebrew words meaning Love of God. This and Oheb Karobo, meaning Love of our Neighbor, are the names of the two supports of the Ladder of Kadosh. Collectively, they allude to that Divine passage, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Matthew xxii, 3740)." Hence the Ladder of Kadosh is supported by these two Christian commandments.

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OHEB KAROBO
See Oheb Eloah

*

OHIO

With the close of the War of the Revolution came the introduction of Freemasonry to Ohio. Several members, including Brother Jonathan heart the Master of American Union Lodge, moved tee Marietta. Their Charter, granted by the Saint John's Grand Lodge of Massachusetts, February 15 1776, was claimed by Brother Heart to be that of a Lodge at large, owing allegiance to no Grand Lodge. A few years later the Charter was destroyed by fire. but the Grand Lodge of Pennsylvania refused to issue a new one to the Lodge except as to one of its constituents. The Grand Lodge of Massachusetts granted leave for work to be resumed under a copy of the original Charter until such time as a Grand Lodge should be formed. On January 4, 1808, delegates to a Convention to organize a Grand Lodge met representing five Lodges, namely, American pinion, No. 1; Cincinnati, No. 13; Seioto, No. 9; Erie, No. 47; Amit, No. 105. Rules were adopted and the first Mondan in January, 1809, was appointed for a Grand Communication at Chillicothe.

At this Communication the delegates from American Union Lodge were absent, so the Grand Lodge was established by four Lodges under the Constitution of the Grand Lodge of Kentucky. Grand Officers were elected and installed and Brother Samuel Huntington then Governor of Ohio, was elected Grand Master General Rufus Putnam lvas the first choice but his age and infirmities compelled him to decline the office of Grand Masters his letter, characteristically Masonic, closing with the words: "May the Great Architect, under whose all-seeing eye all Masons profess to labor, have vou in His holy keeping, that when our labors here are finished, we may, through the merits of Him that was dead, but now is alive, and lives forevermore, be admitted into that temple not made with hands, eternal in the heavens; Amen. So prays your friend and Brother."

A Chapter was opened at Marietta on June l6, 1792, under authority of the Warrant of American Union Lodge, by Robert Oliver, Rufus Putnam and Griffin Green. At a further meeting held on December , 1792, the Brethren organized and elected these three as the principal officers. R. J. Weigh was elected Secretary and Joseph Wood, Treasurer. On October 21, 1816, on the invitation of Cincinnati Chapter a meeting was held at Worthington for the purpose of forming a Grand Chapter which was duly opened on the 94th.

Three Chapters were represented, American Union, No. 1; Cincinnati, No. 2; Horeb, No. 3. Samuel Hoit was elected Grand High Priest and Benjamin Gardiner Grand Secretary of the new Body which was received into the Union of the State Grand Chapters. The earliest record of the organization of a Council of High Priests dates from 1828 and appears in the Proceedings of the Grand Council of Ohio. Companion John Snow was elected President of this Council.

A Charter for a Council at Chillieothe was sent in 1817 by Companion Jeremy L. Cross after he hael visited Ohio, but there is no record of the organization of that Council. A Charter, issued by the Grand Council of New York, this time for a Council at Cleveland, was also barren of result. Companion John Barker, however, organized several Couneils in Ohio during 1827 and 1828. Five of these Couneils met on January 6, 1830, and formed a Grand Council for the State of Ohio. The first Commandery in the State mas also the first to be established by Knights Templar west of the Allegheny Mountains. Sir Thomas Smith Webb, Deputy Grand Commander of the Grand Encampment of the United States. on March 14, 1819, granted a Dispensation to Mount Vernon Commandery, No.1, at Worthington. A Charter was issued September 16, 1819, and the Commandery was duly constituted September 20. Five Commanderies, namely, Mount Vernon, no 1; Lancaster, No. 2; Cincinnati, No. 3; Massillon, No. 4, and Clinton, No. 5, met and organized the Grand Commandery of Ohio on October 14, 1843.

On April 27, 1853, the Gibulum Lodge of Perfection and the Dalcho Council of Princes of Jerusalem at Cincinnati were chartered. The Cincinnati Chapter of Rose Croix was chartered December 27, 1853, and the Ohio Consistory on May 14, 1854. These are constituent Bodies of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite.

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OIL

The Hebrews anointed their Kings, Prophets, and High Priests with oil mingled with the richest spices. They also anointed themselves with oil on all festive occasions, whence the expression in Psalm xlv, 7, "God hath anointed thee with the oil of gladness (see Corn, ravine and Oil).

*

OKLAHOMA

The history of Freemasonry in what is now the State of Oklahoma is the history of the Craft in Indian and Oklahoma Territories which were originally separate from each other. The pioneer Lodge in Indian Territory was Flint Lodge which received a Charter from the Grand Lodge of Arkansas dated November 9, 1853. On October 5, 1874, Muskogee, Doaksville and Caddo Lodges met in Convention and the following day the Grand Lodge of Indian Territory was constituted Oklahoma Lodge joined soon after, but the other two existing Lodges Flint and Alpha held back until 1878. The Lodges located in Oklahoma for a long time held Warrants from the Grand Lodge of Indian Territory, hut all August 16, 1892. three Lodges, namely Guthrie No. 35; North Canadian, No. 36, and Redmond, No. 37 signed a petition for the formation of a Grand Lodge of Oklahoma. Representatives of all the Lodges ill this Territory met on November 10, 1892; the Grand Master presided, he installed the Grand Officers, and the Grand Lodge was declared open. The Grand Lodge of Indian Territory and the Grand Lodge of Oklahoma Territory united in the Grand Lodge of the State of Oklahoma, at a Convention held at Guthrie, February 10, 1909.

Indian Chapter was organized at McAlester, Choctaw Nation, Indian Territory, on March 15, 1878, by Dispensation issued by Most Excellent General Grand High Priest John Frizzell. A meeting was held in the same town on October 92, 1889, of Companions representing the several Chapters in Indian Territory, namely, Indian Chapter, No. 1; Oklahoma Chapter, No. if; Savanna Chapter, No. 4, and Tahlequah Chapter, U. D. .& Constitution was adopted and the Grand Chapter duly established on February 15, 1890. On April 21, 1908, it was resolved that the name should be changed to Grand Royal Arch Chapter of Oklahoma to correspond with the change from Territory to State.

By Charter dated September 29, 1886, Oklahoma Council, No. 1, was organized at Atoka on September 29, 1886. Two other Councils were chartered in 1894 and representatives of the three met on November 5, 1894, to organize a Grand Council. Companion Robert W. Hills presided, a Constitution was adopted and officers elected. The name was changed from Indian Territory to Oklahoma at the Grand Assembly held on April 22, 1908.

On October 1, 1891, Wluskogee Commandery, No. 1, was organized by Dispensation and was chartered on August 11, 1892. Sluskogee, No. 1; Chickasaw, No. 2, and McAlester, No. 3, formed the Grand Commandery of Indian Territory by authority of the Grand Encampment on December 17, 1895. The Grand Commandery of Oklahoma was constituted under the same authority on February 10, 1896, by the following subordinate Commanderies: Guthrie, No. 1; Oklahoma, No. ; Ascension, No. 3. It amalgamated with the Grand Commandery of Indian Territory on October 6, 1911. The Ancient and Accepted Scottish Rite, Southern Jurisdiction, was first introduced on October 20, 1899, when a Lodge of Perfection and a Chapter of Rose Croix, as Guthrie, No. 1; a council of Kadosh, Desonnac, No. 1, and a Consistory, Oklahoma, No. 1, were established at Guthrie.

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OLD CHARGES
See Manuscripts, Old

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OLD MAN, AN

Old men in their dotage are by the laws of Freemasonry disqualified for initiation. For the reason of this law see Dotage.

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OLD MASONIC CEREMONIES

"We are accustomed to flatter ourselves that Freemasonry has never obtained such eminence of culture as in the present day, yet we find that even in the middle of the eighteenth century, our ancient Brethren, possessed of elegant manners and in intimate knowledge Of the liberal arts and sciences, adorned the Craft with a more elaborate ceremony than now prevails; on one occasion I have noted it took three hours to stork the first Degree, and it is common knowledge, that the Lectures and Tracing Boards now so seldom worked in our Lodges, were up to forty years ago generally included in the ritual" (W. H. Griffiths, page 142, Transactions, 1902-3, Lodge of Research No. 9429, Leicester, England).

*

OLD REGULATIONS

The Regulations for the Government of the Craft, which were first compiled by Grand Master Payne in 1720, and approved by the Grand Lodge in 1721 were published by Anderson in 1723, in the first edition of the Book of Constitutions, under the name of General Regulations. In 1738 Anderson published a second edition of the Book of Constitutions, and inserted these regulations under the name of Old Regulations, placing in an opposite column the alterations which had been made in them by the Grand Lodge at various times between 1723 and 1737, and called these New Regulations. When Dermott published his Ahiman Rezon, or Book of Constitutions of the rival Grand Lodge, he adopted Anderson's plan, publishing in two columns the Old and the New Regulations. But he made some important changes in the latter to accommodate the policy of his own Grand Lodge. The Old Regulations, more properly known as the General Regulations of 1722, are recognized as the better authority in questions of Masonic law.

*

OLIVE

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

*

OLIVE BRANCH IN THE EAST, BROTHERHOOD OF THE

An Order, which was proposed at Bombay, in 1845, by Dr. James Burnes, the author of a History of the Knights Templar, who was then the Provincial Grand Master of India for Scotland. It was intended to provide a substitute for native Freemasons for the Chivalric Degrees, from which, on account of their religious faith, they were excluded. It consisted of three classes, Novice, Companion, and Officer. For the first, it was requisite that the candidate should have been initiated into Freemasonry; for the second, that he should be a Master Mason; and for the third it was recommended, but not imperatively required, that he should have attained the Royal Arch Degree. The badge of the Order was a dove descending

with a green olive branch in its mouth. The new Order was received with much enthusiasm by the most distinguished Freemasons of India, but it did not secure a permanent existence.

*

OLIVER, GEORGE

The Rev. George Oliver, D.D., one of the most distinguished and learned of English Freemasons, was descended from an ancient Scottish family of that name, some of whom came into England in the time of James I, and settled at Clipstone Park, Nottinghamshire.

He was the eldest son of the Rev. Samuel Oliver, rector of Lambley, Nottinghamshire, and Elizabeth, daughter of George Whitehead. He was born at Pepplewick, November 5, 1782, and received a liberal education at Nottingham. In 1803, when but twenty-one years of age, he was elected second master of the Grammar School at Caiston, Lincoln. In 1809 he was appointed to the head mastership of King Edward's Grammar School at Great Grimsby. In 1813 he entered Holy Orders in the Church of England, and was ordained a Deacon. The subsequent year he was made a Priest. In the spring of 1815, Bishop Tomline collated him to the living of Clee, his name being at the time placed on the boards of Trinity College, Cambridge, as a ten-year man by Doctor Bayley, Sub-dean of Lincoln and examining Chaplain to the Bishop. In the same year he was admitted as Surrogate and a Steward of the Clerical Fund. In 1831, Bishop Kaye gave him the living of Scopwick, which he held to the time of his death.

He graduated as Doctor of Divinity in 1836, being then Rector of Wolverhampton, and a Prebendary of the Collegiate Church at that place, both of which positions had been presented to him by Doctor Hobart, Dean of Westminster. In 1846 the Lord Chancellor conferred on him the rectory of South Hykeham, which vacated the incumbency of Wolverhampton. At the age of seventy-two Doctor Oliver's physical powers began to fail, and he was obliged to confine the charge of his parishes to the care of curates, and he passed the remaining years of his life in retirement at Lincoln. In 1805 he had married Mary Ann, the youngest daughter of Thomas Beverley, by whom he left five children. He died March 3, 1867, at Eastgate, Lincoln.
To the literary world Doctor Oliver was well known as a laborious antiquary, and his works on ecclesiastical antiquities during fifty years of his life, from twenty-five, earned for him a high reputation. Of these works the most important were, History and Antiquities of the Collegiate Church of Beverley, History and Antiquities of the Collegiate Church of Wolverhampton, History of the Conventual Church of Grimsby, Monumental Antiquities of Grimsby, History of the Gild of the Holy Trinity, Sleaford, Letters on the Druidical Remains near Lincoln, Guide to the Druidical Temple at Nottingham and Remains of Ancient Britons between Lincoln and Sleaford.

But it is as the most learned Freemason and the most indefatigable and copious Masonic author of his age that Doctor Oliver principally claims our attention. He had inherited a love of Freemasonry from his father, the Rev. Samuel Oliver, who was an expert Master of the work, the Chaplain of his Lodge, and who contributed during a whole year, from 1797 to 1798, an original Masonic song to be sung on every Lodge night. His son has repeatedly acknowledged his indebtedness to him for valuable information in relation to Masonic usages. Doctor Oliver was initiated by his father, in the year 1801, in Saint Peter's Lodge, in the city of Peterborough. He was at that time but nineteen years of age, and was admitted by Dispensation during his minority, according to the practice then prevailing, as a Lewis. Or the son of a Freemason. Under the tuition of his father, he made muffin progress in the rites and ceremonies then in use among the Lodges. He read with great attention every Masonic book within his reach, and began to collect that store of knowledge which he afterward used with so much advantage to the Craft.

Soon after his appointment as Head Master of King Edward's Grammar School at Grimsby, he established a Lodge in the borough, the chair of which he occupied for fourteen years. So strenuous were his exertions for the advancement of Freemasonry, that in 1812 he was

enabled to lay the first stone of a Masonic hall in the town, where, three years before, there had been scarcely a Freemason residing. About this time he was exalted as a Royal Arch Mason in the Chapter attached to the Rodney Lodge at Kingston-on-Hull. In Chapters and Consistories connected with the same Lodge he also received the advanced Degrees and those of Masonic Knighthood. In 1813, he was appointed a Provincial Grand Steward; in 1816, Provincial Grand Chaplain; and in 1832, Provincial Deputy Grand Master of the Province of Lincolnshire. These are all the official honors that he received, except that of Past Deputy Grand Master, conferred, as an honorary title, by the Grand Lodge of Massachusetts.

In the year 1840, Doctor Crucefix had undeservedly incurred the displeasure of the Grand Master, the Duke of Sussex. Doctor Oliver, between whom and Doctor Crucefix there had always been a warm personal friendship, assisted in a public demonstration of the Fraternity in honor of his friend and brother.

This involved him in the odium, and caused the Provincial Grand Master of Lincolnshire, Brother Charles Tennyson D'Eyncourt, to request the resignation of Doctor Oliver as his Deputy. He complied with the resignation, and after that time withdrew from all active participation in the labors of the Lodge. The transaction was not considered by any means as creditable to the independence of character or sense of justice of the Provincial Grand Master, and the Craft vera generally expressed their indignation of the course which he had pursued, and their warm appreciation of the Masonic services of Doctor Oliver. In 1844, this appreciation was marked by the presentation of an offering of plate, which had been very generally subscribed for by the Craft throughout the kingdom.

Doctor Oliver's first contribution to the literature of Freemasonry, except a few Masonic sermons, was a work entitled The Antiquities of Freemasonry commonly illustrations of the fixe Grand Periods of Masonry, from the Creation of the OFF World to the Dedication of Bring Solomons Temple, which was published in 1893. His next production was a little work entitled The Star in the East, intended to show, from the testimony of Masonic writers, the connection between Freemasonry and religion.

In 1841 he published twelve lectures on the Signs and Symbols of Freemasonry, in which he went into a learned detail of the history and signification of all the recognized symbols of the Order. His next important contribution to Freemasonry was The History of Initiation in twelve lectures, comprising a detailed account of the Rites and Ceremonies, Doctrines and Discipline, of all the Secret and Mysterious Institutions of the Ancient World, published in 1840. The professed object of the author was to show the resemblances between these ancient systems of initiation and the Masonic, and to trace them to a common origin; a theory which, under some modification, has been very generally accepted by Masonic scholars.

Following this was The Theocratic Philosophy of Freemasonry, a highly interesting work, in which he discusses the speculative character of the Institution. A History of Freemasonry from 1829 to !840 has proved a valuable appendix to the work of Preston, an edition of which he had edited in the former year. His next and most important, most interesting, and most learned production was his Historical Landmarks and other Evidences of Freemasonry Explained. No work with such an amount of facts in reference to the Masonic system had ever before been published by any author. It will forever remain as a monument of his vast research and his extensive reading.

But it would be no brief task to enumerate merely the titles of the many works which he produced for the instruction of the Craft. A few of them must suffice. These are the Revelations of a Square, a sort of Masonic romance, detailing, in a fictitious form, many of the usages of the last centuries, with anecdotes of the principal Freemasons of that period. The Golden Remains of the Early Masonic Writers, in five volumes, each of which contains an interesting introduction by the editor; The Book of the Lodge, a useful manual, intended as a guide to the ceremonies of the Order; The Symbol of Glory, intended to show the object and end of Freemasonry; A Mirror for the Johannite Masons, in which he discusses the question of the dedication of Lodges to the two Saints John; The Origin and Insignia of the Royal Arch

Degree! a title which explains itself; A Dictionary of Symbolic Masonry, by no means the best of his works.

Almost his last contribution to Freemasonry was his Institutes of Masonic Jurisprudence, a book in which he expressed views of law that did not meet with the universal concurrence of his English readers. Besides these elaborate works, Doctor Oliver was a constant contributor to the early volumes of the London Freemasons Quarterly Review, and published a valuable article, on the Gothic Constitutions, in the American Quarterly Review of Freemasonry. The great error of Doctor Oliver, as a Masonic teacher, was a too easy credulity or a too great warmth of imagination, which led him to accept without hesitation the crude theories of previous writers, and to recognize documents and legends as unquestionably authentic whose truthfulness subsequent researches have led most Masonic scholars to doubt or to deny.

His statements, therefore, as to the origin or the history of the Order, have to be received with many grains of allowance. Yet it must be acknowledged that no writer in the English language has ever done so much to elevate the scientific character of Freemasonry. Doctor Oliver was in fact the founder of what may well be called the Literary School of Freemasonry. Bringing to the study of the Institution an amount of archeological learning but seldom surpassed, an inexhaustible fund of multifarious reading, and all the laborious researches of a genuine scholar, he gave to Freemasonry a literary and philosophic character which has induced many succeeding scholars to devote themselves to those studies which he had made so attractive.

While his erroneous theories and his fanciful speculations will be rejected, the form and direction that he has given to Masonic speculations will remain, and to him must be accredited the enviable title of the Father of Anglo-Sazon Masonic Literature. In reference to the personal character of Doctor Oliver, a contemporary journalist, Stanford Mercury has said that he was of a kind and genial dispositions charitable in the highest sense of the words courteous, affable, self-denying, and beneficent; humbles unassuming, and unaffected; ever ready to obliges easy of approach, and amiable, yet firm in the right. Doctor Oliver's theory of the system of Freemasonry may be briefly stated in these words:

He believed that the Order was to be found in the earliest periods of recorded history. It was taught by Seth to his descendants, and practiced by them under the name of Primititle or Pure Freemasonry. It passed over to Noah, and at the dispersion of mankind suffered a division into Pure and Spurious. Pure Freemasonry descended through the Patriarchs to Solomon, and thence on to the present day.

The Pagans, although they had slight glimmerings of the Masonic truths which had been taught by Noah, greatly corrupted them, and presented in their mysteries a system of initiation to which he gave the name of the Spurious Freemasonry of Antiquity. These views he had developed and enlarged and adorned out of the similar hut less definitely expressed teachings of Hutchinson. Like that writer also, while freely admitting the principle of religious tolerance, he contended for the strictly Christian character of the Institution, and that, too, in the narrowest sectarian view, since he believed that the earliest symbols taught the dogma of the Trinity, and that Christ was meant by the Masonic reference to the Deity under the title of Grand Architect of the Universe.

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OM

From the Sanskrit language and of an especial importance as a sacred word in the religion of the Hindus. We are told in the Katha-Upanishad, one of the Hindu treatises on philosophy, that whoever knows this word can get all he wishes. Brahma herself is credited in the Manu Laws with inventing the word and that he took the letters of this sound one from each of the Vedas, the four holy books of Hindu knowledge, the word Veda in the Sanskrit meaning to

know. Om is the first word in the Puranas, the traditional Hindu histories of the universe, and is also to be said at the start and finish of all of the Veda instructions.

From whence originally came the word is a matter of much speculation, East and West, both past and present; Lewis Spence, in his Encyclopedia of Occultism, suggests it is an old and contracted form of the Sanskrit word evan, meaning thus. Another explanation is that the syllable is the expression of consent used by the gods themselves, a creative utterance meaning Thas may it be. Somers times the word is spelled Aum, but probably all that this difference may be is a matter of pronunciation, though the three letters have been credited in their selection and use with a potent and mysterious power and sanctity Om is also given by the Hindus as a name for the spiritual Sun. or Source of Inner Light, to distinguish this from the Sooruj or material sun, a physical center of illumination and warmth (see Aum and On).

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OMEGA
See Alpha and Omega

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OMNIFIC WORD

The Tetragrammaton is so called because of the omnific powers attributed by the Cabalists to its possession and true pronunciation (see Tetragrammaton). The term is also applied to the most significant word in the Royal Arch system.

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ON

This is a significant word in Royal Arch Masonry, and has been generally explained as being the name by which Jehovah was worshiped among t he Egyptians. As this has been denied and the word asserted to be only the name of a city in Egypt, it is proper that some inquiry should be made into the authorities on the subject. The first mention of On in the Bible is in the history of Joseph, to whom Pharoah gave "to wife Asenath, the daughter of Potipherah, priest of On." The city of On was in Lower Egypt, between the Nile and the Red Sea, and "adorned," says Philippson, "by a gorgeous temple of the sun, in which a numerous priesthood officiated." The investigations of modern Egyptologists have shown that this is an error. On was the name of a city where the sun-god was worshiped, but On was not the name of that god. Champollion, in his Dictionnaire Egyptien, gives the phonetic characters, with the figurative symbols of a serpent and disk, and a seated figure, as the name of the sun-god. Now, of these two characters, the upper one has the power of R. and the lower of A, and hence the name of the god is Ra. This is the concurrent testimony of Bunsen, Lepsius, Gliddon, and all later authorities.

But although on was really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god, and had so incorporated it with their system. With better light than theirs, we can no longer accept their definition; yet the word may still be retained as a symbol of the Egyptian god. We know not who has power to reject it; and if scholars preserve, outside of the symbolism, the true interpretation, no harm will be done. It is not the only significant word in Freemasonry whose old and received meaning has been shown to be incorrect, and sometimes even absurd. Referring to the expressions by Doctor Mackey. "This is a significant word in Royal Arch Masonry and has generally been explained, as being the name by which Jehovah was worshiped among the Egyptians." . . . "But although on was really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god and had so incorporated it with their system," Brother David E. W. Williamson writes as follows:

This, it seems to me, gives a wrong impression of the Royal Arch use of the word. " on " is certainly one of the names of the deity of Israel, and it will be found by reference to the Septuagint that, which the Authorized Version renders "I am that I am," is actually translated into Greek as "I am the Being." For several centuries in the earlier part of the Christian era, the Septuagint was Considered to be co-ordinate with, if not superior to, the Hebrew text as authority and by the vast number of worshipers under the Orthodox rite the Greek Version is and always has been regarded with the same veneration as English speaking people regard the Authorized Version. To these worshipers, therefore, ON is one of the names of the Almighty. The effect of the word; if I may make the suggestion, merely intensifies the meaning of THE Being, so that, as nearly as we can translate the sense into English, the original Biblical expression would be "I AM—there, you see, I AM." If you have Westcott and Hort handy and will refer to Revelations 14, you will see that the phrase which the Authorized Version renders " Grace be unto you, and peace from him which is and which was and which is to come" is literally "From the being and the was and the coming "From the On." And see especially verse 8 in the same chapter: etc. It seems to me that when we say Supreme Being, referring to the Almighty, we are exactly expressing the word that meant to the Yahwist redactor of the Pentateuch and On to the Septuagint translators, as well as to the Hebrew Christian who wrote the Apocalypse.

Godfrey Higgins (Celtic Druids, page 171) quotes an Irish commentator as showing that the name Ain or on was the name of a triad of gods in the Irish language. "All etymologists, " Higgins continues, "have supposed the word on to mean the sun; but how the name arose has not before been explained."

In another work (Anacalypsis, volume i, page 109), Higgins makes the following important remarks: "various definitions are given of the word on; but they are all unsatisfactory. It is written in the Old Testament in two ways, sun, and an. It is usually rendered in English by the word on. This word is supposed to mean the sun, and the Greeks translated it by the word On, or Sol. But I think it only stood for the sun, as the emblem of the procreative power of nature." Bryan says (Mythological Antiquity, volume i, page 19), when speaking of this word: "On, Eon or Aon, was another title of the sun among the Amonians. The Seventy, where the word occurs in the Scriptures, interpret it the sun, and call the City of on, Heliopolis; and the Coptic Pentateuch renders the City on by the City of the Sun."

Plato, in his Timoeus, says: "Tell me of the god ON, which is and never knew beginning." And, although Plato may have been here thinking of the Greek word QN, which means Being, it is not improbable that he may have referred to the god worshiped at on, or Heliopolis, as it was thence that the Greeks derived so much of their learning. It would be vain to attempt to make an analogy between the Hindu sacred word Aum and the Egyptian on. The fact that the m in the former word is the initial of some secret word, renders the conversion of it into n impossible, because it would thereby lose its signification.

The old Freemasons, misled by the authority of Saint Cyril, and by the translation of the name of the city into City of the Sun by the Hebrews and the Greeks, very naturally supposed that on was the Egyptian sun-god, their supreme deity, as the sun always was, wherever he was worshiped. Hence, they appropriated that name as a sacred word explanatory of the Jewish Tetragrammaton. Brother Williamson points out here that "As to the Egyptian city of that name, the Egyptian name was used by the Jews (see Brown-Driver-Briggs Lezicon). The Greeks knew it as Heliopolis and could not have mistaken the city for a god" (see also Aum and Om).

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ONECH

The Hebrew word play The bird Phenix, named after Enoch or Phenoch. Enoch signifies initiation. The Phenix, in Egyptian mythology; call sculptures, as a bird, is placed in the mystical palm-tree. The Phoenix is the representative of eternal and continual regeneration, and is the Holy Spirit which brooded as a dove over the face of the waters the dove of Noah and of Hasisatra or Nysuthrus (which see), which bore a sprig in its mouth.

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ONTARIO

The first Masonic meetings in Ontario were probably held by Lodge No. 156 attached to the Eighth Regiment of Foot at Fort Niagara between 1775 and 1780. On March 7, 1792, Brother William Jarvis was appointed Provincial Grand Master of Upper Canada by the "Ancient" Grand Lodge of Canada. He angered the Brethren, however, by refusing to assemble the Grand Lodge at Niagara, and they met together in 1803 and elected Brother Forsyth Provincial Grand Master. The other Lodges in Ontario attended meetings of a Grand Convention under Brother Ziba M. Phillips during the years 1817 to 1822.

Harmony seemed in sight when Brother Simon McGillivray arrived in September of 1822 with authority to reorganize the Craft in Upper Canada. A second Provincial Grand Lodge was formed and met regularly from 1822 to 1830 when it became dormant owing to the Morgan excitement which even here had a widespread influence. In 1845 a Third Provincial Grand Lodge was organized and continued work until 1858.

A Grand Lodge was formed by Irish Lodges in 1853. After all these attempts at creating a governing body, finally, on October 10, 1855, the Grand Lodge of Canada was established at Hamilton by representatives of forty-one Lodges. Brother William Mercer Wilson was elected Grand Master. The Provincial Grand Lodge of England met and became an independent Grand Lodge in 1857. Next year, however, it united with the Grand Lodge of Canada. The Quebec Lodges withdrew in 1869 to form the Grand Lodge of Quebec and in 1886 the Grand Lodge of Canada added the words "in the Province of Ontario" to its title.

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ONYX

The word for this in Hebrew, Oaf, is pronounced Shohem. The second stone in the fourth row of the high priest's breastplate. It is of a bluish-black color, and represented the Tribe of Joseph.

*

OPENING OF THE LODGE

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

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

In the Ancient Mysteries, those sacred rites which have furnished so many models for Masonic symbolism, the opening ceremonies were of the most solemn character- The Sacred Herald commenced the ceremonies of opening the greater initiations by the solemn formula of "Depart hence, ye profane!" to which was added a proclamation which forbade the use of any language which might be deemed of un favorable augury to the approaching rites.

In like manner a Lodge of Freemasons is opened with the employment of certain ceremonies in which, that attention may be given to their symbolic as well as practical importance, every member present is expected to take a part. These ceremonies, which slightly differ in each of the Degrees but differ so slightly as not to affect their general character—may be considered, in reference to the several purposes they are to effect, to be dinged into eight successive steps or parts. 1. The Master having signified his intention to proceed to the labors of the Lodge, every Brother is expected to assume his necessary Masonic clothing and, if an officer, the insignia of his office, and silently and decorously to repair to his appropriate station.

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

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

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

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

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

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

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

A Lodge is said to be opened in the name of God and the Holy Saints John, as a declaration of the sacred and religious purposes of the meeting, of profound reverence for that Divine Being whose name and attributes should be the constant themes of contemplation, and of respect for those ancient patrons whom the traditions of Freemasonry 80 intimately connect with the history of the Institution.

It is said to be opened in due boron, to intimate that all that is necessary, appropriate and usual in the ceremonies, all that the law requires or ancient usage renders indispensable, have been observed. Further, it is said to be opened on, and not in, a certain Degree, which latter expression is often incorrectly used, in reference rather to the speculative than to the legal character of the meeting, to indicate, not that the members are to be circumscribed in the limits of a particular Degree, but that they are met together to unite in contemplation on the symbolic teachings and divine lessons of that Degree.

The manner of opening in each Degree slightly varies. In the English system, the Lodge is opened in the First Degree "in the name of T. G. A. O. T. U."; in the Second, "on the square, in the name of the Grand Geometrician of the Universe"; and in the Third, "on the center, in the name of the Most High." It is prescribed as a ritualistic regulation that the Master shall never open or close his Lodge without a lecture or part of a lecture. Hence, in each of the Degrees a portion of the lecture of that Degree is incorporated into the opening and closing ceremonies. There is in every Degree of Freemasonry, from the lowest to the highest, an opening ceremony peculiar to the Degree. This ceremony has always more or less reference to the symbolic lesson which it is the design of the Degree to teach, and hence the varieties of openings are as many as the Degrees themselves.

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OPERATIVE ART

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

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OPERATIVE MASONRY

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

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OPERATIVE MASONS

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

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OPERATIVES

Name applied to those, as Dr. Thomas Carr, Dr. C. M. Merz, Sir John A. Cochburn, Sir Frederick Pollock, Clement E. Stretton, active in the modern study and practice of old gild customs.

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OPHITES

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

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OPTION

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

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ORAL INSTRUCTION

Much of the instruction which is communicated in Freemasonry, and, indeed, all that is esoteric, is given orally; and there is a law of the Institution that forbids such instruction to be written. There is in this usage and regulation a striking analogy to what prevailed on the same subject in all the secret institutions of antiquity. In all the Ancient Mysteries, the same reluctance to commit the esoteric instructions of the hierophants to writing is apparent; and hence the secret knowledge taught in their initiations was preserved in symbols, the true meaning of which was closely concealed from the profane. The Druids had a similar regulation; and Caesar informs us that, although they made use of the letters of the Greek alphabet to record their ordinary or public transactions, yet it was not considered lawful to entrust their sacred verses to writing, but these were always committed to memory by their disciples.

The secret doctrine of the Cabala, or the mystical philosophy of the Hebrews, was also communicated in an oral form, and could be revealed only through the medium of allegory and similitude. The Cabalistic knowledge, traditionally received, was, says Maurice (Indian Antiquities, volume iv, page 548), "transmitted verbally down to all the great characters celebrated in Jewish antiquity, among whom both David and Solomon were deeply conversant in its most hidden mysteries. Nobody, however, had ventured to commit anything of this kind to paper."

The Christian Church also, in the age immediately succeeding the apostolic period, observed the same custom of oral instruction. The early Fathers were eminently cautious not to commit certain of the mysterious dogmas of their religion to writing, lest the surrounding Pagans should be made acquainted with what they could neither understand nor appreciate. Saint Basil (De Spiritu Sancto), treating of this subject in the fourth century, says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the apostles, beneath the mystery of oral tradition; for several things have been handed down to us without writings lest the vulgar, too familiar with our dogmas, should lose a due respect for them." And the further asks, "Hom should it ever be becoming to write and circulate among the people an account of those things which the uninitiated are not permitted to contemplated. A custom, so ancient as this, of keeping the landmarks unwritten, and one so invariably observed by the Masonic Fraternity, it may very naturally be presumed, must have been originally established with the wisest intentions; and, as the usage was adopted by many other institutions whose organization was similar to that of Freemasonry, it may also be supposed that it was connected, in some way, with the character of an esoteric instruction. Two reasons it seems to Doctor Mackey, may be assigned for the adoption of the usage among Freemasons.

In the first place, by confining our secret doctrines and landmarks to the care of traditions all danger of controversies and schisms among Freemasons and in Lodges is effectually avoided. Of these traditions, the Grand Lodge in each Jurisdiction is the interpreter and to its

authoritative interpretation every Freemason and every Lodge in the Jurisdiction is bound to submit. There is no book, to which every Brother may refer, whose language each one may interpret according to his own views, and whose expressions— sometimes, perhaps, equivocal and sometimes obscure —might afford ample sources of wordy contest and verbal criticism.

The doctrines themselves, as well as their interpretation, are contained in the memories of the Craft; and the Grand Lodges, as the lawful representatives of the Fraternity, are alone competent to decide whether the tradition has been correctly preserved, and what is its true interpretation. Hence it is that there is no institution in which there have been so few and such unimportant controversies with respect to essential and fundamental doctrines.

In illustration of this argument, Doctor Oliver, while speaking of what he calls the Antediluvian System of Freemasonry—a part of which must necessarily have been traditional, and transmitted from father to son, and a part entrusted to symbols—makes the following observations:
Such of the legends as were communicated orally would be entitled to the greatest degree of credence while those that were committed to the custody of symbols, which, it is probable, many of the collateral legends would be, were in great danger of perversion because the truth could only be ascertained by those persons who were incrusted with the secret of their interpretation.
And if the symbols were of doubtful character and carried a double meaning, as many of the Egyptian Hieroglyphies of a Subsequent age actually did, the legends which then embodied might sustain very considerable alteration in sixteen or seventeen hundred years, although passing through very few hands. Maimonides (More Nevochim, chapter lXXi assigns a similar reason for the ulnas written preservation of the Oral Law. He says:

This was the perfection of wisdom in our land and by this means those evils were avoided into which it fell in succeeding times, namely the variety and perplexity of sentiments and opinions and the doubts which so commonly arise from written doctrines contained in books, besides the errors shield are easily committed by writers and copyists whence, afterwards, spring up controversies, schisms, and confusion of parties.

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

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

A third reason for this unwritten doctrine of Freemasonry, and one, perhaps, most familiar to the Craft, is also alluded to by Caesar in the case of the Druids, "because they did not wish their doctrines to be divulged to the common people." Maimonides, in the conclusion of the passage which we have already quoted, makes a similar remark with respect to the oral law of the Jews. "But if," says he, "so much care was exercised that the oral law should not he written in a book and laid open to all persons, lest, peradventure, it should become corrupted and depraved, how much more caution was required that the secret interpretations of that law should not be divulged to every person, and pearls be thus thrown to swine." "Wherefore," he adds, "they were entrusted to certain private persons, and by them were transmitted to other

educated men of excellent and extraordinary gifts." For this regulation he quotes the Rabbis, who say that the secrets of the law are not delivered to any person except a man of prudence and wisdom.

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

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ORAL LAW

The Oral Law is the name given by the Jews to the interpretation of the written code, which is said to have been delivered to Moses at the same time, accompanied by the Divine command: "Thou shalt not divulge the words which I have said to thee out of my mouth." The Oral Law was, therefore never entrusted to books; but, being preserved in the memories of the judges, prophets, priests, and other wise men, was handed down, from one to the other, through a long succession of ages. Maimonides has described, according to the Rabbinical traditions, the mode adopted by Moses to impress the principles of this Oral Law upon the people. As an example of perseverance in the acquirement of information by oral instruction, it may be worthy of the consideration and imitation of all those Freemasons who wish to perfect themselves in the esoteric lessons of their Institution.

When Moses had descended from Mount Sinai, and had spoken to the people, he retired to his tent. Here he was visited by Aaron. to whom, sitting at his feet, he recited the law and its explanation, as he had received it from God. Aaron then rose and seated himself on the right hand of Moses. Eleazar and Ithamar, the sons of barons now entered the tent, and Moses repeated to them all that he had communicated to their father; after which, they seated themselves, one on the left hand of Moses and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them, in the same manner as he had taught Aaron and his sons. Afterward, all of the congregation who desired to know the Divine Will came in; and to them, also, Moses recited the law and its interpretation, in the same manner as before.

The law, thus orally delivered by Moses, had now been heard four times by Aaron, three times by his sons, twice by the seventy elders, and once by the rest of the people. After this, Moses withdrawing, Aaron repeated all that he had heard from Moses, and retired; then Eleazar and Ithamar repeated it, and also withdrew; and, finally, the same thing was done by the seventy elders; so that each of them having heard the law repeated four times, it was thus, finally, fixed in their memories.

The written law, divided by the Jewish lawgivers into 613 precepts, is contained in the Pentateuch. But the oral law, transmitted by Moses to Joshua, by him to the elders, and from them conveyed by traditionary relation to the time of Judah the Holy, was by him, to preserve it from being forgotten and lost, committed to writing in the work known as the Mishna. And now, no longer an Oral Law, its percepts are to be found in that book, with the subsidiary aid of the Constitutions of the Prophets and Wise Alen, the Decrees of the Sanhedrim, the Decisions of the Judges, and the Expositions of the Doctors.

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ORANGEMEN

The stated object of this organization was to preserve the supremacy of the Crown and Protestantism. Founded in 1795 by Thomas Wilson, a Freemason; composed of one grade. John Templeton, in 1796, introduced the Purple Degree and later the Markman's Grade and the Heroine of Jericho were added. Not a Masonic Body though somewhat connected, evidently, with Freemasonry during that early period (see Orangeism in Ireland and Throughout the Empire, R. M. Sibbett, Belfast).

*

ORATOR

An officer in a Lodge whose duty it is to explain to a candidate after his initiation the mysteries of the Degree into which he has just been admitted. The office is therefore, in many respects, similar to that of a Lecturer. The office was created in the French Lodges early in the eighteenth century, soon after the introduction of Freemasonry into France. A writer in the London Freemasons Magazine for 1859 attributes its origin to the constitutional deficiency of the French in readiness of public speaking. From the French it pulsed to the other Continental Lodges, and was adopted by the Scottish Rite. The office ss not generally recognized in the English and American system, where its duties are performed by the Worshipful Master. Though a few Lodges under the English Constitution do appoint an Orator, namely, the Lodge of Antiquity, No. 2, the Pilgrim Lodge, No. 238, the Constitutional Lodge, No. 294, and the La Cesarce Lodge, No. 590.

Brother Oswald Wirth of Paris, in conversation with Brother Clegg, expressed a neat distinction from a French point of view between the Orator and the Secretary, the latter guarding the memory of the Lodge, the former voicing its conscience.

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ORDER

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

Johnson's definition is that an Order is "a regular governmental society of dignified persons distinguished by marks of honor, and a religious fraternity." In all of these senses Freemasonry may be styled an Order. Its government is of the most regular and systematic character; men the most eminent for dignity and reputation have been its members; and if it does not constitute a religion in itself, it is at least religion's handmaid.

The ecclesiastical writers define an Order to be a congregation or society or religious persons, governed by particular rules, living under the same superior, in the same manner, and wearing the same habit; a definition equally applicable to the society of Freemasons. These ecclesiastical Orders are divided into three classes:

l. Monastic, such as the Benedictines and the Augustinians.
2. The Mendicant, as the Dominicans and the Franciscans.
3. The Military, as the Hospitalers, the Templars, and the Teutonic Knights.

Only the first and the third have any connection with Freemasonry; the first because it was by them that architecture was fostered, and the Masonic Gilds patronized in the Middle Ages; and the third because it was in the bosom of Freemasonry that the Templars found a refuge after the dissolution of their Order.

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ORDER BOOK

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

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ORDER NAME

The name or designation assumed by initiates of the Illuminati, the members of the Rite of Strict Observance, and of the Royal Order of Scotland, was called the Order Name, or the Characteristic Name (see Eques). The Illuminati selected classical names, of which the following are specimens: the real surnames at the left, the assumed ones at the right:

Weishaupt ..... Knigge ..... Bode
Nicolai ..... Westenreider ..... Constanza
Zwack ..... Count Savioli ..... Busche
Ecker ..... Spartacus ..... Philo
Amelius ..... Lucian ..... Pythagoras
Diomedes ..... Cato ..... Brutus
Bavard Saladin

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

Hund, Eques ab ense=Knight of the Sword.
Jacobi, Eques à stellâ=Knight of the Star.
Count Bruhl, Eques ä gladio ancipiti=Knight of the Double-edged Sword.
Bode, Eques à lilio convallium=Enight of the Lily-of-the Valleys.
Beyerle, Edges a fasciâ=Knight of the Girdle.
Berend, Eques â septem stellis=Knight of the Seven Stars
Decker, Eques â plasula=Knight of the Curtain.
Lavater, Eques ab Æculapio=Knight of Esculapius.
Seckendorf, Eques a capricorno = Knight of Capricorn
Prince Charles Edward, Eques d sole aureo=Knight of the Golden Sun.
Zinnendorf, Eques a lapide nigro=Knight of the Black Stone.

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ORDER OF BUSINESS

In every Masonic Body, the By-laws should prescribe an Order of Business, and in proportion as that order is rigorously observed will be the harmony and celerity with which the business of the Lodge will be despatched. In Lodges whose By-laws have prescribed no settled order, the arrangement of business is left to the discretion of the presiding officer, who, however, must be governed, to some extent, by certain general rules founded on the principles of parliamentary law, or on the suggestions of common sense. The order of business may, for convenience of reference, be placed in the following tabular form:

1. Opening of the Lodge.
2. Reading and confirmation of the Minutes.
3. Reports on Petitions.
4. Balloting for Candidates.

6. Reports of Special Committees.
6. Reports of Standing Committees.
7. Consideration of Motions made at a former meeting if called up by a member.
8. New business.
9. Initiations.
10. Reading of the Minutes for information and correction.
11. Closing of the Lodge.

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ORDER OF CHRIST
See Christ, Order of

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ORDER OF JEANNE D'ARC

Organized at Berkeley, California, by Brother Henry Byron Phillips, who wrote the ritual, and after whom the first Assembly was named. Membership limited to girls between the ages of 14 and 21, sisters or daughters of Master Masons or companions of these girls Ritual has four Degrees, Myriam, Deborah, Maria, and Jeanne d'Arc, and the motto is Magni Dominic Umbra, Under the Shadow of a Great Name.

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ORDER OF LIGHT

In l90l this body of students in occult philosophy was revived at Bradford, England, by the Rosicrucian Adepts, Dr. J. B. Edwards and T. H. Pattinson.

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ORDER OF THE BOOKSee Stukely, Doctor

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ORDER OF THE TEMPLE
See Temple, Order of the

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ORDER, RULES OF

Every permanent deliberative Body adopts a code of rules of order to suit itself; but there are certain rules derived from what may be called the Common Law of Congress and Parliament, the wisdom of which having been proven by long experience, that have been deemed of force at all times and places, and are, with a few necessary exceptions, as applicable to Lodges as to other societies. The rules of order, sanctioned by uninterrupted usage and approved by all authorities, may be enumerated under the following distinct heads, as applied to a Masonic Body:

1. Two independent original propositions cannot be presented at the same time to the meeting.
2. A subsidiary motion cannot be offered out of its rank of precedence.
3. When a Brother intends to speak, he is required to stand up in his place, and to address himself always to the presiding officer.
4. When two or more Brethren rise nearly at the same time, the presiding officer will indicate,

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

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ORDERS OF ARCHITECTURE

An order in architecture is a system or assemblage of parts subject to certain uniform established proportions regulated by the office which such part has to perform, so that the disposition, in a peculiar form, of the members and ornaments, and the proportion of the columns and pilasters, is called an order. There are five orders of architecture, the Doric, Ionic, Corinthian, Tuscan, and Composite—the first three being of Greek and the last two of Italian origin (see each in this work under its respective title). Considering that the orders of architecture must have constituted one of the most important subjects of contemplation to the Operative Masons of the Middle Ages, and that they afforded a fertile source for their symbolism, it is strange that so little allusion is made to them in the primitive lectures and in the earliest catechisms of the eighteenth century. In the earliest catechism extant, they are simply enumerated, and said to answer "to the base, perpendicular, diameter, circumference, and square" but no explanation is given of this reference. Nor sire they referred to in the Legend of the Craft, or in any of the Old Constitutions. Preston however, introduced them into his system of lectures, and designated the three most ancient orders—the Ionic, Doric, and Corinthian—as symbols of wisdom, strength, and beauty, and referred them to the three original Grand Masters. This symbolism has ever since been retained; and, notwithstanding the reticence of the earlier ritualists, there is abundant evidence, in the architectural remains of the Middle Ages, that it was known to the old Operative Freemasons.

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ORDERS OF ARCHITECTURE, EGYPTIAN

The Egyptians had a system of architecture peculiar to themselves, which, says Barlow (Essays on Symbolistrns, page 30), "should indicate a people of grand ideas, and of confirmed religious convictions." It was massive, and without the airy proportions of the Greek Orders. It was, too, eminently symbolic and among its ornaments the lotus leaf and plant predominated as a symbol of regeneration. Among the peculiar forms of the Egyptian architecture were the fluted column, which suggested the Ionic Order to the Greeks, and the basket capital adorned with the lotus, which, afterward became the Corinthian. To the Masonic student, the Egyptian style of architecture becomes interesting, because it was undoubtedly followed by King Solomon in his construction of the Temple. The great similarity between the pillars of the porch and the columns in front of Egyptian temples is very apparent. Our translators have, however, unfortunately substituted the lily for the lotus in their version.

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ORDERS OF KNIGHTHOOD

An order of knighthood is a confraternity of knights bound by the same rules. Of these there are many in every kingdom of Europe, bestowed by sovereigns on their subjects as marks of honor and rewards of merit. Such, for instance, are in England the Knights of the Garter; in Scotland the Knights of Saint Andrew; and in Ireland the Knights of Saint Patrick. But the only Orders of Knighthood that have had any historical relation to Freemasonry, except the Order of Charles XII in Sweden, are the three great religious and military Orders which were established in the Middle Ages.

These are the Knights Templar, the Knights Hospitaler or Knights of Malta, and the Teutonic Knights, each of which may be seen in this work under its respective title. Of these three, the Freemasons can really claim a connection only with the Templars. They alone had a secret initiation, and with them there is at least traditional evidence of a fusion. The Knights of Malta and the Teutonic Knights have always held themselves aloof from the Masonic Order. They never had a secret form of initiation; their reception was open and public; and the former Order, indeed, during the latter part of the eighteenth century, became the willing instruments of the Church in the persecution of the Freemasons who were at that time in the Island of Malta. There is, indeed, a Masonic Degree called Knight of Malta, but the existing remnant of the historical order has always repudiated it. With the Teutonic Knights, the Freemasons have no other connection than this, that in some of the advanced Degrees their peculiar cross has been adopted. An attempt has been made, but without reason, to identify the Teutonic Knights with the Prussian Knights, or Noachites.

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ORDERS OF THE DAY

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

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ORDINACIO

The Old Constitutions known as the Halliwell or Regius Manuscript, fourteenth century, speak of an ordinacio in the sense of a law, "Alia ordinacio artis gemetriae (line 471). It is borrowed from the Roman law, where ordtnatio signified an Imperial Edict. In the Middle Ages, the word was used in the sense of a statute, or the decision of a judge.

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ORDINATION

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

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ORDNUNGEN DER STEINMETZEN

German, meaning Regukions of the Stonecutters. For an account of the German Fraternity of Steinmetzen see Stone Masons of the Middle Ages.

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ORDO AB CHAO

A Latin expression, meaning Order out of Chaos. A motto of the Thirty-third Degree, and having the same allusion as lug e tenebris, which see in this work. The invention of this motto is to be attributed to the Supreme Council of the Ancient and Accepted Scottish petite at Charleston, and it is first met with in the Patent of Count de Grasse, dated February 1, 1802. When De Grasse afterward carried the polite over to France and established a Supreme Council there, he changed the motto, and, according to Lenning, Ordo ab hoc, Order out of This, was used by him and his Council in all their documents. If so, it was simply a blunder.

*

OREGON

The Grand Lodge of Missouri granted authority for the organization of Multnomah Lodge at Oregon City in 1848. When two other Lodges were opened under the Grand Lodge of California the requisite number for the formation of a Grand Lodge of Oregon was complete. On August 16, 1851, a Convention was held at Oregon City, with Brother Berryman Jennings in the Chair and Brother Benjamin Stark, Secretary, which decided in favor of a Grand Lodge. An address was sent out and a further meeting called for September 13, 1851. Multnomah, Willamette and Lafayette Lodges, the three then existing in the state, sent representatives, and Brothers John Elliott and W. S. Caldwell were elected Chairman and Secretary. Two days later a Constitution was adopted and Brothers Jennings and Stark were installed Grand Master and Grand Secretary respectively.

Multnomah Chapter, No. 1, Royal Arch Masons, at Salem, was granted a Dispensation about April May, 1856, by the General Grand High Priest, Robert P. Dunlap, Brunswick, Maine, and the first meeting held under this authority occurred on June 17 of the same year. Records of this Chapter were submitted to the General Grand Chapter at the Triennial Convocation in Hartford, Connecticut, later in the above year and a Charter was issued accordingly under the date of September 11, 1856. This Charter reached Salem in due course and Past Grand High Priest William H. Howard, Grand Chapter of Louisiana, was chosen to constitute the Chapter under the Charter Companion Howard residing in San Francisco, it was not until February 14, 1857, that the Chapter was legally constituted and the officers installed.

A Dispensation for Portland Chapter, No. 3, at Portland, was dated January 1, 1859, and the first meeting took place on February 12 of that year. A Charter for this Chaps ter was issued on September 15, 1859, and the officers installed on January 12, 1860. The Grand Chapter of Oregon was organized at Salem on September 18, 1860, by representatives of Multnomah Chapter, No. 1, Salem; Clackamas Chapter, No. 2, Oregon City Portland Chapter, No. 3, Portland, and Oregon Chaps ter, No. 4, Jacksonville. Clackamas Chapter, No. 9, and Oregon Chapter, No. 4, surrendered their Charters soon after the organization of the Grand Chapter of Oregon but were later on chartered anew with the same names and numbers as Clackamas Chapter No. 2, on June 12, 1893, and Oregon Chapter No. 4, on June 9, 1877.

Companion A. H. Hodson was authorized by the General Grand Master of the General Grand Council to convene a minimum of five Royal and Select Masters and to confer the Degrees upon not more than nine Royal Arch Masons. Pioneer Council, No. l, was therefore organized at McMinnville by Dispensation dated September 1, 1881. A Charter was issued August 14, 1883. A Convention composed of representatives from the three Councils in the State, namely, Pioneer, No. 1; Oregon, No. 2, and Washington, No. 3, was held on February 3, 1885, and a Grand Council was formed by Dispensation from General Grand Master George M. Osgoodby, dated December 15, 1884.

A Special Dispensation from the Grand Master of the Grand Encampment of the United States was issued December 10, 1875, for Oregon Commandery, Noel. A Regular Dispensation followed on February 15. On October 6, 1877, the Charter was signed and the first meeting as a chartered Commandery tool place on. October 22. The Grand Commandery of Oregon was organized in Albany, on Thursday, February 10,1887,and Sir Knight James F. Robinson was elected first Grand Commander. The Grand Master of the Grand Encampment, Charles Roome, under date of March 4, 1887, gave his authority to complete the organization and to install the Grand Officers, which was done on April 13, 1887.

The history of the Ancient and Accepted Scottish Rite in Oregon begins with the establishment in Portland of Oregon Lodge of Perfection, No. 1; Ainsworth Chapter of Rose Croix, No. 1: Multnomah Council of Eadosh, No. 1, and Oregon Consistory, No. 1. Their Charters were dated February 5, 1870, November 14, 1871, January 11, 1872, and March 20, 1891, respectively.

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ORGANIST, GRAND

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

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ORGANIZATION OF THE GRAND LODGES
See Grand Lodge

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

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ORIENT, GRAND
See Grand Orient and East, Grand

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ORIENT, GRAND COMMANDER OF THE

The French title is Grand Commandeur d'Orient. The Forty-third Degree of the Rite of Mizraim.

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ORIENT, INTERIOR

A name sometimes used in Germany to designate a Grand Chapter or superintending body of the higher Degrees. The French title is Interieur Orient; the Gerrnan, Innere, innerster, Orient.

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ORIENT OF FRANCE, GRAND
See France

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ORIENT, ORDER OF THE

In French, Ordre d'Orient. The Order was founded, says Thory (Acta Latomorum, volume I, page 330), at Paris, in 1806, on the system of the Templars, to whom it traced its origin.

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ORIENTAL CHAIR OF SOLOMON

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

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ORIENTAL PHILOSOPHY

A peculiar system of doctrines concerning the Divine Nature which is said to have originated in Persia, its founder being Zoroaster, whence it passed through Syria, Asia Minor, and Egypt, and was finally introduced among the Greeks, whose philosophical systems it at times modified. Pliny calls it a magical philosophy, and says that Democritus, having traveled into the East for the purpose of learning it, and returning home, taught it in his Mysteries. It gave birth to the sect of Gnostics, and most of it being adopted by the School of Alexandria, it was taught by Philo, Jamblichus, and other disciples of that school. Its essential feature was the theory of emanations, which see. Oriental Philosophy permeates, sometimes to a very palpable extent, Ineffable, Philosophic, and Hermetic Freemasonry, being mixed up and intertwined with the Jewish and Cabalistic Philosophy.

A knowledge of the Oriental Philosophy is there fore essential to the proper understanding of these advanced Degrees.

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ORIENTAL RITE

The title first assumed by the Rite of Memphis (see Marconis, also Memphis, Rite of) .

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ORIENTATIO

The orientation of a Lodge is its situation due East and West. The word is derived from the technical language of architecture, where it is applied, in the expression orientation of churches to designate a similar direction in building. Although Masonic Lodges are still, when circumstances will permit, built on an east and west direction, the explanation of the usage,

contained in the old lectures of the eighteenth century, that it was "because all chapels and churches are, or ought to be so," has become obsolete, and other symbolic reasons are assigned.

Nevertheless, there can be no doubt that such was really the origin of the usage. The orientation of churches was a principle of ecclesiastical architecture very generally observed by builders, in accordance with ecclesiastical law from the earliest times after the apostolic age. Thus in the Apostolic Constitutions, which, although falsely attributed to Saint Clement, are yet of great antiquity, we find the express direction, Sit aedes oblonga ad orientem versus—let the church be of an oblong boron, directed to the East—a direction which would be strictly applicable in the building of a Lodge-room.
Saint Charles Borromeo, in his Instructiones Fabricae Ecclesiasticae, is still more precise, and directs that the rear or altar part of the church shall look directly to the east, in orientem versus recta spectat, and that it shall be not ad solstitialem sed ad aequinoctialeen orientem—not to the Solstitial East, which varies by the deflection of the sun's rising, but to the Equinoctial East, where the sun rises at the equinoxes, that is to say, due East.

But we must not forget that, as Bingham (Antiquities, book viii, chapter in) admits, although the usage was very general to erect churches toward the East, yet "it admitted of exceptions, as necessity or expediency"; and the same exception prevails in the construction of Lodges, which, although always erected due East and West, where circumstances will permit, are sometimes from necessity built in a different direction. But whatever may be externally the situation of the Lodge with reference to the points of the compass, it is always considered internally that the Master's seat is in the east, and therefore that the Lodge is "situated due East and West." As to the original interpretation of the usage, there is no doubt that the Masonic was derived from the ecclesiastical, that is, that Lodges were at first built East and West because churches were; nor can we help believing that the church borrowed and Christianized its symbol from the Pagan reverence for the place of sunrising. The admitted reverence in Freemasonry for the east as the place of lithe, gives to the usage the modern Masonic interpretation of the symbol of orientation. The Fardle of Facions, printed in 1555, has a quaint description of church arrangement. This curious essay is found in the Symbolism of Churches and Church Ornaments 1906, John M. Neale and Benjamin Webb. Fardle, by the way, means package or bundle. The importance of the direction of the building is indicated by the positive instructions.

Oratories, temples, or places of prayer, which we call churches, might not be built without the good will of the bishop of the diocese. And when the timber was ready to be framed, and the foundation digged, it behoved them to sende for the bishoppe, to hallowe the firste corner stone of the foundation, and to make the signe of the Crosse thereupon, and to laie it, and directe it juste easte and west. And then might the masons sette upon the stone, but not afore. This churche did they use to builds after the facion of a crosse, and not unlike the shape of a manne. The channcelle, in the whiche is conteined the highe altars and the quiere, directe fulle in the easte, representeth the heade, and therefore ought to be somewhat rounde, and muche shorter than the body of the churche. And yet upon respect that the heade is the place for the eyes, it ought to be of more lighte, and to bee seperate with a partition, in the steade of a neeke, from the bodye of the churche. This particion the Latine calleth cancelli, and obt of that cometh our terme channcelle. On eche side of this channcelle peradventure, for so fitteth it beste, should stand a turret; as it were for two ears, and in these the belles to be hanged, to calle the people to service, by daie and by night. Undre one of these turretts is there commonly a vaulte, whose doore openeth into the quiere, and in this are laid up the hallowed vessels and ornamented and other utensils of the churche.

We call it a vestrie. The other part oughte to be fitted, that having as it were on eche side an arme, the reste maye resemble the bodye with the fete stretched in breadthe, and in lengthe. On eche side of the bodye the pillers to stande, upon whose coronettes or heades the vaulte or rophe of the churche maye reste. And to the foote beneth aulters to be joyned.
Those aulters to be orderly allay coffered with two aulter clothes, and garnished with the erosse of Christe, or some little cofre of reliques. At eehe ende a candelsticke, and a booke towarde the middes. The walls to be painted without and within and diversely paineted.

That they also should have in every parish a fair round stone, made hollow and fitt to hold water. in the which the water consecrate for baptism may be kept for the christening of children. Upon the right hand of the high aulter that there should be an almorie, either cut into the wall or framed upon it, in the sthich they should have the saerament of the Lorde's body, the holy oyle for the sieke, and ehrismatorie, alwaie to be locked. Furthermore they would that ther should be a pullpite in the middes of the church, wherein the prieste maye stonde upon Sondaies and holidays to teaehe the people those things that it behoveth them to knowe. The channeelle to serve onlsr for the priests and cierks; the rest of the temporalle multitude to be in the bodye of the ehurche, seperate notwithstanding, the men on the right side, and the women on the left.

Messrs. Neale and Webb show in their introduction the tendency of the earliest churches to produce an antitype to the typical Tabernacle, and also that it has been pointed out that a Christian Church built at Edessa in 202 A.D., with three parts, was expressly after the model of the Temple. Referring to the Apostolic Constitutions we are told, " 'The Church', they say must be oblong in form, and pointing to the Esqqt.

The oblong form was meant to symbolize a ship, the ark which was to save us from the stormy world.

The Church of Saints Vincenzo and Anastatio at Rome, near Saint Paolo alle Tre Fontane, built by Honorius I, 630 A.D., has its wall curbed like the ribs of a ship.

The Constitution itself refers to the resemblance of this oblong form to a ship. It would be perfectly unnecessary to support this obvious piece of symbolism by citations.

The orientation is an equally valuable example of intended symbolism. We gain an additional testimony to this from the well-known passage of Tertullian, 200 A.D., about 'The house of our dove.' Whether this corrupt extract be interpreted with Mede or Bingham, there can be no doubt that it its in lucem means that the church should face the East or dayspring.

The praying towards the East was the almost invariable custom in the early churches, and as symbolical as their standing in prayer upon the Festivals of the Resurrection. So common was orientation in the most ancient churches, that Socrates mentions particularly the church at Antioch as having its 'position reversed: for the altar does not look to the east but to the west.' This rule appears to have been more scrupulously followed in the East than in the West; though even in Europe examples to the contrary are exceptions" (see Oblongs) .

*

ORIFLAMME

The ancient banner which originally belonged to the Abbey of Saint Denis, and was borne by the Counts of Vezin, patrons of that church but which, after the country of Vezin fell into the hands of the French crown, became the principal banner of the kingdom. In heraldic language it is described as charged with a saltire wavy or, with rays issuing from the center crossways; Seccee into points, each bearing a tassel of green silk.

The banner is also described as a red flag or gonfalon divided on the lower edge into points, as three or five, each having a tassel of green silk, the banner carried on a gilded staff or gold spear. In heraldry the term, oriflamme, has been applied to a red banner charged or decorated on the surface with fleurs-de-lys of gold, the fleurs-delys being a conventional design of some obscurity as to origin but probably meant for repetitions of sets of three leaves or lobes representing a flower, as a lily for example, such as were on the royal arms of France from the reign of Charles VII (see Gonfaloat)

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ORIGINAL POINTS

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

*

ORIGIN OF FREEMASONRY

The origin and source whence first sprang the institution of Freemasonry, such as we now have it, has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. Writers on the history of Freemasonry have, at different times, attributed its origin to the following sources:

1 The Patriarchal religion.
2 The Ancient Pagan Mysteries.
3. The Temple of King Solomon
4. The Crusaders.
5. The Knights Templar.
6 The Roman Colleges of Artificers
7 The Operative Masons of the Middle Ages.
8. The Rosicrucians of the sixteenth century
9. Oliver Cromwell, for the advancement of his political schemes.
10. The Pretender, for the restoration of the Eouse of Stuart to the British throne.
11. Sir Christopher Wren at the building of Sailt Paul's Cathedral.12. Doctor Desaguliers and his associates in the year 1717.

Each of these twelve theories has been from time to time, and the twelfth within a recent period. sustained with much zeal, if not always with much judgment, by their advocates. A few of them, hon~ever, have long since been abandoned, but the others still attract attention and find defenders. Doetor Mackey had his own views of the subject in his boots History of Freemasonry, to which the reader is referred (see Antiquity of Freemasonry Egyptians Mysteries; Roman College Artificers; Como; Comacine Masters; Traveling Masons; Stone-Masons of Middle Ages; Four Old Lodges; Revival; Speculative Freemasonry).

*

ORLEANS, DUKE OF

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

His abandonment of his family and his adhesion to the Jacobins during the Revolution, when he repudiated his hereditary title of Duke of Orleans and assumed the republican one of Egalite, forms a part of the history of the times. On the 22d of February, 1793, he wrote a letter to Milsent, the editor, over the signature of Citoven Egalite, which was published ain the Journal de Paris, and which contains the following passages:

"This is my Masonic history. At one time, when certainly no one could have foreseen our Revolution, I was in favor of Freemasonry, which presented to me a sort of image of equality, as I was in favor of the Parliament, which presented a sort of image of liberty.

I have since quitted the phantom for the reality. In the month of December last, the Secretary of the Grand Orient having addressed himself to the person who discharged the functions, near me, of Secretary of the Grand Master, to obtain my opinion on a question relating to the affairs of that Society, I replied to him on the 5th of January as follows: 'As I do not know how the Grand Orient is composed, and as, besides, I think that there should be no mystery nor secret assembly in a Republic, especially at the commencement of its establishment, I desire no longer to mingle in the affairs of the Grand Orient, nor in the meetings of the Freemasons.'"

In consequence of the publication of this letter, the Grand Orient on May 13, 1793, declared the Grand Mastership vacant, thus virtually deposing their recreant chief. He soon reaped the reward of his treachery and political debasement. On the 6th of November in the same year he suffered death on the guillotine.

*

ORMUS or ORMESIUS
See Rose Croiz of Gold, Brethren of the.

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ORMUZD AND AHRIMAN

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

*

ORNAMENTS OF A LODGE

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

*

ORNAN THE JEBUSITE

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

*

ORPHANS

A brief paragraph in the Book of Constitutions edited by John Entick, M. A., 1756, announces January 31, 1738-9, the rejection of "a scheme for the placing out Mason's sons apprentices." This was proposed by John Boaman. His proposal is in the Rawlinson Manuscript C. 136, in the Bodleian Library at Oxford. The proposition was to raise yearly three hundred and ten pounds for the carrying on and providing for twenty children of Masons and binding four to trades every year. Brother Boaman prepared a careful statement and asserted that "security given for the performance, if the Brethren cheerfully agree to pay only one-half penny a week each." The Royal Masonic Institution for Girls was proposed in 1788 by the Chevalier

Bartholomew Ruspini, initiated at Bristol, April 7, 1762, in the Bush Lodge. Formal recognition was extended to the School at the Quarterly Communication in February, 1790, by the Grand Lodge of the Moderns.

Freemasonry was introduced into Sweden from England about 1735 and seems to have taken great hold of the wealthy classes. In 1753 Swedish Lodges were anxious to commemorate the birth of a Princess of the royal house that sheltered them. They hit upon the plan of establishing an orphan asylum at Stockholm. An annual concert was organized for the benefit of this institution, and proved no less successful as a source of revenue than the great festival of the English School. In 1767 a great accession to the resources of the Swedish institution took place. In that year a wealthy merchant of Stoekholm, Johann Bohmann, a member of the Grand Lodge of Sweden, endowed it with three hundred thousand copper dollars. This sum is not quite as formidable as it seems. Thory, from whom we borrow the account, is careful to indicate that it represented only one hundred and thirty thousand francs, or about fifty-two hundred pounds sterling (over twenty-five thousand dollars). There is an odd similarity between the names of the English Brother Boaman and the Swedish Brother Bohmann or Boman. The one sounds like an attempt to reproduce the other.

In 1778 the Queen of Sweden gave the Asylum an endowment of sixty dollars a year and the Burgomaster in Stockholm a like sum. The news of this patronage incited the Brethren of Gottemburg to emulate the beneficence of their Brethren at Stockholm and they too founded in 1756 a benevolent institution for children. This institution has adopted the plan of boarding out the children in selected families under proper supervision; a plan which has many advantages and which has worked satisfactorily under their painstaking-administration. Nor did this close the tale of Swedish benevolence towards the orphans of the Craft in those early days. In 1762 the Lodge Gustaf in Karlskrona founded there an orphanage with a section for Freemasons' children.
The Brethren of Stockholm have provided a magnificent home at Cnstineberg where they maintain an average of one hundred and forty orphans of the Craft.

"Sundry Brethren" in Dublin in 1792 formed themselves into a "Society for the schooling of the orphaned female children of distressed Masons." This received the recognition and the sanction of the Grand Lodge in 1795 and at the Communication of February, 1796, thanks were voted to the "worthy Brethren with whom the idea originated."

The Royal Masonic Institution for Boys was in 1798 projected by some English Brethren, members of the Grand Lodge of the Ancient who planned a scheme "for clothing and educating the sons of indigent Freemasons." The above information by Brother W. J. Chetwode Crawley is in the Christmas number of the Freemason, 1897, and is also in the Transactions, Quatuor Coronati Lodge (pages 167 to 186, volume xxviii, 1910; see also Charity and Benevolence).

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ORPHEUS

There are no less than four persons to whom the ancients gave the name of Orpheus, but of these only one is worthy of notice as the inventor of the Mysteries, or, at least, as the introducer of them into Greece. The genuine Orpheus is said to have been a Thracian, and a disciple of Linus, who flourished when the kingdom of the Athenians was dissolved. From him the Thracian or Orphic Mysteries derived their name, because he first introduced the sacred rites of initiation and mystical doctrines into Greece. He was, according to fabulous tradition, torn to pieces by Ciconian women, and after his death he was deified by the Greeks.

The story, that by the power of his harmony he drew wild beasts and trees to him, has been symbolically interpreted, that by his sacred doctrines he tamed men of rustic and savage disposition. An abundance of fables has clustered around the name of Orpheus; but it is at least generally admitted by the learned, that he was the founder of the system of initiation into

the sacred Mysteries as practiced in Greece. The Grecian theology, says Thomas Taylor—himself the most Grecian of all moderns—originated from Orpheus, and was promulgated by him, by Pythagoras, and by Plato; by the first, mystically and symbolically; by the second, enigmatically and through images; and by the last, scientifically. The mysticism of Orpheus should certainly have given him as high a place in the esteem of the founders of the present system of Speculative Freemasonry as has been bestowed upon Pythagoras. But it is strange that, while they delighted to call Pythagoras an "ancient friend and Brother," they have been utterly silent as to Orpheus.

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ORPHIC MYSTERIES

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

The Orphic rites differed from the other Pagau rites, in not being connected with the priesthood, but in being practised by a fraternity which did not pos sess the sacerdotal functions. The initiated commemorated in their ceremonies, which were performed at night, the murder of Bacchus by the Titans and his final restoration to the supreme government of the universe, under the name of Phanes. Demosthenes, while reproaching Aeschines for having engaged with his mother in these Mysteries, gives us some notion of their nature.

In the day, the initiates were crowned with fennel and poplar, and carried serpents in their hands, or twined them around their heads, crying with a loud voice, Enos, Sabos, and danced to the sound of the mystic words, Hazes, Attes, Attes, Hyes. At night the mystcs was bathed in the lustral water, and having been rubbed over with clay and bran, he was clothed in the skin of a fawn, and having risen from the bath, he exclaimed, "I have departed from evil and have found the good."

The Orphic poems made Bacchus identical with Osiris, and celebrated the mutilation and palingenesis, or second birth into a higher or better life, of that deity as a symbol teaching the resurrection to eternal life, so that their design was similar to that of the other Pagan Mysteries. The Orphic initiation, because it was not sacerdotal or priestly in its character, was not so celebrated among the ancients as the other Mysteries. Plato, even, calls its disciples charlatans. It nevertheless existed until the first ages of the Christian religion, being at that time adopted by the philosophers as a means of opposing the progress of the new revelation. It fell, however, at last, with the other rites of Paganism, a victim to the rapid and triumphant progress of the Gospel.

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OSIRIS

He was the chief god of the old Egyptian mythology, the husband of Isis, and the father of Horus. Jabloniski says that Osiris represented the sun only, but Plutarch, whose opportunity of knowing was better, asserts that, while generally considered as a symbol of the solar orb, some of the Egyptian philosophers retarded him as a river god, and called him Nilus. But the truth is, that Osiris represented the male, active or generative, powers of nature; while Isis represented its female, passive or prolific, powers. Thus, when Osiris was the sun, Isis was

the earth, to be vivified by his rays; when he was the Nile, Isis was the land of Egypt, fertilized by his overflow. Such is the mythological or mystical sense in which Osiris was received. Historically, he is said to have been a great and powerful king, who, leaving Egypt, traversed the world, leading a host of fauns or satyrs, and other fabulous beings in his train, actually an army of followers. He civilized the whole earth, and taught mankind to fertilize the soil and to perform the works of agriculture. We see here the idea which was subsequently expressed by the Greeks in their travels of Dionysus, and the wanderings of Ceres; and it is not improbable that the old Freemasons had some dim perception of this story, which they have incorporated, under the figure of Euclid, in their Legend of the Craft.

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OSIRIS. MYSTERIES OF

The Osirian Mysteries consisted in a scenic representation of the murder of Osiris by Typhon, the subsequent recovery of his mutilated body by Isis, and his deification, or restoration to immortal life. Julius Firmicus, in his treatise on the Falsity of the Pagan Religions, thus describes the object of the Osirian Mysteries: "But in those funerals and lamentations which are annually celebrated in honor of Osiris, the defenders of the Pagan rites pretend a physical reason. They call the seeds of fruit, Osiris; the earth, Isis; the natural heat, Typhon; and because the fruits are ripened bv the natural heat and collected for the life of man, and are separated from their natural tie to the earth, and are sown again when winter approaches, this they consider is the death of Osiris; but when the fruits, by the genial fostering of the earth, begin again to be generated by a new procreation, this is the finding of Osiris." This explanation does not essentially differ from that already given in the article on Egyptian Mysteries. The symbolism is indeed preeisely the same—that of a restoration or resurrection from death to life (see Egyptian Mysteries).

*

OTERFUT

The name of the assassin at the west gate in the legend of the Third Degree, according to some of the advanced Degrees. Doctor Mackey said he had vainly sought the true meaning or derivation of this word, which is most probably an anagram of a name. It was, in his opinion, invented by the Stuart Freemasons, and refers to some person who was inimical to that party. Brother Mackenzie (Royal Masonic Cyclopedia) spells the word Oterpet but affords no further light upon its meaning. Another suggestion would be the Hebrew words Aw-tare, meaning maimed, and peh, -thah, meaning instantly.

*

OTIS, JAMES

American statesman, born February 5, 1725; graduate of Harvard, 1743; inaugurated patriotic movement by famous trade relations speech in 1760; died May 23, 1783. Made a Freemason in Saint John's Lodge, March 11, 1752; Raised January 4, 1754, at Boston (see New Age, March, 1925; Beginnings of Freemuson7~y in America, Melvin M. Johnson, page 329; Builder, volume xi, page 51).

*

OTREB

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

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OURIEL
See Uriel

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OUT OF THE LODGE

The Charges of a Freemason, compiled by Anderson from the Ancient Records, contain the regulations for the behavior of Freemasons out of the Lodge under several heads; as, behavior after the Lodge is over, when Brethren meet without strangers, in the presence of strangers, at home, and toward a strange Brother. Gädicke gives the same directions in the following words:
A Brother Freemason shall not only conduct himself in the Lodge, but also out of the Lodge, as a brother towards his brethren; and happy are they who are convinced that they have in this respect ever obeyed the laws of the Order.

*

OVAL TEMPLES

The temple in the Druidical Mysteries was often of an oval form. As the oblong temple was a representation of the inhabited world, whence is derived the form of the Lodge, so the oval temple was a representation of the mundane egg, which was also a symbol of the world. The symbolic idea in both was the same.

*

OVERSEER

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

*

OX

The 0x was the device on the banner of the Tribe of Ephraim. The ox on a scarlet field is one of the Royal Arch banners, and is borne by the Grand Master of the Third Veil.

*

OXNARD, THOMAS

A prominent Freemason, Provincial Grand Master for North America, March 6, 1744 to June 25, 1754. Born 1703 in the Bishopric of Durham, England, and died in Boston, June 25, 1754. Brother Oxnard became a member of the First Lodge, Boston, on January 21, 1736, of which Lodge he was elected Master in 1736. He was one of the foremost founders of the Masters Lodge which came into existence January 2, 1739. Brother Oxnard was appointed Deputy Grand Master in 1739, succeeding Tomlinson as Grand Master. His Commission, dated September 23, 1743, was received in Boston March 6, 1744. His original Warrant specifically appoints Thomas Oxnard as Provincial Grand Master of North America and gives him full power to constitute Lodges in North America. Brother Oxnard was a most enthusiastic and energetic member of the Fraternity and constituted numerous Masonic Lodges in and around Boston Newfoundland, Rhode Island, Maryland, Connecticut, and elsewhere.

*

OYRES DE ORNELLAS, PRACAO

A Portuguese gentleman, who was arrested as a Freemason, at Lisbon, in 1776, was thrown into a dungeon, where he remained fourteen months (see Alincourt).

*

OZEE

Sometimes Osee. The acclamation of the Scottish Rite is so spelled in many French Cahiers. Properly Hoschea, which Delaunay (T'huileur, page 141) derives from the Hebrew word yfln, hossheah, deliverance, safety, or, as he says, a savior (but see Hoschea, where another derivation is suggested).

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OZIAH

The Hebrew word any; Latin, Fortitudo doming courage from above. A Prince of Judah, and the name of the Senior Warden in the Fifth Degree of the French Rite of Adoption.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

P-1

P

The sixteenth letter of the English and Greek alphabets, and the seventeenth of the Hebrew, in which last-mentioned language its numerical value is 80, is formed thus 9, signifying a mouth in the Phenician. The sacred name of God associated with this letter is in Hebrew , Phodeh or Redeemer.

*

PACHACAMAC

The Peruvian name for the Creator and Ruler of the universe.

*

PAEZ, JOSE ANTONIO

Founder of the Venezuelan Republic, was born of Indian parentage near Acarigua, June 13, 1790, prominent in the struggle for independence against Spain from 1810 to 1823 and in 1829 effected the secession of Venezuela from the Republic of Colombia and became its first president, 1830 to 1834, serving again in 1839 to 1843, dictator in 1846. Headed a revolution and was imprisoned but released in 1858 and in 1860 was Minister to the United States. General Paez was also first Grand Master of Venezuela and on May 1, 1840, he became the first Grand Commander of the Supreme Council, Ancient and Accepted Scottish Rite, of his country. He died in New York, May 6, 1873. In 1925 the representative at Washington of the Venezuelan Department of State presented the sword of Brother Paez to General John J. Pershing, also a member of the Craft and Commander of the American Army during the World War.

*

PAGANIS, HUGO DE

The Latinized form of the name of Hugh de Payens, the first Grand Master of the Templars (see Payens).

*

PAGANISM

A general appellation for the religious worship of the whole human race, except of that portion which has embraced Christianity, Judaism, or Mohammedanism. Its interest to the Masonic student arises from the fact that its principal development was the ancient mythology, in whose traditions and mysteries are to be found many interesting analogies with the Masonic system (see Dispensations of Religion).

*

PAINE, THOMAS

A political writer of eminence during the Revolutionary War in America. He greatly injured his reputation by his attacks on the Christian religion. He was not a Freemason, but wrote An Essay on the Origin of Freemasonry, with no other knowledge of the Institution than that derived from the writings of Smith and Dodd, and the very questionable authority of Prichard's Masonry Dissected. He sought to trace Freemasonry to the Celtic Druids. For one so little acquainted with his subject, he has treated it with considerable ingenuity. Paine was born in England in 1737, and died in New York, in 1809. Paine's acquaintance with prominent Freemasons on both sides of the Atlantic Ocean has doubtless had much to do with the claim often made for his membership in the Craft.

A meeting with Brother Franklin in London obtained for him introductions to the leaders in the Colonies and he sailed there in 1774 where he became editor of the Pennsylvania Gazette. He published, 1776, Common Sense, an argument for a republic. Then he served on the staff of General Greene and wrote pamphlets entitled the Crisis, his opening words, "These are the times that try men's souls" sounding powerfully then and later in days of turmoil.

In England after the war he was indicted for treason, escaping to France, and there narrowly escaped the guillotine, spending ten months in prison. Then he attacked Washington bitterly,

came to the United States, but while his services to the country were gratefully remembered, his blunt discourtesy to the President and other old friends could not be forgotten. He was buried at New Rochelle, hut in 1819 William Cobbett took his body to England. Moncure D. Conway wrote a biography of him which says that the preface to his essay on Freemasonry was probably written by his devoted friend, Colonel John Fellows.

*

PALESTINE

called also the Holy Land on account of the sacred character of the events that have occurred there, is situated on the coast of the Mediterranean, stretching from Lebanon south to the borders of Egypt, and from the thirty-fourth to the thirty-ninth degrees of longitude. It was conquered from the Canaanites by the Hebrews under Joshua 1450 years B.C. They divided it into twelve Confederate States according to the Tribes. Saul united it into one kingdom, and David enlarged its territories. In 975 B.C., it was divided into the two kingdoms of Israel and Judea, the latter consisting of the Tribes of Judah and Benjamin, and the former of the rest of the Tribes. About 740 B.C., both kingdoms were subdued by the Persians and Babylonians, and after the captivity only the two Tribes of Judah and Benjamin returned to rebuild the Temple. With Palestine, or the Holy Land, the mythical, if not the authentic, history of Freemasonry has been closely connected.

There stood, at one time, the Temple of Solomon, to which some writers have traced the origin of the Masonic Order; there fought the Crusaders, among whom other writers have sought, with equal boldness, to find the cradle of the Fraternity; there certainly the Order of the Templars was instituted, whose subsequent history has been closely mingled with that of Freemasonry; and there occurred nearly all the events of sacred history that, with the places where they were enacted, have been adopted as important Masonic symbols.

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PALESTINE, EXPLORATIONS IN

The desire to obtain an accurate knowledge of the archeology of Palestine, gave rise in 1866 to an association, which was permanently organized in London, as the Palestine Ezploration Fund, with the Queen as the chief patron, and a long list of the nobility and the most distinguished gentlemen in the kingdom, added to which followed the Grand Lodge of England and forty-two subordinate and provincial Grand Lodges and Chapters- Early in the year 1867 the Committee began the work of examination, by mining in and about the various points which had been determined upon by a former survey as essential to a proper understanding of the ancient city, which had been covered up by debris from age to age, so that the present profiles of the ground, in every direction, were totally different from what they were in the days of David and Solomon, or even in the time of Christ- Lieutenant Charles Warren, R. E., as he then was, later Lieut.-General Sir Charles Warren, G.M.C.M, K.C.B, F.R.S., was sent out with authority to act as circumstances might demand, and as the delicacy and the importance of the enterprise required.

He arrived in Jerusalem February 17, 1867, and continued his labors of excavating in many parts of the city, with some interruptions, until 1871, when he returned to England. During his operations, he kept the Society in London constantly informed of the progress of the work in which he and his associates were so zealously engaged, in a majority of eases at the imminent risk of their lives and always that of their health.

The result of these labors has been a vast accumulation of facts in relation to the topography of the holy city which throw much light on its archaeology. A branch of the Society has been established in the United States of America, and continued in successful operation.

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PALESTINE, KNIGHT OF
See Knight of Palestine

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PALESTINE, KNIGHT OF SAINT JOHN OF
See Knight of Saint John of Palestine

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PALESTINE, KNIGHTS OFSee Marconis, also Memphis, Rite of

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PALESTINE, ORDER OF

Mentioned by Baron de Tschoudy, and said to have been the fountain whence the Chevalier Ramsay obtained the information for the regulation of his system.

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PALLA

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

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PALLADIA ANDREA

Such reference books as are most often consuited in public libraries say little more about Andrea Palladio than that he was an Italian architect, of Venice, born in 1518, died in 1580, that he was one of the creators of the Italian, or neo-Classical style, that he wrote treatises on his art, and that he seas called "the modern Vitruvius." That would be a pitiably weak description of Palladio in the eyes of any English Mason who had read The First & Chief; Grounds of Architecture, the first book printed in England on architecture, by John Shute, who had gone to Venice in the 1540's and there for two or three years had studied "the glories of the new Italian architecture" at first hand; or after Inigo Jones, about 1600, came back to his King after a similar journey of study, and introduced the new style into England; for Palladio became a vast enthusiasm there, almost a cult, and hundreds of small clubs of amateur architects met to study the art of I this great modern Master, who in due time was to be Sir Christopher Wren's guiding inspiration when after the London fire in 1666 he designed not only St. Paul's but more than a hundred other buildings, a few of them in America.

That ferment of interest in the Italian, or, as it was popularly called, Classical style, may well have helped to prepare the way for the renaissance of Speculative Freemasonry, and Palladion as the original source of that interest.

Dr. James Anderson "wrote" the 1723 and 1738 editions of the Book of Constitutions for the Mother Grand Lodge of 1717 but it is impossible to discover who was responsible for the materials in either; perhaps many Brethren were; whoever it was he (or they) makes it clear in the 1738 edition that Freemasonry mas in the Craft's mind, twenty-one years after the formation of Grand Lodge, still identified closely with architectures for he goes out of his way to remark that, "In the last Reign sundry of the 50 new Churches in the Suburbs of London were built in a fine Stile upon the Parliamentary Fund, particularly the b beautiful St. Mary be Strand." The "fine stile" was the Palladian; and in another connection it is made clear that the

Freemasons at the time not only did not guess that the old Operatives had been builders of Gothic, but even dismissed Gothic as a barbarous thing.

This enthusiasm for the art of Palladio extended even into the Lodges, a representative instance being given in the records of that remarkable Lodge, The Old Kings' Arms Lodge, I\'o. 28, which was warranted in 1725; in a Minute for August 1, 1737, it is recorded: "Passed that a part of the Palladio's Architecture be read instead of the Laws or Constitutions." In the Inventory of the same Lodge is an entry dated in 1737: " 1st book of Palladio's Architecture, in English"; in 1739: "Three remaining books of Palladio's Architecture. "

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PALLADIC FREEMASONRY

The title given to the Order of the Seven Sages and the Order of the Palladium (see Palladium, Order of the).

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PALLADIUM OF LADIES
See Companions of Penelope

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PALLADIUM, ORDER OF THE

An androgynous society, both sexes, of Masonic adoption, established, says Ragon, at Paris in 1737. It made great pretensions to high antiquity, claiming that it had its origin in the instructions brought by Pythagoras from Egypt into Greece, and having fallen into decay after the decline of the Roman Empire, it was revived in 1637 by Fenelon, Archbishop of Canbray; all of which is altogether mythical. Fenelon was not born until 1651. It was a very moral society, consisting of two Degrees:
1. Adelph;
2. Companion of Ulysses.
When a female took the Second Degree, she was called a Companion of Penelope.

*

PALM AND SHELL, ORIENTAL ORDER OF THE

The object of the Masonic Holy Land League, in whose membership the Pilgrim Knights of the Palm and Shell were enrolled, was to encourage researches commenced in 1863 under the leadership of Brother Rob Morris in the Holy Land. These investigations into the traditions and practices of the ancient Craft in the East, were supported in 1867 by contributions amounting to $10,000 and an organization was effected of Master Masons. A ritual was prepared to include various signs, words and ceremonies, obtained by Doctor Morris from Eastern Freemasons.

The instruction was divided into the following parts: Preliminary, Covenanting, Drama, Means of Recognition, and a funeral ceremony for Pilgrim Knights. Rev. Henry R. Coleman, of Kentucky, became Supreme Chancellor of the Order and in 1906 he published at Louisville, for the Society, a guide to the ceremonies and lectures entitled the Pilgrim Knight. Among other items of interest he describes the formation of a Lodge, the Royal Solomon, at Jerusalem, conditionally promoted by Doctor Morris in 1868, but actually by a Warrant from the Grand Lodge of Canada, William Mercer Wilson, Grand Master, and attested by Thomas White, Jr., Deputy Grand Master, on February 17, 1873; the organizing meeting occurring in the quarries under Jerusalem on May 7, 1873.

Brother Coleman says: "Under this authority, a delegate went from the United States to Jerusalem and calling together a competent number of those named in the Warrant, and others, the Lodge was regularly and constitutionally organized and has had many years of prosperous existence up to the issuance of this volume." The first Degree was conferred at the Mediterranean Hotel, afterwards a Lodge-room was established near the Joppa Gate.

*

PALMER

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

*

PALMER, HENRY L.

Born at Mount Pleasant, Pennsylvania October 18, 1819, and died at Milwaukee, Wisconsin, May 7, 1909. Served as Representative and Senator in Wisconsin Legislature, was President of School Board, City Attorney, also County Judge of Probate for several years and resigned to become President of the Northwestern Mutual Life Insurance Company of Milwaukee. Raised in Evening Star Lodge, No. 75, at West Troy, New York, in 1841, he affiliated with Tracy Lodge, now Wisconsin Lodge, No. 13, Milwaukee, in 1849, elected Worshipful Master in 1851, serving for four years, and was again chosen as Worshipful Master for 1865 and in 1867.

He officiated as Grand Master in 1852-3, and 1871-2. In 1846 he was exalted in Apollo Chapter, No. 48, at Troy, New York, and was a charter member of Wisconsin Chapter, No. 7, Royal Arch Masons, serving as High Priest for several years, and in 1858-9 was Grand High Priest of Wisconsin. Master of Wisconsin Council of Royal and Select Masters for some years, he was in 1863-4 Grand Master of the Grand Council. In Apollo Commandery, No. 15, at Troy, New York, he was knighted in 1847 and in 1850 assisted in organizing Wisconsin Commandery, No. 1, becoming Eminent Commander in 1853 and served nine successive years; then for seven successive years beginning with 1859 he was Grand Commander of Wisconsin: and at Columbus, Ohio, in September, 1865, he was elected and served for the constitutional term as Grand Master of the Grand Encampment. Receiving the Degrees of the Ancient and Accepted Scottish Rite in 1863, including the honorary thirty-third grade on August 3, at the introduction of the Rite into Wisconsin, he was on October 20, 1864, elected and crowned an Active Member of the Supreme Council of the Northern Masonic Jurisdiction and in 1879 was chosen as the Most Puissant Sovereign Grand Commander, resigning shortly before his death, and was succeeded by Brother Samuel C. Lawrence.

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PALSER PLATES

Thomas Palser, Surrey Side, Westminster Bridge, London, England, published a set of seven engravings, 1809-12, featuring Masonic ceremonies. These imitated a set issued in France, 1745.

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PANTACLE

The pentalpha of Pythagoras is so called in the symbolism of High Magic and the Hermetic Philosophy (see Pentalpha).

*

PANTHEISM

A speculative system, which, spiritually considered, identifies the universe with God, and, in the material form, God with the universe. Material Pantheism is subject to the criticism, if not to the accusation of being atheistic. Pantheism is as aged as religion and was the system of worship in India, as it was in Greece. Giordano Brunc was burned for his pantheistic opinions at Rome in 1600.

*

PANTHEISTIC BROTHERHOOD

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

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PANTHEISTICON
See Toland, John

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PAPWORTH MANUSCRIPT

A manuscript in the possession of Wyatt Papworth, of London, who purchased it from a bookseller of that city in 1860. As some of the watermarks of the paper on which it is written bear the initials G. R., with a crown as a watermark, it is evident that the manuscript cannot be older than 1714, that being the year in which the first of the Georges ascended the throne. It is most probably of a still more recent date, perhaps 1720.

The Rev. A. F. A. Woodford has thus described its appearance: "The scroll was written originally on pages of foolscap size, which were then joined into a continuous roll, and afterwards, probably for greater convenience, the pages were again separated by Cutting them, and it now forms a book, containing twenty-four folios, served together in a light-brown paper cover. The text is of a bold character, but written so irregularly that there are few consecutive pages which have the same number of lines, the average being about seventeen to the page." The manuscript is not complete, three or four of the concluding charges being omitted, although some one has written, in a hand different from that of the text, the word Finis at the bottom of the last page. The manuscript appears to have been simply a copy, in a little less antiquated language, of some older Constitution. It has been published by Brother Hughan (1872) in his Old Charges of the British Free masons.

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PAPYRUS

"The papyrus leaf," says J. W. Simons, in his Egyptian Symbols, "is that plant Which formed tablets and books, and forms the first letter of the name of the only eternal and all-powerful god of Egypt, Amen, who in the beginning of things created the world," whose name signified occult or hidden The Hebrew word, owe, which signifies a leaf, and to inscribe on tablets forms, olm, meaning the antique origin of things, obscure time, hidden eternity. The Turin

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

*

PARACELSUS

Philippus Aureolus Theophrastus Bombastus Paracelsus de Hohenheim, as he styled himself, was born in Germany in 1493, and died in 1541. He devoted his youth to the study and practice of astrology, alchemy, and magic, and passed many years of his life in traveling over Europe and acquiring information in medicine, of which he proclaimed himself to be the monarch. Brother Mackey says that he was, perhaps, the most distinguished charlatan who ever made a figure in the world. Certainly his writings, those accredited to him, at least, show us a puzzling personality, superstitious yet methodical, crude in some respects but lucid of statements, a reformer in the rough. The followers of his school were called Paracelststs, and they continued for more than a century after the death of their master to influence the schools of Germany. Much of the Cabalistic and mystical science of Paracelsus was incorporated into Hermetic Freemasonry by the founders of the advanced Degrees.

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PARACELSUS, SUBLIME

A Degree to be found in the manuscript collection of Peuvret.

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PARAGUAY

A republic of South America. A Lodge authorized by the Grand Orient of Brazil was at work in 1881 at Paraguay. In 1893 the Grand Orient of Paraguay was founded and in 1923 it exercised control over ten Lodges. The Supreme Council of the Ancient and Accepted Scottish Rite was founded at Asuncion in 1870 and is quite separate and distinct from the Grand Orient.1 No more information about Masonic development in Paraguay is available. Indeed, Brother Oliver Days Street says in his Report on Correspondence made to the Grand Lodge of Alabama in 1922: "We haves sought in vain to get into communication with these Grand Bodies or with some of their leading members. We are consequently unable to give many particulars."

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PARALLEL LINES

In every well-regulated Lodge there is found a point within a circle, which circle is imboridered by two perpendicular parallel lines. These lines are representative of Saint John the Baptist and Saint John the Evangelist, the two great patrons of Freemasonry to whom our Lodges are dedicated, and who are said to have been "perfect parallels in Christianity as well as Freemasonry" In those English Lodges which have adopted the Union System established by the Grand Lodge of England in 1813. and where the dedication is "to God ad his service," the lines parallel represent Moses and Solomon. As a symbol, the parallel lines are not o be found in the earlier instructions of Freemasonry. Though Oliver defines the symbol on the authority of what he calls the Old Lectures, it is not to be found , any anterior to Preston, and even he only refers to ne parallelism of the two Saints John.

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PARIKCHAI, AGROUCHADA

An occult scientific work of the Brahmans. According to a work my Louis Jacolliot, 1884, the Fakirs produced phelomena at will with superior intervention or else with shrewd charlatanism: processes that were Known to the Egyptians and Jewish Cabalists. The loetrines are those known to the Alexandrian school, no the Gauls, and as well to the Christians. In the division of the Cabala, the first treated of the History the Genesis or Creation, and taught the science of culture; the second, or Mereaba, of the History of he Chariot, and contained a treatise on theology. Here were three Degrees of initiation among the Brahmans:

1. According to selection, the candidate became L Grihasta, a Pourohita or Fakir, or in twenty years a Guru.
2. A Sannyassis or Cenobite and Vanaprasthas, find lived in the Temple.
3. A Sannyassis-Nirvany or Naked Cenobite.

Those of the third Degree were visible only once in five years, appearing in a column of light created by themselves, at midnight, and on a stand in the center of a great tank. Strange sounds and terrific shrieks ere heard as they were gazed upon as demigods, surrounded by thousands of Hindus. The government was by a Supreme Council of seventy Brahmans, over seventy years of age, selected from the Nirvany, and chosen to see enforced the Law of the Lotus. The Supreme Chief, or Brahmatna, was required to be saver eighty years of age, and was looked upon as Immortal by the populace. This Pontiff resided in Bn immense palace surrounded by twenty-one walls.

The primitive holy word composed of the three otters A. U. M., says Brother C. T. McClenachan, comprises the Vedic trinity, signifying Creation, Preservation, and Transformation, and symbolizes all the initiatory secrets of the occult sciences. By some it has been taught that the Honover, or primordial germ, as defined in the Avesta, existed before all else (also see Manou, Book xi, Sloca 265).

The following unexplained magical words were always inscribed in two triangles: L'om. L'rhomsh'hrum. Shorim. Ramaya- Nahama. He who possessed the word greater than the A. U. M. was deemed next to Brahma. The word was transmitted in a sealed box.

The Hindu triad, of which in later times Om is the mystic name, represents the union of the three gods, namely, a, Vishnu; u, Siva, m, Brahma. It may also be typical of the three Vedas. Om appears first in the Upanishads as a mystical monosyllable, and is thus set forth as the object of profound meditation. It is usually called pranava, more rarely aksharam. The Buddhists use Om at the beginning of their Vidya Shad-akshari or mystical formulary in six Syllables; namely, Om mani pad me hum (see Pitris Indische Mysterien, also 0m and Aum).

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PARIS, CONGRESSES OF

Three important Masonic Congresses have been held in the city of Paris. The first was convened by the Rite of Philalethes in 1785, that by a concourse of intelligent Freemasons of all rites and countries, and by a comparison of oral and written traditions, light might be educed on the most essential subjects of Masonic science, and on the nature, origin, and historic application as well as the actual state of the Institution. Savalette de Lauges was elected President. It closed after a protracted session of three months, without producing any practical result. The second was called in 1787, as a continuation of the former, and closed with precisely the same negative result. The third was assembled in 1855, by Prince Murat, for the purpose of effecting various reforms in the Masonic system. At this Congress, ten propositions, some of them highly important, were introduced, and their adoption

recommended to the Grand Lodges of the world. But the influence of this Congress has not been more successful than that of its predecessors.

*

PARIS CONSTITUTIONS

A copy of these Constitutions, said to have been adopted in the thirteenth century, will be found in G. P. Depping's Collection de Documents inédits sur l'Histoire de France (Paris, 1837). A part of this work contains the Réglements sur les arts et métiers de Paris, rédiges au 13me siéclge et connus sous le nom de livre des métiers d'Etienne Boileau. This is a book of the trades and their regulations, and treats of the masons, stonecutters, plasterers, and mortar-makers, and, as Steinbrenner (Origin and History of Masonry, page 104) says, "is interesting, not only as exhibiting the peculiar usages and customs of the Craft at that early period, but as showing the connection which existed between the laws and regulations of the French Masons and those of the Steinmetzen of Germany and the Masons of England."

A translation of the Paris Constitutions was published in the Freemasons Magazine (Boston, 1863, page 201). In the year 1743, the "English Grand Lodge of France" published, in Paris, a series of Statutes, taken principally from Anderson's work of the editions of 1723 and 1738. It consisted of twenty articles, and bore the title of General Regulations taken from the Minutes of the Lodges, for the use of the French Lodges, together with the alterations adopted at the General Assembly of the Grand Lodge, December 1I, 1745, to serve as a rule of action for the said kingdom. A copy Of this document, says Findel, was translated into German, with annotations, and published in 1856 in the Zeitschrift Jur Freimaurer of Altenberg.

*

PARLIAMENTARY LAW

Parliamentary Law, or the Lex Parliamentaria, is that code originally framed for the government of the Parliament of Great Britain in the transaction of its business, and subsequently adopted, with necessary modifications, by the Congress of the United States. But what was found requisite for the regulation of public bodies, that order might be secured and the rights of all be respected, has been found equally necessary in private societies. Indeed, no association of men could meet together for the discussion of any subject, with the slightest probability of ever coming to a conclusion, unless its debates were regulated by certain and acknowledged rules.

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

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

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PARLIAMENTARY LAW

Masonic Parliamentary Law is the body of usages, rules, and regulations according to which a Lodge is governed in its Opening and Closing, in establishing a Quorum, in conducting the Order of Business, in trials, etc. Very few Grand Bodies have codified their Parliamentary Law or published it separately; the usages and rules are embedded here and there in the Landmarks, in Grand Lodge Constitutions, in the Statutes and General Laws, in decisions and edicts, in printed rules, and in Lodge By-Laws; the key to finding any given Parliamentary Law is in the subject about which a question has been raised. Each Grand Jurisdiction has its own custom and its own written rules; these usually differ in detail from those of other Grand Jurisdictions but in its principles and its fundamental rules Masonic Parliamentary Law everywhere is the same, and the foundations of it were laid at the beginning of the Fraternity so that much of it is time immemorial.

The Congress of the United States has its own parliamentary code; with some modifications the same code is used by state Legislatures, and it is the model for parliamentary rules in use by voluntary associations, societies, clubs, churches, and by schools. These rules are printed in Robert's Rules of Order and in Cushing's Manual, both of which are by common consent accepted as authoritative not only by associations every where in America, but by the civil courts; an association need not follow either, but if it does its procedure is sure to be approved by the courts.

It so happens, however, that neither of these manuals can be used by a Masonic body. The Masonic Parliamentary Code is what codifiers describe as a tertium organon, a "third method"—that is to say, one apart from the codes used in other societies or in legislatures and parliaments, one which is acceptable to civil courts and vet differs in both fundamental principles and details of practices from the codes edited by either Roberts or Cushing. Freemasonry writes its own code.

This is because a Lodge differs in the fundamentals of organization from other associations and societies, and especially from those loose and informal groups which are called clubs. In the structure of its organization a Lodge (or Chapter, Council, or Commandery, or Consistory) is unique, therefore its parliamentary code is unique. Two of those fundamentals (there are others) exhibit both the nature and the extent of that difference:

1. In the great majority of societies and associations the head or chief officer is caned president or chairman. Little or no sovereignty inheres in his office; his principal duty is to preside. Usually he has no function except to see that the group's affairs are conducted according to an approved routine and he himself is not answerable for what the group may do. By contrast the principal officer of a Masonic Lodge is not a presiding officer only but within fixed limits is a sovereign; he is given the title of Worshipful Master because he is a master. If an action taken by his Lodge is brought into question by the Grand Master or by the Grand Lodge he, at least in the first instance is answerable and responsible. Manifestly the parliamentary rules which apply to a mere presiding officer could not apply to a Worshipful Master.

2. Again, in the majority of societies and associations the members retain the right to say for themselves what their society is, what it is in existence to do, what its purposes are—it may begin, as did Tammany Hall, as a patriotic fraternity and end up as a political machine; or it may begin as a card club and end up as a country club. These transmogrifications among voluntary groups are the rule rather than the exception. But in a Masonic Lodge no member or group of members can either discuss or vote for an innovation in the Landmarks: they cannot add to or subtract from Masonic purposes; they cannot alter the time immemorial usages; uJ1uzt Freemasonry is not subject to debate, not even in the Grand Communication of a Grand Lodge. A member who might wish Freemasonry to be other than it is, can have no alternatives save to accept it or to leave it. It is obvious that parliamentary practices suitable for a voluntary society cannot apply to Freemasonry.

The most comprehensive treatise on the subject is Parliamentary Law, by Albert G. Mackey. Portions of Masonic practice are given in Worshipful Master's Assistant, by Robert Macoy. For an epitome of the Masonic code see chapter in Lodge Methods, by L. B. Blakemore. J. T.

Lawrence's work on the subject is excellent, but is written for prentices in England. Grand Lodges often include parliamentary rules in their printed Monitors. Since each Grand Body enacts its own rules for its own uses books, articles, and essays are confined to discussions of general principles; the most practicable handbook for a Lodge officer is his Grand Lodge Code. For Masonic students the richest store of materials is in Grand Lodge Proceedings, especially in the Fraternal (or Foreign) Correspondence Reports; among these latter the most notable are the Reports written for the Grand Lodge of Maine by Judge Josiah a Drummond between 1865 and 1900. For parliamentary subjects in detail consult the Index of this Encyclopedia.

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PARLIRER

In the Lodges of Stone-Masons of the Middle Ages, there was a rank or class of workmen called Parlirers, literally, spokesmen. They were an intermediate class of officers between the Masters of the Lodges and the Fellows, and were probably about the same as our modern Wardens. Thus, in the Strasbourg Constitutions of 1459, it is said: "No Craftsman or Mason shall promote one of his apprentices as a parlirer whom he has taken as an apprentice from his rough state, or who is still in the years of apprenticeship," which may be compared with the old English Charge that "no Brother can be a Warden until he has passed the part of a Fellow Craft" (Constitutions, 1723, page 52). They were called Parlirers, properly, says Heldmann, Parlierers, or Spokesmen, because, in the absence of the Masters, they spoke for the Lodge, to traveling Fellows seeking employment, and made the examination.

There are various forms of the word. Kloss, citing the Strasbourg Constitutions, has Parlirer, Krause has, from the same document, Parlierer, but says it is usually Polier; Heldmann uses Parlierer, which has been generally adopted.

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PAROLE

The French for Word and here applied to the Mot de Sexsestre, which see, and in that language this means a six-months password, communicated by the Grand Orient of France, and in addition to an Annual Word in November, which tends to show at once whether a member is in good standing.

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PARROT MASONS

One who commits to memory the questions and answers of the catechetical lectures, and the formulas of the ritual, but pays no attention to the history and philosophy of the Institution, is commonly called a Parrot Mason, because he is supposed to repeat what he has learned without any conception of its true meaning. In former times, such superficial Freemasons were held by many in high repute, because of the facility with which they passed through the ceremonies of a reception, and they were generally designated as Bright Masons. But the progress of Freemasonry as a science now requires something more than a mere knowledge of the lectures to constitute a Masonic scholar.

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PARSEES

The descendants of the original fire worshipers of Persia, or the disciples of Zoroaster who emigrated to India about the end of the eighth century. There they now constitute a very large

and influential body of industrious and moral citizens adhering with great tenacity to the principles and practices of their ancient religion. Many of the higher classes have become worthy members of the Masonic fraternity, and it was for their sake principally that Doctor Burnes attempted some years ago to institute his new Order, entitled the Brotherhood of the Olive Branch, as a substitute for the Christian Degrees of Knighthood, from which, by reason of their religious they were excluded (see Olive-Branch in the East, Brotherhood of the, and Zendauesta).

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PARTICULAR LODGES

In the Regulations of 1721, it is said that the Grand Lodge consists of the representatives of all the particular Lodges on record (Constitutions, 1723, page 61). In the modern Constitutions of England, the term used is Private Lodges. In Armeria, they are called Subordinate Lodges.

*

PARTS

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

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PARVIN, NEWTON RAY

Brother Parvin was born at Muscatine, Iowa, July 5, 1851. In 1872 he entered the office of the Grand Secretary, where he remained as a clerk and Deputy until the death of his father, Theodore Sutton Parvin, in 1901. He was then elected Grand Secretary, in which office he served until his death. He was made a Master Mason in Iowa City Lodge No. 4, May 5, 1874. He was exalted in Iowa City Chapter No. 2, June 18, 1877, and received the Orders of the Temple in Palestine Commandery No. 2, Iowa City, June 28, 1878, and served all Bodies as Secretary or Recorded for several terms.

After his removal to Cedar Rapids in 1885, he transferred his Chapter and Commandery membership to Trowel Chapter No. 49, and Apollo Commandery No. 26, serving as Eminent Commander in 1896. His father was Grand Recorder of the Grand Encampment, Knights Templar of the United States, for some twelve years, during which time he assisted him. He received the Degrees of the Ancient and Accepted Scottish Rite just before the removal of the Library to Cedar Rapids, by order of Albert Pike, Sovereign Grand Commander, that he might become custodian of important papers relating to this Rite, and was appointed a Knight Commander, Court of Honor, October 20th, 1886. He was nominated by the Grand Commander and elected to receive the Thirty-Third Degree, and he was crowned by his father, for the Supreme Council, May 17, 1895. Brother Parvin was a founder of the National Masonic Research Society, of which he was a Steward and First Vice-President. Brother Parvin died January 16, 1925. Cedar Rapids, Iowa, and funeral services were held January 20, in charge of the Grand Lodge.

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PARVIN, THEODORE S.

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

Brother Parvin was exalted in Iowa City Chapter, No. 2, January 7, 1845, and held the offices of Grand High Priest of the Grand Chapter, 1854, and Grand Secretary of the Grand Chapter, 1855-6, and represented the Grand Chapter in the General Grand Chapter for many years. He was created a Royal elect Master in Dubuque Council, No. 3, September 7, 1847, and presided over the Convention organizing the Grand Council of Iowa, 1857. Knighted January 18, 1855, in Apollo Encampment, No. 1, Chicago, Illinois, he was a member of the Convention organizing the Grand Commandery of Iowa, 186A, being the first Grand Commander. He was Grand Recorder of the Grand encampment of Knights Templar of the United States for fifteen years, 1871-86. In 1859 he received the Degrees of the Ancient and Accepted Scottish Rite and was crowned in that year an Inspector-General, Thirty third Degree.

In addition to this record, our Brother also organized the Grand Bodies of Dakota, and the Grand Commandery of Nebraska, and his contributions to Masonic literature placed him among the leading writers and thinkers of the Craft. He died at Cedar Rapids, Iowa, June 28, 1901.

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PARVIS

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

*

PASCHAL FEAST

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

*

PASCHALIS, MARTINEZ

The founder of a new Rite or modification of Freemasonry, called by hun the Rite of Elected Cohens or Priests. It was divided into two classes, in the first of which was represented the fall of man from virtue and happiness, and in the second, his final restoration. It consisted of nine degrees, namely:

1. Apprentice
2. Fellow Craft
3. Master
4. Grand Elect
5. Apprentice Cohen
6. Fellow Craft Cohen
7. Master Cohen
8. Grand Architect
9. Knight Commander

Paschalis first introduced this Rite into some of the Lodges of Marseilles, Toulouse, and Bordeaux, and afterward, in 1767, he extended it to Paris, where, for a short time, it was rather popular, ranking some of the Parisian literati among its disciples. It has ceased to exist. Paschalis was a German, born about the year 1700, of poor but respectable parentage. At the age of sixteen he acquired a knowledge of Greek and Latin. He then traveled through Turkey, Arabia, and Palestine, where he made himself acquainted with the Cabalistic learning of the Jews. He subsequently repaired to Paris, where he established his Rite.

Paschalis was the Master of Saint Martin, who afterward reformed his Rite. After living for some years at Paris, he went to Santo Domingo, where he died in 1779. Thory, in his Histoire de la Fondation du Grand Orient de France has given very full details of this Rite and of its receptions (see Saint Martin).

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PASCHAL LAMB
See Larch, Paschal

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PAS PERDUS

The French call the room appropriated to visitors the Salle des pas perdus, literally the Hall of the Lost Steps, a Masonic waiting room. It is the same as the Tiler's Room in the English and American Lodges.

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PASSAGE

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

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PASSAGES OF THE JORDAN
See Fords of the Jordan

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PASSED

A candidate, on receiving the Second Degree, is said to be "passed as a Fellow Craft." It alludes to his having passed through the porch to the Middle Chamber of the Temple, the place in which Fellow-Crafts received their wages. In America, Crafted is often improperly used in its stead (see also Past, and Past Masters).

*

PASSING OF CONYNG

That is, surpassing in skill. The expression occurs in the Cooke Manuscript (line 676), "The forsayde Maister Euglet ordeynet thei were passing of conyng should be passing honored"; that, The aforesaid Master, Euclid, ordained that they that were surpassing in skill should be exceedingly honored. It is a fundamental principle of Freemasonry to pay all honor to knowledge.

*

PASSING THE RIVER

A mystical alphabet said to have been used by the Cabalists. These characters, with certain explanations, become the subject of consideration with Brethren of the Fifteenth Degree, Ancient and Accepted Scottish Rite. The accompanying are the characters.

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PASSWORD

A word intended, like the military countersign, to prove the friendly nature of him who gives it, and is a test of his right to pass or be admitted into a certain place. Between a Word and a Password there seems fo be this difference: the former is given for instruction, as it always contains a symbolic meaning; the latter, for recognition only. Thus, the author of the life of the celebrated Elias Ashmole says, "Freemasons are known to one another all over the world by certain passwords known to them alone; they have Lodges in different countries, where they are relieved by the brotherhood if they are in distress" (see Sign).

*

PAST

An epithet applied in Freemasonry to an officer who has held an office for the prescribed period for which he was elected, and has then retired. Thus, a Past Master is one who has been elected and installed to preside for twelve months over a Lodge, and the Past High Priest one who, for the same period, has been installed to preside over a Chapter. The French use the word Passe in the same sense, but they have also the word Anaen, with a similar meaning. Thus, while they would employ Al altre passe to designate the Degree of Past Master, they would call the official Past Master, who had retired from the chair at the expiration of his term of service, an Ancient Venerable, or Ancient Maitre (note also Passed and Past Master).

*

PAST MASTER

An honorary Degree usually conferred on the Master of a Lodge at his installation into office. In this Degree the necessary instructions are conferred respecting the various ceremonies of the Order, such as installations, processions, the laying of corner-stones, etc. When a Brother, who has never before presided, has been elected the Master of a Lodge, an emergent Lodge of Past Masters, consisting of not less than three, is convened, and all but Past Masters retiring, the Degree is conferred upon the newly elected officer..

Some form of ceremony at the installation of a new Master seems to have been adopted at an early period after the revival. In the "manner of constituting a new Lodge," as practiced by the Duke of Wharton, who was Grand Master in 1723, the language used by the Grand Master when placing the candidate in the chair is given, and he is said to use "some other

expressions that are proper and usual on that occasion, but not proper to be written" (Constitutions, 1738, page 150). Whence we conclude that there was an esoteric ceremony. Often the rituals tell us that this ceremony consisted only in the outgoing Master communicating certain modes of recognition to his successor. And this actually, even at this day, constitutes the essential ingredient of the Past Master's Degree.

The Degree is in the United States also conferred in Royal Arch Chapters, where it succeeds the Marl; Master's Degree. The conferring of this Degree, which has no historical connection with the rest of the Degrees, in a Chapter, arises from the following circumstance: Originally, when Chapters of Royal Arch Masonry were under the government of Lodges in which the Degree was then always conferred, it was a part of the regulations that no one could receive the Royal Arch Degree unless he had previously presided in the Lodge as Master.

When the Chapters became independent, the regulation could not be abolished, for that would have been an innovation; the difficulty has, therefore been obviated, by malting ever) candidate for the Degree of Royal Arch a Virtual Past Master before his exaltation. Under the English Constitution this practice was forbidden in 1826, but seems to have lingered on in some parts until 1850. "The dis-use of the Virtual Past Master's Degree or Chair Degree in the British Isles has in no way interfered with its continued use in the United States, especially in the older Jurisdictions whose Freemasonry attests its Ancient origin (see the footnote on page 145, volume BViii, 1915, Transactions, Quatuor Coronati Lodge, by Brother W. J. Chetwode Crawley).

Some extraneous ceremonies, but no means creditable to their inventor, were at an early period introduced into America. In 1856, the General Grand Chapter, by a unanimous vote, ordered these ceremonies to be discontinued, and the simpler mode of investiture to be used; but the order has only been partially obeyed, and many Chapters continue what one can scarcely help calling the indecorous form of initiation into the Degree.

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

Brother R. F. Gould (Masonic Monthly, July, 1882) says in regard to the Degrees of Past Master and the Royal Arch, "The supposition has much to recommend it, that the connection of the secrets of the Royal Arch, is the earliest form in which any esoteric teaching was specially linked with the incidents of Lodge Mastership, or in other words, that the Degree of Royal Arch was the complement of the Masters Grade. Out of this was ultimately evolved the Degree of Installed Master, a ceremony unknown in the Modern System until the first decade of the nineteenth century, and of which I can trace no sign amongst the Ancient until the growing practice of conferring the Arch upon Brethren not legally qualified to receive it, brought about the constructive passing through the Chair, which by qualifying candidates not otherwise eligible, naturally entailed the introduction of a ceremony, additional to the simple forms known to Payne, Anderson, and Desaguliers "

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

A subtle distinction may be noted between the expressions Past and Pass'd Master. "The distinction in sense that had originally lain between Past Master and virtual Pass'd Master could make no headway against the similarity in sound. The Past Master was the Brother who 'had served his just and lawful time' as W. M. of a Lodge, and had thereby qualified for the completion of Master Degree. The Passed Master was a Brother who had been passed

through a so-called Chair Degree, and had thereby been entrusted with certain equivalent secrets. The epithet Past is an adjective, conveying the idea of time expired: the epithet Pass'd is a participle conveying the idea of motion completed. Such verbal niceties did not trouble the Brethren of the eighteenth, or any other century" (footnote, page 144, volume xxviu, 1915, Transactions, Quatuor Coronati Lodge, by Brother W. J. Chetwode Crawley).

The usual jewel of a Past Master in the United States is a pair of compasses extended to sixty degrees on the fourth part of a circle, with a sun in the center. In England it was formerly the square on a quadrant, but is at present the square with the forty-seventh problem of Euclid engraved on a silver plate suspended within it. This latter design is also adopted m Pennsylvania. The French have two titles to express this Degree. They apply Maztre Passe to the Past Master of the English and American system, and they call in their own system one who has formerly presided over a Lodge an Ancien Maitre. The indiscriminate use of these titles sometimes leads to confusion in the translation of their lectures and treatises.

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PAST MASTER, JOINING

Any Past Master upon joining another Lodge in England becomes a Past Master in the Lodge he joins. He ranks immediately after the then Immediate Past Master and in later lists of the Past Masters his name is placed before that of the Worshipful Master presiding in the East when he affiliates.

*

PASTOPHORI

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

*

PASTOS

The Greek word, meaning a couch. The pastos was a chest or close cell, in the Pagan Mysteries, among the Druids, an excavated stone, in which the aspirant was for some time placed, to commemorate the mystical death of the god. This constituted the symbolic death which was common to all the mysteries. In the Arkite Rites, the pastos represented the ark in which Noah was confined. It is represented among Masonic symbols by the coffin (see Coffin)..

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PATENTS

Diplomas or Certificates of the advanced Degrees in the Ancient and Accepted Scottish Rite are called Patents. The term is also sometimes applied to Commissions granted for the exercise of high Masonic authority. Literae patented was aperture that is, letters patent or open letters, was a term used in the Middle Ages in contradistinction to literae clausae, or closed letters, to designate those documents which were spread out on the whole length of the parchment, and sealed with the public seal of the sovereign; while the secret or private seal only was attached to the closed patents. The former were sealed with green wax, the latter with white. There was also a difference in their heading; letters patent were directed

"universis tum praesentibus quam futuris," that is, to ad present or to come; while closed letters were directed "universis praesentibus literas inspecturis," that is, to all present who shad inspect these letters. Masonic Diplomas are therefore properly called Letters Patent, or, more briefly, Patents.

*

PATIENCE

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

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PATRIARCHAL FREEMASONRY

The theory of Doctor Oliver on this subject has, we think, been misinterpreted. He does not maintain, as has been falsely supposed, that the Freemasonry of the present day is but a continuation of that which was practiced by the Patriarchs, but simply that, in the simplicity of the patriarchal worship, unencumbered as it was with dogmatic creeds, we may find the true model after which the religious system of Speculative Freemasonry has been constructed. Thus (in his Historical Landmarks I, page 207) he says: "Nor does it, Freemasonry, exclude a survey of the patriarchal mode of devotion, which indeed forms the primitive model of Freemasonry. The events that occurred in these ages of simplicity of manners and purity of faith, when it pleased God to communicate with his favored creature, necessarily, therefore, form subjects of interesting illustration in our Lodges, and constitute legitimate topics on which the Master in the chair may expatiate and exemplify, for the edification of the Brethren and their improvement in morality and the love and fear of God." There is here no attempt to trace a historical connection, but simply to claim an identity of purpose and character in the two religious systems, the Patriarchal and the Masonic.

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PATRIARCH, GRAND

The Twentieth Degree of the Council of Emperors of the East and West. The same as the Twentieth Degree, or Noachite, of the Ancient and Accepted Scottish Rite.

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PATRIARCH OF THE CRUSADES

One of the names formerly given to the degree of Grand Scottish Knight of Saint Andrew, the Twenty-ninth of the Ancient and Accepted Scottish Rite. The legend of that Degree connects it with the Crusades, and hence the name; which, however, is never used officially, and is retained by regular Supreme Councils only as a synonym.

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PATRIARCH OF THE GRAND LUMINARY
A Degree contained An the nomenclature of Le Page

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PATRON

In the year 1812, the Prince of Wales, becoming Regent of the Kingdom, was constrained by reasons of state to resign the Grand Mastership of England, but immediately afterward accepted the title of Grand Patron of the Order in England, and this was the first time that the title was officially recognized.

George IV held it during his life, and on his death, William IV, in 1830, officially accepted the title of Patron of the United Grand Lodge. On the accession of Queen Victoria, the title fell into abeyance, because it was understood that it could only be assumed by a sovereign who was a member of the Craft, but King Edward VII became Protector of English Freemasons on his accession to the throne in 1901. The office is generally not known in other countries, though on the Continent similar positions have been occupied (see Protector).

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PATRONS OF FREEMASONRY

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

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PAUL, CONFRATERNITY OF SAINT

In the time of the Emperor Charles V there was a secret community at Trapani, in Sicily, which called itself La Confraternita di San Paolo. These people, when assembled, passed sentence on their fellow-citizens; and if anyone was condemned, the waylaying and putting him to death was allotted to one of the members, which office he was obliged, without murmuring, to execute (Stolberg's Travels, volume iii, page 472). In the travels of Brocquire to and from Palestine in 1432, page 328, an instance is given of the power of the association over its members. In the German romance of Hermunn of Unna, of which there are an English and French translation, this tribunal plays an important part.

*

PAUL I

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

Dr. Ernest Friedrichs' Die Freimaurerei in Russland und Polen, Freemasonry in Russia and Poland 1907, has an interesting account of Masonic conditions under Paul I of Russia, who reigned from 1796 to 1801. He tells us that Catherine's son, Paul I, was himself a Freemason. It is said that he was introduced to Freemasonry during a journey which he made through Europe, when he was still the Czare witch, in company of his wife, and of Prince Kurakin who was a most devoted son of Freemasonry. Was it not natural then that the Association which had been outlawed and banished by his mother should look forward to being reinstalled and rehabilitated?

And this expectation seemed as though it were perfectly justified, for immediately after his coronation Paul summoned to Moscow the Freemasons of that city, with Professor Matthai, the Master in the Chair of the former Lodge To the Three Swords at their head, and took counsel with them "in a brotherly spirit and without ceremony" as to what should be done. At the conclusion of the negotiations "he embraced each single one as a Freemason and gave him the Masonic shake of the hands.

" This promised very well, and that "a Committee was now appointed to examine the documents, to collect the ruins of Freemasonry and to organize the whole," was but logical. After so much recognition and so much encouragement on the part of the sovereign, followed in 1797—the prohibition of Freemasonry, which "was carried out with great strictness." This sudden change in his manner of looking at things and in his attitude to Freemasonry would cause surprise in a man of ordinary capacity, but Paul was mentally deranged, and it was just his acting by fits and starts that was characteristic of his disease. But does such an explanation clear up everything? No, for Paul was not so ill as to be unable to grasp what would be the consequences of his action. On the contrary, as soon as it was a question of an advantage for his own person, or something that added to his lustre, he was suddenly quite normal in the choice of his means. This change of attitude was, therefore, perhaps, preceded by well-weighed considerations; nay, we may add that they were considerations with a real genuine background.

It was about this time that the Knights of Malta who were hard-pressed by Napoleon Bonaparte turned to the Czar Paul for protection. According to the information conveyed to Paul by Count Litter, a Knight of Malta, Freemasonry was a hindrance and even a danger to the aims of this Order. He was, therefore, obliged to decide in favor of the one or the other. The Maltese Order was something definite; it was a power, whereas Freemasonry was really nothing, or at any rate something altogether indefinite which might perhaps have a future, but perhaps it might not. Could Paul find the choice hard to make? In addition there was a something which, though altogether unpolitical, has often decided questions in politics, namely: Paul's principal mis tress, the extremely beautiful Anna Lopuchin. It was possible for him to make her a Grand Cross Lady of the Order of the Knights of Saint John, but "pretty Annie" among Freemasons was no longer conceivable after the famous "Egyptian Masonry"! Thus it was that Paul became the Grand Master of le Order of the Knights of Saint John at Malta, end Freemasonry was prohibited. Further, it is said that the Jesiuts set going every imaginable and unimaginable expedient against Freemasonry. Nor does this seem to have been impossible.

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PAUL, SAINT, THE APOSTLE , A FREEMASON

In the Transactions of the Lodge Quatuor Coronati Volume I, page 74) there is a translation by Brother G. W. Speth of a paper by Brother Carl Herman Tendler, a member of the United Lodges, zu den drei Schwertern und Astrea zur grunenden Raute, im Dresden (at the Three Swords and Astrea, and at the blossoming Twig at Dresden). This Brother claims that, "There are many not unimportant grounds of suspicion that Paul was a member of the builder society at Damascus, and a master thereof, perhaps even a Chairmaster." His argument is principally Leased upon certain Significant words found in the writings of Saint Paul. For instance, the following statement is a fair example of his line of thought:

The virtue which the builder-societies impressed upon their members as the most edifying the most conducive to edification, and which Saint Paul recommends to Christian builders as the dower and crown of humanity, the highest aspiration of Christian builder-societies, is agape, love, union in love. In his epistle to the Corinthians, amongst whom Saint Paul worked and taught eighteen months, the word is repeated twenty-three times. Most remarkable is the distinction (I Corinthians viii 1) between gnosis, wisdom of the mysteries, and agape, Christian union. "Knowledge puffeth up, but charity edifieth, ' i.e., the speculations of the mysteries induce pride, but the Christian union produces amelioration.

The original meaning of agape is not love, charity, but union, unity: thus asapai (usually translated love feasts are originally unions for Christian edification, mutual culture associations. The constant use of all these words points to the supposition that Saint Paul was a member of a builder-society, Mason Lodge. In this sense the fraternity of Masons is thus as old as mankind itself, and the most energetic and active apostle of Christianity was a Mason. The agreement of the principles of Freemasonry with those of Christianity can only be denied by the malevolent or those totally unacquainted with the Craft.

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PAUPERES COMMILITONES JESU CHRISTI
See Poor Fellow Soldiers of Jesus Christ

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PAVEMENT, THE

There is almost nothing anywhere in the early records of Speculative Lodges to suggest either a history or an interpretation of the Pavement, which is represented by a series of black and white squares inside a rectangular frame; nor does there anywhere appear an explanation of why a Blazing Star was set in the middle of it, or why a rope with a tie and tassels in the corners was combined with it. By general consent Masonic symbologists have treated these as separate svmbolisms, yet there must belong together or they would not have been shown together on old Tracing Boards.

Despite this paucity of data the Pavement is one of the most interesting of Masonic symbols, and that interest is heightened with each discover) of news facts. As a design the Pavement itself, whether set from the sides in a system of squares or from a corner in a system of diamonds, is one of the oldest and most universally liked of decorative designs—old as Egypt, or as China, and found at the ends of the earth; and especially beloved by Indians in both N orth and South America w ho have found numberless adaptations of it; checker-work w as one of the favorite motifs of Byzantine artists; and from early Roman times has been so much used in Italy that walls as w ell as floors are decorated with it, outside as w ell as inside. It is one of the few symbols in which non-Masonic meanings and uses correspond with or are identical with Masonic meanings; and it also is one of the few symbols which is Operative and Speculative at one stroke, because Operative builders used a board of floor or tracing paper (or cloth) divided into squares in laying out plans—as architects and engineers still do. In it many types of symbolism converge.

"The Pavement," writes Pike in his Morals and Dogma, " alternately black and white, symbolizes, whether so intended or not, the Good and Evil Principles of the Egyptian and Persian creed. It is the warfare of Michael and Satan . . . " (Perhaps Pike should have written " a creed " because both Egyptians and Persians had many creeds; nevertheless, and apropos of the latter, the dualism was a cardinal doctrine in Zoroastrianism. htithraism, Manicheeism, etc.?

The Pavement also suggests the correct position of the feet; and the fact that in Circumambulation the turns are at right angles, which in itself impresses upon a Candidate

the fact that in a Lodge no member can run to and from at will, and that goings and comings are ordered.

The checkered design may be thought of as inlay work or as mosaic work, but in Masonry it is described by the latter word. "Mosaic" is believed by some etymologists to derive from the Latin, by others from the Greek mousa, muse; in either event it passed from Latin into Italian, thence into French, and finally into English (it had no reference to Moses). The Greek artisans of the Byzantine Period used mosaic 60 extensively and so skillfully that it also came to be called in memory of them opus alexandrium, and opus graecanicum; and occasionally it was called opus sedile. But as a Greek art it died out in the Seventh Century, a short time before Charlemagne, and when the Western Empire was about to sever its last ties with the Eastern. In the Eleventh Century it was revived in Italy, and in the great Twelfth Century (which has a better right than the Thirteenth to the title of "greatest of centuries"—granted that there ever was a "greater"!) the extraordinarily talented Cosmati family made their mosaic work so famous that it came to be called Cosmati work.

If, as the majority of Masonic symbologists believe, the black and white squares symbolize day and night, the Pavement is a member of a recurrent theme—the Twenty-four Inch Gage represents the twenty-four hours, the Sun and Moon are day and night, the East is the place of light and the North is the place of darkness, the Master's station is at the beginning of the day and the Junior Warden's is at the end, the postulant is brought from darkness to light, there are High Twelve and Low Twelve. Masons are to know each other in the dark as well as in the light; in the dark a man needs a guide, in the daylight he can guide himself; a man hexes, or buries, his secrets in the dark where no other can find them. These meanings cluster around the symbolism of the Pavement; perhaps the sun is meant by the Blazing Star (as it was once called) and is in the center because it makes the day by its shining and the night by the shadow it casts; and perhaps the rope around the perimeter reminds men that while for the world day and night go on endlessly they do not for him, and only a few days are going to be tied together in his span of them, so that it is good for him, as is the Masons' creed, to work while it is called of day for soon the night cometh when no man can work.

(For an interesting account of the mosaic work of the Cosmati family see Cathedral Builders, by Leader Scott; p. 314 and p.406. Goodyear, in his Roman and Medieval Art, says "The Siena Cathedral is famous for its pavement, the most remarkable in Europe." For a crowded and learned essay on mosaics see page 95 ff of Vol. I, of Porter's Medieval Architecture. There is a chapter on "Italy and Mosaic," in Arts and Crafts of the Middle Ages, by Julia De Wolf Addison. Kugler writes with authority on Cosmati work in Part I, p. 11 ff., of his The Italian Schools of Painting.)

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PAVEMENT, MOSAIC
See Mosaic Pavement

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PAX VOBISCUM
A Latin phrase meaning Peace be with you! Used in the Eighteenth Degree, Ancient and Accepted Scottish Rite.

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PAYENS, HUGH DE

In Latin, Hugo de Paganis. Founder and the first Grand Master of the Order of Knights Templar. He was born at Troyes, in the kingdom of Naples. Having, with eight others, established the Order at Jerusalem, in 1118 he visited Europe, where, through his representations, its reputation and wealth and the number of its followers were greatly

increased. In 1129 he returned to Jerusalem, where he was received with great distinction, but shortly afterward died, and was succeeded in the Grand Mastership by Robert de Craon, surnamed the Burgundian.

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PAYNE, GEORGE

An English Freemason, who lived at New Palace Yard, Westminster, England, where he died January 23, 1757, leaving very little record of his personal life outside of the fact that he seas at the time secretary to the Tax Office with a 300d social and financial position.

A biographical note in the Freemason, June 6, 1925, quotes the Gentlexnan's Maganne, 1757, that among the various bequests in his will were legacies to two of his nieces, Francis, Countess of Northampton, and Catherine, Lady Francis Seymour. From 1718-9 he acted as the second Grand Master of Freemasons, being again elected for the year 1721. The General Regulations, which were subsequently rearranged and published by Doctor Anderson in 1723, were originally compiled by Brother Payne during his second term of office as Grand Master. Payne was also Master of the original No. 4 Lodge, at the Horn Tavern, now the Royal Somerset House and Inverness Lodge; Senior Grand Warden, 1724-5; Deputy Grand Master in 1735; Master of the Old King's Arms Lodge, No. 28, an active member of Grand Lodge up until 1754, being appointed a member of the Committee to revise the Constitutions on June 27, 1754. These revisions were finally brought to a conclusion and published by Entick in 1756.

*

P. D. E. P.

Letters placed on the ring of profession of the Order of the Temple, being the initials of the Latin sentence, Pro Deo et Patria, that is, For God and Country.

*

PEACE

The spirit of Freemasonry is antagonistic to war. Its tendency is to unite all men in one brotherhood, whose ties must necessarily be weakened by all dissension. Hence, as Brother Albert Pike says, "Freemasonry is the great Peace Society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes, and to bind republics, kingdoms, and empires together in one great band of peace and amity."

*

PEACE AND HARMONY

The universality of Freemasonry which is everywhere accepted as a Landmark in principle is as yet unrealized in practice. Great Britain admits Negroes to membership in its Lodges in the Western Atlantic but in China its Lodges do not admit Chinese. American Lodges admit Jesvs, who have long been debarred by a number of European Grand Bodies, but does not accept Negroes. Some Lodges in the Near East admit Mohammedans, others do not. These " discrepancies, " or apparent inconsistencies, are found in every Masonic country, and they are made the more glaringly evident by the fact that in none of the Landmarks or Constitutions or Charters of regularly constituted Masonic Bodies are racial, social, or religious exclusions incorporated. The solution of the paradox is found in another Landmark, indubitably coeval with Freemasonry, to the effect that it is the first duty of Brethren when in Lodge assembled, and the paramount duty of the Worshipful Master, to maintain the peace

and harmony of the Craft. This has been universally understood to refer not only to quarrels, schisms, cabals, etc., inside the Lodge, but also to such controversies, customs, or general social movements outside the Lodge that would, if introduced into it, disturb its peace and harmony.

A Lodge being not in a vacuum, and being composed of men who cannot wholly divest themselves of their feelings or even of their prejudices, is unable to act with absolute independence of its milieu, but must for sake of its own peace and harmony so act, at least for a time, as to exclude disturbing factors; if for this reason a Lodge in a given community excludes men of some race, language, or religion it is not because Freemasonry is antipathetic to them in principle, but because they are disturbing at a given place and time. Moreover the Craft never from its earliest years has admitted that any non-Mason has a right to demand membership; the non-Mason must petition, that is, pray for, the Degrees, and appeals to the grace of the Body to which he prays; the Body can refuse to grant that prayer for any reason of its own, and is therefore not responsible to demands set up in the world outside itself. American Grand Jurisdictions do not in fact (whether in principle or not) accept petitions from Negroes; this is solely because for the time being the Lodges are working amidst a social problem which is not of its making and which it cannot as a Masonic body alter among non-Masons; it is not because Negroes are not white; and it may easily come to pass in the future that when the "race issue" has ceased to be disturbing, Negroes will be admitted. Nothing in the Landmarks or in any Grand Lodge Constitution discriminates against them.

*

PEARY, REAR ADMIRAL ROBERT EDWIN

Famous discoverer of the North Pole, born May 6, 1856, at Cresson Springs, Pennsylvania; died on February 20, 1920. Entered civil engineer corps, United States Navy, 1881; made his first expedition north, with one companion, 1886; again in 1891, 1893, 1898, 1905, and for a sixth time in 1908, reaching the North Pole at last, April 6, 1909. He was a Freemason, Raised March 3, 1896, in Kane Lodge No. 454, New York City (see New Age, March, 1925).

*

PECTORAL

Belonging to the breast; from the Latin pectus, meaning the breast. The heart has always been considered the seat of fortitude and courage, and hence by this word is suggested to the Freemason certain symbolic instructions in relation to the virtue of fortitude. In the earliest lectures of the eighteenth century it was called one of the "principal signs," and had this hieroglyphic, X; but in the modern instructions the hieroglyphic has become obsolete, and the word is appropriated to one of the Perfect Points of Entrance.

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PECTORAL OF THE HIGH PRIEST

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

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PECULIARITY OF FREEMASONRY

In the period when Mitchell, Macoy, Morris were writing their books, Mackey was writing his earlier books, and Oliver and Preston were the staples of Masonic reading, "the peculiarity of

Masonry" was a recognized subject, discussed in print, and the theme of many speeches and orations. Then came in American colloquial usage the corrupting of the word into a descriptive name for idiosyncratic, hard to know, ultra individualistic men, or cranks; and with the loss of the word's meaning the subject of Masonic peculiarity fell out of discussion. Men accustomed to describe something or somebody hard to know, or unusual, as "peculiar," could not see that Freemasonry was peculiar in that sense.

It is unfortunate that a shift in speech occasioned the eclipse of one of the old, and important, and revealing Masonic subjects. From the first, Freemasonry had something which it itself had found out, which belonged to itself alone, which it had borrowed from no outside source, and never altered to suit outside demands, and which persisted unaltered through one change after another in circumstances. The doctrine therefore is a sound one; and it is a safe key to Masonic history, because what the historian of Speculative Freemasonry evermore is searching for is that in Freemasonry which from the beginning has persisted; and which though it has had to work under one set of circumstances or another has maintained its original identity from the beginning.

*

PEDAL

Belonging to the feet, from the Latin word pedes, meaning the feet The just man is he who, firmly planting his feet on tie principles of right, is as immovable as a rock, and can be thrust from his upright position neither by the allurements of flattery, nor the frowns of arbitrary power. Hence by this word is suggested to the Freemason certain symbolic instructions in relation to the virtue of justice. As in the case of Pectoral, this word was assigned, in the oldest instructions to the principal signs of a Freemason, having for its hieroglyphic; but in the modern lectures it is one of the Perfect Points of Entrance, and the hieroglyphic is no longer used. Some such curious old hieroglyphics were probably indications of foot or hand positions.

*

PEDESTAL

The pedestal is the lowest part or base of a column on which the shaft is placed. In a Lodge, there are supposed to be three columns, the column of Wisdom in the East, the column of Strength in the West, and the column of Beauty in the South. These columns are not generally erected in the Lodge, but their pedestals always are, and at each pedestal sits one of the three superior officers.

Hence we often hear such expressions as these, advancing to the pedestal, or standing before the pedestal, to signify advancing to or standing before the seat of the Worshipful Master. The custom in some Lodges of placing tables or desks before the three principal officers is, of course, incorrect. They should, for the reason above assigned, be representations of the pedestals of columns, and should be painted to represent marble or stone.

*

PEDUM

A Latin word meaning a Shepherd's Crook, and is so used by the Roman poet, Vergil, and hence sometimes used in ecclesiology for the Bishop's Crozier. In the Statutes of the Order of the Temple at Paris, it is prescribed that the Grand Master shall carry a "pedum magistrate sev patriarchal But the better word for the staff of the Grand Master of the Templars is baculus, which see.

*

PEETASH

The Demon of Calumny in the religious system of Zoroaster, Persia.

*

PELASGIAN RELIGION

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

*

PELEG

A Hebrew word meaning Division. A son of Eber. In his day the world was divided. A significant word in the advanced Degrees. In the Noachite, or Twenty-first Degree of the Scottish Rite, there is a singular legend of Peleg, which of course is altogether mythical, in which he is represented as the Architect of the Tower of Babel.

*

PELICA

The pelican feeding her young with her blood is a prominent symbol of the Eighteenth or Rose Croix Degree of the Ancient and Accepted Scottish Rite, and was adopted as such from the fact that the pelican, in ancient Christian art, was considered as an emblem of the Savior. Now this symbolism of the pelican, as a representative of the Savior, is almost universally supposed to be derived from the common belief that the pelican feeds her young with her blood, as the Savior shed his blood for mankind; and hence the bird is always represented as sitting on her nest, and surrounded by her brood of young ones, who are dipping their bills into a wound in their mother's breast. But this is not the exact idea of the symbolism, which really refers to the resurrection, and is, in this point of view, more applicable to Christ, as well as to the Masonic Degree of which the resurrection is a doctrine.

In an ancient Bestiarium, or Natural History, in the Royal Library at Brussels, cited by Larwood and Rotten in a recent work on the History of Signs Boards, this statement is made:

The pelican is very fond of his young ones, and when they are born and begin to grow, they rebel in their nest against their parent, and strike him with their wings flying about him, and beat him so much till they wound him in his eyes. Then the father strikes and kills them. And the mother is of such a nature that she comes back to the nest on the third day, and sits down upon her dead young ones, and opens her side with her bill and pours her blood over them, and so resuscitates them from death; for the young ones, by their instinct, receive the blood as soon as it comes out of the mother, and drink it.

The Ortus Vocabulorum, compiled early in the fifteenth century, gives the fable more briefly: "It is said, if it be true, that the pelican kills its young, and grieves for them for three days. Then she wounds herself, and with the aspersione of her blood resuscitates her children." And the writer cites, in explanation, the Latin verses:

Ut pelicanu fit matris sanguine sanus,
Sie Saneti sumus nos omnes sanguine nati.
As the Pelican is restored by the blood of its mother so are we all born by the blood of the Holy One, that is, of Christ.

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

Then said the pelican
When my birds be slain,
With my blood I them revive
Scripture doth record
The same did our Lord
And rose from death to life.

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

But in the course of time the original legend mas, to some extent, corrupted, and a simpler one was adopted, namely, that the pelican fed her young with her own blood merely as a means of sustenance, and the act of maternal love was then referred to as Christ shedding his blood for the sins of the world. In this view of the symbolism, Pugin has said that the pelican is "an emblem of our Blessed Lord shedding his blood for mankind, and therefore a most appropriate symbol to be introduced on all vessels or ornaments connected with the Blessed Sacrament " In the Antiquities of Durhom Abbey, we learn that "over the high altar of Durham Abbey hung a rich and most sumptuous canopy for the Blessed Sacrament to hang within it, whereon stood a pelican, all of silver, upon the height of the said canopy, very finely gilt, giving her blood to her young ones, in token that Christ gave His blood for the sins of the world

But Doctor Mackey believed the true theory of the pelican is, that by restoring her young ones to life by her blood, she symbolizes the resurrection. The old symbologists said, after Jerome, that the male pelican, who destroyed his young, represents the serpent, or evil principle, which brought death into the world; while the mother, who resuscitates them, as the representative of that Son of .Man of whom it is declared, "except ye drink of His blood, ye have no life in you." Hence the pelican is very appropriately assumed as a symbol in Freemasonry, whose great object is to teach by symbolism the doctrine of the resurrection, and especially in that sublime Degree of the Scottish Rite wherein, the old Temple being destroyed and the old Word being lost, a new temple and a new word spring forth—all of which is but the great allegory of the destruction by death and the resurrection to eternal life.

*

PELLEGRINI, MARQUIS OF

One of the pseudonyms or false names assumed by Joseph Balsamo, better known as Count Cagliostro, which see.

*

PENAL SIGN
That act which refers to a penalty

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PENALTY

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

All of this arises from a total misapprehension, in the minds of those who are thus led astray, of the true character and design of vows or oaths which are accompanied by an imprecation. It is well, therefore, .or the information both of our adversaries—who may thus be deprived of any further excuse for slander, and of our friends—who will be relieved of any continued burden on their consciences, that we should show that, however solemn may be the promises of secrecy, of obedience, and of charity which are required from our initiates, and however they may be guarded by the sanctions of punishment upon their offenders, they never were intended to impose upon any Brother the painful and—so far as the laws of the country are concerned—the illegal task of vindicating the outrage committed by the violator. The only Masonic penalty inflicted by the Order upon a traitor, is the scorn and detestation of the Craft whom he has sought to betray.

But that this subject may be thoroughly understood, it is necessary that some consideration should be given to oaths generally, and to the character of the imprecations by which they are accompanied. The observation, or imprecation, is that part of every oath which constitutes its sanction, and which consists in calling some superior power to witness the declaration or promise made, and invoking his protection for or anger against the person making it, according as the said declaration or promise is observed or violated. This observation has, from the earliest times, constituted a part of the oath—and an important part, too—among every people, varying, of course, according to the varieties of religious beliefs and modes of adoration. Thus, among the Jews, we find such observations as these: co yagnasheh li Elohim, meaning so may God do to me. A very common observation among the Greeks was isto Zeus or theon marturomai, meaning May Jove stand by me, or I call God to unfitness. And the Romans, among an abundance of other observations, often said, dii me perdant, meaning May the gods destroy me, or ne vivam, May I die.

These modes of observation were accompanied, to make them more solemn and sacred, by certain symbolic forms. Thus the Jews caused the person who swore to hold up his right hand toward heaven, by which action he was supposed to signify that he appealed to God to witness the truth of what he had averred or the sincerity of his intention to fulfil the promise that he had made. So Abraham said to the King of Sodom, "I have lift up my hand unto the Lord, . . . that I will not take anything that is thine." Sometimes, in taking an oath of fealty, the inferior placed his hand under the thigh of his lord, as in the case of Eliezer and Abraham, related in the twenty-fourth chapter of Genesis. Among the Greeks and Romans, the person swearing placed his hands, or sometimes only the right hand, upon the altar, or upon the victims when, as was not unusual, the oath was accompanied by a sacrifice, or upon some other sacred thing. In the military oath, for instance, the soldiers placed their hands upon the signa, or standards (see Hand).

The observation, with an accompanying form of solemnity, vas indeed essential to the oath among the ancients, because the crime of perjury was not generally looked upon by them in the same light in which it is viewed by the moderns. It was, it is true, considered as a heinous crime, but a crime not so much against society as against the gods, and its punishment was

supposed to be left to the deity whose sanctity had been violated by the adjuration of his name to a false oath or broken vow. Hence, Cicero says that "death was the divine punishment of perjury, but only dishonor was its human penalty." Therefore the crime of giving false testimony under oath was not punished in any higher degree than it would have been had it been given without the solemnity of an oath. Swearing was entirely a matter of conscience, and the person who was guilty of false swearing, where his testimony did not affect the rights or interests of others, was considered as responsible to the deity alone for his perjury.

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

Among modern nations, the practice has been continued, and from the ancient usage of invoking the names of the gods and of placing the hands of the person swearing upon their altars, we derive the present method of sanctifying every oath by the attestation contained in the phrase "So help me, God," and the concluding form of kissing the Holy Scriptures (see Oath and Oath, Corporal).

Now the question naturally occurs as to what is the true intent of this observation, and what practical operation is expected to result from it. In other words, what is the nature of a penalty attached to an oath, and how is it to be enforced7 When the ancient Roman, in attesting with the solemnity of an oath to the truth of what he had just said or was about to say, concluded with the formula, "May the gods destroy me," it is evident that he simply meant to say that he was so convinced of the truth of what he had said that he was entirely willing that his destruction by the gods whom he had invoked should be the condition consequent upon his falsehood. He had no notion that he was to become outlawed among his fellow-creatures, and that it should be not only the right, but the duty, of any man to destroy him. His crime would have been one against the Divine law, and subject only to a Divine punishment.

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

In like manner, we may say of what are called Masonic penalties, that they refer in no case to any kind of human punishment; that is to say, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Freemasonry affect neither life nor limb. They are expulsion and suspension only. But those persons are wrong, be they mistaken friends or malignant enemies, who suppose or assert that there is any other sort of penalty which a Freemason recreant to his vows is subjected to by the laws of the Order, or that it is either the right or duty of any Freemason to inflict such penalty on an offending Brother. The observation of a Freemason simply means that if he violates his vows or betrays his trust he is worthy of such penalty, and that if such penalty were inflicted on him it would be but just and proper. "May I die," said the ancient, "if this be not true, or if I keep not this vow." Not may any man put me to death, nor is any man required to put me to death, but only, if I so act, then would I be worthy of death. The ritualistic penalties of Freemasonry, supposing such to be, are in the hands not of man, but of God, and are to be inflicted by God, and not by man.

Brother Fort says, in the twenty-ninth chapter of his Early History and Antiquities of Freemasonry, that:

Penalties inflicted upon convicts of certain grades during the Middle Ages, were terrible and inhuman.
The most cruel punishment awaited him who broke into and robbed a Pagan Temple. According to a law of the Frisians, such desecration was redressed by dragging the criminal to the seashore and burring the body at a point in the sands where the tide daily ebbed and flowed (Lex Frisionum, title xiu).

A creditor was privileged to subject his delinquent debtor to the awful penalty of having the flesh torn from his breast and fed to birds of prey. Convicts were frequently adjudged by the ancient Norse code to have their hearts torn out (Grimm, Demtsche Rechts-Alter thumer, page 690).

The oldest death penalties of the Scandinavians prescribed that the body should be exposed to fowls of the air to feed upon. Sometimes it was decreed that the victim be disemboweled, his body burnt to ashes and scattered as dust to the winds. Judges of the secret Vehmgericht passed sentences of death as follows: "Your body and flesh to the beasts of the field, to the birds of the air, and to the fishes of the stream." The judicial executioner, in carrying into effect this decree, severed the body in twain, so that, to use the literal text, "the air might strike together between the two parts." The tongue was oftentimes torn out as a punishment. A law of the early Roman Umpires known as Ex Jure Orientis Calsareo, enacted that any person, suitor at law or witness, having sworn upon the evangelists, and proving to be a perjurer, should have the tongue cut from its roots. A cord about the neck was used symbolically, in criminal courts, to denote that the accused was worthy of the extreme penalty of law by hanging or decapitation. When used upon the person of a freeman, it signified a slight degree of subjection or servitude (pages 318-20, 693 and 708).

Some eminent Brethren of the Fraternity insist that the penalty had its origin in the manner in which the lamb was sacrificed under the charge of the Captain of the Temple, who directed the Priests: and said, "Come and cast lots." "Who is to slaughter?" "Who is to sprinkle?" "Go and see if the time for slaughter approaches?" "Is it light in the whole East, even to Hebron?" and when the Priest said "Yes," he was directed to "go and bring the lamb from the lamb-chamber"; this was in the northwest corner of the court. The lamb was brought to the north of the altar, its head southward and its face northward The lamb was then slaughtered; a hole was made in its side, and thus it was hung up. The Priest skinned it downward until he came to the breast, then he cut off the head, and finished the skinning; he tore out the heart, subsequently he cleft the body, and if became all open before him; he took out the intestines etc.; and the various portions were divided as they had cast lots (see the Talmud, Joseph Barclays LL.D.) .

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PENALTIES

"In London, at the beginning of the 14th Century a man convicted of treason in the court of the mayor, was bound to a stake in the Thames during two flows and two ebbs of the tide. " (Tyburn Tree, Its History and Annals, by Alfred Marks; Brown, Langham & Co.; London. Liber Custumorium; ed. by Riley; Vol. I; page 150.)

" 1557. The VI day of April was hanged at the low water mark at Wapping beyond St. Katharine's 7 for robbing on the sea. " (From Machyn's Diary.)

In Holinshed's Chronide, and referring to the Sixteenth Century: "pirates and robbers by sea are condemned in the court of admiralty, and hanged on the shore at low water mark, where they are left till three tides have over washed them. "

In 1530 Parliament directed that Richard Roose be boiled to death. (See page 21, Burough Customs; by Selden Society; also pp. 73, 74.)

From Holinshed's Chronicle: "Such as having walls and banks near unto the sea, and do suffer the same to decay (after convenient admonition) whereby the water entereth and drowneth up the country, are by a certain custom apprehended, condemned, and staked in the breach, where they remain for ever as parcel of the foundation of the new wall that is made upon them, as I have heard reported. "

(Note—Much that is now done by local, state, and national governments such as building highways, bridges, sea walls, dykes, schools, sewers, the removal of garbage, police and fire protection, etc., was in the Middle Ages the responsibility of individuals, churches, fraternities volunteer associations, and other private and semi-private agencies.)

The Laws of Henry I mention scalping and flaying as punishments. (For Chapter on "Drawn, Hanged, and Quartered" see page 27 of Tyburn Tree.)

There were three modes of "drawing": dragging along the ground on a sled or without a sled to place of execution; dragging on ground by horses until victim was dead; tying between horses which pulled in opposite directions. When Wm. Loughead was drawn to Tyburn sharp stones were laid in the path.

In 1238 a man was accused of attempting to assassinate Henry III. In the first place he was drawn asunder, then beheaded, then his body was divided in three parts, each of which was dragged through one of the greatest cities of England and afterwards hung on the robbers' gibbet. (See Chron. Majora, by Matthew Paris; III, p. 497.)

A typical form of punishing a heretic by the Church w as to tie him to a stake; heap branches around him; fire them with him looking on; hoot at him when he began to scream; to disembowel him; to cut or pull out his tongue (the "agent of heresy"); to scatter his ashes. For centuries the orthodox punishments for treason were:

1. Drawn to gallows.
2. Hanged, then let down alive.
3. Bowels removed.
4. Next, to be burned
5. Head cut off.
6. Body divided into four parts.

In his East London Besant writes: "Next to Wapping Old Stairs is 'Execution Dock' this was the place where sailors were hanged and all criminals sentenced for offenses committed on the waters. They were hanged at low tide on the foreshore, and were kept hanging until three tides had overflowed their bodies . . . The prisoner was conveyed to the spot in a cart, beside him his own coffin, while the ordinary sat beside him and exhorted him. He wore the customary white night-cap and carried a Prayer Book in one hand, while a nosegay was stuck in his bosom. " Captain Kidd was hanged there, March 23, 1701. Shakespeare mentions executions in the rough sands In a number of cases executions were postponed be cause of low tide. (See Old Dundee Lodge, by Arthur Heiron; p. 77.)

A visitor to England in 1598 left it on record that about 300 pirates were hanged each year. The cruel and inhuman form of these punishments was often condemned, especially among craftsmen in the gilds who always had a better sense of justice and more humanity than the so-called "upper" classes, or even some sections of the clergy; when these protests began to have weight Chief Justice Coke argued against them in favor of severe penalties in his Institutes (Part III; 1644; page 210), and gave what he took to be Biblical authority for each of them, but refused to explain why the Sermon on the Mount (he lived in "Old Testament England") possessed no authority.

The last to suffer the penalties for treason executed in their plenitude of horror were the Scots in 1745. The last bloody execution was in 1820. Writers careless in statement or ignorant of history describe these penalties as "medieval"; they were later than that, and began in

England along with many other cruel and inhuman practices when the Tudor Kings (and Queens) attempted to set up a royal despotism on the pattern of the Kings of France, though it did not stop with the Tudors but was continued (with temporary breaks) until George III, whose ambition was to be "a monarch in fact as well as in name." The Middle Ages, at least in England, were far more humane—between 1200 A.D. and 1500 A.D. England was probably the most civilized and humane country in the world except China.

For this, the great number of gilds and fraternities of craftsmen were responsible, because men who work, and who enjoy their work, always are more humane than men who prey upon others. Many examples of the oaths used by the Gilds and City Companies have been preserved; they are short, simple, direct, and the penalties assessed were of the same sort that have always been used by Freemasons: fines, reprimand, suspension, expulsion; w here the churches burned and the kings hanged, the craftsmen expelled—their Eden was the opposite of Adam's, who was blessed when in idleness but when expelled had to suffer the "curse" of labor, whereas the craftsmen's Eden was work, and idleness was a curse.

The two types of punishment, one for heresy and one for treason, became conventionalized, and at last were used merely as an emblem to represent the general idea of penalty.

The use of penalties in the form of some such emblem began in Speculative Lodges at least as early as 1700 (as the Old Catechisms show) but always were emblematic only, since the only penalties practiced were what they are now (except for fines, no longer permitted). It is easy to understand that if in an emblematic drama it was necessary to heighten the effect of the idea of penalty (penalty in general) the natural form would be that which had been in conventionalized and orthodox use for many years. The principal tenets, or beliefs demanded by Masonic law, are Brotherly Love, Relief, and Truth; to be faithless to them is for Masons a heresy The Ancient Landmarks are the law; to be treacherous to them is treason.

NOTE. AS to the form given to one set of the emblematic Pp's. it is significant that they correspond, as a key to a lock, and point to point to a drama, or tragedy; the two obviously are hemispheres of the same whole. When and where did the ritualistic Pps. originate? Perhaps if that question is ever answered by Masonic research it will give the date of the origin of a drama in which every Mason feels a keen, intellectual interest. For a remarkable book on the whole subject of penalties see A History of Penal Methods, by George Ives-Stanley Paul & Co.; London; 1914.

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PENCIL

In the English system this is one of the Working-tools of a Master Mason, and is intended symbolically to remind us that our words and actions are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life In the American system the penal is not specifically recognized The other English Working-tools of a Master Mason are the Skirret and compasses In the French Rite "to hold the Pencil," or in French, tener he crayons is to discharge the functions of a Secretary during the Communication of a Lodge.

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PENITENTIAL SIGN

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

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PENNELL, JOHN

There are in the latest of the issues of Wolfsteigs' Bibliographer some 80,000 titles of Masonic books, which statistic proves the correctness of a statement once made by a Librarian of the Library of Congress (or at least was attributed to him) that "more books have been published on Freemasonry than on any other singe subject (italics ours)." The fact is interesting but it is not flattering; it is the opposite of flattery, because though it is a "single subject" in Library classification, Freemasonry is so old, so large, of so much importance in the world, and has had in history a role of proportion so epic, that 80,000 is a pitiably small number of titles; 800,000 would be nearer to what the number ought to be.

Eighty thousand, nevertheless, is a respectable number. One of the puzzling facts about this literature (one among many) is that Craft writers have never developed any criticism for Masonic critics are countable on the hand. Also, it has had almost no literary critics; that is, not critics (or appraisers, or analyzers) of the contents of the books, but critics of the form, the writing, the literary styles in which the books have been written. Had there been an adequate criticism, and in particular a school of literary critics, some publisher by this time would have brought out a set of the literary masterpieces of Masonic literature— which Masons of taste will continue to pray for, hoping for the day when Brethren of means will discover that a sufficient number of new temples have been erected and will devote their beneficence to that for which the temples were designed to be used.

If ever such a library of literary classics is published it must contain the one work by John Pennell, which was his version of the Book of Constitutions, published by the Grand Lodge of Ireland, in 1730. As literature those Constitutions easily stand far ahead of any other version of them in English or in any other language; and it is a fact in which American Masons ear take a far-off pride because that which is most distinctive of Freemasonry here had its sources not in the (Modern) Grand Lodge of 1717 but in the Grand Lodge of Ireland, and in its spiritual heir, the Ancient Grand Lodge of 1751. Pennell himself wrote the Irish version; he was Grand Secretary; it is called by his name.

The so-called Anderson version of 1723 was not written by Anderson, but was compiled and copied by him; a whole circle of men, twenty at least, took a hand in the composition, nevertheless it will doubtless long continue to be called by Anderson's name. Of it Crawley wrote: "'The advice given and the maxims laid down belong to the great heritage of our Brotherhood, and are of the same weight today as when extracted from our Ancient Records by Anderson, and repeated by Pennell, or when originally built up through centuries of experience by the unremembered Masters of our Craft." That is true; it is also true that in its literary form the famous version of 1723 is uninspired, ambiguous, and with little art in the use of words. The library form of the so-called Anderson Version of 1738 is even more inept and is at points rendered absurd by the introduction of the fable of " the True Noachidae. " If a Mason will set the 1723 version in a column on the left side of the page, the 1738 version in a column on the right side, and the Pennell version between the two, he will see at a glance that as literature Pennell is to the first as the diamond is to concrete, and to the other as diamond is to clay. Pennell is literature, pure and unalloyed; neither Swift nor Dryden could have written better, nor on the subject could either have written as well.

NOTE. The paralleling of the three versions has already been done, and by Crawley himself- see page 5 of his Reprint of 'The Old Charges and the Papal Bulls," from Ars Quatuor Coronaborum; Vol. XXIV; 1911; pp. 47+5.)

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PENNSYLVANIA

According to an article by Benjamin Franklin published in his own newspaper, the Pennsylvania Gazette, there were in 1730 several Lodges already established in the State. A Deputation had been issued to Daniel Coxe by the Grand Lodge of England and there may

have been time for him to have established one or two Lodges, but most probably those mentioned by Franklin were working by "immemorial" right. In 1734 Franklin, Master of Saint John's Lodge, applied for and obtained a Charter for a Lodge at Philadelphia from the Grand taster of the Saint John's Grand Lodge of Massachuset. At this time several of the Lodges worked the Royal Arch Degree under the Lodge Warrant.

In 1731 a Grand Lodge was organized by the Brethren from the Lodges mentioned by Franklin. Records are preserved since July 29, 1779, and earlier ones were probably destroyed in the Revolutionary War. On September 25, 1786, it was decided to sever relations with English authority.

The Grand Lodge was closed and a Convention held the same day, by representatives of thirteen Lodges, who decided to open a new and independent Grand Lodge. On July 24, 1734, Franklin was elected Grand Master.

The first Chapter in Pennsylvania worked under the Warrant of Royal .Arch Lodge, .No. 3, which had been formed in 1763 by some of the members of Lodge No. ", Ancient York Masons, established 1757. A Royal Arch Degree had been worked as early as 1757 or 1758. In 1763 several members of this Lodge established Royal Arch Lodge, No. 3, under whose warrant the first Chapter in Pennsylvania worked for some time. From 1758 until 1795 all Chapters in Pennsylvania worked under the authority of Lodges subordinate to the Grand Lodge. A Grand Holy Royal Arch Chapter was opened on February 24, 1798, attached to the Grand Lodge of Pennsylvania. In 1824 this was closed and a meeting was held to organize an independent Grand Chapter. May 24, officers were elected and Michael Nisbet became Grand High Priest. This Grand Chapter was not subordinate to the General Grand Chapter of the United States, and worked all the usual Degrees except that of Past Master, which is controlled by the Grand Lodge.

Washington, No. 1, was the first Council to be established in Pennsylvania. On December 6, 1847, delegates from three Councils, namely, Washington, No. 1; Mount Moriah, No. 2, and Lone Star, No. 3, met and formed a Grand Council of Royal and Select Masters. This Encampment met regularly at first, but gradually interest in it lessened and in 1854 it was proposed to put the Degrees under the control of the Council of Princes of Jerusalem. The Councils would not agree to this and on December 30, 1854, the Grand Council was reorganized as an independent Body which did not recognize Degrees granted in the Chapter.

The first Commandery in Pennsylvania was opened at Philadelphia in 1793. On December 27, 1812, it united with No. 2 as No. 1. On May 12, 1797, delegates from Commanderies Nos. 1, 2, 3, and 4 held a Convention and organized a Grand Encampment. Nos. 1 and 2, however, as So. 1, with No. 2 of Pittsburgh; Rising Sun, No. 1, of New York; Washington, No. 1, of Wilmington, and Baltimore, No. 1, of Maryland, established a second Grand Encampment on February 16, 1814. After 1824 the subordinate Encampments except Saint John's, No. 4, ceased work. May 10, 1854, representatives from Saint John's, No. 4; Philadelphia, No. 5; Union, No. 6, and De Molay, No. 7, established a Grand Encampment under the authority of the Grand Lodge. On February 16, 1857, the Grand Lodge withdrew all privileges granted to Lodges of Knights Templar. There were thus two Grand Encampments and not until June 1, 1857, was the union of the two Bodies finally accomplished.

On May 14, 1852, the Gourgas Lodge of Perfection and the Pennsylvania Council of Princes of Jerusalem were established at Pittsburgh. The Pittsburgh Chapter of Rose Croix was chartered at the same place on May 14, 1857, and on that day also a Charter was granted to Pennsylvania Consistory, Ancient and Accepted Scottish Rite, Northern Masonic Juries diction.

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PENNSYLVANIA WORK

The method of Entering, Passing, and Raising candidates in the Lodges of Pennsylvania differs so materially from that practiced in the other States of the Union, that it cannot be considered as a part of the American Rite as first taught by Webb, but rather as an independent, Pennsylvania modification of the York Rite of England. Indeed, the Pennsylvania system of work much more resembles the English than the American. Its ritual is simple and didactic, like the former, and is almost entirely without the impressive dramatization of the latter.

Brother Richard beaux, a Past Grand Master of Pennsylvania, thus speaks of the Masonic works of his State with pardonable, if not with impartial, commendations:

The Pennsylvania work is sublime from its simplicity. That it is the ancient work is best shown conclusively, however, from this single fact, it is so simple, so free from those displays of modern inventions to attract the attention, without enlightening, improving, or cultivating the mind. In this mark every word has its significance. Its types and symbols are but the language in which truth is conveyed. These are to be studied to be understood. In the spoken language no synonyms are permitted. In the ceremonial no innovations are tolerated. In the ritual no modern verbiage is allowed.

*

PENNY

In the parable read in the Mark Degree a penny is the amount given to each of the laborers in the vineyard for his day's labor. Hence, in the Masonic instructions, a penny a day is said to be the if wages of a Mark Master. In several passages of the authorized version of the New Testament, penny occurs as a translation of the Greek word , op which was intended as the equivalent of the Roman denarius. This was the chief silver coin of the Romans from the beginning of the coinage of the city to the early part of the third century. Indeed, the name continued to be employed in the coinage of the Continental States, which imitated that of the Byzantine Empire, and was adopted by the Anglo Saxons.

The specific value of each of so many coins going under the same name, cannot be ascertained with any precision. In its Masonic use, the penny is simply a symbol of the reward of faithful labor. The smallness of the sum, whatever may have been its exact value, to our modern impressions is apt to give a false idea of the liberality of the owner. Doctor Light foot, in his essay on a Fresh Revision of the New Testament, remarks: "It is unnecessary to ask what impression the mention of this sum will leave on the minds of an uneducated peasant or shopkeeper of the present day. Even at the time when our version was made, and when wages were lower, it must have seemed wholly inadequate."

However improper the translation is, it can have no importance in the Masonic application of the parable, where the penny is, as has already been said, only a symbol, meaning any reward or compensation (see Wayes).

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PENTACLE, THE

The pentaculum Salomonts, or magical pentalpha, not to be confounded with Solomon's seal. The pentacle is frequently referred to in Hermetic formulae.

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PENTAGON

A geometrical figure of five sides and five angles. It is the third figure from the exterior, in the Camp of the Sublime Princes of the Royal Secret, or Thirty-second Degree of the Ancient and Accepted Scottish Rite. In the Egyptian Rite of Cagliostro, he constructed, with much formality, an implement called the sacred pentagon, and which, being distributed to his disciples, gave, as he affirmed, to each one the power of holding spiritual intercourse.

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PENTAGON, MAGIC
See Magic Squares

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PENTAGRAM

From the Greek words pente, meaning five, and gramma, a letter. In the science of magic the pentalpha is called the holy and mysterious pentagram. Eliphas Levi says (Dogma abut Ritual of High Magic ii, page 55) that the pentagram is the star of the Magians; it is the sign of the Word made flesh; and according to the direction of its rays, that is, as it points upward with one point or with two, it represents the good or the evil principle, order or disorder; the blessed lamb of Ormuzd and of Saint John, or the accursed god of Mendes; initiation or profanation; Lucifer or Vesper; the morning or the evening star; Marie or Lilith; victory or death; light or darkness (see Pentalpha).

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PENTALPHA

The triple triangle, or the pentalpha of Pythagoras, is so called from the Greel; words pente, meaning five, and alpha, the letter A, because in its configuration it presents the form of that letter in five different positions. It was a doctrine of Pythagoras, that all things proceeded from numbers, and the number five, as being formed by the union of the first odd and the first even, was deemed of peculiar value; and therefore, Cornelius Agrippa says (in his Occult Philosophy) of this figure, that, "by virtue of the number five, it has great command over evil spirits because of its five double triangles and its five acute angles within and its five obtuse angles without, so that this interior pentangle Stains in it many great mysteries."

The disciples of Pythagoras, who were indeed its real inventory placed within each of its interior angles one of the letters of the Greek word or the Latin one Salus, both of which signify health; and thus it was made the talisman of health.

They placed it at the beginning of their epistles as a greeting to invoke secure health to their correspondent. But its use was not confined to the disciples of Pythagoras. As a talisman, it was employed all over the East as a charm to resist evil spirits. Mone says that it has Deen found in Egypt on the statue of the god Anubis. Lord Brougham says, in his Italy, that it was used by natiochus Epiphanes, and a writer in Notes and queries (Third Series ix, page 511) says that he has found it on the coins of Lysimachus. On old oritish and Gaulish coins it is often seen beneath the feet of the sacred and mythical horse, which was the ensign of the ancient Saxons.

The Druids wore it on their sandals as a symbol of Deity, and hence the Germans call the figure Druttenfuss, a word originally signifying Druid's foot, but which, in the gradual corruptions of language, is now made to mean Witch's foot. Even at the present day it retains its hold upon the minds of the common people of Germany, and is drawn on or affixed to cradles, thresholds of houses, and stable-doors, to keep off witches and elves.

The early Christians referred it to the five wounds of the Savior, because, when properly inscribed upon the representation of a human body, the five points will respectively extend to

and touch the side, the two hands, and the two feet. The Medieval Freemasons considered it a symbol of deep wisdom, and it is found among the architectural ornaments of most of the ecclesiastical edifices of the Middle Ages.

But as a Masonic symbol it peculiarly claims attention from the fact that it forms the outlines of the five-pointed star, which is typical of the bond of brotherly love that unites the whole Fraternity. It is in this view that the pentalpha or triple triangle is referred to in Masonic symbolism as representing the intimate union which existed between our three ancient Grand Masters, and which is commemorated by the living pentalpha at the closing of a Royal Arch Chapter. Many writers have confounded the pentalpha with the Seal of Solomon, or Shield of David. This error is almost inexcusable in Doctor Oliver, who constantly commits it, because his Masonic and archeological researches should have taught him the difference. Solomon's Seal being a double, interlaced triangle, whose form gives the outline of a star of six points.

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PERAU, GABRIEL LOUIS CALABRE

A man of letters, an Abbé, and a member of the Society of the Sorbonne. He was born at Semur, in Auxois, in 1700, and died at Paris, March 31, 1767. De Feller (Universal Biography) speaks of his uprightness and probity, his frankness, and sweetness of disposition which endeared him to many friends. Certainly the only work which gives him a place in Masonic history indicates a gentleness and moderation of character with which we can find no fault. In general literature, he was distinguished as the continuator of d'Avrigny's Vies des Hommes illustres de la France, Lives of the Illustrious Men of France; which, however, a loss of sight prevented him from completing.

In 1742, he published at Geneva a work entitled Le Secret des Franc-Maçons. This work at its first appearance attracted much attention and went through many editions, the title being sometimes changed to a more attractive one by booksellers. The Abbe Larudan attempted to palm off his libelous and malignant work on the Abbé Perau, but without success; for while the work of Larudan is marked with the bitterest maligruty to the Order of Freemasonry, that of Perau is simply a detail of the ceremonies and instructions of Freemasonry as then practiced, under the guise of friendship.

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PERFECT ASHLAR
See Ashtar

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PERFECT INITIATES, RITE OF
A name given to the Egyptian Rite when first established at Lyons by Cagliostro.

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PERFECT IRISH MASTER

The French phrase is Parfait Maître Irlandais. One of the Degrees given in the Irish Colleges as claimed to be instituted by Ramsay.

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PERFECT LODGE
See Just Lodge

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PERFECT MASTER

The French name Maître Parfait. The Fifth Degree in the Ancient and Accepted Scottish Rite. The ceremonies of this Degree were originally established as a grateful tribute of respect to a worthy departed Brother. The officers of the Lodge are a Master, who represents Adoniram, the Inspector of the Works at Mount Lebanon, and one Warden. The symbolic color of the Degree is green, to remind the Perfect Master that, being dead in vice, he must hope to revive in virtue. His jewel is a compass extended sixty degrees, to teach him that he should act within measure, and ever pay due regard to justice and equity. The apron is white, with a green flap; and in the middle of the apron must be embroidered or painted, within three circles, a cubical stone, in the center of which the letter J is inscribed, according to the old rituals; but the Samaritan yod and he, according to the instructions of the Southern Jurisdiction.

Delaunay, in his Thuileur de l'Ecossztme, gives the Tetragrammaton in this Degree, and says the Degree should more properly be called Past Master or in French, Ancien Maître, because the Tetragrammaton makes it in some sort the complement of the Master's Degree. But the Tetragrammaton is not found in any of the approved rituals, and Delaunay's theory falls therefore to the ground. But besides, to complete the Master's with this Degree would be to confuse all the symbolism of the Ineffable Degrees, which really conclude with the Fourteenth.

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PERFECT POINTS OF ENTRANCE
bee Point of Entrance, Perfect

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PERFECT PRUSSIAN
In French Parfait Prussien. A Degree invented at Geneva, in 1770, as a second part of the Order of Noachites.

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PERFECT STONE

A name frequently given to the cubic stone discovered in the Thirteenth Degree of Perfection, the tenth of the Ineffable Aries. It denotes justice and firmness, with all the moral lessons and duties in which the mystic cube is calculated to instruct us.

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PERFECT UNION, LODGE OF

A Lodge at Rennes, in France, where the Rite of Elect of Truth was instituted (Bee Elect of Truth, Rite of).

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PERFECTION
The Ninth and Last Degree of Fessler's Rite (see Ressler, Rite of).

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PERFECTIONISTS

The name by which Weishaupt first designated the order which he founded in Bavaria, and which he subsequently changed for that of the Illuminati.

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PERFECTION, LODGE OF

The Lodge in which the Fourteenth Degree of the Ancient and Accepted Scottish Rite is conferred. In England and America, this Degree is called Grand Elect Perfect and Sublime Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of Janes VI, the French title being Grand ecossais de la VoUte Sacree de Jacques Vl. This is one of the evidences—and a very pregnant one—of the influence exercised by the exiled Stuarts and their adherents on the Freemasonry of that time in making it an instrument for the restoration of James II, and then of his son, to the throne of England.

This Degree, as concluding all reference to the first Temple, has been called the Ultimate Degree of ancient Freemasonry. It is the last of what is technically styled the Ineffable Degrees, because their instructions relate to the Ineffable Word, that which is not to be outspoken. Its place of meeting is called the Sacred Vault. Its principal officers are a Thrice Puissant Grand Master, two Grand Wardens, a Grand Treasurer, and Grand Secretary. In the first organization of the Rite in this country, the Lodges of Perfection were called Sublime Grand Lodges, and hence, the word Grand is still affixed to the title of the officers.

The following mythical history is connected with and related in this Degree: When the Temple was finished, the Freemasons who had been employed in constructing it acquired immortal honor. Their Order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the Sublime Degrees of Ancient Craft Masonry.

The Temple was completed in the Year of the World 3000. Thus far, the wise King of Israel had behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple, by offering to the idol Moloch that incense which should have been offered only to the living God.

The Grand Elect and Perfect Masons saw this, and were sorely grieved, afraid that his apostasy would end in some dreadful consequences, and bring upon them those enemies whom Solomon had vaingloriously and wantonly defied. The people, copying the vices and follies of their King, became proud and idolatrous, and neglected the worship of the true God for that of idols

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance on the Kingdom of Israel. This prince sent an army with Nebuzaradan, Captain of the Guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed the Temple. The people were carried captive to Babylon, and the conquerors took with them all the vessels of silver and gold. This happened four hundred and seventy years, six months, and ten days after its dedication.

When, in after times, the princes of Christendom entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Freemasons, anxious for the

success of so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should be permitted a chief of their own election, which was granted; they accordingly rallied under their standard and departed.

The valor and fortitude of these elected knights was such that they were admired by, and took the lead of, all the princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity in the cause of virtue and religion, became desirous of being initiated. Upon being found worthy, their desires were complied with; and thus the Royal Art, meeting the approbation of great and good men, became popular and honorable, was diffused through their various dominions, and has continued to spread through a succession of ages to the present day.

The symbolic color of this Degree is red—emblematic of fervor, constancy, and assiduity. Hence, the Freemasonry of this Degree was formerly called Red Masonry on the Continent of Europe. The jewel of the Degree is a pair of compasses extended on an are of ninety degrees, surmounted by a crown, and with a sun in the center. In the Southern Jurisdiction the sun is on one side and a five-pointed star on the other. The apron is white with red flames, bordered with blue, and having the jewel painted on the center and the stone of foundation on the flap.

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PERFECTION, RITE OF

In 1754, the Chevalier de Bonneville established a Chapter of the advanced Degrees at Paris, in the College of Jesuits of Clermont, hence called the Chapter of Clermont. The system of Freemasonry he there practiced received the name of the Rite of Perfection, or Rite of Heredom. The College of Clermont was, says Rebold (History of Three Grand Lodges, page 46) the asylum of the adherents of the House of Stuart, and hence the Rite is to some extent tinctured with Stuart Freemasonry It consisted of twenty-five Degrees as follows:

1. Apprentice
2. Fellow Craft
3. Master
4. Secret Master
5. Perfect Master
6. Intimate Secretary
7. Intendant of the Building
8. Provost and Judge
9. Elect of Nine
10. Elect of Fifteen
11. Illustrious Elect, Chief of the Twelve Tribes
12. Grand Master Architect
13- Royal Arch
14. Grand, Elect, Ancient, Perfect Master
15. Knight of the Sword
16. Prince of Jerusalem
17. Knight of the East and West
18. Rose Croix Knight
19. Grand Pontiff
20. Grand Patriarch
21. Grand Master of the Key of Freemasonry
22. Prince of Libanus
23. Sovereign Prince Adept Chief of the Grand Consistory
24. Illustrious Knight Commander of the Black and White Eagle
25. Most Illustrious Sovereign Prince of Freemasonry, Grand Knight, Sublime Commander of the Royal Secret.

It will be seen that the Degrees of this Rite are the same as those of the Council of Emperors of the East and West, which was established four years later, and to which the Chapter of Clermont gave way. Of course, they are the same, so far as they go, as those of the Ancient and Accepted Scottish Rite which succeeded the Council of Emperors. The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every Freemason was a Knight Templar. It was there that the Baron von Hund was initiated, and from it, through him, proceeded the Rite of Strict Observance; although he discarded the Degrees and retained only the Templar theory.

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PERIGNAN

When the Elu Degrees were first invented, the legend referred to an unknown person, a tiller of the soil, to whom King Solomon was indebted for the information which led to the discovery of the craftsmen who had committed the crime recorded in the Third Degree. This mysterious person, at first designated as L'Inconnu, French, meaning The Unknown, afterwards received the name of Perignan, and a Degree between the Elu of Nine and the Elu of Fifteen was instituted, which was called the Elu of Perignan, and which became the Sixth Degree of the Adonhiramite Rite. The derivation or radical meaning of the word is unknown, but it may contain, as do many other words in the advanced Degrees, a reference to the adherents, or to the enemies, of the exiled House of Stuart, for whose sake several of these Degrees were established (see Elect of Perignan, also Perfection, and Clermont).

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PERFECT UNION, OF VIENNA

One of the very few Lodges in the world that can be compared with the famous Neuf Soeur's Lodge in Paris for the scope of its work, the brilliancy of its membership, and its national influence, was the Perfect Union Lodge of Vienna, which under the Mastership of Ignaz von Born in 1781 and afterwards, became a Masonic Society of Science and Art. Born had been made a Mason in Prague. Under his leadership there entered the portals of Perfect Union such men as: Ratschky, librettist for Mozart; Michaeler, Rector of Innsbruck University; Sauter, a professor of philosophy; Barth, the anatomist; Ecknel, founder of numismatics; Krakowsky, Minister of State; Reinhold, the philosopher, Schiller's friend, and Wieland's son-inlaw; Watteroth, the historian; Forster, who circumnavigated the earth; Zainer, one of the great sculptors of the century; the Abbe Denis, bibliographers; Leber, physician to the Empress; Joseph Haydn, the composer; and some 200 others of scarcely less eminence. The Lodge supported two periodicals.

It amassed a huge library and museum. For the botanical garden it established, its members made an expedition to (of all places !) South Carolina (did they visit Lodges while there?). It was a Lodge lecture by Born which gave Mozart the material and the inspiration for his opera "The Magic Flute." Mozart was a visitor at the time of Haydn's initiation; and one of the latter's friends and colleagues was the composer of the Austrian national anthem, Hoschka, also a Mason. Schikaneder, who wrote the libretto for "The Magic Flute" and Giesecke, his assistant, were Masons. The character, Sarastro, in the opera, was Born; and it is said that it was at the time of Born's death that Mozart, deeply moved, decided to write the "Flute." It was the very success of this Lodge that moved the Roman Church to launch its crusade against Austrian Masonry, for reasons understandably enough to any man who knows how deadly free and genuine enlightenment is to the Vatican's program.

Two interesting sources on the Lodge, on Born, and on Mozart are: Transactions: The American Lodge of Research; Vol. III, No. 2; New York; Masonic Hall; 1941-1942; page 493 ff. The Freemasons, by Eugen Lennhoff; Oxford University Press; New York; 1934; page 121 ff.

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PERIODS OF THE GRAND ARCHITECT
See Siz Periods

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PERJURY

In the Municipal Law perjury is defined to be a wilful false swearing to a material matter, when an oath has been administered by lawful authority. The violation of vows or promissory oaths taken before one who is not legally authorized to administer them, that is to say, one who is not a magistrate, does not in law involve the crime of perjury. Such is the technical definition of the law; but the moral sense of mankind does not assent to such a doctrine, and considers perjury, as the root of the word indicates, the doing of that which one has sworn not to do, or the omitting to do that which he has sworn to do.

The old Romans seem to have taken a sensible view of the crime of perjury. Among them oaths were not often administered, and, in general, a promise made under oath had no more binding power in a court of justice than it would have had without the oath. False swearing was with them a matter of conscience, and the person who was guilty of it was responsible to the Deity alone. The violation of a promise under oath and of one not under such a form was considered alike, and neither was more liable to human punishment than the other. But perjury was not deemed to be without any kind of punishment. Cicero expressed the Roman sentiment when he said in Latin, Perjurii poena divina ezitium; humana dedecus, meaning the divine punishment of perjury is destruction; the human, infamy. Hence every oath was accompanied by an execration, or an appeal to God to punish the swearer should he falsify his oath.

"In the case of other sins," says Archbishop Sharp, "there may be an appeal made to God's mercy, yet in the case of perjury there is none; for he that is perjured hath precluded himself of this benefit because he hath braved God Almighty, and hath in effect told Him to His face that if he was foresworn he should desire no mercy." It is not right thus to seek to restrict God's mercy, but there can be no doubt that the settlement of the crime lies more with Him than with man. Freemasons look in this light on what is called the penalty; it is an invocation of God's vengeance on him who takes the vow, should he ever violate it; men's vengeance is confined to the contempt and infamy which the foreswearer incurs (see Penalty also Oath, and Oath, Corporal).

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PERNEITI or PERNETY, ANTOINE JOSEPH

Born at Roanne, in France, in 1716. At an early age he joined the Benedictines, but in 1765 applied, with twenty-eight others, for a dispensation of his vows. A short time after, becoming disgusted with the Order, he repaired to Berlin, where Frederick the Great made him his librarian. In a short time he returned to Paris, where the Archbishop strove in vain to induce him to re-enter his monastery. The Parliament supported him in his refusal, and Pernetti continued in the world. Not long after, Pernetti became infected with the mystical theories of Swedenborg, and published a translation of his Wonders of Heaven and Hell.

He then repaired to Avignon, where, under the influence of his Swedenborgian views, he established an Academy of the Illuminati, based on the first three grades of Freemasonry, to which he added a mystical one, which he called the True Freemason.

This Rite was subsequently transferred to Montpellier by some of his disciples, and modified in form under the name of the Academy of True Freemasons. Pernetti, besides his Masonic labors at Avignod, invented several other Masonic Degrees, and to him is attributed the authorship of the Degree of Knight of the Sun, now occupying the twenty-eighth place in the Ancient and Accepted Scottish Rite. He was a very learned man and a voluminous writer of

versatile talents, and published numerous works on mythology, the fine arts, theology, geography, philosophy, and the mathematical sciences, besides some translations from the Latin. He died at Valence, in Dauphiny, in the year 1800.

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proceedings of the Masonic Body was in June, 1745, when the members of a Lodge, meeting at the Hotel de Soissons, were dispersed, their furniture and jewels seized, and the landlord amerced in a penalty of three thousand lives.

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The Bull goes on to declare, that these societies have become suspected by the faithful, and that they are hurtful to the tranquillity of the state and to the safety of the soul; and after making use of the now threadbare argument, that if the actions of Freemasons were irreproachable, they would not so carefully conceal them from the light, it proceeds to enjoin all bishops, superiors, and ordinaries to punish the Freemasons "with the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm."

What this delivery to the secular arm means, we are at no loss to discover, from the interpretation given to the Bull by Cardinal Firrao in his Edict of Publication in the beginning of the following year, namely, "that no person shall dare to assemble at any Lodge of the said society, nor be present at any of their meetings, under pain of death and confiscation of goods, the said penalty to be without hope of pardon."

The Bull of Clement met in France with no congenial spirits to obey it. On the contrary, it was the subject of universal condemnation as arbitrary and unjust, and the Parliament of Paris positively refused to enroll it. But in other Catholic countries it was better respected. In Tuscany the persecutions were unremitting. A man named Crudeli was arrested at Florence thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to a long imprisonment, on the charge of having furnished an asylum to a Masonic Lodge. The Grand Lodge of England, upon learning the circumstances, obtained his enlargement, and sent him pecuniary assistance.

Francis de Lorraine, who had been initiated at the Hague in 1731, soon after ascended the grand ducal throne, and one of the first acts of his reign was to liberate all the Freemasons who had been incarcerated by the Inquisition; and still further to evince his respect for the Order, he personally assisted in the constitution of several Lodges at Florence, and in other cities of his dominions.

The other sovereigns of Italy were, however, more obedient to the behests of the holy father, and persecutions continued to rage throughout the peninsula. Nevertheless, Freemasonry continued to flourish, and in 1751, thirteen years after the emission of the Bull of prohibition, Lodges were openly in existence in Tuscany, at Naples, and even in the Eternal City itself. The priesthood, whose vigilance had abated under the influence of time, became once more alarmed, and an edict was issued in 1751 by Benedict XIV, who then occupied the papal chair, renewing and enforcing the Bull which had been fulminated by Clement.

This, of course, renewed the spirit of persecution. In Spain, one Tournon, a Frenchman, was convicted of practicing the rites of Freemasonry, and after a tedious confinement in the dungeons of the Inquisition, he was finally banished from the kingdom (see Italy).

In Portugal, at Lisbon, John Coustos, a native of Switzerland, was still more severely treated. Ele was subjected to the torture and suffered so much that he was unable to move his limbs for three months. Coustos, with two companions of his reputed crime, was sentenced to the galleys, but was finally released by the interposition of the English Ambassador.

In 1745, the Council of Berne, in Switzerland, issued a Decree prohibiting, under the severest penalties, the assemblages of Freemasons. In 1757, in Scotland, the Synod of Sterling adopted a resolution debarring an adhering Freemasons from the ordinances of religion. And, as if to prove that fanaticism is everywhere the same, in 1748 the Divan at Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, and its members arrested. They were discharged upon the interposition of the English Minister; but the government prohibited the introduction of the Order into Turkey.

America has not been free from the blighting influence of this demon of fanaticism. But the exciting scenes of anti-Masonry are almost too recent to be treated by the historian with coolness or impartiality. The political party to which this spirit of persecution gave birth was the most abject in its principles, and the most unsuccessful in its efforts, of any that our times have seen. It has passed away; the clouds of anti-Masonry have been, we trust, forever dispersed, and the bright sun of Freemasonry, once more emerging from that temporary eclipse, is beginning to bless our land with the invigorating heat and light of its meridian rays (see Anti-Masonry, Anti-Masonic Party, and Anti-Masonic Books).

*

PERSEVERANCE

A virtue inculcated, by a peculiar symbol in the Third Degree, in reference to the acquisition of knowledge, and especially the knowledge of the True Word (see Patience).

*

PERSEVERANCE, ORDER OF

An Adoptive Order established at Paris, in 1771, by several nobles and ladies. It had but little of the Masonic character about it; and, although at the time of its creation it excited considerable sensation, it existed but for a brief period. It was instituted for the purpose of rendering services to humanity. Ragon says (Tuileur General, page 92) that there was kept in the archives of the Order a quarto volume of four hundred leaves, in which was registered ad the good deeds of the Brethren and Sisters. This volume is entitled Ioure d'Honneur de l'Ordre de la Perseuerance. Ragon intimates that this document is still in existence. Thory (Foundation of the Grand Orient, page 383) says that there was much mystification about the establishment of the Order in Paris. Its institutors contended that it originated from time immemorial in Poland, a pretension to which the King of Poland lent his sanction. Many persons of distinction, and among them Madame de Genlis, were deceived and became its members.

*

PERSIA

A kingdom of West Asia. No Lodges have been constituted in Persia by the Grand Lodge of England although Sir Gore Ousely, Ambassador to the Shah of Persia in 1810, was appointed Provincial Grand Master for that country. The Grand Orient of France, however, controls one Lodge at Teheran, Le Reveil de l'Iran, meaning in French The AuJakening of Persia. Iran, or Eran, as it is sometimes spelled, is the official designation of the Persian Kingdom and is derived from Aryana, the country of the Aryans, who were the Sanscrit-speaking immigrants to Persia, from India, and the name was thus adopted from ancient times by the Persians.

Several prominent Persians have been Freemasons. Askeri Khan, Ambassador of the Shah, at Paris, was initiated in 1808 and the Mirza Abul Hassan Khan in 1810. According to the Freemason of June 28, 1873 nearly all the members of the Court of Teheran were Freemasons.

On November 24, 1808, when Askeri Khan, the Ambassador of Persia near the Court of France, was received into the Order at Paris by the Mother Lodge of the Philosophic Scottish Rite, he presented his sword, a pure Damascus blade, to the Lodge, with these remarks: I promise you, gentlemen, friendship, fidelity, and es teem. I have been told, and I cannot doubt it, that Freemasons were virtuous, charitable, and full of love and attachment for their sovereigns. Permit me to make you a present worthy of true Frenchmen. Receive this sabre, which has served me in twenty-seven battles. May this act of homage convince you of the sentiments with which you have inspired me, and of the gratification that I feel in belonging to your Order.
The Ambassador subsequently seems to have taken a great interest in Freemasonry while he remained in France, and consulted with the Worshipful Master of the Lodge on the subject of establishing a Lodge and Accepted Scottish Rite. He was a very learned man and a voluminous writer of versatile talents, and published numerous worts on mythology, the fine arts, theology, geography, philosophy, and the mathematical sciences, besides some translations from the Latin. He died at Valence, in Dauphiny, in the year 1800.

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The Bull of Clement met in France with no congenial spirits to obey it. On the contrary, it was the subject of universal condemnation as arbitrary and at ispahan. Thory, who gives this account (Acta Latomorum i, page 237) does not tell us whether the project of an Ispahan Lodge was ever executed. But it is probable that on his return home the Ambassador introduced among his friends some knowledge of the Institution, and impressed them with a favorable opinion of it. At all events, the Persians in later times do not seem to have been ignorant of its existence. Holmes, in his sketches on the Shores of the Casptan gives the following as the Persian idea of Freemasonry: In the morning we received a visit from the Governor, who seemed rather a dull person, though very polite and civil. He asked a great many questions regarding the Feramoosh Khoneh, as they called the Freemasons' Hall in London- which is a complete mastery to all the Persians who have heard of it. Very often, the first question we have been asked is, "What do they do at the Feramoosh Khoneh? What is it?" They generally believe it to be a most wonderful place, where a man may acquire in one day the wisdom of a thousand years of study; but every one has his own peculiar conjectures concerning it. Some of the Persians who went to England became Freemasons- and their friends complain that they will not tell what they saw at the Hall, and cannot conceive why they should all be so uncommunicative.

We have, from the London Freemason (of June 28, 1873) this further account; but the conjecture as to the time of the introduction of the Order unfortunately wants confirmation:

Of the Persian officers who are present in Berlin pursuing military studies and making themselves acquainted with Prussian military organization and arrangements, one belongs to the Masonic Order. He is a Mussulman. He seems to have spontaneously sought recognition as a member of the Craft at a Berlin Lodge, and his claim was allowed only after such an examination as satisfied the Brethren that he was one of the Brethren.

From the statement of this Persian Freemason it appears that nearly all the members of the Persian Court belong to the mystic Order, even as German Freemasonry enjoys the honor of counting the Emperor and Crown Prince among its adherents. The appearance of this Mohammedan Freemason in Berlin seems to have excited a little surprise among some of the Brethren there, and the surprise would be natural enough to persons not aware of the extent to which Freemasonry has been diffused over the earth. Account for it as one may, the truth is certain that the mysterious Order was established in the Orient many ages ago. Nearly all of the old Mohammedan buildings in India, such as tombs, mosques, etch are marked with the Masonic symbols, and many of these structures, still perfect, were built in the time of the Mogul Emperor Akbar, who died in 1605. Thus Freemasonry must have been introduced into India from middle Asia by the Mohammedans hundreds of years ago.

Since then there was an initiation of a Persian in the Lodge Clemente Amitie at Paris. There is a Lodge at Teheran, of which many native Persians are members.

*

PERSIAN PHILOSOPHICAL RITE

A Rite which its founders asserted was established in 1818, at Erzerum, in Persia, and which was introduced into France in the year 1819. It consisted of seven Degrees, as follows:

1. Listening Apprentice
2. Fellow Craft, Adept, Esquire of Benevolence
3. Master, Knight of the Sun
4. Architect of all Rites, Knight of the Philosophy of the Heart5. Knight of Eclecticism and of Truth
6. Master Good Shepherd

7. Venerable Grand Elect
This Rite never contained many members, and has been long extinct.

*

PERSONAL MERIT

In the Charges, 1723, we find "All preferment among Masons is grounded upon real worth and personal merit only, that so the Lords may be well served, the Brethren not put to shame nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit" (Constitutions, 1723, page 51).

*

PERU

A republic of South America. There is an old belief that the French brought Freemasonry into Peru in 1807 and that the work of the various Lodges then formed was ended in 181?; by the Church. This however, is little more than a tradition. The Republic was declared independent in 1820. In 1825 a visit was paid by General Valero representing the Grand Orient of Colombia at Santa Fe de Bogota to legalize the Lodges and Chapters already working there, the first of which, at Lima, had begun work in 1821.

In 1830 a Supreme Council of the Ancient and Accepted Scottish Rite was established at Lima by Jose Maria Monson, a Roman Catholic Chaplain.

A Grand Lodge with Thomas Ripley Eldridge as Grand Master was soon opened. A Constitution was adopted on August 11, 1831, and the name changed to Grand Orient of Peru. Work was interrupted by political troubles but on November 1, 1848, the Craft had 80 increased in strength that the Grand Orient was re-established.

A Grand National Orient of Peru was organized on July 13, 1852. In 1857 three Lodges, Concordia Universel, Estrella Polar and Virtudy United, withdrew and with others formed a Grand Lodge at Lima on November 20, 1859. Again in 1860 there was trouble with the Supreme Council and several more seceded, joined the Grand Lodge and formed a Grand Orient and a Supreme Council by authority of the Grand Orient of Colombia. In 1863, however, this Grand Body disappeared.

The Supreme Council then revived the Grand Orient in 1875 and again in 1881. At that time five Lodges withdrew from the Supreme Council and finally established at Lima the Grand Lodge of Peru in March, 1882.

The Grand Lodge of Scotland has two Lodges at Callao, two at Lima, and one at Cerro de Pasco. The Grand Orient of Italy is also represented at Lima by the Stella d'Italia Lodge, Italian Star.

*

PETERS, WILLIAM

The Rev. William Peters was appointed Grand Portrait Painter to the Grand Lodge of England in 1813.

*

PETION FOR A CHARTER

The next step in the process of organizing a Lodge, after the Dispensation has been granted by the Grand Master, is an application for a Charter or Warrant of Constitution. The application may be, but not necessarily, in the form of a Petition. On the report of the Grand Master, that he had granted a Dispensation, the Grand Lodge, if the new Lodge is recommended by some other, generally the nearest Lodge, will confirm the Grand Master's action and grant a Charter; although it may refuse to do so, and then the Lodge will cease to exist. Charters or Warrants for Lodges are granted only by the Grand Lodges in America, Ireland and Scotland. In England this great power is vested in the Grand Master. The Constitutions of the Grand Lodge of England say that "every application for a Warrant to hold a nest Lodge must be, by Petition to the Grand Master, signed by at least seven regularly registered Masons."

Although, in the United States, it is the general usage that a Warrant must be preceded by a Dispensation, yet there is no general law which would forbid the Grand Lodge to issue a Charter in the first place, no Dispensation having been previously granted. The rule for issuing Charters to Lodges prevails, with no modification in relation to granting them by Grand Chapters, Grand Councils, or Grand commanderies for the Bodies subordinate to them.

*

PETIT PALAIS

Before the occupation of France by the Germans in World War II a number of French Anti-Masonic groups perfected a more or less unified organization for the express purpose of nullifying the influence of French Masonry before the invasion, and of preparing it for a quick destruction once their friends, the Germans, had arrived. One of the employed leaders of this organization was Bernard Fad, a gentleman who had published two books about Masonry for the American market. The scheme went forward like clockwork, and reached what was expected to be its grand climax in October, 1940, when the German and French Nazis working together opened a "vast" exposition of the "horrors and treacheries of Freemasonry" in the Petit Palace, Paris. They first had sealed the entrances to the temple of the Grand Orient of France at 16 Cadet St., of the Grand Lodge of France at 8 Puteaux Street, and of the National Grand Lodge of France, at 42 Rochechouart Street. Some 200 laborers were forcibly impressed to remodel the Petit Palais, remove the regalia, furniture, records, pictures, etc., from the temples of the three Grand Bodies, and to reassemble them in the quarters for the exposition. The exposition was open for two months.

A number of persons were commandeered into going through an imitation of Masonic ceremonies, attired in regalia, though not with much enjoyment. It would be easy to state at a distance that the thing boomeranged and that the rank and file of Frenchmen showed no interest or were bored when they attended, and it would be taken as an expression of resentment; but it happens in this case to have been literally true. To make up a show of interest the Boches took their own troops to the Palais by the lorry load; these looked, grinned, and gossiped among themselves, and were glad to get away. Any costume, even one of Mr. Goering's uniforms, or Mr. Hitler's trench coat, would look absurd if set up in a case, and was empty; Lodge costumes were even more ridiculous, and even less interesting.

*

PETITION FOR A DISPENSATION

When it is desired to establish a new Lodge, application by Petition must be made to the Grand Master. This petition ought to be signed by at least seven Master Masons, and be recommended by the nearest Lodge; and it should contain the proposed name of the Lodge and the names of the three principal officers. This is the usage in the United States; but it must be remembered that the Grand Master's prerogative of granting Dispensations cannot be rightfully restricted by any law. Only should the Grand Master grant a Dispensation for a

Lodge which, in its petition, had not complied with these prerequisites, it is not probable that, on subsequent application to the Grand Lodge, a Warrant of Constitution would be issued.

*

PETITION FOR INITIATION

According to American usage any person who is desirous of initiation into the mysteries of Freemasonry must apply to the Lodge nearest to his place of residence, by means of a petition signed by himself, and recommended by at least two members of the Lodge to which he applies. The application of a Freemason to a Chapter, Council, or Commandery for advancement to higher Degrees, or of an unaffiliated Freemason for membership in a Lodge, is also called a Petition. For the rules that govern the disposition of these petitions, see Doctor Mackey's revised Jurisprudence of Freemasonry.

*

PETRE, LORD

Lord Petre was elected Grand Master of the (1717) Grand Lodge of England in 1772, and was reelected for three other terms. Because he was a remarkable man himself, entitled for his own sake to be remembered, and because his tenure in office fell at a critical period in the Grand Lodge's affairs, his administration is a landmark in Masonic history, for American Masons as much as for British, because at least one of his actions (re. Preston) was to have in the not distant future consequences for American Masonry of the first importance.

Brother Petre was one of three Grand Masters who were Roman Catholics while in office—Grand Master Lord Ripon resigned the office when he became a convert. But it appears never to have occurred to him that his religion interfered, or could interfere, with his Freemasonry. In 1772 he took the unprecedented step of giving Grand Lodge approval to a book not of an official kind, when in 1772 he officially sanctioned the publication of William Preston's Illustrations of Masonry —and the fact ought to have been kept in mind by R. F. Gould in those many pages of his History when he sought to discredit the book and to write down its author. Had not Lord Petre thus approved the publication, Thomas Smith Webb would not have made use of it, and American Lodges very probably would not now be using the Webb-Preston Work. Lord Petre similarly officially approved a second edition in l 775. He also gave approval to William Hutchinson's Smrxt of Masonry, a book which Mackey introduced to a wide public in America in later years. Both books were advertised for sale in the Proceedings of the Grand Lodge of England in 1776.

Lord Petre appointed the first Grand Chaplain— the ill-fated and self-fated Rev. William Dodd. Ele laid the foundation-stone of the new Freemasons' Hall in 1775. He created the new office—to be short lived—of Grand Architect. Under him, the Grand Lodge ordained that no keeper of a public house could be a member of a Lodge meeting on his premises. The Grand Lodge established correspondence with the Grand Lodge of Germany. At the very end of his last term the Grand Lodge took its first official step against the Ancient Grand Lodge, which had been established in London for twenty-five years, by forbidding Masons to visit its Lodges or receiving its members as visitors. The Resolution was harshly worded and presented by the then Grand Secretary, and was probably written by the latter; Ancient Masons are described as " Persons " (an insulting word at the time) who are " calling themselves Ancient Masons," of a "pretended" authority, "and at present said to be under the patronage of the Duke of Athol." (Why "said to be" when every Mason knew that it was?)

Lord Petre appeared in Grand Lodge for the last time in 1791. He died July 3, 1801; after his death it was discovered that he had expended each year in benevolence £5,000, a sum roughly equivalent at the present time to $75,000.

Notes. The Grand Secretary's Bull of Excommunication of 1777 against the Ancient was destined to have its thunders proved as hollow as other Bulls of other Vatican in only five years (1792) H. R. H. the Duke of Kent had himself made an Ancient Mason in Canada, and had an Ancient Provincial Grand Lodge set up there, although at the time he was a member of Modern Lodges in England; and did so as the first step in a plan he had made with his brother H. R. H. Duke of Sussex, to put an end to the unnecessary division in English Freemasonry, a project accomplished by them in 1813 at which time Kent was Ancient Grand Master and Susses was Modern Grand Master. It is interesting to observe—if the digression is allowable—that during his four years, Lord Petre was our Grand Master, as much so as he was of Lodges in England so that the history of his and of preceding administrations is our history; it is therefore extraordinarily difficult to explain why English historians, and almost with no exceptions omit so much as a reference to Provincial Grand Lodges and Lodges in Canada and America when writing their histories of the Grand Lodge and of the Craft!

*

PEUVRET, JEAN EUSTACHE

An usher of the Parliament of Paris, and Past Master of the Lodge of Saint Pierre in Martinico, and afterward a dignitary of the Grand Orient at France. Peuvret was devoted to Hermetic Freemasonry, and acquired some reputation by numerous compilations on Masonic subjects. During his life he amassed a valuable library of mystical, alchemical, and Masonic books, and a manuscript collection of eighty-one Degrees of Hermetic Freemasonry in six quarto volumes. He asserts in this work that the Degrees were brought from England and Scotland; but this Thory (Acta Latomorum 1, page 205) denies, and says that they were manufactured in Paris. Peuvret's exceeding zeal without knowledge made him the victim of every charlatan who approached him. He died at Paris in 1800.

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PFUSCHER
German word meaning cowan

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PHAINOTELETIAN SOCIETY

The French title is Society Phaxnotelete. A Society founded at Paris, in 1840, by Louis Theordore Juge, the editor of the Globe, composed of members of all rites and Degrees, for the investigation of all non-political secret associations of ancient and modern times. The title is taken from the Greek, and signifies literally the Society of the Explainers of the Mysteries of Initiation.

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PHALLIC WORSHIP

The Phallus was a sculptured representation of the membrum uirile, or male organ of generation. The worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organs of generation. This myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients, and that, too, as a religious rite, without the slightest reference to any impure or lascivious application.

As a symbol of the generative principle of nature, the worship of the Phallus appears to have been very nearly universal. In the mysteries it was carried in solemn procession. The Jews, in their numerous deflections into idolatry, fell readily into that of this symbol. And they did this at a very early period of their history, for we are told that even in the time of the Judges (see Judges in, 7), they "served Baalim and the groves." Now the word translated, here and elsewhere, as groves, is in the original Asherah, and is by all modern interpreters supposed to mean a species of Phallus. Thus Movers (Die Phonizier, page 56) says that Asherah is a sort of Phallus erected to the telluric goddess Baaltes, and the learned Holloway (Originals i, page 18) had long before come to the same conclusion.

But the Phallus, or, as it was called among the Orientalists, the Lingam, the symbol under which, for example, the god Siva is worshiped in India, was a representation of the male principle only. To perfect the circle of generation, it is necessary to advance one step farther. Accordingly we find in the Cteis of the Greeks, and the Yoni of the Indians, a symbol of the female generative principle of coextensive prevalence with the Phallus. The Cteis was a circular and concave pedestal, or receptacle, on which the Phallus or column rested, and from the center of which it sprang.

The union of these two, as the generative and the producing principles of nature, in one compound figure, was the most usual mode of representation. Here we undoubtedly find the remote origin of the point within a circle, an ancient symbol which was first adopted by the old sun-worshipers, and then by the ancient astronomers, as a symbol of the sun surrounded by the earth or the universe—the sun as the generator and the earth as the producer—and afterward modified in its signification and incorporated as part of the symbolism of Freemasonry (see Point within a Circle).

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PHALLUS

Donegan says this word comes from an Egyptian or Indian root. More directly it comes from the Greek by way of Latin (see Phallic Worship) .

*

PHARAXAL

A significant word in the advanced Degrees, and there said, in the old instructions to signify we shall all be united. Delaunay gives it as Pharas Rol, and says it means All is explained. If it is derived from wig, and the adverbial i:, kol, meaning altogether, it certainly means not to be united, but to be separated, and has the same meaning as its cognate polkas This incongruity in the words and their accepted explanation has led Brother Pike to reject them both from the Degree in which they were originally found. And it is certain that the radical pal and phar both have everywhere in Hebrew the idea of separation. But Doctor Mackey's reading of the old rituals compelled him to believe that the Degree in which these words are found always contained an idea of separation and subsequent reunion. It is evident that there was either a blunder in the original adoption of the word pharazal, or more probably a corruption by subsequent copyists. He was satisfied that the ideas of division, disunion, or separation, and of subsequent reunion, are correct;' but he was also satisfied that the Hebrew form of this word is wrong.

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PHARISEES

A school among the Jews at the time of Christ, so called from the Aramaic Perushim, Separated, because they held themselves apart from the rest of the nation. They claimed to have a mysterious knowledge unknown to the mass of the people, and pretended to the

exclusive possession of the true meaning of the Scriptures, by virtue of the oral law and the secret traditions which, having been received by Moses on Mount Sinai, had been transmitted to successive generations of initiates. They are supposed to have been essentially the same as the Assideans or Chasidim. The character of their organization is interesting to the Masonic student. They held a secret doctrine, of which the dogma of the resurrection was an important feature; they met in sodalities or societies, the members of which called themselves Chabirim, meaning fellows or associates; and they styled all who were outside of their mystical association, Yom Haharetz, or people of the land.

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PHENICIA

The Latinized form of the Greek word Phoinikia, from sooLvtt, a palm, because of the number of palms anciently, but not now, found in the country. A tract of country on the north of Palestine, along the shores of the Mediterranean, of which Tyre and Sidon were the principal cities. The researches of Gesenius and other modern philologers have confirmed the assertions of Jerome and Augustine, that the language spoken by the Sews and the Phenicians was almost identical; a statement interesting to the Masonic student as giving another reason for the bond which existed between Solomon and Hiram, and between the Jewish workmen and their fellow-laborers of Tyre, in the construction of the Temple (see Tyre).

Phenicia is in Syria, literally the land of the Surians or Tvrians, bounded by the Mediterranean Sea to the west; Mount Lebanon on the east, a strip of land forming Phenicia proper being only some twentyeight miles long by a mile wide, with the famous cities of antiquit, v, Tyre and Sidon, the former at the north and the latter at the south of tips region. Phenicia in some estimates is given a larger territory, about 120 miles by 20. In any case the outstretched foreign importance of the people far exceeds the limited domestic area of their country Both Tyre, meaning frock, and Sidon, Fishery, are mentioned in Joshua (xix, 28, 29) as prominent places. There are several other allusions to them in the Bible.

The people were adventurous, their ships were on the Indian Ocean and the broad Atlantic, their energies extended to British coasts, Ceylon shores; for Xerxes at Salamis they furnished 300 ships; they earned the praise of Nenophon for naval architecture; Tyrian purple was the royal color, in mining and manufacturing they were accomplished pioneers. Their intercourse with the Israelites was typical and in the service of Solomon they were but exhibiting their customary zeal in commerce and founding further international goodwill. Of their labors for David and Solomon in building the House of the Lord at Jerusalem we read in Second Samuel (v, 11) and First Kings (v, 1; vii, 13; iv, 11, 12). of the scope of their trade read Ezekiel (chapters xxvi, xxvii and xxviii). on the coast of Tyre and Sidon our Lord healed the woman of Canaan (Matthew xv, 21-8). Among many interesting items read "The ruined cities of Palestine east and west of the Jordan," Arthur W. Sutton, Journal, Victoria Institute (volume lii), also Smithsonuzn Report, 1923 (pages 509-11):

Sidon is not only the most ancient city of Phenicia but one of the oldest of the known cities of the world and is said by Josephus to have been built by Sidon, the eldest son of Canaan, and is mentioned with high praise by Homer in the Iliad, where he says that as early as in the Trojan war, the Sidonian mariners, having provoked the enmity of the Trojans, were by them despoiled of the gorgeous robes manufactured by Sidon's daughters, these being considered so valuable and precious as to propitiate the goddess of war in their favor. Sidon was renowned for its skill in arts, science, and literature, maritime commerce and architecture; and according to Strabo, the Sidonians were celebrated for astronomy geometry, navigation, and philosophy.

Sidon was captured by Shalmaneser in 720 B.C., and it was again taken in 350 B.C. by Artaxerxes Ochus. It fell to Alexander the Great without a struggle, and afterwards came into possession successively of the Seleucidae and the Ptolemies. During the time of the Crusaders Sidon was four times taken, plundered, and dismantled. Excavations have

revealed several rock-hewn tombs, with elaborately carved sarcophagi. The most celebrated is the sarcophagus of Alexander, which before the war was. in the mosque at Constantinople. He was certainly never buried in it. A sarcophagus was opened the other day at Sidon, full of fluid and containing a beautiful body in perfect preservation, but immediately it was lifted from the fluid it lost all shape.

The origin of Tyre is lost in the mist of centuries, and Isaiah says its "antiquity is of ancient days" (xxii, 7). Herodotus states it was founded about 2,300 years before his time, i.e., 2750 8.C. William of Tyre declares it was called after the name of its founder, "Tyrus, who was the seventh son of Japhet, the son of Noah." Strabo spoke of it as the most considerable city of all Phenicia. Sidon was certainly the more ancient city of the two, but Tyre by far the more celebrated and one of the greatest cities of antiquity. It was besieged by Nebuchadnezzar for 30 years. The siege of the eity by Alexander the Great in 332 B.C. was the most remarkable and disastrous episode in the history of Tyre. The island city held out for seven months, but was finally captured by being united to the mainland by a mole formed of the stones, timber, and rubbish of old Tyre on the shore which were conveyed into position by the Grecian army.

In more modern times the city was taken by the Mohammedan, the lives and property of the inhabitants being spared on condition that there should be " no building of new churches, no ringing of bells, no riding on horseback, and no insults to the Moslem religion." Tyre was retaken by the Christians in 1124, but once more fell into Moslem hands at the final collapse of the Crusades in 1291. It was then almost entirely destroyed and the place has never since recovered, though of late years there have been signs of a slight revival of commerce, and the city is gradually becoming more populous. In the middle of the last century it had fallen so low that Hasselquist, a traveler, found but ten inhabitants in the place.

The ruins which are now found in the peninsula are those of Crusaders or Saraeenic work. The city of the Crusaders lies several feet beneath the debris, and below that are the remains of the Mohammedan and early Christian Tyre. The ancient capital of the Phenicians lies far, far down beneath the superincumbent ruins.

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PHENIX

The old mythological legend of the phenir is a familiar one. The bird was described as of the size of an eagle, with a head finely crested, a body covered with beautiful plumage, and eyes sparkling like stars.

She was said to live six hundred years in the wilderness, when she built for herself a funereal pile of aromatic woods, which she ignited with the fanning of her wings, and emerged from the flames with a new life. Hence the phenix has been adopted universally as a symbol of immortality.

Godfrey Higgins (Anacalypsis ii, page 441) says that the phenix is the symbol of an ever-revolving solar cycle of six hundred and eight years, and refers to the Phenieian word phen, which signifies a cycle. Aumont, the first Grand Master of the Templars after the martyrdom of De Molay, and called the Restorer of the Order, took, it is said, for his seal, a phenix brooding on the flames, with the Latin motto, Ardet ut sivat, meaning She burns that she may live. The phenix was adopted at a very early period as a Christian symbol, and several representations of it have been found in the catacombs. Its ancient legend, doubtless, caused it to be accepted as a symbol of the resurrection.

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PHILADELPHES, LODGE OF THE

The name of a Lodge at Narbonne, in France, in which the Primitive Rite was first instituted; whence it is sometimes called the Rite of the Philadelphians (see Primitive Rite).

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PHILADELPHES, RITE OF THE GRAND LODGE OF

See Memphis, Rite of

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PHILADELPHIA

Placed on the imprint of some Masonic works of the eighteenth century as a pseudonym or false name of Paris.

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PHILADELPHIANS, RITE OF THE

See Primitive Rite

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PHILALETHES, RITE OF THE

Called also the Seekers of Truth, although the word literally means Friends of Truth. It was a Rite founded in 1773 at Paris, in the Lodge of Amis Reunis, by Savalette de Langes, Keeper of the Royal Treasury, with whom were associated the Vicomte de Tavannes, Court de Gebelin, M. de Sainte-Jamos, the President d'Hericourt, and the Prince of Hesse. The Rite, which was principally founded on the system of Martinism, did not confine itself to any particular mode of instruction, but in its reunions, called Contents, the members devoted themselves to the study of all kinds of knowledge that were connected with the occult sciences, and thus they welcomed to their association all who had made themselves remarkable by the singularity or the novelty of their opinions, such as Cagliostro, Mesmer, and Saint Martin. It was divided into twelve classes or chambers of instruction. The names of these classes or Degrees were as follows:

1. Apprentice
2. Fellow Craft
3. Master
4. Elect
5. Scottish Master
6. Knight of the East
7. Rose Croix
8. Knight of the Temple
9. Unknown Philosopher
10. Sublime Philosopher
11. Initiate
12. Philalethes, or Searcher after Truth

The first six Degrees were called Petty Masonry, and the last six High Masonry. The Rite did not increase very rapidly; nine years after its institution, it counted only twenty Lodges in France and in foreign countries which were of its obedience. In 1785 it attempted a radical reform in Freemasonry, and for this purpose invited the most distinguished Freemasons of all countries to a Congress at Paris. But the project failed, and Savalette de Langes dying in

1788, the Rite. of which he alone was the soul, ceased to exist, and the Lodge of Amis Reunis was dissolved.

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PHILIP, DUKE OF WHARTON

Born in England, 1698, of an illustrious family; received a splendid education and on June 25, 1722, was elected to succeed the Duke of Montague as Grand Master of Freemasons, Doctor Desaguliers acting as Deputy Grand Master. The Constitutions, 1723, has a frontispiece showing two figures understood to be the respective dukes, Montague presenting the Roll of Constitutions and the Compasses to Wharton. A year later he waived the custom of naming his successor and left it to the Grand Lodge to make its own choice, the Earl of Dalkeith. The Earl named Doctor Desaguliers for his Deputy. On the question "that the Deputy nominated by the Earl of Dalkeith be approved," the motion was declared carried by a vote of forty-three to forty-two. Later in the proceedings, the Grand Master said he had some doubt upon this decision but was overruled. As a result the Duke of Wharton departed from the Hall without ceremony.

His interest in Freemasonry did not cease with the above experience. According to Lane's Masonic Records the Duke of Wharton in "his own Apartments in Madrid" founded the first "Warranted or constituted Lodge in Foreign Parts by the Grand Lodge of England." He pursued an inconsistent political career, in 1798 he joined the Roman Catholic Church, although he once wrote a poem with the lines "And give us grace for to defy the Devil and the Pope," made several attempts to assume active work for the Pretender, tried to reinstate himself with his Government, and, failing that, he again directed his pen against the English Parliament, which retaliated by outlawing him. Eventually reduced to poverty, having spent his large fortune recklessly, he died in the garb of a Franciscan monk in 1731, when but thirty-three years of age. Perhaps the most notable peculiarities of this able yet unstable exemplar of flickering brilliance are best cataloged in the following suggestive lines from Alexander Pope's Moral Essays, Epistle 1:

Wharton, the scorn and wonder of our days,
Whose ruling passion was the lust of praise;
Born with whatever could win it from the wise,
Women and fools must like him, or he dies
Though wondering senates hung on all he spoke
The club must hail him master of the joke....
His passion still, to covet general praise,
His life, to forfeit it a thousand ways;
A constant bounty which no friend has made;
An angel tongue, which no man can persuade
A fool, with more of wit than half mankind,
Too rash for thought, for action too refined;
A tyrant to the wife his heart approves:
A rebel to the king he loves
He dies, sad outcast of each church and state,
And, harder still! flagitious, yet not great,
Ask you why Wharton broke through every rule?
'Twas all for fear the knaves should call him fool.

(See Lewis Melville's Philip, Duke of Wharton, 1913, John Lane; also R. F. Gould's Masonic Celebwrities, and an article by R I. Clegg, American Freemason, 1914, page 282.)

*

PHILIP IV

Surnamed Le Bel, or the Fair, who ascended the throne of France in 1285. He is principally distinguished in history on account of his persecution of the Knights Templar. With the aid of his willing instrument, Pope Clement V, he succeeded in accomplishing the overthrow of the Order. He died in 1314, execrated by his subjects, whose hearts he had alienated by the cruelty, avarice, and despotism of his administration.

*

PHILIPPIAN ORDER

Finch gives this as the name of a secret Order instituted by King Philip "for the use only of his first nobility and principal officers, who thus formed a select and secret council in which he could implicitly confide." It has attracted the attention of no other Masonic writer, and was probably no more than the coinage of a charlatan's brain.

*

PHILIPPINE ISLANDS

Brother Teodaro M. Kalaw, La Masoneria Filipina, mentions the claim that when the British captured Manila from Spain, 1762-4, a Lodge was established. In 1924 a speaker at the Masonic Temple, Manila, reported his researches at Seville, Spain, into letters from the Archbishop at Manila complaining that the British had at the above period held Masonic meetings in the Cathedral of Intramuros and that this profanation possibly unfitted the building for ecclesiastical uses.

There is therefore a probability of the Brethren among the European officers having constituted a Lodge. Brigadier-General Matthew Horne, second Provincial Grand Master, Coromandel Coast, was also an early visitor to the Philippines (see Proceedings, Grand Lodge, Philippines, Brother E. A. Perkins, 1927, pages 63-72). Documents show that in 1756 the Inquisition, Manila, tried two Irishmen, James O'Eennedy, merchant, and Edward Wigat, physician, OLs the charge that as Freemasons they were violating a Spanish royal decree but being under the protection of England they escaped with a reprimand. January 19, 1812, the Regency prohibited Freemasonry and in 1829 a shipment of Masonic books being discovered on a ship bound to Manila the regulations were made more strict.

Lodge Primera Luz Filipina (First Philippine Light) was established in 1856 by two naval lieutenants, Jose Malcamps y Monge and Casto Mendez Nufiez, chartered by the Gran Oriente Lusitano (Grand Orient of Portugal) and worked at Cavite. One of these lieutenants became Admiral and Captain General of the Philippines, the other, Nufiez was offered the position of Squadron Commander of the Spanish Fleet.

This Lodge did not admit Filipinos and soon another Lodge, mainly Germans, was organized and a Secretary of the Lodge, Jacobo Zobel y Zangronis, was probably the first Filipino to be initiated in the islands. The British established a Lodge and then the Spaniards organized one also admitting natives. Measures were adopted in 1893 to suppress the Craft and the Katipunan, a seditious secret society borrowing the general forms of Freemasonry, was suppressed severely and Freemasons suffered accordingly, many tortured and slain. December 30, 1896, Dr. Jose Rizal, a prominent Freemason, was shot by a firing squad at Manila. January 11, 1897, eleven other Craftsmen were shot there, one freemason unable to stand because of the dislocation of his limbs by torture.

Other executions occurred in various parts of the islands. After May 1, 1898, the American fleet under Admiral Dewey entered Manila Bay, old Lodges reopened, and Emilio Aguinaldo gave official recognition to the Craft. A Field Lodge of a North Dakota Regiment began work, August 21, 1898, Lieutenant Colonel W. C. Treumann, Worshipful Master. On October 10, 1901, Manila Lodge No. 342, Eugene E. Stafford of New York, as Worshipful Master, was organized by the Grand Lodge of California and in two years Cavite Lodge No. 350, and later

Corregidor Lodge No. 386. Then a Lodge Perla del Oriente (Pearl of the East) No. 1043 at Manila and a Lodge at Cebu, were chartered by the Grand Lodge of Scotland. On December 19, 1912, the Grand Lodge was organized by the Californian Bodies and were later joined by others. In 1910 Mount Arayal Lodge of Perfection under the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, was established at Manila, a Lyceum with Judge Charles S. Lobingier as Preceptor being founded there in 1908, and in 1911, Manu Chapter, Confucius Council, and Guatama Consistory came into existence, and were followed by others (see Masonry in the Philippines, in New Age, by Leo Fischer, September, 1927, pages 543-8).

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PHILO

The name among the Illuminati by which Baron von Enigge was known (see Enigge).

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PHILOCOREITES, ORDER OF

An androgynous, both sexes, secret society established in the French army in Spain, in 1808. The members were called Knights and Ladxes Philocoreites, or Lovers of Pleasure. It was not Masonic in character. But Thory has thought it worth a long description in his History of the Foundation of the Grand Orient of France.

*

PHILO JUDAEUS

A Jewish philosopher of the school of Alexandria, who was born about thirty years before Christ. Philo adopted to their full extent the mystical doctrines of his school, and taught that the Hebrew Scriptures contained, in a system of allegories, the real source of all religious and philosophical knowledge, the true meaning of which was to be excluded from the vulgar, to whom the literal signification alone was to be made known. Whoever, says he, has meditated on philosophy, has purified himself by virtue, and elevated himself by a contemplative life to God and the intellectual world, receiving their inspiration, thus pierces the gross envelop of the letter, and is initiated into mysteries of which the literal instruction is but a faint image. A fact, a figure, a word, a rite or custom, veils the profoundest truths, to be interpreted only by him who has the true key of science. Such symbolic views were eagerly seized by the early inventors of the advanced, philosophical Degrees of Freemasonry, who have made frequent use of the esoteric philosophy of Philo in the construction of their Masonic system.

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PHILO-MUSICAE SOCIETY, ETC.

As stated in the paragraph on page 772 the Philo-Musicae Et Architecturae Apolloni Society was established by a small group of Freemasons who were lovers of music and architecture early in 1725. A copy of the Minutes was presented by John Henderson, of London, to the British Museum in 1859, and is now listed as Add. Its. No. 23202. Quatuor Coronati Lodge published a reprint of it in Quatuor Coronatorum Antigrapha; Vol. IX; 1900; edited by its Secretary, G. W. Speth, and with a critical Introduction by the erudite Bro. W. Harry Rylands. In the Records the Society (or Lodge) describes itself as having been formed Feb. 18, 1725, at the Queen's Head near Temple Barr. Lane's List of Lodges (Revised Edition) gives the Lodge as at Hollis-Street Oxford-Square, and in a foot-note the Grand Lodge's own list is quoted as having added to that entry: "Ditto, [i.e. Queen's Head] Temple Barr, Philo-Musicae et Architecturae Societas. Every other Thursday from St. John Baptist." It is difficult to know whether this was a society within the Lodge; or a separate society meeting in the same room;

etc. The founders were members of the Queen's Head, but during the Society's two years of existence it itself, and acting as a Lodge, "made" eighteen Masons. This small Society with its two years of existence would have attracted very little attention from Masonic historians did not its Minutes appear to show that in 1725 it was conferring two Degrees in addition to the Entered Apprentice Degree. If the latter of these two was the Master Mason Degree the Philo-Musicae Minute is one of the two oldest written records of a Third Degree. (Bro. Robert F. Gould discussed the Minute at length in a paper published in Ars Quatuor Coronstorum, in 1903, later included in his Collected Essatys and Papers Relating to Freemasonry; William Tait; 1913; Ch. XIII.)

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PHILO-MUSICAE ET ARCHITECTURAE SOCIETAS

An organization founded in London, February 18, 1725, and terminating March 23, 1727. A complete Minute-booL: of this society is in the possession of the British Museum, having been reprinted by the Quatuor Coronati Lodge due to the information contained therein as to the Degrees conferred by Freemasons during that period. This was a musical society primarily, but no members were admitted who were not Freemasons, the society itself, as was the practice before the formation of the English Grand Lodge in 1717, frequently performing Masonic ceremonies, conferring Degrees, etc. Naturally after 1717 this custom was objected to by the Grand Lodge and in 1725 the Duke of Richmond, then Grand Master, protested against this irregularity. In spite of this, however, the society continued to meet until 1727.

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PHILOSOPHER, CHRISTIAN

The French title is Philosophe Chretien. The Fourth Degree of the Order of African Architects.

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PHILOSOPHER, GRAND AND SUBLIME HERMETIC

In French, Grand et Sublime Philosophe Hermetique. A Degree in the manuscript collection of Peuvret. Twelve other Degrees of Philosopher were contained in the same collection, namely, Grand Neapolitan Philosopher, Grand Practical Philosopher, Cabalistic Philosopher, Cabalistic Philosopher to the Number 5, Perfect Mason Philosopher, Perfect Master Philosopher, Petty Neapolitan Philosopher, Petty Practical Philosopher, Sublime Philosopher, Sublime Philosopher to the Number 9, and Sublime Practical Philosopher. They are probably all Cabalistic or Herrnetic Degrees.

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PHILOSOPHER OF HERMES

In French, Philosophe d'Herrnts. A Degree contained in the Archives of the Lodge of Saint Louis des Amis Reunis at Calais.

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PHILOSOPHER, SUBLIME

The French title is Sublime Philosophy and alludes to two grades.
1. The Fifty-third Degree of the Rite of Mizraim.
2. The Tenth Class of the Rite of the Philalethes.

*

PHILOSOPHER, SUBLIME UNKNOWN

In French, Sublime Philosophe Inconnu. The Seventy ninth Degree of the Metropolitan Chapter of France.

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PHILOSOPHER, THE LITTLE

The title in French is Le petit Philosophy. A Degree in the collection of Pyron.

*

PHILOSOPHER, UNKNOWN

In French the title is Philosophy Inconnu. The Ninth Class of the Rite of the Philalethes. It was so called in reference to Saint Martin, who had adopted that title as his pseudonym, or false name and was universally known by it among his disciples.

*

PHILOSOPHER'S STONE

It was the doctrine of the Alchemists, that there was a certain mineral, the discovery of which was the object of their art, because, being mixed with the baser metals, it would transmute these into gold. This mineral, known only to the adepts, they called Lapis Philosophorum, or the philosopher's stone.

Hitchcock, who wrote a book in 1857 on Alchemy and the Alchemists, to maintain the proposition that Alchemy was a symbolic science, that its subject was Man, and its object the perfection of men, asserts that the philosopher's stone was a symbol of man. He quotes the old Hermetic philosopher, Isaac Holland, as saying that "though a man be poor, yet may he very well attain unto it—the work of perfection—and may be employed in making the philosopher's stone." Hitchcock (on page 76) in commenting on this, says: "That is, every man, no matter how humble his vocation, may do the best he can in his place—may 'love mercy, do justly, and walk humbly with God'; and what more doth God require of any man?" If this interpretation be correct, then the philosopher's stone of the Alchemists, and the spiritual temple of the Freemasons are identical symbols (see Alchemy).

*

PHILOSOPHIC DEGREES

All the Degrees of the ancient and Accepted Scottish Rite above the Eighteenth and below the Thirty-third are called Philosophic Degrees, because, abandoning the symbolism based on the Temple, they seek to develop a system of pure theosophy. Some writers have contended that the Seventeenth and Eighteenth Degrees should be classed with the Philosophic Degrees. But this is not correct, since both of those Degrees have preserved the idea of the Temple system. They ought rather to be called Apocalyptic Degrees, the Seventeenth Degree more especially, because they do not teach the ancient philosophies, but are connected in their symbolism with Saint John's spiritual temple of the New Jerusalem.

*

PHILOSOPHIC SCOTTISH RITE

This Rite consists of twelve Degrees, as follows:
1, 2, 3. Knight of the Black Eagle or Rose Croix of Heredom, divided into three parts;
4. Knight of the Phenix;
5. Knight of the Sun;
6. Knight of the Rainbow;
7. True Mason;
8. Knight of the Argonaut;
9. Knight of the Golden Fleece;
10. Perfectly Initiated Grand Inspector;
11. Grand Scottish Inspector;
12. Sublime Master of the Luminous Ring.

The three Degrees of Ancient Craft Masonry form the necessary basis of this system, although they do not constitute a part of the Rite. In its formation it expressly renounced the power to constitute Symbolic Lodges, but reserved the faculty of affiliating regularly constituted Lodges into its high Degrees. Thory (Foundation of the Grand Orient, page 162) seems desirous of tracing the origin of the Rite to the Rosicrucians of the fourteenth century. But the reasons which he assigns for this belief are by no means satisfactory.

The truth is, that the Rite was founded in 1775, in the celebrated Lodge of the Social Contract, in French, Contrat Social, and that its principal founder was M. Boileau, a physician of Paris, who had been a disciple of Pernetti, the originator of the Hermetic Rite at Avignon, whose Hermetic principles he introduced into the Philosophic Scottish Rite. Some notion may be formed of the nature of the system which was taught in this Rite, from the name of the Degree which is at its summit. The Luminous Ring is a Pythagorean Degree. In 1780, an Academy of the Sublime Masters of the Luminous Ring was established in France, in which the doctrine was taught that Freemasonry was originally founded by Pythagoras, and in which the most important portion of the lectures was engaged in an explanation of the peculiar dogmas of the Sage of Samos.

The chief seat of the Rite had always been in the Lodge of Social Contract until 1792, when, in common with all the other Masonic Bodies of France, it suspended its labors. It was resuscitated at the termination of the Revolution, and in 1805 the Lodge of the Social Contract, and that of Saint Alexander of Scotland, assumed the title of the Mother Lodge of the Philosophic Scottish Rite in France. This body was eminently literary in its character, and in 1811 and 1812 possessed a mass of valuable archives, among which were a number of old charters, manuscript rituals, and Masonic works of great interest, in all languages.

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PHILOSOPHUS

The Fourth Grade of the First Order of the Society of Rosicrucians, as practised in Europe and the United States.

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PHILOSOPHY SUBLIME

In French, Philosophie Sublime. The Forty-eighth Degree of the Rite of Mizraim.

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PHILOSOPHY OF FREEMASONRY

Lectures on the Philosophy of Freemasonry, by Roscoe Pound, former Dean of the Law School, Harvard University, presents the philosophy of Freemasonry in the form of a series of chapters on each of four typical Masonic thinkers: William Preston, Karl C. F. Krause, the Rev. George Oliver, and Albert Pike; and concludes with a chapter in which he develops a theory of his own in the terms of Pragmatism. His method is to reduce the problem to "three fundamental questions . . . What is the end (purpose or goal) of Masonry? How does Masonry seek to achieve its end? What are the fundamental principles by which Masonry is governed in achieving its task?" These four Masonic philosophies, he makes clear, are typical only and not exhaustive of the line of thinkers who belong to the succession of Masonic philosophers, and the list could have included such names as Calcott, Albert G. .NIackey, Simon Greenleaf, H. J. Whymper, Charles Broekwell, William Hutchinson, H. P. Bromwell, Jethre Inwood. A. E. Waite, W. L. Wilmshurst, J. F. Newton, etc.

A work which discusses the contents of Masonic philosophy in non-technical form, entitled The Great Teachings of Masonry, by H. L. Haywood, suggests that to the schools of philosophy expounded by Pound should be added at least two others: the historical school, which holds "that the unfolding story of Masonry is a gradual revelation of the nature of Masonry " and the school of Masonic mysticism according to which " our Order is an instituted form of mysticism, in the ceremonies and symbols of which men may find, if they care to follow them, the roads that lead to a direct and firsthand experience of God."

One of the difficult questions to answer about Freemasonry is, Where is it? In what particular thing do you find it? It is very old, because as the Old Charges prove present day Lodges have descended in an unbroken line from Fourteenth Century Lodges and those Lodges in turn (their members were very conscious of Masonry's antiquity) had descended from the Twelfth Century. As it spread from one country to another Freemasonry diversified itself, so that the Freemasonry of Sweden differs from that of France which in turn differs from that of America, and so forth. At the end of the Eighteenth Century the Fraternity further diversified itself by expanding from within in the form of four new and independent branches: Capitular Masonry, Cryptic Masonry, Templarism, and the Scottish Rite.

These Rites, in turn, are divided into some forty Degrees, each Degree is divided into sections in each section are rites, symbols, charges, obligations, etc. Meanwhile, there are in the United States forty-nine Grand Lodges, each sovereign and sole within its jurisdiction; each of these has Constitutions and Statutes in the form of a printed Code, and governs itself according to a set of unwritten laws called Ancient Landmarks. In no time or place does this world-wide Fraternity publish or propound a written creed or set of doctrines; Freemasonry does not define itself. The answer to the question, What is Freemasonry? can therefore be found only by grasping the whole of this great complex of men and activities, extending through centuries in time and over many countries in space; to have the ability thus to grasp and to understand it requires that a man shall possess such a mass of knowledge of history, laws, rites, symbols, Landmarks, literature as is possible to a few men only. The endeavor to answer the question, What is Freemasonry? by the use of those means is Masonic Philosophy.

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PHYLACTERIES

The second fundamental principle of Judaism is the wearing of phylacteries; termed by some writers Tataphoth, or ornaments, and refer to the law and commandments, as "Bind them about thy neck; write them upon the table of thine head" (Proverbs ini, 3; vi, 21, and viii, 3). The phylacteries are worn on the forehead and arm, and are called in Hebrew Tephillin, from Palal, meaning to pray. These consist of two leathern boxes. One contains four compartments, in which are enclosed four portions of the law written on parchment and carefully folded. The box is made of leather pressed upon blocks of wood specially prepared, the leather being well soaked in water.

The following passages of the Law are sewn into it: Exodus xiii, 1-10, 11-16. Deuteronomy vi, 4-9; xi, 13-21. On this box is the letter if, pronounced shin, with three strokes for the right side, and the same letter with four strokes for the left side of the wearer. The second box has but one compartment, into which the same passages of Scripture are sewed with the sinews of animals, specially prepared for this object. The phylacteries are bound on the forehead and arm by long leathern straps.

The straps on the head must be tied in a knot shaped like the letter is, daleth. The straps on the arm must go round it seven times, and three times round the middle finger, with a small surplus over in the form of the letter as, yod. Thus we have the Shaddai, or Almighty. The phylacteries are kept in special bags, with greatest reverence, and the Rabbis assert "that the single precept of the phylacteries is equal to all the commandments."

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PHYSICAL QUALIFICATIONS

The physical qualifications of a candidate for initiation into Freemasonry may be considered under the three heads of Sex, Age, and Bodily Conformation.

1. Sex. It is a landmark that the candidate shall be a man. This, of course, prohibits the initiation of a woman.
2. Age. The candidate must, say the Old Regulations, be of "mature and discreet age." The Masonic instructions forbid the initiation of an "old man in his dotage, or a young man under age." The man who has lost his faculties by an accumulation of years, or not vet acquired them in their full extent by immaturity of age. is equally incapable of initiation (see Dotage and Mature Age).
3. Bodily Conformation. The Gothic Constitutions of 926, or what is said to be that document, prescribe that the candidate ';must be without blemish, and have the full and proper use of his limbs"; and the Charges of 1722 say "that he must have no maim or defect in his body that may render him incapable of learning the art, of serving his Master's Lord, and of being made a Brother" (see Constitutions, 1723, page 51). And although a fess jurists have been disposed to interpret this law with unauthorized laxity, the general spirit of the Institution, and of all its authorities, is to observe it rigidly (see the subject fully discussed in Doctor Mackey's revised Jurisprudence of Freemasonry)

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PICART'S CEREMONIES

Bernard Picart was a celebrated engraver of Amsterdam, and the author of a voluminous work, which was begun in 1723, and continued after his death, until 1737, by J. F. Bernard, entitled Ceremonies Religieuses de to us les peu pies du monde, Religious Cereinonies of All the People of the World. A second edition was published at Paris, in 1741, by the Abb6s Banier and Le Mascrier, who entirely remodeled the work; and a third in 1783 by a set of free-thinkers, who disfigured, and still further altered the text to suit their own views. Editions, professing to be reprints of the original one, have been subsequently published in 1807-9 and in 1816. The book has been more recently deemed of some importance by the investigators of the Masonic history of the eighteenth century, because it contains an engraved list in two pages of the English Lodges which were in existence in 1735. The plate is, however, of no value as an original authority, since it is merely a copy of the Engraved List of Lodges, published by J. Pine in 1735.

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PICKAX

An instrument used to loosen the soil and prepare it for digging. It is one of the Working tools of a Royal Arch Mason, and symbolically teaches him to loosen from his heart the hold of evil habits.

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PIECE OF ARCHITECTURE

In French, the title is Morfeau d'Architecture. The French so call a discourse, poem, or other production on the subject of Freemasonry. The definition previously given in this work under the title Architecture, if confined to Lodge Minutes, would not be sufficiently inclusive.

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PIKE, ALBERT

Born at Boston, Massachusetts, December 29, 1809, and died April 2, 1891. After a sojourn in early life in Mexico, he returned to the United States and settled in Little Rock, Arkansas, as an editor and lawyer. Subsequent to the War of the Rebellion, in which he had cast his fortunes with the South, he located in Washington, District of Columbia, uniting with a former Senator, Robert Johnson, in the profession of the law, making his home, however, in Alexandria. His library, in extent and selections, was a marvel, especially in all that pertains to the wonders in ancient literature. Brother Pike was the Sovereign Grand Commander of the Southern Supreme Council, Ancient and Accepted Scottish Rite, having been elected in 1859. He was Provincial Grand Master of the Grand Lodge of the Royal Order of Scotland in the United States, and an honorary member of almost every Supreme Council in the world. His standing as a Masonic author and historian, and withal as a poet, was most distinguished, and his untiring zeal was without a parallel.

The above account of Brother Pike by Doctor Mackey might easily be elaborated because he attained fame in so many varied fields of activity. From a Masonic point of view, however, perhaps his worth to the Craft is best shown by his writings and of these most prominent is Morals and Dogma of the Ancient and Accepted Scottish Rite, to which he devoted his abilities ungrudgingly. From this splendid world we take the following definition of Freemasonry: Freemasonry is the subjugation of the Human that is in Man, by the Divine: the conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory—when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels —is the true Holy Empire.

He was also an able writer of verse and perhaps the specimen of his poetry by which he is most frequently recalled to mind is the one entitled, Every Year.

Life is a count of losses,
Every year;
For the weak are heavier crosses,
Every year;
Lost Springs with sobs replying
Unto Weary Autumns' sighing,
While those we love are dying,
Every year.
The days have less of gladness,
Every year;
The nights more weight of sadness;
Every year
Fair Springs no longer charm us,
The winds and weather harm us,
The threats of death alarm us,

Every year.
There come new cares and sorrows,
Every year;
Dark days and darker morrows,
Every year;
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us,
Every year.
To the Past go more dead faces,
Every year;
As the Loved leave vacant places,
Every year;
Everywhere the sad eyes meet us,
In the evening's dusk they greet us,
And to come to them entreat us,
Every year.
"You are growing old," they tell us,
"Every year;
"You are more alone," they tell us,
"Every year;
"You can win no new affection,
"You have only recollection,
"Deeper sorrow and dejection,
"Every year."
Too true!—Life's shores are shifting,
Every year;
And we are seaward drifting,
Every year;
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us,
Every year.
But the truer life draws nigher,
Every year
And its Morning-star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the Dawn immortal brighter,
Every year.

The Tribune of Fort Smith, Arkansas, has published a letter from Brother Albert Pike to a dying friend. This was addressed to Doctor Thurston, of Van Buren, and was received by him the day before he died. This letter wag written when Brother Pike was seventy-six years old and is, therefore, all the more interesting as an assurance of his convictions in his later years.

Washington September 3, 1885.
My Dearest and Best and Truest Old Friend:

I have just received your loving message sent to me by Mr. Sandels. I had already two days ago learned from our old friend Cush, who had the information from James Stewart. that you were about to go away from US, In a little while I shall follow you; and it will be well for me if I can look forward to the departure, inevitable for all, with the same patience and equanimity with which you are waiting for it.

I do not believe that our intellect and individuality cease to be when the vitality of the body ends. I have a profound conviction, the only real revelation, which to me makes absolute certainty that there is a Supreme Deity, the Intelligence and Soul of the Universe, to Whom it

is not folly to pray- that our convictions come from Him, and in them He does not lie to, nor deceive us; and that there is to be for my very self another a continued life, in which this life will not be as if it had never been, but I shall see and know again those whom I have loved and lost here. you have led an upright, harmless, and blameless life, always doing good, and not wrong and evil. you have enjoyed the harmless pleasures of life, and have never wearied of it nor thought it had not been a life worth living. Therefore you need not fear to meet whatever lies beyond the veil.
Either there is no God or there is a just and merciful God, who will deal gently and tenderly with the human creatures whom He has made so weak and so imperfect. There is nothing in the future for you to fear, as there is nothing in the past to be ashamed of. Since I have been compelled by the lengthening of the evening shadows to look forward to my own near approaching departure, I do not feel that I lose the friends who go before me. It is as if they had set sail across the Atlantic Sea to land in an unknown country beyond, hither I soon shall follow to meet them again.

But, dear old friend, I shall feel very lonely after you are gone. We have been friends so long, without a moment's intermission, without even one little cloud or shadow of unkindness of suspicion coming between us that I shall miss you terribly. I shall never have the heart to visit Van Buren again. There are others whom I like there but none so dear to me as you—none there or anywhere else. As long as I live I shall remember with loving affection your ways and looks and words, our glad days passed together in the woods, your many acts of kindness, the old home and the shade of the mulberries, and our intimate communion and intercourse during more than forty-five years.

I hoped to be with you once more in the woods, but now I shall never be in camp in the woods again. The old friends are nearly all gone, you are going sooner than I to meet them. I shall live a little longer, with little left to live for, loving your memory, and loving the wife and daughter who have been so dear to you. Dear, dear old friend, good bye ! May our Father who is in heaven have you in His holy keeping and give you eternal rest.

Devotedly your friend, ALBERT PIKE.

We are indebted to the courtesy of Brother Thomas Pitt, Past Grand High Priest of Ohio, for the opportunity to transcribe a letter in his possession written by Albert Pike, to Brenton D. Babcock of Cleveland, on what is taught by the symbols and ceremonies of Freemasonry. It is as follows:

O of Washington, 25 January, 1887.
Dear Brother Babcock:

Like you, I laid away the enclosed "Screed," and it has been only now got out from a mass of papers which I have had to look over. I have read it, but I don't think it would pay to investigate and criticize it. I think that no speculations are more barren than those in regard to the astronomical character of the symbols of Masonry, except those about the Numbers and their combinations of the Kabalah. All that is said about Numbers in the lecture, if not mere jugglery, amounts to nothing. That the object of Masonry is "to preserve weights and measures," is an entirely new notion; and I fail to see how it preserves them. If the Symbols and Ceremonies of Masonry don't teach great Seditious truths, not in the ancient ages made known to the Profane, they are worth less. The astronomical explanations of them, however plausible, would only show that they taught no truths, moral or religious. As to the tricks played with Numbers they only show in what freaks of absurdity, if not insanity, the human intellect can indulge. As you may want to keep the Lecture as a curiosity, I return it to you, with thanks for your kindness in sending it to me.

Always fraternally yours,
ALBERT PIKE

Brother Alva Adams of Colorado, addressing the Supreme Council, Southern Jurisdiction, the Ancient and Accepted Scottish Rite, at Washington, District of Columbia, October 26, 1919, said of General Albert Pike:

Expediency was an unknown word in his vocabulary. He hated nothing as much as a lie. Toward the enemas of truth he was the uncompromising foe—towards all others he was tolerant, gentle and kind. He took the noblest conceptions from the sacred books of all creeds and faiths, stripped them of superstition and the trappings of idolatry and made them lessons for all men. He took the fear of the stake and hell-fire from the timid. The poetic soul of Pike enabled him to hear melodies our ears could not hear—to see visions hidden from ordinary mortals. He was wise without arrogance—a Priest without bigotry or superstition—a man rather than a saint. So human that he could understand and sympathize with his brother. His books and papers and their income were dedicated forever to charity. Pike's life and studies indicate that he w as cultured in the Sew Testament.

He was not a Cromwell, led by the heroics and slaughter of the Old Testament into the belief that the killing of unbelievers was a virtue. More than many liberators has Pike broken the chains of spiritual bondage and set free the mind and soul of men. Manhood not sainthood was the ultimate of his teachings Others as great may come, but he was the uncrowded King of the Scottish Rite. The form the rituals and lectures now have, Pike gave them. Every poetic thought, every glowing sentence, every lofty sentiment speaks the name of Pike. As the Laws King Alfred wrote a thousand years ago are still a part of England's glory and liberty, so in another thousand years will the ideals, the poetry, the moral code and philosophy of Albert Pike be shaping the influence and destiny of Masonry. It is a patent of nobility to be a Brother to this god-like leader— this King among men—the greatest Freemason—this Prince in the House of Solomon and Hiram.

Pike had the brute force of primitive man coupled with an unusual degree of culture, refinement and poetic genius. He could cut the rough ashlar from the quarry and he could form, finish and polish it with the skill of a Canova. In the capital of this great Nation he was its most striking personality As a youth in the wilderness he was the leader and champion of its noblest aspirations.
Wherever he went—in whatever field of activity he engaged—he was Captain "fit to stand by Caesar and give direction." In his last address Pike said, " Freemasonry is the apotheosis of labor." True it is that could the Masonic principles of justice, equity and fairness guide the transactions between employer and employee there would be neither strikes nor look-outs in American industry. Employer would receive an honest profit and labor would be as contented as the toiler was under Hiram, of whom it is said that so fair and just was the treatment of the workmen that during the years of the Temple's building there alas neither discord, discontent nor dissatisfaction. Let the labor code of Hiram prevail today and peace and harmony would purple every horizon of human effort. Profiteering would fade into normality and there would be no place for that element to whom discontent is capital, trouble is profit, and turbulence fame and power.

A Colorado Masonic orator said that the three greatest literary works were the Bible, Shakespeare, and the writings of Albert Pike. While few are prepared to place Pike so near the fountain head of earthly inspiration and genius, it is certain that his fame will grow as knowledge of his exalted sentiment and ability are spread. It is the hiding of God-given talent not to make known more widely his works, not only among Freemasons, but to all men. As we read the Rituals he adorned, and Morals and Dogma, we are often struck by the similarity in noble thought and phrase to some of the sublime passages in Scripture Had Pike lived and been known in the time of David he would have been credited with the unauthenticated Psalms.

In every field of activity he was at home, from the rifle of the frontiersman to the inspired pen of prophecy, he was Master. Integrity was a dominant trait in his character. Toward misfortune and weakness he was tolerant Hypocrisy and falsehood he hated as Deity hated them His pen could be sharp as well as merciful. He wrote, " A lie has as many legs as a centipede it is rarely overtaken by the truth, and will not die even when its brains are knocked out." Long

before Sherman gave his definition of war General Pike had said, "In war hell legislates for humanity How Plutarch would have loved to have written his life. How Angelo would have gloried in sculpting this Olympian form, or Thorwaldsen in molding it in enduring bronze.

With a wealth of material untouched there is a limit to a paper like this. That limit has been reached. Our hero has gone beyond the sky " but the afterglow of his life will remain in the hearts of his Brothers an abiding radiance of glory. In those far-away days when Odin and Thor ruled in the North it was the habit of the wild sea rovers to place their dead Chieftain on a throne built in his boat the rudder was tied to west—into the sunset, the sails spread and glade fast, and before an Eastern tempest the boat was launched and the dead Chieftain sailed alone as befitted a King. So twenty-eight years ago sailed our Grand Commander out upon God's sea of mystery and of hope but he still lives in our Order as its Priest and Prophet and King.

General Pike's personal Masonic record of Degrees received and offices held, as compiled by Brother W. L. Boyden, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite comprises over one hundred and thirty items. These are listed in the Neu) Age Magazine, January, 1920 (volume xxviiu, pages 3G7).

A biographical sketch was prepared by Brother Horace Van Deventer in 1909, Knoxville, Tennessee; a survey of the available materials for a Life of General Pike by "Mysticus" is in the New Age Magazine, March, 1921 (volume xxix, paces 128-33); his daughter, Mrs. Lillian Pike Roome, has a brief biography of him in the preface to an edition of General Pike's poems, Little Rock, Arkansas, 1900; The Life Story of Albert Pike, Brother Fred W. Allsopp of Little Rock, Arkansas, 1900, has treasured much of this very human personality; Brother Charles S. Lobingier, New Age Magazine, July, 1927 (volume xxxv, page 397), gives choice selections from his literary productions with interesting biographical notes, and Albert Pike, a biography by Brother Fred W. Allsopp, published by the Parke Harper Company of Little Rock, Arkansas, 192S, is ably written and well illustrated.

Of General Pike's labors in literature we may say he was a poet of outstanding versatility and charm, an authority upon the foundations of the art and science of jurisprudence, and a commentator of high rank in the lore of the ancient east. A volume, Lyrics and Love Songs, edited by his daughter, Mrs. L. P. Roome, was published by Brother Fred W. Allsopp, Little Rock, Arkansas, 1899, and another, Hymns to the Gods and other Poems, from the same editor and publisher, appeared in that year, followed in each case by second editions of both works in 1916. His legal attainments are discussed in J. hi'. Caldwell's "Influence of Bench and Bar," The South in the Building of the Nation (chapter xvu, volume 7). His oriental studies are edited by Brother Marshall W. Wood for publication by the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, a volume, Irano-Aryan Faith and Doctrine, as contained in the Zenda-Avesta, appearing in 1924.

To Freemasons Brother Pike appeals intimately because of his work upon the grades of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, of which for years he was the beloved Grand Commander. He left to the Supreme Council many manuscripts, one upon the Symbolism of the Blue Degrees of Freemasonry His Morals and Dogma, Monitor of the Rite, 1871, is not dogmatic in the odious sense of that word, General Pike using it to mean doctrine or teaching, the book being one of methodical instruction in the philosophy of Freemasonry. Perhaps no quotation from the multitude available better illustrates the attitude of Brother Pike to the Masonic Institution than the following paragraph from an address by him (Life Story of Albert Pike, page 117):

Had mankind from the day of the Rood, steadily followed some of the lessons taught them by the industrious bees, had they associated themselves together in Lodges, and taught faithfully practiced Toleration, Charity and Friendship; had even those of the human race done so who have professed the Christian faith, to what imaginable degrees of happiness and prosperity would they not have attained, to what extreme and now invisible heights of knowledge and wisdom would not the human intellect have soared!

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PIKE, ALBERT

The World of Washington Irvinq, by Van Wyok Brooks (E. P. Dutton & Co.; New York; 1944), is a brilliant and distinguished book in which the panorama of American writers of the period of Irving and Cooper is brought alive again, and at the same time is described against the background of European literature. To Masons it has the added interest of being one of the first critical literary histories to recognize Albert Pike's place in American literature. For, contrary to the impression Masons have had, Pike's time, thought, and writing were not absorbed by the Fraternity. (See index of the book.)

Brooks mentions Pike among the few American writers who admired the Indians, though he does not give him sufficient credit for his knowledge of Indian affairs, seeing that Pike learned a number of Indian languages, acted as attorney for them in State and Federal Courts, and had them under his command in the Confederate army. Brooks also describes Pike's famous journey to Taos and Santa Fe from Independence, Mo., and mentions his once-familiar poems on Taos and Noon and Santa Fe, but fails to describe Pike's visit to Albuquerque (a city built over the ruins of seven Pueblo Indian cities) or his journey on foot across the Staked Plains—an incredibly reckless achievement and the first time ever attempted by a white man—nor does he mention Pike's book, now very rare, about his walking trip in New Mexico, a copy of which is preserved in the vaults of the Grand Lodge of New Mexico.

In 1840 Pike built a mansion in Little Rock, "the Athens of the Southwest," a city which still bears his imprint. By one of those happy coincidences which can only occur in real life this mansion became the home of another American poet when in 1889 John Gould Fletcher moved into it with "its lofty rooms, its wide halls and great folding doors, its six white columns, " etc. Brooks said that Pike's poem Isadore "may have indeed have had its effect on Poe. " Pike's book of poems entitled Bymns to the Gods was published in Blackwood's Magazine in Britain and the poems " were greatly admired by Christopher North" (who was probably a Mason; at least, he was once a Lodge visitor). A generally-overlooked Masonic treatise by Pike is a commentary on the Regius MS. which he wrote in the form of a letter to Robert Freke Gould on September 26, 1889, and which was afterwards published as a brochure. This essay proves beyond all peradventure of doubt that Pike studied very little or the history of Ancient Craft Masonry and did not keep abreast of its scholarship; there is at least one mistake in facts in almost every sentence.

(See Bibliography of the Writings of Albert Pike: Prose, Poetry, MS., by W. L. Boyden; Washington, D. C.; 1921.)

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PIKE, ZEBULON MONTGOMERY

Famous American explorer and soldier, born January 5, 1779; died April 27, 1813. He was appointed in 1805 to conduct exploring expeditions into the country of the Arkansas and Red Rivers. On November 15, 1806, he discovered the famous peak located in what is now Colorado known as Pike's Peak. Brother Pike was a member of Lodge No. 3, Philadelphia, Pennsylvania (see the New Age, November, 1924; also Territorial Masonry, Ray V. Denslow, 1925, pages 4, 13, 22).

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PILGRIM

A pilgrim, from the Italian pelegrino, and that from the Latin peregrinus, signifying a traveler, denotes one who visits holy places from a principle of devotion. Dante, Vita Nuova, meaning Young or New Life, distinguishes pilgrims from palmers thus: palmers were those who went

beyond the sea to the East, and often brought back staves of palm-wood; while pilgrims went only to the shrine of Saint Jago, in Spain. But Sir Walter Scott says that the palmers were in the habit of passing from shrine to shrine, living on charity; but pilgrims made the journey to any shrine only once; and this is the more usually accepted distinction of the two classes. In the Middle Ages, Europe was filled with pilgrims repairing to Palestine to pay their veneration to the numerous spots consecrated in the annals of Holy Writ, more especially to the sepulcher of our Lord. Robertson (History, chapter v, i, page 19) says:

It is natural to the human mind, to view those places which have been distinguished by being the residence of any illustrious personage, or the scene of any great transactions with some degree of delight and veneration. From this principle flowed the superstitious devotion with which Christians, from the earliest ages of the church, were accustomed to visit that country which the Almighty had selected as the inheritance of his favorite people, and in which the Son of God had accomplished the redemption of mankind. As this distant pilgrimage could not be performed without considerable expense, fatigue, and danger, it appeared the more meritorious, and came to be considered as an expiation for almost every crime. Hence, by a pilgrimage to the Holy Land or to the shrine of some blessed martyr, the thunders of the church, and the more quiet, but not less alarming. reproaches of conscience were often averted. And as this was an act of penance, sometimes voluntarily assumed, but oftener imposed by the command of a religious superior, the person performing it was called a Pilgrim Penitent. While the Califs of the East, a race of monarchs equally tolerant and sagacious, retained the sovereignty of Palestine, the penitents were undisturbed in the performance of their pious pilgrimages. In fact, their visits to Jerusalem were rather encouraged by these sovereigns as 3 commerce which, in the language of the author already quoted, "brought into their dominions gold and silver, and carried nothing out of them but relies and consecrated trinkets."

But in the eleventh century, the Turks, whose bigoted devotion to their own creed was only equaled by their hatred of every other form of faith, but more especially of Christianity, having obtained possession of Syria, the pilgrim no longer found safety or protection in his pious journey. He who would then visit the sepulcher of his Lord must be prepared to encounter the hostile attacks of ferocious Saracens and the Pilgrim Penitent, laying aside his peaceful garb, his staff and russet cloak, was compelled to assume the sword and coat of mail and become a Pilgrim Warrior. Having at length, through all the perils of a distant journey, accomplished the great object of his pilgrimage, and partly begged his way amid poor or inhospitable regions, where a crust of bread and a draft of water were often the only alms that he received, and partly fought it amid the gleaming scimitars of warlike Turks, the Pilgrim Penitent and Pilgrim Warrior was enabled to kneel at the Sepulcher of Christ, and offer up his devotions on that sacred spot consecrated in his pious mind by so many religious associations.

But the experience which he had so dearly bought was productive of a noble and a generous result. The Order of Knights Templar was established by some of those devoted heroes, who were determined to protect the pilgrims who followed them from the dangers and difficulties through which they themselves had passed, at times with such remote prospects of success. Any of the pilgrims having performed their vow of visiting the holy shrine, returned home, to live upon the capital of piety which their penitential pilgrimage had gained for them. But others, imitating the example of the defenders of the sepulcher, doffed their pilgrim's garb and united themselves with the knights who were contending with their infidel foes, and thus the Pilgrim Penitent, having by force of necessity become a Pilgrim Warrior, ended his warlike pilgrimage by assuming the vows of a Knight Templar.

In this synopsis, the modern and Masonic Knight Templar will find a rational explanation of the ceremonies of that Degree.

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PILGRIM KNIGHTS OF THE PALM AND SHELL
See Palm and Shell, Oriental Order of the

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PILGRIM PENITENT

A term in the instructions of Masonic Templarism. It refers to the pilgrimage, made as a penance for sin, to the sepulcher of the Lord; for the church promised the remission of sins and various spiritual advantages as the reward of the pious and faithful pilgrim (see Pilgrim).

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PILGRIM'S SHELL
See Scallop Shell

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PILGRIM'S WEEDS

The costume of a pilgrim was thus called. It may be described as follows: In the first place, he wore a sclavina, or long Sown, made of the darkest colors and the coarsest materials, bound by a leathern girdle, as an emblem of his humility and an evidence of his poverty; a bourdon, or staff, in the form of a long walking stick, with two knobs at the top, supported his weary steps; the rosary and cross, suspended from his neck, denoted the religious character he had assumed; a scrip, or bag, held his scanty supply of provisions; a pair of sandals on his feet, and a coarse round hat turned before, in the front of which was fastened a scallop shell, completed the rude toilet of the pilgrim of the Middle Ages. Spenser's description, in the Fairic Queen (Book I, chapter vi, stanza 35), of a pilgrim's weeds, does not much differ from this:

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

*

PILGRIM LODGE

A London Lodge, Der Pilger, No. 238, established August, 1799, retaining the customs of German Masonic Bodies. A special jewel is worn by members, a silver key and a gold trowel suspended from a light blue ribbon. Until 1834 it was a Red Apron Lodge, resigning this privilege because few Germans then resided in London.

*

PILGRIM TEMPLAR

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

*

PILGRIM WARRIOR

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

*

PILIER

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

*

PILLAR

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

In the antediluvian or before the Flood, ages, the posterity of Seth erected pillars; "for," says the Jewish historian, "that their inventions might not be lost before they were sufficiently known, upon Adam's prediction, that the world was to be destroyed at one time by the force of fire, and at another time by the violence of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and would also inform them that there was another pillar of brick erected by them." Jacob erected such a pillar at Bethel, to commemorate his remarkable vision of the ladder, and aftervard another one at Galeed as a memorial of his alliance with Laban. Joshua erected one at Gilgal to perpetuate the remembrance of his miraculous crossing of the Jordan. Samuel set up a pillar between Mizpeh and Shen, on account of a defeat of the Philistines, and Absalom erected another in honor of himself. The reader will readily see the comparison between these memorials mentioned in the Bible and the modern erection of tablets, grave stones, etc., to the honor of the dead as well as to a notable deed or event. Compare also the use of an altar.

The doctrine of gravitation was unknown to the people of the primitive ages, and they were unable to refer the support of the earth in its place to this principle. Hence they looked to some other cause, and none appeared to their simple and unphilosophic minds more plausible than that it was sustained by pillars. The Old Testament abounds with reference to this idea. Hannah, in her song of thanksgiving, exclaims: "The pillars of the earth are the Lord's, and he hath set the world upon them" (First Samuel ii, 8). The Psalmist signifies the same doctrine in the following text: "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it" (Psalm lxxv, 3). Job (xxvi, 7) says: "He shaketh the earth out of her places, and the pillars thereof tremble."

All the old religions taught the same doctrine; and hence pillars being regarded as the supporters of the earth, they were adopted as the symbol of strength and firmness. To this,

Dudley (Naology, page 123) attributes the origin of pillar worship, which prevailed so extensively among the idolatrous nations of antiquity. "The reverence," says he, "shown to columns, as symbols of the power of the Deity, was readily converted into worship paid to them as idols of the real presence." But here he seems to have fallen into a mistake. le double pillars or columns, acting as an architectural support, were, it is true, symbols derived from a natural cause of strength and permanent firmness. But there was another more prevailing symbology. The monolith, or circular pillar, standing alone, was, to the ancient mind, a representation of the Phallus, the symbol of the creative and generative energy of Deity, and it is in these Phallic Pillars that we are to find the true origin of pillar worship, which was only one form of Phallic Worship, the most predominant of all the cults to which the ancients were addicted.

*

PILLARS OF CLOUD AND FIRE

The pillar of cloud that went before the Israelites by day, and the pillar of fire that preceded them by night, in their journey through the wilderness, are supposed to be alluded to by the pillars of Jachin and Boaz at the Porch of Solomon's Temple. We find this symbolism at a very early period in the eighteenth century having been incorporated into the lecture of the second Degree, where it still remains. "The pillar the right hand," says Calcott (Candid Disquisitons, page 66), "represented the pillar of the cloud, and that on the left the pillar of fire." If this symbolism be correct, the pillars of the porch, like those of the wilderness, would refer to the superintending and protecting power of Deity.

*

PILLARS OF ENOCH

Two pillars which were erected by Henoch, for the preservation of the antediluvian, or before the Flood, inventions, and which are repeatedly referred to in the Legend of the Craft, contained in the Old Constitutions, and in the advanced Degrees of modern times (see Enoch).

*

PILLARS OF THE PORCH

The pillars most remarkable in Scripture history were the two erected by Solomon at the porch of the Temple, and which Josephus (Antiquities of the Jews, Book I, chapter ii) thus describes: "Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was four fingers' breadth, and the height of the pillars was eighteen cubits, or twenty-seven feet, and the circumference, twelve cubits, or eighteen feet; but there was cast with each of their chapiters lily-work, that stood upon the pillar, and it was elevated five cubits, seven and a half feet, round about which there was net-work interwoven with small palms made of brass, and covered the lily-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch on the right hand, or South, and called it Jachin, and the other at the left hand, or North, and called it Boaz."

It has been supposed that Solomon, in erecting these pillars, had reference to the pillar of cloud and the pillar of fire which went before the Israelites in the wilderness, and that the right hand or South pillar represented the pillar of cloud, and the left hand or North pillar represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God's repeated promises of support to his people of Israel. For the pillar Jachin, derived from the words Jah, meaning Jehovah, and achin, to establish, signifies that God will establish His house of Israel; while the pillar Boas, compounded of b, meaning in and oaz, strength, signifies that in strength skull it be established.

And thus were the Jews in passing through the porch to the Temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to his chosen people.

There is no part of the architecture of the ancient Temple which is so difficult to be understood in its details as the Seriptural account of these memorable pillars. Freemasons, in general, intimately as their symbolical signification is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction and of the true disposition of the various parts of which they are composed. Ferguson says (Smith's Dictionary of Ihe Bible) that there are no features connected with the Temple which have given rise to so much controversy, or been so difficult to explain, as the form of these two pillars.

Their situation, according to Lightfoot, was within the porch, at its very entrance, and on each side of the gate. They were therefore seen, one on the right and the other on the left, AS soon as the visitor stepped within the porch. And this, it will be remembered, in confirmation, is the very spot in which Ezekiel (xi, 49), places the pillars that he saw in his vision of the Temple. "The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side." The assertion made by some writers, that they were not columns intended to support the roof, but simply obelisks for ornament, is not sustained by sufficient authority; and as Ferguson very justly says, not only would the high roof look painfully weak, but it would have been impossible to construct it, with the imperfect science of those days, without some such support. These pillars, we are told, were of brass, as well as the chapiters that surmounted them, and were east hollow. The thickness of the brass of each pillar was "four fingers, or a hand's breadth," which is equal to three inches. According to the amounts in First Kings (viiu, 15), and in Jeremiah (liu, 21), the circumference of each pillar was twelve cubits. Now, according to the Jewish computation, the cubit used in the measurement of the Temple buildings was six hands' breadth, or eighteen inches. recording to the tables of Bishop Cumberland, the cubit was rather more, he making it about twenty-two inches; but Brother Mackey adheres to the measure laid down by the Jewish writers as probably more correct, and certainly more simple for calculation. The circumference of each pillar, reduced by this scale to English measure, would be eighteen feet, and its diameter about six.

The reader of the Scriptural accounts of these pillars will be not a little puzzled with the apparent discrepancies that are found in the estimates of their height as given in the Books of Kings and Chronicles. In the former book, it is said that their height was eighteen cubits, and in the latter it was thirty-five, which latter height Whiston observes would be contrary to all the rules of architecture. But the discrepancy is easily reconciled by supposing—which, indeed, must have been the case that in the Book of Kings the pillars are spoken of separately, and that in Chronicles their aggregate height is calculated; and the reason why, in this latter book, their united height is placed at thirty-five cubits instead of thirty-six, which would be the double of eighteen, is because they are there measured as they appeared with the chapters upon them. Now half a cubit of each pillar was concealed in what Lightfoot calls "the whole of the chapiter," that is, half a cubit's depth of the lower edge of the chapiter covered the top of the pillar, making each pillar, apparently, only seventeen and a half cubits high, or the two thirty-five cubits as laid down in the Book of Chronicles.

This is a much better method of reconciling the discrepancy than that adopted by Calcott, who supposes that the pedestals of the pillars were seventeen cubits high—a violation of every rule of architectural proportion with which we would be reluctant to charge the memory of so "cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in the Book of Rings. The height, therefore, of each of these pillars was, in English measure, twenty-seven feet. The chapiter or pommel was five cubits, or seven and a half feet more; but as half a cubit, or nine inches, was common to both pillar and chapiter, the whole height from the ground to the top of the chapiter was twenty-two cubits and a half, or thirty-three feet and nine inches.

Ferguson has come to a different conclusion. He save in the article Temple, in Smith's Dictionary of the Bible, that "according to First Kings (vii, 15), the pillars were eighteen cubits high and twelve in circumference, with capitals five cubits in height. Above this was (see verse 19) another member, called also chapiter of lily-work, four cubits in height, but which, from the second mention of it in verse 22, seems more probably to have been an entablature, which is necessary to complete the order. As these members make out twenty-seven cubits, leaving three cubits, or four and a half feet, for the slope of the roof, the whole design seems reasonable and proper." He calculates, of course, on the authority of the Book of Kings, that the height of the roof of the porch was thirty cubits, and assumes that these pillars were columns by which it was supported, and connected with it by an entablature.

Each of these pillars was surmounted by a chapiter, which was five cubits, or seven and a half feet in height. The shape and construction of this chapiter require some consideration. The Hebrew word which is used in this place is koteret. Its root is to be found in the word keter, which signified a crown, and is so used in Esther (vi, 8), to designate the Royal diadem of the King of Persia. The Chaldaic version expressly calls the chapiter a crown; but Rabbi Solomon, in his Commentary, uses the word ponel, signifying a globe or spherical body, and Rabbi Gershom describes it as "like two crowns joined together." Lightfoot says, "it was a huge, great oval, five cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about, a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the three upper were richly ornamented. In the First Book of Kings (vii, 17-20, 2), the ornaments of the chapiters are thus described:

And nets of checker-work and wreaths of chain-work for the chapiters which were upon the tops of the pillars seven for the one chapiter, and seven for the other chapiter And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that were upon the top, with pomegranates; and so did he for the other chapiter. And the chapiters that were upon the top of the pillars were of lily-work in the porch, four cubits.

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

And upon the top of the pillars was lily-work- so was the work of the pillars finished. Let us endeavor to render this description, which does appear somewhat confused and unintelligible, plainer and more comprehensible.

The "nets of checker-work" is the first ornament mentioned. The words thus translated are in the original which Lightfoot prefers rendering thickets of branch work; and he thinks that the true meaning of the passage is that "the chapiters were curiously wrought with branch work, seven goodly branches standing up from the belly of the oval, and their boughs and leaves curiously and lovely intermingled and interwoven one with another." He derives his reason for this version from the fact that the same word, is translated thicket in the passage in Genesis (xxii, 13), where the ram is described as being "caught in a thicket by his horns"; and in various other passages the word is to be similarly translated.

But, on the other hand, we find it used in the Book of Job (xvu, 8), where it evidently signifies a net made of meshes: "For he is cast into a net by his own feet and he walketh upon a snare." In Second Kings (i, 2), the same word is used, where our translators have rendered it a lattice; "Ahaziah fell down through a lattice in his upper chamber." Brother Mackey was, therefore, not inclined to adopt the emendation of Lightfoot, but rather coincide with the received version, as well as the Masonic tradition, that this ornament was a simple network or fabric consisting of reticulated lines—in other words, a lattice-work.

The "wreaths of chain-work" that are next spoken of are less difficult to be understood. The word here translated Wreath is and is to be found in Deuteronomy (xxu, 12), where it distinctly mean syringes: "Thou shalt make thee fringes upon the four quarters of thy vesture." Fringes it should also be translated here. "The fringes of chain-work," Doctor Mackey thought, were

therefore attached to, and hung down from, the network spoken of above, and were probably in this case, as when used upon the garments of the Jewish High Priests, intended as a "memorial of the law."

The "lily-work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct, that Doctor Mackey did not hesitate to quote it at length. "At the head of the pillar, even at the setting on of the chaptiter, there was a curious and a large border or circle of lily-work, which stood out four cubits under the chapiter, and then turned down, every lily or lona tongue of brass, with a neat bending. and so seemed as a flowered crown to the head of the pillar, and as a curious garland whereon the chapiter had its seat."

There is a very common error among Freemasons, which has been fostered by the plates in our Monitors, hat there were on the pillars chapiters, and that these chapiters were again surmounted by globes. The truth, however, is that the chapiters themselves rere "the pommels or globes," to which our lecture, in the Fellow Crafty Degree, alludes. This is evident from what has already been said in the first art of the preceding description. The lily here spoken of is not at all related, as might be supposed, to the common lily—that one spoken of in the New Testament- It was a species of the lotus, the Symnhaea lotos, or lotus of the Nile. This was among the Egyptians a sacred plant, found everywhere on their monuments, and used in their architectural decorations. It is evident, from their descriptioninings, that the pillars of the porch of King Solomon's Temple were copied from the pillars of the Egyptian Temples. The maps of the earth and the charts of the celestial constellations which are sometimes said to have been engraved upon these globes, must be referred to the pillars, where, according to Doctor Oliver, a Masonic tradition places them—an ancient custom, instances of which we find in profane history. this is, however, by no means of any importance, as the symbolic allusion is perfectly well preserved n the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. For being globular, or nearly so, they may be justly said to have represented the celestial and terrestrial spheres.

The true description, then, of these memorable pillars, is simply this: Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twenty-seven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapiter seven feet and a half in height. Springing out from the pillar, at the junction of the chapiter with it, was a row of lotus petals, which, first spreading around the chapiter, afterward gently curved downward toward the pillar, something like the Acanthus leaves on the capital of a Corinthian column.

About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a tissue of network was carved, which extended over its whole upper surface. To the bottom of this network was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row. This description, it seemed to Doctor Mackey, is the only one that can be reconciled with the various passages in the Books of Kings, Chronicles, and Josephus, which relate to these pillars, and the only one that can give the Masonic student a correct conception of the architecture of these important symbols.

And now as to the Masonic symbolism of these two pillars. As symbols they have been very universally diffused and are to be found in all rites. Nor are they of a very recent date, for they are depicted on the earliest tracing-boards, and are alluded to in the catechisms before the middle of the eighteenth century. Nor is this surprising; for as the symbolism of Freemasonry is founded on the Temple of Solomon, it was to be expected that these important parts of the Temple would be naturally included in the system. But at first the pillars appear to have been introduced into the lectures rather as parts of a historical detail than as significant symbols—an idea which seems gradually to have grown up. The catechism of 1731 describes their name, their size, and their material, but says nothing of their symbolic import. Yet this had been alluded to in the Scriptural account of them, which says that the names be stowed upon them were significant. What was the original or Scriptural symbolism of the pillars has been very well explained by Dudley, in his Naology. He says (page 121):

The pillars represented the sustaining power of the great God. The flower of the lotus of water-lily rises from a root growing at the bottom of the water, and maintains its position on the surface by its columnar stalk, which becomes more or less straight as occasion requires; it is therefore aptly symbolical of the power of the Almighty constantly employed to secure the safety of all the world. The chapiter is the body or mass of the earth; the pomegranates, fruits remarkable for the number of their seeds, are symbols of fertility; the wreaths drawn variously over the surface of the chapiter or globe indicate the courses of the heavenly bodies in the heavens around the earth, and the variety of the seasons. The pillars were properly placed in the porch or portico of the Temple, for they suggested just ideas of the power of the Almighty, of the entire dependence of man upon him, the Creator; and doing this, they exhorted all to fear, to love, and obey Him.

It was, however, Hutchinson who first introduced the symbolic idea of the pillars into the Masonic system. He says:

The pillars erected at the porch of the Temple were not only ornamental. but also carried with them an emblematical import in their names: Boaz being, in its literal translation. in thee is strength; and Jachin, it shad be established, which, by a very natural transposition, may be put thus: O Lord, Thou art mighty, and Thy power is established from everlasting to everlasting.

Preston subsequently introduced the symbolism, considerably enlarged, into his system of lectures. He adopted the reference to the pillars of fire and cloud, which is still retained. The Masonic symbolism of the two pillars may be considered, without going into minute details, as being twofold. First, in reference to the names of the pillars, they are symbols of the strength and stability of the Institution; and then in reference to the ancient pillars of fire and cloud, they are symbolic of our dependence on the superintending guidance of the Great Architect of the Universe, by which around that strength and stability are secured.

The foregoing article by Doctor Mackey may well be supplemented here by such later information as is, for example, contained in Hasting's Dictionary of the Bible. From this later authority we find that the hollow pillars had a thickness of metal equal to three inches of our measure. Their height on the basis of the larger cubit of twenty and one-half inches was about thirty-one feet, while their diameter works out at about six and one-half feet. The capitals appear from First Kings (vii, 41), to have been globes or of some such shape, each about eight and one-half feet in height, giving a total height for the complete pillars of, roughly, forty feet. They may be regarded as structurally independent of the Temple Porch and stood free in front of it, Jachin on the south and Boaz on the north, one on either side of the steps leading up to the entrance of the Porch (see Ezekiel xl, 49).

Such free-standing pillars were a feature of the Phenician and other Temples of Western Asia. The names Jachin and Boaz are not now translated with the same assurance as formerly. Various meanings have been assigned and one of the more suggestive explanations is that they refer to Baal and Jachun, the latter being a Phenician verbal form of the same signification—He wig be—as the Hebrew Jahweh, both words having been used as synonyms for Deity.

The fact that the pillars were the work of the Tyrian artist makes it probable that their presence is to be explained with the analogy in mind of similar pillars of Phenician Temples. These, though they were viewed in primitive times as the dwelling-place of the Deity, had, as civilization and religion advanced, come to be regarded as merely symbols of His sacred presence. To a Phenician Temple architect such as Hiram Abiff, Jachin and Boaz would appear as natural additions to such a religious structure and are, therefore, as Kennedy suggests, perhaps best explained as conventional symbols of God for whose worship the Temple of Solomon was designed and built.

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PILLARS, TWO GREAT

The oldest existing Tracing Boards of early Eighteenth Century Lodges contain the two Pillars. One gathers from the Minutes that during the days when Lodges had their dining table in the center of the Lodge room and sat around it while a Candidate was being initiated, the Tracing Board, painted on cloth, was laid on the floor, or hung on the wall, and "lectures" were used to explain it. The set of symbols in the still-existing Tracing Boards correspond 80 closely to those mentioned in the Legend of the Craft in the Old Charges that it is reasonable to believe that the key to the interpretation of the symbols given to the Candidate is found in the latter. If that be true, the two pillars in the Tracing Boards in the oldest of the Lodges must have referred to the two pillars described in the Cooke MS., one of marble and one of "lacerns," or tile.

When the Allegory of Solomon's Temple was introduced into the Second Degree, perhaps about 1740 or 1750 in its present form, the two Great Pillars belonging to it came into a prominent place. This meant that the older Lodges then had two sets of Pillars. Whether the former was dropped out, or the two became coalesced, it is impossible to know.

In some of the Tracing Boards and in engravings used on certificates, etc., three pillars often were used, but these probably represented columns; and in some instances these were either Wisdom, Strength, and Beauty, or else, to judge by the figures sometimes shown on top of them, the three Theological Virtues of Faith, Hope, and Charity. With the columns representing the Five Orders, Lodge symbolism contained no fewer than ten, and it may even have been thirteen, pillars and columns together.

Two problems about the Temple pillars are not yet solved: first, whether they stood out on the platform beyond the Temple, or stood in the facade of it, and as structural members of the building; second, what their height was. The narrative in the Book of Kings does not give an answer to either question. On the basis of the general custom in Egypt and in the Near East it is most likely that the Two Pillars stood apart from the building; and it is possible that the Chapters on their tops were really large metal baskets which could be filled with burning pine or cedar knots for illumination at night, and also possibly as a reminiscence of the pillar of cloud by day and of fire by night.

There were four cubits, or units of measurement, in use. Generally, a cubit was the distance from the elbow to the end of the fingers, but the others differed; in one instance, one of the cubits in use is almost twice the length of another. The Book of Kings does not say which cubit was employed, but if the Pillars were in the facade of the building and formed two sides of the entrance they were probably about seventeen feet high; if, as is more likely, they stood apart they were probably thirty-four feet high. As far as known records go the early Speculative Masons saw so little of importance in the question of height that apparently they never decided it one way or another; in any event, the exact height means nothing to the symbolism.

In both the oldest Minutes and the oldest engravings the two Globes appear to have been unconnected with the Pillars. They were put sometimes in one place in the room and sometimes in another. Remarks incorporated here and there in the Minutes suggest that the Brethren used them to represent "the universality of Masonry," not in the sense that Masonry took in everything but in the sense that Lodges are constituted in every country. One globe was the sky, the other the land; together they made up the world. The two Great Pillars in the Old Charges represented the Liberal Arts and Sciences; in the Allegory of Solomon's Temple they were guardians and gates to the Presence of Jehovah; both of these interpretations became loosely fused in the Second Degree.

By a similar development of symbolic interpretation the Terrestrial Globe came also to mean the earth, the earthy; the Celestial, to mean the heavenly, the spiritual. When the Globes and the Pillars were combined both sets of symbolism were synthesized, so that as used in modern Speculative Rituals they are very rich in significance, not the least of which was the complete fusing of education (Seven Liberal Arts and Sciences) with religion (Temple

worship), an idea in absolute contrast to the Medieval idea, when church and school were often at war with each other, and faith and knowledge were considered to be opposites, or foes.

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PINCEAU

French, meaning a penury; but in the technical language of French Freemasonry it is a pen. Hence, in the Minutes of French Lodges, tenir We pinceau, to take hold of the pencil means to act as Secretary.

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PINCENEY, WILLIAM

Born March 17, 1764, at Annapolis, Maryland. Member of State Convention to ratify Federal Constitution, 1788-92; House of Delegates, 1795, State Executive Council, 1792-5; United States Commissioner at London, 1806, and remained as resident Minister, 1807-11; United States Attorney General, 18114; Congressman, 1816; Minister to Russia, 181S8, then to Naples; United States Senator, 1820, until his death, February 25, 1822. Commanded battalion of riflemen in war of 1812 and severely wounded in battle of Bladensburg. Presumed to have been made a Freemason in Lodge No. 15 or Lodge No. 16, Baltimore, rosters of both missing for 1781 to 1792. He was one of the petitioners and the first Senior Warden of Amanda Lodge No. 12, in 1793, at Annapolis (see Freemasonry in Itiarylund, E. T. Schultz, 1884, pages 184 and 403; New Age, March, 1925).

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PINE-CONE

The tops or points of the rods of deacons are often surmounted by a pine-cone or pineapple. This is in imitation of the Thyrsus, or sacred staff of Bacchus, which was a lance or rod enveloped in leaves of ivy, and having on the top a cone or apple of the pine: To it surprising virtues were attributed, and it was introduced into the Dionysiac Mysteries as a sacred symbol.

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PINNACLES

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

*

PIRLET

The name of a tailor of Paris, who, in 1762, organized a Body called Council of Knights of the East, in opposition to the Council of Emperors of the East and West.

*

PITAKA

Divisions of the Pali Scriptures are so named, meaning in each case basket or collection The Bible of Buddhism, containing 116 volumes, is divided into three classes, collectively known as the Tripitaka or Pitakattayan, that is, the Triple Basket the Soutras, or Discourses of Buddha; the Vinaga or Discipline; and the Abhadhama, or Metaphysics. The Canon was fixed about 240 B.C-and commands a following of a large part of the human race. Masonically considered, this indeed must be a great Light or Trestle-Board, if it is the guide of the conduct and practice of so vast a number of our Brethren, for are not all men our Brethren?

*

PITDAH

The Hebrew word One of the twelve stones in the breastplate of the high priest, of a yellow color. The Sanskrit for yellow is pita.

*

PITRIS

Among the Hindus, Pitris were spirits; and so mentioned in the Agrouchada Parikchai, the philosophical compendium of the Hindu spiritists, a scientific work giving an account of the creation and the Mercaba, and finally the Zohur; the three principal parts of which treat of the attributes of God, of the world, and of the human soul. A fourth part sets forth the relevancy of souls to each other, and the evocation of Pitris. The adepts of the occult sciences were said by the votaries of the Pitris of India to have "entered the garden of delights" (see Parikchai, Agrouchada; also, Indische Mysterien).

*

PIUS VII

On August 13, 1814, Pope Pius VII issued an Edict forbidding the meetings of all secret societies, and especially the Freemasons and Carbonari, under heavy corporal penalties, to which were to be added, according to the malignity of the cases, partial or entire confiscation of goods, or a pecuniary fine. The Edict also renewed the Bull of Clement XII, by which the punishment of death was incurred by those who obstinately persisted in attending the meetings of Freemasons (see Persecutions).

*

PLACE

In strict Masonic ritualism the positions occupied by the Master and Wardens are called stations; those of the other officers, places. This distinction is not observed in the higher Degrees (see Stations).

*

PLANCHE TRACEE
The name by which the Minutes are designated in French Lodges. Literally, planche is a board, and traced means delineated. The planche traces is therefore the board on which the plans of the Lodge have been delineated.

*

PLANS AND DESIGNS

The plans and designs on the Trestle-Board of the Master, by which the building is erected, are, in Speculative Freemasonry, symbolically referred to the moral plans and designs of life by which we are to construct our spiritual temple, and in the direction of which we are to be instructed by some recognized Divine authority (see Trestle Board).

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PLATONIC ACADEMY
See Academy, Platonic

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PLAYS, LONDON CLUBS AND

In 1220 King Henry III issued a charter to "The Society of Parish Clerks," often called "London Clubs." The particular clerks (clerics) referred to were those trained men in each parish upon whom a priest depended for music; and a set of notes was drawn in their crest when their charter was written. In very old times priests and monks themselves acted out "holy plays" under such titles as "Noah's Flood," "Story of Samson," etc., and it may be that it was out of this tradition that the "London Clubs" developed from a society of singers into one for writing, costuming, and acting plays for the City Companies. Herbert, one of the historians of the Companies, describes them as "being the first t actors of the middle ages."

That these clerks (Stow refers to them as "The Clerks Company") acted plays at the feasts of the London City Companies is proved by the Company books in which amounts of money paid by them for plays are frequently entered. Their subjects were nearly all taken from the Bible; and it would appear that the clerks could prepare a play for any given Company which would be appropriate to its work, especially since almost every Company had a set of legendary stories of its own origins indirectly based on Scripture stories; the Company of Carpenters, for examples based theirs on the stories of Jesus in the carpenter shop; the Shipwrights, on the story of the Ark; the Ironmongers, on the story of Tubal Cain; the Masons, on the story of Solomon and the Temple; etc. Arundell, in his Reminiscences of the City of Lone don and its Livery Companies (page 226), gives a specimen list as: "The Fall of Lucifer,1' "The Shepherds feeding their flocks by night," "The Killing of the Innocents," etc.

Toulmin Smith, who was the first scholar to make researches in the Mystery and Miracle Plays, especially of Chester where they were performed in public by the gilds and very elaborately, was nowhere able to find any play with any similarity to the ceremony of HA.-., nor has any other specialist since found any evidence; but it could easily be that The Clerks Company of Players had produced such a play for Masons Companies, not for use in a street pageant but for giving at a feast in the Masons Hall. Lodges of Freemasons existed separately from these permanent Masons Companies in the towns and cities, but it often happened that a Craftsman was a member of a Lodge and a Company at the same time—as is still true—so that a play originally created for a Company might be used by a Lodge.

Some students of Craft history (as is true in the ease of the present writer, do not believe that the Rite of Raising is or ever has been of theatrical origins; others do, and it may be that these latter are more likely to find some form of a Hiram Abif story among the London Clerks' plays than among plays for street pageants.

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PLEDGE OF FIDELITY
See Right Hand, and Oath, Corporeal

*

PLENTY

The ear of corn, or sheaf of wheat, is, in the Masonic system, the symbol of plenty. In ancient iconography, the godless Plenty was represented by a young nymph crowned with flowers, and holding in the right hand the horn of Amalthea, the goat that suckled Jupiter, and ln her left a bundle of sheaves of wheat, from which the ripe grain is falling profusely to the ground. There have been some differences in the representation of the goddess on various medals; but, as Montfauçon shows, the ears of corn are an indispensable part of the symbolism (see Shibboleth).

*

PLOT MANUSCRIPTS

Doctor R. Plot, in his Natural History of Staffordshire, published in 1686, speaks of "a scrole or parchment volume," in the possession of the Freemasons of the seventeenth century, in which it is stated that the "charges and manners Severe after perused and approved by King Henry VI." Doctor Oliver (Golden Remains iii page 35) thinks that Plot here referred to what is known as the Leland Manuscript, which, if true, would be a proof of the authenticity of that document. But Brother Oliver gives no evidence o the correctness of his assumption. It is more probable that the manuscript which Doctor Plot loosely quotes has not yet been recovered.

*

PLOT, ROBERT, M.D.

Born in 1651, and died in 1696. He was a Professor of Chemistry at Oxford, and Keeper of the Ashmolean Museum, to which position he had been appointed by Elias Ashmole, to whom, however, he showed but little gratitude. Doctor Plot published, in 1686, the Natural History of Staffordshire, a work in which he went out of his way to attack the Masonic institution. An able defense against this attack will be found in the third volume of Oliver's Golden Remairls of the Early Masonic Writers.

The work of Doctor Plot is both interesting and valuable to the Masonic student, as it exhibits the condition of Freemasonry in the latter part of the seventeenth century, certainly, if not at a somewhat earlier period, and is an anticipated answer to the assertions of the iconoclasts who would give Freemasonry its birth in 1717. For this purpose, we insert so much of his account (from the Natural History of Staffordshire, chapter viii, page 316) ans refers to the customs of the Society in 1686.

85. To these add the Customs relating to the County, whereof they have one, of admitting Men into the Society of Freemasons, that in the Moorelands of this County seems to be of greater request than any where else, though I find the Custom spread more or less all over the Nation; for here I found persons of the most eminent quality, that did not disdain to he of this Fellowship. Nor indeed need they were it of that Antiquity and honor, that it pretended in a large parchment volume they have amongst them, containing the History and Rules of the craft of masonry. Which is there deduced not only for sacred writ, but profane story, particularly that it was brought into England by Saint Amphibal, and first communicated to Saint Alban, who set down the Charges of masonry, and was made paymaster and Governor of the Kings works, and gave them charges and manners as Saint Amphibal had taught him. Which were after confirmed by King Athelstan, whose youngest son Edwyn loved well masonry, took upon him the charges and learned the manners, and obtained for them of his Father a free-Charter. Whereupon he caused them to assemble at York, and to bring all the old Books of their craft and our of them ordained such chargers and manners, as they then thought fit: which charges in the said Schrole or parchment volume, are in part declared: and thus was the craft of masonry grounded and confirmed in England.

It is also there declared that these charges and manners were after perused and approved by King Hen. 6. and his council, both as to Masters and Fellows of this right Worshipful craft.

86. Into which Society when any are admitted, they call a meeting or Lodge as they term it in some places which must consist at lest of 5 or 6 of the ancients of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation according to the Custom of the place:

This ended they proceed to the admission of them which chiefly consists in the communication of certain Secret Signs, whereby they are known to one another all over the Nation, by which means they have maintenance whither ever they travel; for if any man appear though altogether unknown that can shew any of these scenes to a Fellow of the Society, whom they otherwise call an accepted mason, he is obliged presently to come to him from what company or place soever he be in, nav tho' from the top of a Steeple, what hazard or inconvenience soever he run to know his pleasure and assist him; viz., if he want work he is bound to find him some, or if he cannot doe that, to give him money, or otherwise support him till work can be had; which is one of their articles; and it is another, that they advise the Masters they work for. according to the best of their skill, acquainting them with the goodness or badness of their materials; and if they be any way out in the contrivance of their buildings modestly to rectify them in it; that masonry be not dishonored: and many such like that are commonly known: but some others they have (to which they are sworn after their fashion) that none know but themselves. which I have reason to suspect are much worse than these, perhaps as bad as this History of the craft itself; than which there is nothing I ever met with, more false or incoherent.

87. For not to mention that Saint Amphibalus by judicious persons, is thought rather to be the cloak than master of Saint Alban, or how unlikely it is that Saint Alban himself in such a barbarous Age, and in times of persecution should be supervisor of any works- it is plain that King Athelstan was never married, or ever had so much as any natural issue; (unless we give way to the fabulous History or Guy Earl of Warwick, whose eldest son Reynburn is said indeed to have been married to Leoneat the supposed daughter of Athelstan, which will not serve the turn neither) much less ever had he a lawful son Edwyn, of whom I find not the least umbrage in History. He had indeed a Brother of that name, of w horn he was so jealous though very young when he came to the crown, that he sent him to Sea in a pinnace Without tackle or oar, only in company with a page, that lsis death might be imputed to the teases and not to him whence the Young Prince (not able to master his passions) east himself headlong into the Sea and there dyed. Who how unlikely to learn their manners; to get them a Charter; or call them together at York; let the Reader judge

88. Yet more improbable is it still. that Hen. the G. and his Council, should ever peruse or approve their charges and manners, and so confirm these right Worshipful Masters and Fellows as they are called in the Scroll: for in the third of his reign when he could not be 4 years old I find an act of Parliament quite abolishing this Society. It being therein ordained, that no Congregations and Confederacies should be made by masons, in their general Chapters and Assemblies, whereby the good course and effect of the Statutes of Laborers; were violated and broken in subversion of Law: and that those who caused Such Chapters or Congregations to be holden, should be adjudged Felons; and those masons that came to them should be punished by imprisonment, and make fine and ransom at the Kinas will. So very much out was the Compiler of this History of the craft of masonry, and so little skill had he in our Chronicles and Laws. Which Statute though repealed by a subsequent act in the 5 of Elize. whereby Servants and Laborers are compellable to serve, and their wages limited; and all masters made punishable for giving more wages than what is taxed by the Justices, and the servants if they take it &c. Yet this act too being but little observed, tis still to be feared these Chapters of Free-masons do as much mischief as before, which if one may estimate by the penalty was anciently so great, that perhaps it might be useful to examine them now.

*

PLUMB

An instrument used by Operative Masons to erect perpendicular lines, and adopted in Speculative Freemasonry as one of the Working tools of a Fellow Craft. It is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and just man. As the operative workman erects his temporal building with strict observance of that plumb-line, which will not permit him to deviate a hair's breadth to the right or to the left, so the Speculative Freemason, guided by the unerring principles of right and truth inculcated in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither bending beneath the frowns of adversity nor yielding to the seductions of prosperity.

To the man thus just and upright, the Scriptures attribute, as necessary parts of his character, kindness and liberality, temperance and moderation, truth and wisdom; and the pagan poet Horace (Book III, Ode 3) pays, in one of his most admired odes, an eloquent tribute to the stern immutability of the man who is upright and tenacious of purpose.

Iustum et tenacem propositi virum
non civium ardor prava iubentium,
non voltus instantis tyranni
mente quatit solida neque Auster
dux inquieti turbidus Hadriae
nec fulminantis magna manus Iovis;
si fractus inlabatur orbis,
inpavidum Serient ruinae.

The man of firm and righteous will,
No rabble, clamorous for the wrong,
No tyrant's brow, whose frown may kill,
Can shake the strength that makes him strong:
Not winds that chafe the sea they sway,
Nor Jovews right hand with lightning red:
Should Nature's pillar'd frame give way,
That wreck would strike one fearless head.
—Professor John Conington.

It is worthy of notice that, in most languages, the word which is used in a direct sense to indicate straightness of course or perpendicularity of position, is also employed in a figurative sense to express uprightness of conduct. Such are the Latm rectum, which signifies at the same time a right line and honesty or integrity; the Greek, Ap§6s, which means straight, standing upright, and also equitable, just, true; and the Hebrew tsedek, which in a physical sense denotes rightness, straightness, and in a moral, what is right and just. Our own word Right partakes of this peculiarity, right being not wrong, as well as not crooked.

As to the name, it may be remarked that plumb is the word used in Speculative Freemasonry. Webster says that as a noun the word is seldom used except in composition. Its constant use, therefore, in Freemasonry, is a peculiarity.

*

PLUMB-LINE

A line to which a piece of lead is attached so as to make it hang perpendicularly. The plumb-line, sometimes called simply the line, is one of the working-tools of the Past Master. According to Preston, it was one of the instruments of Freemasonry which was presented to the Master of a Lodge at his installation, and he defines its symbolism as follows: "The line teaches the criterion of rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality." This idea of the immortal life was

always connected in symbology with that of the perpendicular—something that rose directly upward. Thus in the primitive church, the worshiping Christians stood up at prayer on Sunday, as a reference to the Lord's resurrection on that day. This symbolism is not, however, preserved in the verse of the prophet Amos (vii, 7) which is read in the United States as the Scripture passage of the Second Degree, where it seems rather to refer to the strict justice which God will apply to the people of Israel. It there coincides with the first Masonic definition that the line teaches the criterion of moral rectitude.

*

PLUMB-RULE

A narrow straight board, having a plumb-line suspended from its top and a perpendicular mark through its middle. It is one of the Working-tools of a Fellow Craft, but in Masonic language is called the Plumb, which see.

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PLURALITY OF VOTES
See Majority

*

POCKET COMPANIONS

A Pocket Companion For Freemasons, by W. Smith; published at London in 1735 by E. Rider in Blackmore Street. A collection of songs which forms one part of this book is dated 1734. The price is not given but from other sources it is known that, unlike Anderson's Book of Constitutions, it was inexpensive, probably one shilling and six pence. The book was small (12 mo) and the author (about whom little is known) states that his design has been to produce "a small Volume easily portable, which will render what was before difficult to come at, and troublesome to carry about, of more extensive use." In it is a brief "History of Masonry" charges; General Regulations; Manner of Constituting a New Lodge; A Short Charge; a collection of 19 songs and a prologue; concluding with a List of Lodges in which the last entry is the Lodge at Duke of Marlborough's Head in Whitechapel, constituted November 5, 1734.

A Dublin edition was issued the same year. It differed little from the London edition except that it carried an approbation by the Grand Master (Lord Kingsland) which the London Edition had not done, doubtless because it was considered to encroach upon the rights of the Anderson Book of Constitutions of 1723; and that it gave "lawful age" as twenty-one instead of twenty-five as in England. In this edition is the oft-discussed entry of an American Lodge dated at 1735: "The Hoop in Wator Street, in Philadelphia, 1st Monday." (A copy of the Dublin Edition is in the vaults of the Iowa Grand Lodge Library, Cedar Rapids, Iowa.)

In 1736 another issue of the London edition was published by John Torbuck. In 1738 Smith himself brought out a new and somewhat enlarged edition which included the "Defense of Masonry," believed to have been written by Martin Clare.

A North of England Edition, entitled The Book M, was published at Newcastle, in 1736. A German edition was brought out in Frankfort, 1738. Other German editions followed, and other books of a similar kind were published soon after in Belgium and France.

An edition was published in Edinburgh in 1752, and again in 1754.

A Dublin Edition; 1764. Other London editions in 1754; 1759; 1761; 1764. At this time "pocket companion" became a generic term, and for decades one work after another of a similar kind

was produced until the end of the century; they were entitled Vademecum, Principles, Institutes, Repository, Practice, Musical Mason, etc.

Regardless of titles these books went by the general name of pocket companions—"pocket" because they were small, "companions" because they were reference (and song) books; and they satisfied a want felt by Masons everywhere because the Anderson Book of Constitutions was too large and too costly. (To judge by Lodge Minutes the larger number of the Anderson books must have been purchased by Lodges out of their general funds.) Until Hutchinson published his Spirit of Masonry and Preston his Illustrations they were, except for official or semi-official manuals, the only generally available Masonic reading matter, and the fact explains why it was that on both sides of the Atlantic Masons had but a meager understanding of Freemasonry and often were puzzled by its practices; yet the Pocket Books (like Old Catechisms and Engraved Lists), and for all their dryness, are invaluable because they contain essential data not found elsewhere.

NOTE. The attitude of the Grand Lodge toward the two Books of Constitutions to which the name of James Anderson was attached remained ambiguous for decades: The Grand Lodge itself ordered the book to be prepared, George Payne prepared almost half of it, yet the Grand Lodge not only put Anderson's name on the Title Page but left it to him to have the book published- and apparently the Grand Lodge never gave an all-out official endorsement to either the 1723 or the 1738 editions. If it was an official publication by the Grand Lodge why did it permit a private writer to publish it? Why did it leave it to the option of Lodges to purchase it or not? Why did it not give copies to the Lodges without charge as Grand Lodges now give Proceedings? If it was official why did the Grand Lodge permit divergent forms of ceremony to be used? And why did it suffer other, and private, publications to be used in lieu of it? If it was not Official, why did Grand Lodge sponsor it? The data as a whole gives the impression that this ambiguity was a settled policy- and in that formative period of the Grand Lodge system doubtless was a wise one.

POETRY, MASONIC

Where Masonic poetry can be found, and what Masonic poetry is, are questions answerable onlyWafter the phrase is defined. If by Masonic poetry is meant verse written by a Mason about a symbol or about the Lodge or the Ritual, there is little of it, and in Masonic literature is no poem which a literary critic of competence would recognize as a masterpiece. Rob Morris wrote a volume of Masonic verse but had the misfortune not to be a poet; and those who have followed him have had a still larger share of the same misfortune. But there is no reason to limit Masonic verse so narrowly; there are great themes in Freemasonry in addition to its

Landmarks and its Rules and Regulations; great themes in its history, its teachings, its spirit. If defined in this more inclusive sense there is much Masonic poetry, and of the very highest quality; much more in fact than Masons themselves can easily believe because it has never been collected in anthologies.

Of the poetry thus more broadly defined Robert Burns is the acknowledged laureate; second after him, and not far removed, is Rudyard Kipling—both were active and earnest Masons, and each held Lodge office; and after Kipling, though at a farther remove, is Edwin Markham, who acknowledged Masonry to have been the inspiration of many of his pages. Goethe, the greatest of poets since Shakespeare, performed the almost impossible feat of writing a poem on the philosophy of the Craft in his "A Mason's Ways." If Knighthood and Crusades are included in the Masonic purview, Scott and the French and Italian epic writers wrote thousands of pages.

But it is not so much among the classics, the standard writers, or in a whole corpus of work by any one writer, that the best and largest number of Masonic poems are found, but rather as a single poem, or only one or two, here and there among hundreds of poems. Longfellow's series of sonnets on Dante are in artistic skill his masterpiece; one of them is the description of a cathedral, and of perfect beauty.

Edna Millay's masterpiece is her sonnet on "Euclid." The theme of Coleridge's "Ancient Mariner" is brotherhood, a brotherhood so inclusive that it gathers into its embrace animals, plants, "all things both great and small"; and the same theme animates Walt Whitman's Leaves of Grass, a great work with an appeal in it for American Masons that our English Brethren may have difficulty in finding.

Scottish Rite Masons read Tennyson's Idylls of the Ring because in some pages those Vergilian leaves read almost like a gloss on certain of the High Grades; and the verse by Tennyson and a host of other poets on the Legend of the Holy Grail are a commentary of large and moving eloquence on the text of That Which Was Lost. And work, the Masonic theme par excellence, is being sung by a whole generation of Russian poets—and if they continue as they have begun they will yet find a way to bring the Fraternity back into their country because so many of them are Masons in spirit. And it is not to be forgotten that the oldest Masonic document in existence is itself a poem, composed in rhyme. If there were a Francis Palgrave in the Fraternity he could compile a Golden Treasury in many volumes

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POETRY OF FREEMASONRY

Although Freemasonry has been distinguished more than any other single institution for the number of verses to which it has given birth, it has not produced any poetry of a very high order, except a few lyrical effusions. Rime, although not always of transcendent merit, has been a favorite form of conveying its instructions. The oldest of the Constitutions, that known as the Halliwell or Regius Manuscript, is written in verse; and almost all the early catechisms of the Degrees were in the form of rime, which, although often doggerel in character, served as a convenient method of assisting the memory.

But the imagination, which might have been occupied in the higher walks of poetry, seems in Freemasonry to have been expended in the construction of its symbolism, which may, however, be considered often as the results of true poetic genius.

There are, besides the songs, of which the number in all languages is very great, an abundance of prologues and epilogues, of odes and anthems, some of which are not discreditable to their authors or to the Institution. But there are very few poems on Masonic subjects of any length. The French have indulged more than any other nation in this sort of composition, and the earliest Masonic poem known is one published at Frankfort, 1756, with the title of Noblesse des Franc-Maçons ou Institution de leur Sociéte avant le deluge

universel et de son renouvellement apres le Deluge, Nobility of the Freemasons, or the Institution of their Society before the Universal Deluge and of its Renovation after the Flood. It was printed anonymously, but the authorship of it is attributed to M. Jartigue. It is a transier to verse of all the Masonic myths contained in the Legend of the Craft and the traditional history of Anderson Neither the material nor the execution exempt the author from Horace's denunciation of poetic mediocrity.

A selection of poems that are of sufficient merit to be notable exceptions to the above criticism by Doctor Mackey, are here inserted.

The Lodge-room Over Simpkins' Store
The plainest lodge-room in the land was over Simpkins' store
Where Friendship Lodge had met each month for fifty years or more.
When o'er the earth the moon full-orbed, had cast her bnghtest beams,
The Brethren came from miles around on horseback and in teams.
And O! what hearty grasp of hand, what welcome met them there,
As mingling with the waiting groups they slowly mount the stair.
Exchanging fragmentary news or prophecies of crop,
Until they reach the Tyler's room and current topics drop,
To turn their thoughts to nobler themes they cherish and adore
And which were heard on meeting night up over Simpkins' store.
To city eyes, a cheerless room, long usage had defaced,
The tell-tale lines of lath and beam on wall and ceiling traced.
The light from oil-fed lamps was dim and yellow in its hue
The carpet once could pattern boast, though now 'twas lost to view.
The altar and the pedestals that marked the stations three,
The gatepost pillars topped with balls, the rude-carved Letter G.
Were village joiner's clumsy work, with many things beside,
Where beauty's lines were all effaced and ornament denied
There could be left no lingering doubt, if doubt there was before
The plainest lodge-room in the land was over Simpkins' store.
While musing thus on outward form the meeting time drew near
And we had glimpse of inner life through watchful eye and ear.
When Lodge convened at gavel's sound with officers in place
We looked for strange, conglomerate work, but could no errors trace.
The more we saw, the more we heard, the greater our amaze
To find those country Brethren there so skilled in Masons' ways.
But greater marvels were to come before the night was through,
Where unity was not mere name, but fell on heart like dew
Where tenets had the mind imbued, and truths rich fruitage bore
In plainest lodge-room in the land, up over Simpkins' store.
To hear the record of their acts was music to the ear,
We sing of deeds unwritten which on angel's Scroll appear.
A Widow's Case—for Helpless Ones—lodge funds were running low,
A dozen Brethren sprang to feet and offers were not slow.
Food, raiment, things of needful sort, while one gave load of wood
Another, shoes for little ones, for each gave what he could.
Then spake the last:—"I haven't things like these to give—but then,
Some ready money may help out"—and he laid down a Ten
Were Brother cast on darkest square upon life's checkered floor
A beacon light to reach the white—was over Simpkins' store.
Like scoffer who remained to pray, impressed by sight and sound
The faded carpet death our feet was now like holy ground.
The walls that had such dingy look were turned celestial blue.
The ceiling changed to canopy where stars were shining through.
Bright tongues of flame from altar leaped, the G was vivid blaze,
All common things seemed glorified by heaven's reflected rays.
O! wondrous transformation wrought through ministry of love—
Behold the Lodge-room Beautiful!—fair type of that above
The vision fades—the lesson lives! and taught as ne'er before,

In plainest lodge-room in the land—up over Simpkins' store.
—Lawrenee N. Greenleaf, Past Grand Master of Colorado, died October 25, 1922.

What Came We Here To Do?
Foot to foot, no matter where,
Though far beyond my destined road
If Brother needs a Brother's care,
On foot I'll go and share his load.
Knee to knee, no selfish prayer
Shall ever from my lips ascend
For all who act upon the square,
At least, henceforth, my knee shall bend.
Breast to breast, and this I swear,
A Brother's secrets here shall sleep
If told to me upon the square,
Save those I am not bound to keep.
Hand to back, oh type of love!
Fit emblem to adorn the skies,
Be this our task below, above
To help poor falling mortals rise.
Cheek to cheek, or mouth to ear,
" we all like sheep have gone astray,"
May we good counsel give and bear
'Til each shall find the better way.
—I. M. Jenkins, Brotherhood, January, 1920.

The Temple of Living Stones
The temple made of wood and stone may crumble and decay
But there's a viewless Fabrie which shall never fade away;
Age after age the Masons strive to consummate the Plane
But still the work's unfinished which th' immortal Three began;
None but immortal eyes may new, complete in all its parts
The Temple formed of Living Stones—the structure made of hearts.
'Neath every form of government, in every age and clime:
Amid the world's convulsions and the ghastly wrecks of time.—
While empires rise in splendor, and are conquered and overthrown
And cities crumble into dust, their very sites unknown,—
Beneath the sunny smiles of peace, the threatening frown of strife,
Freemasonry has stood umnoved, with age renewed her life.
She claims her votaries in all climes, for none are under ban
Who place implicit trust in God, and love their fellow man;
The heart that shares another's woe beats just as warm and true
Within the breast of Christian, Mohammedan or Jew
She levels all distinctions from the highest to the least,—
The King must yield obedience to the Peasant in the East.
What honored names on history's page, o'er whose brave deeds we pore,
Have knelt before our sacred shrine and trod our checkered floor !
Kings, princes, statesmen, heroes, bards who square their actions true,
Between the Pillars of the Porch now pass in long review
0, Brothers, what a glorious thought for us to dwell upon,—
The mystic tie that binds our hearts bound that of Washington!
Although our past achievements we with honest pride review
As long as there's Rough Ashlars there is work for us to do
We still must shape the Living Stones with instruments of love
For that eternal Mansion in the Paradise above;
Toil as we've toiled in ages past to carry out the plan,—

'Tis this;—the Fatherhood of God, the brotherhood of Man !
—Lawrence N. Greenleaf.

Great Source of Light and Love!
Great Source of light and love
To Thee our songs we raise!
Oh, in Thy- temple, Lord, above,
Hear and accept our praise!
Shine on this festive day!
Succeed its hoped design;
And may our Charity display
A ray resembling Thine!
May this fraternal Band,
Now consecrated, blest
In Pinion, all distinguished, stand,
In Purity be dressed!
May all the Sons of Peace
Their every grace improve,
Till discord through the nations cease,
And all the world be Love!
—Thaddeus Mason Harris.

Felloweraft's Song
His laws inspire our being—
Our light is from His sun;
Beneath the Eve All-Seeing,
Our Mason's work is done
His Plumb line in uprightness
Our faithful guide shall be
And in the Source of Brightness
Our willing eyes shall see.
Thou, Father, art the Giver
To ever. earnest prayer!
O. be the Guide forever
To this, our Brother dear!
By law and precept holy,
By token, word and sign,
Exalt him, now so lowly,
Upon this Grand Design.
Within thy Chamber name him
A Workman, vise and true!
While loving Crafts shall claim him
In bonds of friendship due;
Thus shall the w alls extol Thee,
And future ages prove
what Masons ever call Thee,
The God of Truth and Love!
___ Rob Morris

For Auld Lang Syne
Should auld acquaintance be forgot,
And never brought to min'?
Should auld acquaintance be forgot,
And days o' auld lang syne?
For auld lang syne, my dear,
For auld lang syne,
We'll tak a cup o' kindness yet
For auld lang syne.
We twa hae rin about the braces,
And pu'd the gowans fine
But we've wandered monie a weary fit
Sin' auld tang syne.
We twa hae paidl't i' the burn,

Frae mornin' sun til dine
But scas between us braid hae roared
Sin' auld lang syne.
And here's a hand, my trusty fiery
And gie's a hand o' thine
Ane we'll tak a right guid willie-waught
For auld lang syne.
And surely ye'll be your pint-stowp,
And surely I'll be mine
And we'll tak a cup o' kindness yet
For auld lang syne!
—Robert Burns.

The verses sometimes called the Freemasons health and the Entered Apprentice's Song are found under the latter title in this work (see also Morris, Rob); Pike, Albert; Kipling, Rudyard, and Songs of Freemasonry).

*

POINSETT, JOEL R.

Joel Roberts Poinsett introduced from Mexico the plant with crimson bracts which has become the national Christmas flower Poinsettia pulcherina. He was born in Charleston S.C., in 1779, like Paul Revere being of Huguenot descent, of parents who were able to send him to school in England, employ private tutors after his return, and finally to send him to Scotland for his education in law. He studied military sciences at Woolwich. After nearly four years of traveling about Europe, President Madison called him home for a-mission to South America to make the first of a long series of endeavors to create there a Good Neighbor policy. He served in the South Carolina legislatures then served as Minister to Mexico; once, in Chile, he led one of those small, but critical naval battles (with Spain, then on the verge of a war with us) which so often decided our national destiny but are forgotten by Americans. While in office as Secretary of War during President Van Buren's administration he pioneered the way for what was to become the National Guard system, a scheme adopted from Eighteenth Century England for having an army without having professional soldiers.

Brother Poinsett w as a member of Solomon's Lodge, No. 1, Charleston; filled a succession of offices including Grand High Priest, and was elected Grand Master but could not serve because of his appointment as Secretary of War. It was as Minister to Mexico that he made a place for himself in Masonic history when he introduced Masonry into Mexico City; and could the Lodges there have resisted invasion by the Church from one side and politics from the other, the Mexican Craft would have developed into one of great strength along with the Craft in the United States and Canada.

*

POINTED CUBICAL STONE

The Broached Thurnel, which see, mentioned by Doctor Oliver and others in the Tracing-Board of an Entered Apprentice, and known to the French Freemason as the pierre cubiquc, has an ax inserted in the apex. Brother William S. Rockwell considered this feature in the Tracing-Board remarkable and suggestive of curious reflections, and thus reasoned: The cubic stone pointed with an axe driven into it, is strikingly similar to a peculiar hieroglyphic of the Egyptians. The name of one of their gods is written with a determinative sign affixed to it, consisting of a smooth rectangular stone with a knife over it; but the most singular portion of the circumstance is, that this hieroglyphie, which is read by Egyptelogists, Seth, is the symbol of falsehood and error, in contradistinction to the rough, or brute, stone, which is the symbol of faith and truth. The symbol of error was the soft stone, which could be cut; the symbol of truth, the hard stone, on which no tool could be used.

Seth is the true Egyptian name of the god known afterward by the name of Typhon, at one time devoutly worshiped and profoundly venerated in the culminating epoch of the Pharaonic empire, as the monuments of Parnac and Medinet-Abou testify.

But in time his worship was overthrown, his shrines desecrated, his name and titles chiseled from the monumental granite, and he himself, from being venerated as the giver of life and blessings to the rulers of Egypt, degraded from his position, treated as a destroying demon, and shunned as the personification of evil. This was not long before the exode of the children of Israel. Seth was the father of Judaeus, and Palestinus is the god of the Semitic tribes who rested on the seventh day, and bears the swarthy complexion of the hated race. Seth is also known by other names in the hieroglyphic legends, among the most striking of which is Bar, that is Bal, known to us in sacred history as the fatal stumbling block of idolatry to the Jewish people (see Triangle and Square).

*

POINTS

In the Old Constitutions known as the Halliwell or Regius Manuscript, there are fifteen regulations which are called points. The fifteen articles which precede are said to have been in existence before the meeting at York, and then only collected after search, while the fifteen points were then enacted. Thus we are told—

Fifteen artyculus they there sougton,
bald fifteen poyntys there they wrogton.

The word sougton, means sought or Soured out; the word wrogton, wrought or enacted. The points referred to in the ritualistic phrase, arts, parts, and prints of the hidden mysteries of Masonry" are the rules and regulations of the Inntitution- Phillips's New World of Words (1706 edition) defines point as "a head or chief matter." It is in this sense that we speak of the points of Freemasonry.

A rather significant use of the word is where it means to correct and complete the openings left between the stones in a wall, a meaning applied by the operative craftsmen that is very old and still very apt.

*

POINTS OF ENTRANCE, PERFECT

In the earliest lectures of the eighteenth century these were called Principal Points. The designation of them as Perfect Points of Entrance was of a later date. They are described both in the English and the American systems. Their specific names, and their allusion to the four cardinal virtues, are the same in both; but the verbal explanations differ, although not substantially. They are so called because they refer to four important points of the initiation. The Guttural refers to the entrance upon the penal responsibilities; the Pectoral, to the entrance into the Lodge; the Hanusl, to the entrance on the Covenant; and the Pedal, to the entrance on the instructions in the northeast.

*

POINTS OF FELLOWSHIP, FIVE

There are duties owing by every Freemason to his Brethren, which, from their symbolic allusion to certain points of the body, and from the lesson of brotherly love which they teach, are called the Five Points of Fellowship. They are symbolically illustrated in the Third Degree, and have been summed up by Doctor Oliver as "assisting a Brother in his distress, supporting

him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets, and vindicating his reputation as well in his absence as in his presence" (Landmarks i, page 185).

Cole, in the Freemasons Library (page 190) gives the same ideas in extended language, as follows:

1. When the necessities of a Brother call for my aid and support, I will be ever ready to lend him such assistance, to save him from sinking, as may not be detrimental to myself or connection, if I find him worthy thereof.

2. Indolence shall not cause my footsteps to halt nor wrath turn them aside- but forgetting every selfish consideration I will be ever swift of foot to serve, help, and execute benevolence to a fellow-creature in distress, and more particularly to a Brother Freemason.

3. When I offer up my ejaculations to almighty God, a Brother's welfare I will remember as my own; for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly fill the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.

4. A Brother's secrets, delivered to me as such, I will keep as I would my own; as betraying that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassins who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.

5. A Brother's character I will support in his absence as I would in his presence: I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it.

The enumeration of these Points by some other more recent authorities differs from Cole's, apparently, only in the order in which the Points are placed. The latter order is given by Doctor Mackey:
1. Indolence should not cause our footsteps to halt, or wrath turn them aside; but with eager alacrity and swiftness of foot, we should press forward in the exercise of charity and kindness to a distressed fellow-creature.

2. In our devotions to almighty God, we should remember a Brother's welfare as our own; for the prayers of a fervent and sincere heart will find no less favor in the sight of Heaven, because the petition for self is mingled with aspirations of benevolence for a friend. 3. When a Brother intrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips lest, in an unguarded moment, we betray the solemn trust confided to our honor.

4. When adversity has visited our Brother, and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness, to save him from sinking, and to relieve his necessities.

5. While with candor and kindness we should admonish a Brother of his faults, we should never revile his character behind his back, hut rather, when attacked by others, support and defend it.

The difference here is apparently only in the order of enumeration, but really there is an important difference in the symbols on which the instructions are founded. In the old system, the symbols are the hand, the foot, the knee, the breast, and the back. In the new system, the first symbol or the hand is omitted, and the mouth and the ear substituted. There is no doubt that this omission of the first and insertion of the last are innovations, which sprung up in 1843 at the Baltimore Convention, and the enumeration given by Cole is the old and genuine one, which was originally taught in England by Preston, and in the United States by Webb.

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POINTS, THE FIVE
See Chromatic Calendar

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POINTS, TWELVE GRAND
See Twelve Original Points of Masonry

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POINT WITHIN A CIRCLE

This is a symbol of great interest and importance, and brings us into close connection with the early symbolism of the solar orb and the universe, which was predominant in the ancient sun-worship. The lectures of Freemasonry give what modern Monitors have made an exoteric explanation of the symbol, in telling us that the point represents an individual Brother, the circle the boundary line of his duty to God and man, and the two perpendicular parallel lines the patron saints of the Order—Saint John the Baptist and Saint John the Evangelist.

But that this was not always its symbolic signification, we may collect from the true history of its connection with the phallus of the Ancient Mysteries

The phallus was among the Egyptians the symbol of fecundity, expressed by the male generative principle. It was communicated from the Rites of Osiris to the religious festivals of Greece. Among the Asiatics the same emblem, under the name of Miriam, was, in connection with the female principle, worshiped as the symbols of the Great Father and Mother, or producing causes of the human race, after their destruction by the deluge.

On this subject, Captain Wilford (Asiatic Researches) remarks "that it was believed in India, that, at the general deluge, everything was involved in the common destruction except the male and female principles, or organs of generation, which were destined to produce a new race, and to repeople the earth when the waters had subsided from its surface. The female principle, symbolized by the moon, assumed the form of a lunette or crescent; while the male principle, symbolized by the sun, assuming the form of the lingam, placed himself erect in the center of the lunette, like the mast of a ship.

The two principles, in this united form, floated on the surface of the waters during the period of their prevalence on the earth; and thus became the progenitors of a new race of men." Here, then, was the first outline of the point within a circle, representing the principle of fecundity, and doubtless the symbol, connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt, and to the other nations, who derived, as is elsewhere shown, all their rites from the East.

It was in deference to this symbolism that, as Godfrey Higgins remarks (Anecalypsis ii, page 306), circular temples were in the very earliest ages universally erected in cyclar numbers to do honor to the Deity.

In India, stone circles, or rather their ruins, are everywhere found; among the oldest of which, according to Moore (Pancheon, page 242) is that of Dipaldiana, and whose execution will compete with that of the Greeks. In the oldest monuments of the Druids we find, as at Stonehenge and Avebury, the circle of stones. In fact, all the temples of the Druids were circular, with a single stone erected in the center. A Druidical monument in Pembrokeshire, called Y Cromlech, is described as consisting of several rude stones pitched on end in a circular order, and in the midst of the circle a vast stone placed on several pillars. Near Keswick, in Cumberland, says Doctor Oliver (Signs and Symbols, page 174) is another specimen of this Druidical symbol. On a hill stands a circle of forty stones placed

perpendicularly, Of about five feet and a half in height, and one stone in the center of greater altitude. Among the Scandinavians, the hall of Odin contained twelve seats, disposed in the form of a circlers for the principal gods, with an elevated seat in the center for Odin. Scandinavian monuments of this form are still to be found in Scania, Zealand, and Jutland. But it is useless to multiply examples of the prevalence of this symbol among the ancients. Now let us apply this knowledge to the Masonic symbol.

We have seen that the phallus and the point within a circle come from the same source, and must have been identical in signification. But the phallus was the symbol of fecundity, or the male generative principle, which by the ancients was supposed to be the sun, they looking to the creature and not to the Creator, because by the sun's heat and light the earth is made prolific, and its productions are brought to maturity. The point within the circle was then originally the symbol of the sun; and as the lingam of India stood in the center of the lunette, so it stands within the center of the Universe, typified by the circle, impregnating and vivifying it with its heat. And thus the astronomers have been led to adopt the same figure as their symbol of the sun.

Now it is admitted that the Lodge represents the world or the universe, and the Master and Wardens within it represent the sun in three positions. Thus we arrive at the true interpretation of the Masonic symbolism of the point within the circle. It is the same thing, but under a different form, as the Master and Wardens of a Lodge. The Master and Wardens are symbols of the sun, the Lodge of the universe, or world, just as the point is the symbol of the same sun, and the surrounding circle of the universe.

To the above observations by Doctor Mackey, Brother Charles T. McClenachan adds these two paragraphs:

An addition to the above may be given, by referring to one of the oldest symbols among the Egyptians, and found upon their monuments, which was a circle centered by an A U M, supported by two erect parallel serpents; the circle being expressive of the collective people of the world, protected by the parallel attributes, the Power and Wisdom of the Creator. The Alpha and Omega, or the will representing the Egyptian omnipotent God, surrounded by His creation, having for a boundary no other limit than what may come within his boundless scope, his Wisdom and Power. At times this circle is represented by the Ananta (a Sanskrit word meaning eternity), a serpent with its tail in its mouth. The parallel serpents were of the cobra species.

It has been suggestively said that the Masonic symbol refers to the circuits or circumambulation of the initiate about the sacred Altar, which supports the three Great Lights as a central point, while the Brethren stand in two parallel lines.

*

POINT WITHIN A CIRCLE

As knowledge of the customs of gilds, fraternities, churches, and of popular customs in the Middle Ages is increased it becomes ever more evident that the two Sts. John Days were in everybody's mind the two fixed points of the year, and that where we measure time in our minds from New Year's Day (St. John the Evangelist's Day was equivalent to it) they measured it from two extremes, one the shortest day in winter, the other the longest day in summer.

The early prominence of these two Days in Masonic customs need not there fore mean that the days were chosen for their religious significance; it rather may mean that they were chosen for their convenience as a calendar. It is doubt ful if Masons ever thought of the Sts. John as their Patron Saints until a late period; from the records of the Mason Companies (as noted on another page in this Supplement), some of them took St. Thomas as their Patron.

The Monitorial Lectures make it plain that the two Parallel Lines represent the Sts. John Evangelist and Baptist, not in their theological significance but in their sense as a calendar; the days named after those, Saints, rather than the Saints themselves, are denoted.

Since those days were the two extremes of the year, the sun is correctly represented as swinging in its circuit between them, for it cannot move south this side of the fixed point of the day named for the Evangelist nor go north beyond the fixed point of the day represented by the Baptist. The two days are the limits of its circle, therefore the circle is shone set between the lines. The Point Within the Circle represents the year, a year of work, a year out of a man's life; at least it does if the history of its use is a true guide to its symbolic meaning. To follow that guide is not to narrow the symbolism down to a mere fact in the calendar, but is to canalize it, and to hold it fast to its Masonic meaning, lest commentators wander off into regions that have no connection with Freemasonry.

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POLAND

Lodges were held in Poland quite early in the eighteenth century, but the Bull of pope Clement XII in 1739 stopped all activities. In 1742, however, a Lodge was again at work in Volhynien and others soon revived. The Three Brothers Lodge was opened at Warsaw in 1766 by Count Augustus Moszynski and on June 24, 1769, it was declared a Grand Lodge. In 1770 Brother Moszynski was recognized by England as Provincial Grand Master for Poland. In 1772 owing to political affairs Masonic doings ceased. By 1780 however there were again three Lodges at work. The Good Shepherd Lodge reorganized as Catherine of the Polar Star, was in August, 1780, granted a Warrant as a Provincial Grand Lodge -' England with Count Hulsen as presiding officer. On March 4, 1784, it became an independent Grand Orient of Poland with Brother Andrew Mocranowski as Grand Master.

Activities again ceased in 1789 but were resumed in 1810. Eleven years later the Lodges were again closed by order of Czar Alexander. The freedom of action brought about in Masonic affairs during the World War encouraged the promotion of Lodges and a Grand Lodge was formed on October 1, 1921, independently of the Grand Lodge of Italy which had taken the preliminary steps at organization on September 11, 1920.

Brother Oliver Day Street, in his Report on Correspondence to the Grand Lodge of Alabama, 1922, days, "The Grand Lodge of Poland with seat at Warsaw, has been recently organized, but we possess little information concerning it. A brief item in the Fellowship Forum of March 17, 1922, says that it bids fair to become the center of a vigorous Masonic movement in Central Europe."
A Supreme Council of Poland, Ancient and Accepted Scottish Rite, was established in 1922 under the sponsorship of the Supreme Councils of Switzerland, Netherlands, and Italy.

*

POLITICS

There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robison's accusations, that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of America, that the Order was seeking a political ascendancy and an undue influence over the government; it has been the unjust accusation of every enemy of the Institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the libeler is directed to the Ancient Constitutions of the Order, which

expressly forbid such connection; the libel is still written, and Freemasonry is again and again condemned as a political club.

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POLITICS AND MASONRY

The first Book of Constitutions of Freemasonry (1723) has as its second part The Charges of a Free-Mason, which begins on page 49. The second of these charges is "Of the Civil Magistrate Supreme and Subordinate."

The paragraph consists of two long sentences, but both are nothing more than an elaboration of the opening clause of the first of the two: "A Mason is a peaceable Subject of the Civil Powers ...." The elaboration of this straightforward, unambiguous statement makes clear what the new Grand Lodge had in mind; there are Mayors, it said, with their council in towns and cities, Sheriffs with their staffs in the counties; each of these "magistrates" is charged to enforce the ordinances of the town or laws of the realm governing gilds, associations, assemblies of craftsmen; Masons do not rebel against these magistrates or make trouble for them; they keep the peace.

It did not occur to the Freemasons then, as it had never occurred to their Masonic forebears, that they were living under a "political system" that other political systems were possible; that a different political system might be better than the one they had; they did not discuss such questions, or debate them, or propagandize their members in support of one system as against another. Such abstract and general political theories as democracy, monarchy, feudalism, republicanism, communism had never crossed their minds.

Throughout the Middle Ages theologians and philosophers might theorize about "the prince" or raise abstract questions. At a later time Coke, Bacon, Blackstone, Mr. Locke could discuss the merits of a constitutional system as against personal monarchy. But craftsmen knew nothing of such subjects, took their rulers and laws for granted, and raised no questions except on such matters of practical detail as their rights to hold assemblies, the carelessness of Royal Administrators, the scale of wages, etc.

Is Freemasonry democratic, republican, monarchic, etc.? Neither the words nor the ideas denoted by the words are found anywhere in the customs, rules and regulations, Constitutions, Landmarks, or the Ritual. The Craft has never interested itself in political philosophies, creeds, crusades; and does not now, because, like theology, they lie outside its province. Don't make trouble for magistrates; don't indulge in street brawls; don't hold illegal assemblies; be peaceable and law-abiding, this was as far as the Masons went; they did not even include such non-partisan, universal words as patriotism and citizenship in their Ritual.

The Craft began in a period of unadulterated feudalism, when a Lord owned the land, or a portion of it, and the men, women, fields, animals, and everything on it.

To be free was an exceptional status which the lord granted, and almost always for a consideration, and this freedom was granted to a man, a town, a corporation, a body of men, a trade by means of a charter or dispensation.

Men not freed or manumitted were the private property of the lord, and could be bought and sold with the land. Feudalism was never banished in toto (Hungary still has it), but broke up one portion at a time, here and then there, now and then, piecemeal. It was succeeded by a dynastic system of personal rulers. A country, or county, or estate, or principality, or "crown" belonged to its ruler; if he married a woman possessing the crown of another "country," perhaps across the sea, he became ruler of both. He could divide countries among his sons. In Italy and France cities belonged to lords, and a great center like Venice, or Genoa, or Florence might belong to one "kingdom" today, another tomorrow because of a marriage.

This dynastic system gave way, piecemeal, to the national system; there came into existence countries with permanent boundaries, and in the process many lords and dynasties were swallowed up by one lord and he became king of a country: and his family was the only royal dynasty. The power of these personal dynastic rulers was eaten into by the ever-increasing powers, first, of their own counselors and under-lords, second, by the citizens at large represented by committees-of-the-whole called parliaments. The United States was the first country to adopt the last named exclusively, and to abandon the old barbaric notion that a man can "own" a country and a people, and the Medieval notion that any one man can rule and govern a people. The proof that Freemasonry is wholly non-political is furnished by the fact that it has perpetuated itself and preserved its own Landmarks unaltered in each and every one of these political systems; and the corollary fact that as a fraternity it has never taken part in overthrowing one system in favor of another. Its members can espouse any political theory or party they wish, can be monarchists, or communists, but they cannot act or speak in such matters in the name of Masonry or commit the Craft to any political dogma.

The American Revolution was in reality two revolutions: the military revolution for political independence was brought successfully to an end with the surrender of Yorktown; the social revolution, by which the titles, classes, privileges, etc., of the old aristocracy were abolished, came to its final end in the administration of Andrew Jackson.

In the American way of life a man counts as one, never more or less than one; he is a citizen by virtue of birth (or naturalization), and no one man can be less or more of a citizen than another; each one is free to attend school, walk the streets, work, speak, think; his government deals with him solely as a man; it has never required that he belong to any given party, religion, or class. This is not a political system, but the absence of one, and absent because none is needed. The country is not governed according to a theory; the names "democratic" or "republican," etc., and if properly defined, are mere verbal labels, and mean nothing. A man is an American; there is no requirement for him to be anything additional. But he is "American" only because he lives in the country called America. It is because a man himself, any man, and by virtue of his nature, must thus count as one man, be dealt with as a man and in no other capacity, that America has its way of life, and for no other reason; we did not at a people begin by adopting some particular political theory or program, and then set about putting it into practice. Men in any country can have the same way of life for and of themselves without thinking of it as borrowed from America, because it is not American but belongs to man as man.

Freemasonry fitted happily into this way of life, though it had, as an organization, nothing to do with making it (there were as many Masons on one side in the Revolution as on the other); the only point at which it chanced to correspond beforehand with the American way was its ancient Landmark of treating each candidate solely on his merits as a man, of compelling him to meet his fellows on the level, and of forcing him to leave his privileges, titles, etc., outside; but it did this not because it had adopted the theory called "democracy"—a word which, like socialism, may mean anything—but because its members were workers engaged in the same work together.

In the paragraphs on RELIGION ONLY FREEMASONRY elsewhere in this Supplement it is stated that Freemasonry never had a theology of its own because Masonry was the art of architecture, and that art, like the other arts and sciences, can never be altered by any theology, church, or religion but is self-same everywhere and always. The same fact is true of Masonry and politics. The principles, formulas, and tools of architecture were the same in feudal Europe as in "democratic" America. If Hitler and Stalin had any need to solve the Forty-seventh Proposition of Euclid they both had to solve it in the same way, because geometry is irrelevant to political regimes. So is astronomy, geology, farming, navigation, music, chemistry, physics, etc.; an automobile cannot be fascist, communist, democratic any more than it can be Jewish, Christian, or Buddhist.

Politics are of highest importance inside their own province; outside it they have no say about anything. Freemasonry stands outside that province. Such Lodges in Europe, especially in Italy and under the Grand Orient of France, as went into politics went out of Masonry in the

act of doing so; and the Grand Bodies of more than ninety per cent of the world's Masonry proclaimed the fact by withdrawing fraternal recognition. When the Duke of Wharton tried to bring the young Mother Grand Lodge over to his political crowd of Jacobites the Grand Lodge put him out. If the National Association of Mathematicians were told by one of their members that henceforth mathematics must be Republican, or Protestant, or Anti-Semitic, they would do the same thing and for the same reason. Even the form of organization of a Lodge, its rules of order, its order of business, its regulations, its offices, its etiquette, cannot be described by any one of the labels used by politicians; it is uniquely Masonry's own; as the way of life in America can only be described as American, so with it; its way can only be described as Masonic.

Note. Apropos of what was said above about the second. or social, revolution, so many Americans refused to give up the usages of aristocracy that, under the name of United Empire Loyalists, 35,000 of them moved up to Nova Scotia. and 15,000 moved up into Ontario, most of them—and not always voluntarily!—in the years 1783-4; and still later so many moved up from Vermont that in the War of 1812 the majority of Vermonters refused to enlist in a war against Canada, because they had relatives there. Martha Washington herself was socially a Tory— to her a " democrat " meant very much what " bolshevist " was to mean a century and a half later. A Washington D. C. daily newspaper referred to Mrs. Dolly Madisor; the President's wife, as "Her Majesty."

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POLKAL

A significant word in the advanced Degrees, which means altogether separated, in allusion to the disunited condition of the Masonic Order at the time, divided as it was into various and conflicting rites. The word is corrupted from palcol, and is derived from the Hebrew radical pal, which, as Gesenius says, everywhere implies separation, and the adverbial kol, meaning Wholly, altogether.

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POLYCHRONICON

Ranulf Higden, a monk of Chester, wrote, about 1350, under this title a Latin chronicle, which was translated into English in 1387 by John Trevisa, and published by William Caxton, in 1482, as The Polychronicot; "conteynyag the Berynges and Dedes of many Tymes." Another edition was published, though, perhaps, it was the pane book with a new title by Wynkyn de Woorde. in 1485, as Policronicon, in which booke ben comprysed bryefy many wonderful hystoryes, Englished by one Trevisa, vicarye of Barkley, etc., a copy of which sold in 1857 for £37. There was another translation in the same century by an unknown author. The two translations made the book familiar to the English public, with whom it was at one time a favorite work. It was much used by the compiler or compilers of the Old Constitutions now known as the Cooke Manuscripts Indeed, there is very little doubt that the writers of the old Masonic records borrowed from the Polychronicon many of their early legends of Freemasonry. In 1865 there was published at London, under the authority of the Master of the Rolls, an edition of the original Latin chronicle, with both the English translations, that of Trevisa and that of the unknown writer.

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POMEGRANATE

The pomegranate, as a symbol, was known to and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple (see First Kings via, 15), it is said that the artificer "made two chapiters of molten brass to set upon the tops of the pillars." Now the Hebrew word caphtorim, which has been translated chapiters and

for which, in Amos (ix, 1), the word lintel has been incorrectly substituted, though the marginal reading corrects the error, signifies an artifical large pomegranate or globe. The original meaning is not preserved in the Septuagint, which has nor in the Vulgate, which uses sphaerula, both meaning simply a round ball. But Josephus, in his Ardiquities, has kept to the literal Hebrew.

It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems, therefore, to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into Spurious Freemasonry; for there, after all, if there be any antiquity in our Order, we shall find the parallel of all its rites and ceremonies.

The Syrians at Damascus worshiped an idol which they called Rimmon. This was the same idol that was worshiped by Shaman before his conversion; as recorded in the Second Book of Kings. The learned have not been able to agree as to 'he nature of this idol, whether he was a representation of Helios or the Sun, the god of the Phenicians, or of Venus, or according to Grotius, in his Commentary on the passage in Kings, of Saturn, or what, according to Statius, Feems more probable, of Jupiter Cassius. But it is sufficient for the present purpose to know that Rimmon is the Hebrew and Syriac for pomegranate.

Cumberland, the learned Bishop of Peterborough (Origines gerLtium antiquissimae, or Attempts for discovering the Times of the First Planting of Nations, page 60), quotes Achilles Statius, a converted Pagan, and Bishop of Alexandria, as saying that on Mount Cassius, which Bochart places between Canaan and Egypt, there was a temple wherein Jupiter's image held a pomegranate in his hand, which Statius goes on to say, "had a mystical meaning." Sanconiathon thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus: "Agreeably hereunto I guess that the pomegranate in the hand of Jupiter or Juno, because, when it is opened, it discloses a great number of seeds, signified only, that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable." Pausanias (Corinthiaca, page 59) says he saw, not far from the ruins of Mycenae, an image of Juno holding in one hand a scepter, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was a Greek expression meaning a forbidden mystery. That is, one which was forbidden by the Cabiri to be divulged.

In the Festival of the Thesmophoria, observed in honor of the goddess Ceres, it was held unlawful for the celebrants who were women to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprang from the blood of Bacchus.

Bryant (Analysis of Ancient Mythology in, page 237) says that the Ark was looked upon as the mother of mankind, and on this account it was figured under the semblance of a pomegranate; for as this fruit abounds with seeds, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. In fact, few plants had among the ancients a more mythical history than the pomegranate.

From the Hebrews, who used it mystically at the Temple, it passed over to the Freemasons, who adopted it as the symbol of plenty, for which it is well adapted by its swelling and seed-abounding fruit.

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POMMEL

A round knob; a term applied to the globes or balls on the top of the pillars which stood at the porch of Solomon's Temple. It was introduced into the Masonic lectures from Scriptural language. The two pommels of the chapters is in Second Chronicles (iv, 13). It is, however, an architectural term, thus defined by Parker (Glossary of Architecture, page 365): "Pommel denotes generally any ornament of a globular form."

*

POMME VERTE

This in French means the Green Apple. An androgynous (of both sexes) Order instituted in Germany in 1780, and afterwards introduced into France as we are told by Thory (Acta Latomorum i, page 333).

*

PONTIFES FRERES
See Bridge Builders

*

PONTIFEX
See Bridge Builders

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PONTIFF

In addition to what has been said of this word in the article on the Bridge Builders of the middle Ages, the following from Athanase Coquerel, in a recent essay entitled The Rise and Decline of the Romish Church, will be interesting.

What is the meaning of pontiff? Pontiff means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact:

In the very first year of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed—there are eleven of them now, then there were within the town less than seven even—that little town had a great deal to fear from an enemy which should take one of the hills that were out of town—the Janiculum—because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire, or any means of destruction into the town.

The Januculum was Heparated from the town by the Tiber. Then the first necessity for the defense of that little town of Rome was to have a bridge.

They had built a wooden bridge over the Tiber and a great point of interest to the town was, that this bridge should be kept always in good order, so that at any moment troops could pass over. Then, with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men who were a corporation, to take care of that bridge shouid be sacred; that their function. necessary to the defense of the town, should be considered holy; that thev should be priests, and the highest of them was called the High Bridge Maker. So it happened that there was in Rome a Corporation of Bridge Makers—pontifices—of whom the head was the most sacred of all Romans; because in those days his life and the life of his companions was deemed necessary to the safety of the town.

Thus it is that the title of Pontifex Maximus, assumed by the Pope of Rome, literally means the Grand Bridge Builder (see Bridge Builders of the Middle Ages).

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PONTIFF, GRAND
See Grand Pontiff

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POOR FELLOW SOLDIERS OF JESUS CHRIST

This title is in Latin Pauperes commilitones Jesu Christi. This was the title first assumed by the Knights Templar.

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POOROOSH

The spirit or essence of Brahma in the Indian religious system.

*

POPE, ALEXANDER

Son of a Roman Catholic linen-dealer at London. Born May 21, 1688, died May 30, 1744. the body being buried in the parish church of Twickenham. Many of his satires took up the cause of this or that political question and Pope's associates and friends numbered among them men high in the public life of England at that period. Deformed by disease in childhood, he was for life an invalid, yet a busy man of letters whose prose and verse, original and translated, were clever, keen, abiding. Devoted to his mother, his quarrels elsewhere were equally earnest, lasting, thorough. Probably the venom of his literary attacks was in part due to great sensitiveness over his crippled, unhealthy condition. His verse is particularly smooth in flow, bright of allusion, phrases neatly framed, apt for quotation, as in the following familiar lines from his Essay on Man:

Know then thyself, presume no God to scan;
The proper study of mankind is man.
An honest man s the noblest work of God
Chaos of thought and passion, all confused;
Still by himself abused and disabused
Created half to rise, and half to fall
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled
The glory, jest and riddle of the world!
The same work is equally striking in what is said f woman:
Our grandsire, Adam, ere of Eve possesst
Alone, and eten in Paradise unblest
With mournful looks the blissful scenes survev'd,
And wander'd in the solitary shade.
The Maker saw, took pity, and bestow'd
Woman, the last, the best reserv'd of God.

Several of his intimates were reputed to be members of the Craft. He is quoted as being a member of the same Masonic Lodge in London which enrolled on its books his life-long friends, Dean Swift and John Arbuthnot, by Brother J. H. Edge in the Builder, May, 1924- One therefore hunts through his writings or some reference to the Fraternity or its instruction.

Strange but true is it that the Four Cardinal Virtues, Fortitude, Temperance, Prudence, and Justice exactly as they are enumerated in the Monitors, are given in that order by Alexander Pope:

In clouded Majesty her dulness shone;
Four guardian Virtues round, support her throne
Fears champion Fortitude, that knows no fears
Of hisses blows, or want, or less of ease:
Calm Temperance, whose blessings these partake
Who hunger, and who thirst for scribbling sake
prudence, whose glass presents the approaching jail
Poetic Justice, with her lifted scale
Where. in nice balance, truth with gold she weighs
And solid pudding against empty brays.

Brother W. Wonnacott, late Grand Librarian of England, personally assured us that in his belief it is the name of Alexander Pope that is in the 1730 list of the members of the Lodge held at the Goat, a Tavern at the foot of The Haymarket, London, and our good Brother called attention to the above lines as probably pointing to some knowledge on Pope's part of the moralization that is impressed by us on our only admitted Brethren. The Universal Prayer, oft quoted in Masonic instruction, was written by Pope in 1738 and is given below:

Father of all! In every age
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!
Thou Great First Cause, least understood
Who all my sense confined
To know but this, that Thou art good
And that myself am blind.
Yet gave me, in this dark estate,
To see the good from ill;
And. binding Nature fast in fate
Left free the human will.
What conscience dictates to be done
Or warns me not to do
This teach me more than Hell to shun,
That more than Heaven pursue.
What blessings Thy free bounty gives
Let me not east away
For God is paid when man receives:
To enjoy is to obey.
Yet not to earth's contracted span
Thy goodness let me bound
Or think Thee Lord alone of man,
When thousand worlds are round.
Let not this weak, unknowing hand
Presume Thy bolts to throw,
And teach damnation round the land
On eaeh I judge Thy foe.
If I am right, Thy grace impart
Still in the right to stay
If r am wrong, oh, teach my heart
To find that better way l
Save me alike from foolish pride,
Or impious discontent
At aught Thy wisdom has denied,
Or aught that goodness lent.
Teach me to feel another's woe
To right the fault I see

That mercy I to others show,
That mercy show to me.
Mean though I am, not wholely so,
Since quickened by Thy breath;
Oh lead me nvheresoe'er I go
Through this day's life or death.
This day be bread and peace my lot;
All else beneath the sun
Thou know'st if best bestowed or not
And let Thy will be done!
To Thee NVhose temple is of space,—
Whose altar earth sea skies—
One chorus let all beings raise!
All Nature s incense rise.

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POPE, FREEMASONS AUK HORIZED BY
See Freemasons authorized by Pope

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POPPY

In the Mysteries of the Ancients, the poppy was the symbol of regeneration. The somniferous qualities of the plant expressed the idea of quiescence; but the seeds of a new existence which it contained were thought to show that nature, though her powers were suspended, yet possessed the capability of being called into a renewed existence. Thus the poppy planted near a grave symbolized the idea of a resurrection. Hence, it conveyed the same symbolism as the evergreen or sprig of acacia does in the Masonic mysteries.

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PORCH OF THE TEMPLE
See Temple of Solomon

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PORTA, GAMBATTISTA

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

*

PORTER, A. K., ON MEDIEVAL MASONRY

After a long and specialized training, Arthur E. Porter, Harvard University, devoted the whole of his career to Gothic Architecture, and for many years studied the still-existing buildings at first hand, and while doing so studied the history of the period in which the buildings were erected and existing documents connected with them.

His knowledge of Medieval architecture was encyclopedic. Near the end of his career he published in two volumes his great Medieval Architecture, illustrated throughout not by

pictures for sake of pictures but by photographs and drawings essentially a part of the text, and with exhaustive bibliographies. This work stands in contrast to other histories of the Gothic style on three fundamentals: it makes clear that the Gothic style was a single, organic formula, not a collection of separate elements, or a revision of previous styles; it sees in each building a document of its times, and therefore itself a chapter in history; more important still, and for the first time with any adequacy, it begins not with the buildings but with the builder, and finds in the building something thought out, designed, and constructed by them, and for their own purposes.

Historians before Porter had written—though it is hard to believe—as if a Gothic cathedral had been built by a pale abstraction called the Gothic style; as if the masonry had built itself. Medieval Architecture is the most useful of books for students of Medieval Freemasonry. The early Gothic Freemasons emerge from it as living and breathing men, easily understandable, men who in character, mind, education, and skill towered unapproachably above other men in their period; and it is easy to see that it was they, and not the village stone masons, who found out for themselves and transmitted that set of truths which was carried on century after century and into Speculative Lodges. Porter's work and C. G. Coulton's Art and the Reformation, if placed together, comprise the most encyclopedic and the clearest account of Medieval Freemasonry now in print. (Medieval Architecture: Its Origin and Development, by Arthur Kingsley Porter, Baker & Taylor; New York; 1909; two volumes.)

*

PORTIFORIUM

A word used in England during the Middle Ages to mean a breviary, a book containing the daily offices or prayers for the canonical hours. Doctor Mackey also found the name had been applied to a banner like unto the gonfalon, used as an ensign in cathedrals, and borne at the head of religious processions.

*

PORTRAIT PAINTER, GRAND

The Grand Lodge of England created this position in 1785 when the Rev William Peters was appointed, due to his painting and presenting to the Grand Lodge a portrait of I ord Petre Past Grand Masters Brother Peters w as the only holder of this office. The Provincial Grand Lodge of Sussex, England, 1801, created the office of Provincial Grand Portrait Painter.

*

PORTUGAL

Claims that Freemasonry flourished in Portugal as early as 1727 may or may not be true but according to the Minutes of the Grand Lodge of England it is certain that a Dispensation was granted to Brethren at Lisbon on April 17, 1735.

Continuous opposition to the Craft culminated in 1743 in the issue of an edict of death against Freemasonry by Hing John V. The Craft revived in 1761 only to be crushed in 1776 by the Inquisition. Lodges were held in ships in the harbor amid the most unusual surroundings. These dangers it seems only made the Craft grow stronger for a Grand Lodge was actually organized during this period. This was closed by the Grand Master in 1807 to prevent its coming under the rule of the Grand Orient of France.

In the absence of any central control several small Jurisdictions sprang up and in 1849 five of them met to form a Grand Orient, but trouble arose and on January 31,1859, another Grand Orient was instituted.

These two Grand Orients, combined with some Lodges on the Irish list, formed ten years later the Grand Orient of Lusitania, comprising a Symbolic Grand Lodge, a Supreme Council, a Supreme Rose Croix Chapter for the French Rite and a Grand Chapter of Royal Arch Brethren. Therefore, as Brother Oliver Day Street says; "It thus appears that Freemasonry of all Rites is united in one Supreme governing body."

*

PORTUGUESE EAST AFRICA

Lodges chartered by the United Lusitanian Grand Orient of Portugal are located at Beira, Chai-chai, Ibo, Mozambique and Quilimane

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PORTUGUESE WEST AFRICA

In this district the Grand Orient of Portugal has chartered eleven Lodges, two at Loanda and one each at Bie, Cabinda, Landana, Luxares, Mossamedes, Quibanda, Liumbale, Qussol and San Antonio de Zairo.

*

POSTULANT

The title given to the candidate in the Degree of Knight Radosh. From the Latin word postulans, meaning asking for, Wishing to have.

*

POTIER, MELCHIOR

Published a history of the Lodge of Nine Sisters at Paris, 1839.

*

POTOCKI

Polish family of nobility, the following members being Freemasons: Ignaz Potocki, Grand Master, 1781-3; Stanislas Felix Potocki, Grand Master, 1789, and Stanislas Kostka Potocki, Grand Master, 1812-23.

*

POT OF INCENSE

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

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POT OF MANNA
See Manna, Pot of

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POUND, ROSCOE

Roscoe Pound, born in 1870, Dean of the Law School of Harvard University, became famous for the variety as well as for the vastness of his learning; in legal erudition he had no superior in America and possibly no peer, but at the same time he was an extraordinary linguist (he learned his English and Latin together in childhood), an authority on field botany on which he wrote a text-book used in colleges, an authority on Medieval law and history, and also was one of the most learned of American Masons.

He published two works of permanent value on Masonry, Philosophy of Freemasonry, and Jurisprudence of Freemasonry, after the larger part of the two had first been published in The Builder. In A Bibliography of the Writings of Roscoe Pound; Harvard University Press; 1942; Franklyn C. Setars devotes Part III, Section 2, page 127, to a bibliography of his writings on Freemasonry.

Dean Pound was Past Master of Lancaster Lodge, No. 54, A. F. & A. M., Lincoln. Neb.; was a member of Belmont Lodge and also of Beaver Lodge, in Belmont, Mass., and of The Harvard Lodge, Cambridge, class, and Past Deputy Grand Master, Grand Lodge of Massachusetts- He was a member of the A. & A. S. R., at Lincoln, Neb.; was crowned 33 , Northern Jurisdictions September 16, 1913. His two works on Masonry are contributions to Masonic thought rather than to either history or practice; he was the first to interpret Krause to the American Craft; he gave a newts fresh appraisal of the work of Preston (a welcome contrast to the harsh and misleading portrait painted by Gould in his History); and when in his Philosophy he devoted a chapter to a "pragmatic" philosophy of Freemasonry he established in American Masonic thought for the first time what in substance is the true distinction between "Instituted" and "Constituted" as applied to the Fraternity.

(It was a happy coincidence that Sir Frederick Pollock who occupied in legal scholarship in England a position corresponding to Pound's in the United States, also was an active Mason and a Masonic writer; author, among other things, of a memorable essay on Masonic ranks in The Builder. He was the Pollock of the published [Judge Oliver Wendell] Holmes—Pollock Correspondence.)

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POURSUIVANT
More correctly, Pursuivant, which see.

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PRACTICUS
The Third Degree of the German Rose Croix.

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PRAXOEANS

The followers of Praxeas in the second century, who proclaimed a unity in God, and that He had suffered upon the cross.

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PRAYER

Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer "as a proper tribute of gratitude," to borrow the language of Preston, "to the beneficent Author of Life." Hence it is of indispensable obligation that a Lodge, a Chapter, or any other Masonic

Body, should be both opened and closed with prayer; and in the Lodges working in the English and American systems the obligation is strictly observed. The prayers used at opening and closing in the United States differ in language from the early formulas found in the second edition of Preston, and for the alterations we are probably indebted to Webb. The prayers used in the middle and perhaps the beginning of the eighteenth century are to be found in Peston (1775 edition) and are as follows:

At opening - May the favor of Heaven be upon this our happy meeting: may it begun , carried on, and ended in order , harmony, and brotherly love: Amen.

At Closing.—May the blessing of Heaven be with us and all regular Masons, to beautify and cement us title every moral and social virtue: Amen.

There is also a prayer at the initiation of a candidate, which has, at the present day, been very slightly varied from the original form. This prayer, but in a very different form, is much older than Preston, who changed and altered the much longer formula which had been used previous to his day. It was asserted by Dermott that the prayer at initiation was a ceremony only in use among the Ancient or Atholl Freemasons and that it was omitted by the Moderns. But this cannot be so, as is proved by the insertion of it in the earliest editions of Preston. We have moreover a form of prayer into be used at the admission of a brother, " contained in the Pocket Companion, published in 1754, by John Scott, an adherent of the Moderns, which proves that they as well as the Ancient observed the usage of prayer at an initiation. There is a still more ancient formula of "Prayer to be used of Christian Masons at the appointing of a brother," said to have been used in the reign of Edward IV from 1461 to 1483, which is as follows:

The might of God, the Father of Heaven, with the wisdom of his glorious Son through the goodness of the Holy Ghost, that hath been three persons in one Godhead be with us at our beginning give us grace to govern in our living here, that we may only come to his bliss that shall never have an end.

The custom of commencing and ending labor with prayer was adopted at an early period by the Operative Freemasons of England. Findel says (History, page 78), that "their Lodges were opened at sunrise, the Master taking his station in the East and the Brethren forming a half circle around him. After prayer, each Craftsman had his daily work pointed out to him, and received his instructions. At sunset they again assembled after labor, prayer was offered, and their wages paid to them.

" We cannot doubt that the German Stone Masons, who were even more religiously demonstrative than their English Brethren must have observed the same custom. As to the posture to be observed in Masonic prayer, it may be remarked that in the lower Degrees the usual posture is standing. At an initiation the candidate kneels, but the Brethren stand. In the higher Degrees the usual posture is to kneel on the right knee. These are at least the usages which are generally practiced in the United States.

We may add to the above comments by Doctor Mackey a few items of interest. Brother L. P. Newby (Sidelights on Templar Law, 1919, pages 96, 130) says:

Who is responsible for having two different versions of the Lord's Prayer in our Services, I am unable to state. It is a mistaken assumption that the Committee on Revision of 1910 (Grand Encampment Knights Templar of the United States) prepared a Lurial Service containing the Lord's Prayer, in which the words "Tres pass and Trespasses"' were used. The committee did prepare and present a short form of Burial Service. but it was not acted upon by the Grand Encampment in 1910, the further consideration of it was postponed, and it has never been acted upon (see Proceedings, 1910, middle and perhaps the beginning of the eighteenth page 203). The proper words to be used with the Lord's Prayer in the Asylum of the Commandery are debts and Debtors," and at Burial Services "Trespass and Trespasses (see Proceedings, 1916, pages 36-8 Brother Newby also says of the two expressions:

Our Savior upon two occasions instructed His people how to pray, first in His Sermon on the Mount, and second. about two years afterward; but in neither prayer did He use the words "Trespass and Trespasses" (see St. Matthew vi, 12; St. Luke xi, 1-13). In His Sermon on the Mount He did say to the people: "If ye forgive men their trespasses, your Heavenly Father wil also forgive you; but if ye forgive not men their trespasses neither will your Heavenly Father forgive your trespasses." These statements were made in a sermon and not in a prayer. As the form of the Lord's prayer used by the members of other Churches contains the words "debts and debtors," it is not for a layman to determine the question as to which form is correct, yet it is rather remarkable that those who prepared our Ceremonies did not agree upon the Lord's Prayer.

The Lord's Prayer should also be examined in the light of the translation by Professor Edgar J. Goodspeed, University of Chicago, whose English of the New Testament aims to reproduce the ease, boldness, and unpretending vigor of the original Greek, in the common language of everyday life during the era of one Savior.

The frequently observed expression "for Thine is the power and glory for ever," is a conclusion not to be found in any of the oldest manuscripts but in most of the later copies of Matthew only. It occurs the Didache, the teachings of the Apostles, a disvery at Constantinople in early Christian literature which a copy finished by the writer, Leo, on June 1, 1156, was found in the Library of the Jerusalem Jonastery.

Of the prayer itself several points have aroused discussion. Daily bread, for example, was given various interpretations by the old authorities. Hastings dictionary of the Bible (page 553) suggests for consideration the two aspects, "the word bread may be taken in an earthly or a heavenly sense. The fulness of Scriptural language justifies the widest application of the term, whatsoever is needed for the coming day, to be sought in daily morning prayer—"give us today" or whatsoever is needed for the coming days of life. The petition becomes a prayer for the presence of Him who has revealed Himself as "the Bread." The clause "as we forgive our debtors" is by some old authorities read "as we have forgiven our debtors." The conclusion of the prayer is usually repeated as "deliver us from evil" but the Greek ending is indefinite and Hastings says this may be read "the evil one," or "the evil," or "whatsoever is evil." However, as to these variations, they can be heeded in the spirit of the poet, Coleridge (Ancient Mariner, Part vii):

He prayeth best who loveth best
All things, both great and small.
And as to forms we have Brother Kipling's Song of Kabir:
My brother kneels, so saith Kabir
To stone and brass in heathen-wise,
But in my brother's voice I hear
My own unanswered agonies.
His God is as his fates assign
His prayer is all the world's—and mine.

Madame de Stael has in Corinne (Book x, chapter v) commented earnestly and with precision on the benefit of praying with one another.

To pray together in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in this life.

An old prayer was given in the Printing Art, and was contributed by us to the American Freemason, June, 1910. Appearing in the Wolangerichtete Buchdruckerei of Ernesti it is a reminder of the pronounced religious fervor of craftsmen. The sentiment of loyalty and respect to the craft was so commonly observed that when a German traveling workman entered a town and found his way to the local place of his trade the usual salutation was "God bless the Art," Gott grus die kunst. Here is the prayer:

Oh Lord, Almighty God, printing is a glorious and a noble art—a blessing Thou hast reserved for mankind in these latter days, an art by which all conditions of men, and especially Thy Holy Church, are greatly nourished. And since, good Lord, Thou hast of Thy free grace given me an opportunity of exercising an Art and Craft so exalted, I pray Thee to guide me by Thy Holy Spirit in using the same to Thy honor. Thou knowest, dear Lord, the great diligence, continual care and accurate knowledge of the characters of many languages are needful in this Art, therefore I call to Thee for help; that I may be earnest and careful, both in the setting up of types, and in printing the same. Preserve my soul in the constant love of Thy Holy Word and truth, and my body in sobriety and purity, that so, after a life here befitting a printer, I may hereafter, at the last coming of my most worthy Savior, Jesus Christ, be found a good workman in his sight, and wear the everlasting crown in His presence. Hear me, dearest God, for Thy honor and my welfare, Amen.

Another Masonic prayer, one used by the Worshipful Master, Henry Pears, Tyrian Lodge, No. 370, Cleveland, Ohio, is here submitted as when first heard there by us many years ago:

Almighty and Eternal God—there is no number of Thy days nor of Thy mercies. Thou has sent us into the world to serve Thee, but we wander from Thee in the paths of error. Our days are but a span in length, yet tedious because of calamities that surround us on every side. The days of our pilgrimage are few and full of evil. our bodies are frail, our passions violent and distempered, our understanding weak and our will perverse. Look thou, Almighty Father, upon us with pity and with mercy. We adore Thy majesty, and trust like little children in Thy infinite goodness. Give us patience to live well; and firmness to resist evil. even as our departed Brother resisted. Give us faith and confidence in Thee, and enable us so to live that when we come to die, we may lie down in the grave like one who composes himself to sleep, and may we hereafter be worthy to be held in the memories of men. Bless us, O God, and bless our fraternity throughout the world. May we live and emulate the example of our departed Grand Master, and finally may we attain in this world a knowledge of Thy truth, and in the world to come life everlasting. Amen.

Heartiness of invocation is not necessarily any measure of the length of a prayer, an effectual prayer recorded by Saint Luke (xviu, 13) was "Lord, be merciful to me a sinner." At Royal Arch Chapter dinners in Europe we noted that the grace as given in our hearing on several occasions was even less lengthy than the one just mentioned and had but a couple of Latin words, "Benedictus, Bened at," meaning May the Blessed One bless. After the dinner there was an equally brief prayer, also in Latin, "Benedicto Benedicatur," May the Blessed One be blessed.

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PREADAMITE

A Degree contained in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

*

PRECAUTION

In opening and closing the Lodge, in the admission of visitors in conversation with or in the presence of strangers, the Freemason is changed to use the necessary precaution, lest that should be communicated to the profane which should only be known to the initiated.

*

PRECEDENCY DF LODGES

The precedency of Lodges is always derived from the date of their Warrants of Constitution, the oldest Lodge ranking as No. 1. As this precedency confers certain privileges, the number

of the Lodge is always determined by the Grand Lodge, while the name is left to the selection of the members.

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PRECEPTOR

Grand Preceptor, or Grand Prior, or Preceptor, or Prior, was the title indifferently given by the Knights Templar to the officer who presided over a province or kingdom, as the Grand Prior or Grand Preeeptor of England, who was called in the East the Prior or Preceptor of England. The principal of these Grand Preceptors were those of Jerusalem, Tripolis, and Antioch.

*

PRECEPTORY

The houses or residences of the Knights Templar were called Preceptories, and the superior of such a residence was called the Preceptor. Some of the residences were also called Comxnanderies. The latter name has been adopted by the Masonic Templars of America. An attempt was made in 1856, at the adoption of a new Constitution by the Grand Encampment of the United States, which met at Hartford, to abolish the title Comtnanderies, and adopt that of Preceptories, for the Templar organizations; a change which would undoubtedly have been more in aceordance with history, but unfortunately the effort to effect the change was not successful.

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PRECIOUS JEWELS
See Jewels, Precious

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PREFERMENT

In all the Old Constitutions we find a reference made to ability and skill as the only claims for preferment or promotion. Thus in one of them, the Lansdourne Manuscript, whose date is about 1560, it is said that Nimrod gave a charge to the Freemasons that "they should ordaine the most wise and cunning man to be Master of the King or Lord's worke that was amongst them, and neither for love, riches, nor favour, to sett another that had little cunninge to be Master of that worke, whereby the Lord should bee ill served, and the science ill defamed.

"And again, in another part of the same manuscript, it is ordered, "that noe Mason take on him noe Lord's worke nor other man's but if he know himselfe well able to performe the worke, so that the Craft have noe slander." Charges to the same effect, almost, indeed, in the same words, are to l)e found in all the Old Constitutions. So Anderson, when he compiled the Charyes of a Freemason, which he says were "extracted from the ancient records," and which he published in 1723, in the first edition of the Book of Constitutions, lavs down the rule of preferment in the same spirit, and in these words: "All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the royal Craft despised; therefore no Master or Warden is chosen by seniority, but for his merit."

Then he goes on to show hovs the skilful and qualified Apprentice may in due time become a Fellow Craft, and, "when otherwise qualified, arrive to the Honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit" (Constitutions, 1723, page 51). This ought to be now, as it has always been, the true law of tree masonry; and when ambitious men are seen grasping for

offices, and seeking for positions whose duties they are not qualified to discharge, one is inclined to regret that the Old Charges are not more strictly obeyed

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PRELATE

The fourth officer in a Commandery of Knights Templar and in a Council of Companions of the Red Cross. His duties are to conduct the religious ceremonies of the organization. His jewel is a triple triangle, the symbol of Deity, and within each of the triangles is suspended a cross, in allusion to the Christian character of the chivalric institution of which he is an officer. The corresponding officer in a Grand Commandery and in the Grand Encampment is called a Grand Prelate.

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PRELATE OF LEBANON

In French Prélat du Ixban. A mystical Degree in the collection of Pyron.

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PRENTICE

An archaism, or rather a vulgarism for Apprentice, constantly found in the Old Records. It is now never used except in connection with Prentice Pillar, which see.

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PRENTICE PILLAR
In the southeast part of the Chapel of Roslyn Castle, in Scotland, is the celebrated column which goes by this name, and with which a Masonic legend is connected. The pillar is a plain fluted shaft, having a floral garland twined around it, all carved out of the solid stone.

The legend is, that when the plans of the chapel were sent from Rome, the master builder did not clearly understand about this pillar, or, as another account states, had lost this particular portion of the plans, and, in consequence, had to go to Rome for further instructions or to procure a fresh copy.

During his absence, a clever apprentice, the only son of a widow, either from memory or from his own invention, carved and completed the beautiful pillar. When the master returned and found the work completed, furious with jealous rage, he killed the apprentice, by striking him a frightful blow on the forehead with a heavy setting maul. In testimony of the truth of the legend, the visitor is shown three heads in the west part of the chapel—the master's, the apprentice's, with the gash on his forehead, and the widows There can be but little doubt that this legend referred to that of the Third Degree, which is thus shown to have existed, at least substantially, at that early period.

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PREPARATION OF THE CANDIDATE

Great care was taken of the personal condition of every Israelite who entered the Temple for Divine worship. The Talmudic treatise entitled Baracoth, which contains instructions as to the ritual worship among the Jews, lays down the following rules for the preparation of all who visit the Temple: "No man shall go into the Temple with his staff, nor with shoes on his feet, nor with his outer garment, nor with money tied up in his purse." There are certain ceremonial

usages in Freemasonry which furnish what may be called at least very remarkable coincidences with this old Jewish custom.

The preparation of the candidate for initiation in Freemasonry is entirely symbolic. It varies in the different Degrees, and therefore the symbolism varies with it. Not being arbitrary and unmeaning, but, on the contrary, conventional and full of signification, it cannot be altered, abridged, or added to in any of its details without affecting its esoteric design. To it, in its fullest extent every Candidate must, without exception submit. The preparation of a candidate is one of the most delicate duties we have to perform and care should be taken in appointing the officer, who should bear in mind that "that which is not permissible among gentlemen should be impossible among Freemasons "

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PREPARING BROTHER

The Brother who prepares the candidate for initiation. In English, he has no distinctive title. In French Lodges he is called Frére terrible, and in German he is called Vorbereitender Bruder, or Fürchterlicher Bruder. His duties require him to have a competent knowledge of the ritual of reception, and therefore an experienced member of the Lodge is generally selected to discharge the functions of this office. In some Jurisdictions this is performed by the Master of Ceremonies

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PRESIDENT

The presiding officer in a Convenon of High Priests, according to the American System, is so called. The second officer is styled Vice-President. On September 6, 1871, the Grand Orient of France, in violation of the landmarks, abolished the office of Grand Master, and conferred his powers on a Council of the Order. The President of the Council is now the official representative of the Grand Orient and the Craft, and exercises several of the prerogatives hitherto administered by the Grand Master.

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PRESIDENTS, RELIGION OF THE

Of the first thirty-one Presidents of the United States nine have been Episcopalians: Washington, Madison, Monroe, W. H. Harrison, Tyler, Taylor, Pierce, Arthur, F. D. Roosevelt; of the other twenty-two five have been Presbyterians, four Methodists, four Unitarians, two Reformed Dutch, and one each Baptist, Congregationalist, Quaker, Disciple of Christ; and three (Jefferson, Hayes, and Lincoln) members of no church.

Had Eighteenth Century Deists ever organized themselves as a Church Jefferson would have belonged to it (as would Benjamin Franklin). Lincoln was possibly the most genuinely religious rnan in the list; while he united with no church he described himself in private as a Universalist. Hayes probably considered himself in private to be a Unitarian. If the last three are added to the four confessed Unitarians it means that of the twenty-two one-third (minus a ' small amount of the fraction) have been of the extremely non-ecclesiastical denomination; and the fact shows better than any argument how very small has been the role of ecclesiasticism in American public life.

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PRESIDING OFFICER

Whoever acts, although temporarily and pro hac vice, meaning in Latin for this occasion, as the presiding officer of a Masonic body, assumes for the time all the powers and functions of the officer whom he represents. Thus, in the absence of the Worshipful Master, the Senior Warden presides over the Lodge, and for the time is invested with all the prerogatives that pertain to the Master of a Lodge, and can, while he is in the chair, perform sny aet that it would be competent for the Master to perform were he present.

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PRESS, MASONIC

The number of the Masonic press throughout the world is small, but the literary ability commands attention. In every nation Freemasonry has its advocate and neevsbearer, in the form of a weekly or semi-monthly chronicle of events, or the more sedate magazine or periodical, sustaining the literature of the Fraternity (see Publications, .Masonic and Magazine).

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PRICE, HENRY

Born about 1697 in London and came to New England about 1723, returning later to England. It is recorded in the Minutes of the Grand Lodge of England that in 1730 he was a member of Lodge No. 75, meeting at the Rainbow Coffee House in York Buildings, London. He is mentioned as being in a law-suit at Boston in 1733 and was in business there as a tailor. During 1733 Governor Jonathan w Belcher appointed him Cornet in his Troop of Guards with the rank of Major. The office was that of Standard Bearer. The executors of Price allude to him in 1792 as Major Price. He carried on business for some time at the Sign of the Brazen Head on Cornhill, near the present No. 36 Washington Street, about half way between Water Street and State Street in Boston. He adhered to the Church of England and attended Trinity Church.

He died on May 20, 1780. Brother W. S. Gardner (on page 307, Proceedings, Grand Lodge of Massachusetts, 1871) points out here the necessity for bearing in mind that until January 1, 1752, the year commenced on March 25. By act of Parliament of 1751, the succeeding years commenced on January 1. In these Proceedings of 1871 (pages 284-304), there are some particulars of decided interest regarding this prominent Freemason and his pioneer work. A portrait to which allusion is made is described as follows: It represents him in the full vigor of manhood, dressed in the Id peculiar style of gentlemen of about the year 1740. w He wore a wig and queue, white neck-cloth and single breasted coat flowing away. His face betokened mildness and gentleness. The eyes are large and full, set wide apart, soft and expressive. The forehead was lighted up with animation and conveyed the idea of a gentleman.

April 30, 1733, the Right Honorable and Right Worshipful Anthony Lord Viscount Montague, Grand Master of England, issued a Deputation appointing Henry Price as Provincial Grand Master of New England. Price was authorized to appoint his Deputy Grand Master and Grand Wardens, and "to constitute the Brethren now Residing or who shall hereafter reside in those parts, into One or more Regular Lodge or Lodges, as he shall think fit, and as often as Occasion shall require."

On Monday of July 30, 1733, Henry Price convened at Boston the following Brethren: Andrew Belcher, Thomas Kennelly, John Quane, Henry Hope, Frederick Harnilton, John McNeall, Peter Hall, Matthew Young, John Waddell and Edward Ellis at the house of Edward Lutwyteh "at ye Sign of the Bunch of Grapes in King Street.

" This celebrated inn was situated on what is now the corner of State and Kilby streets, and on the westerly side of the last named street. Brother Price produced his Deputation appointing him Provincial Grand Master of New England. By virtue of this Deputation he

formed and opened a Provincial Grand Lodge, appointed Right Worshipful Brother Andrew Belcher as Deputy Grand Master and Worshipful Brothers Thomas Kennelly and John Quane as Grand Wardens pro tempore. Several Brothers were then made Freemasons. Then, "granting the prayer thereof, he then and there in the most solemn manner according to ancient Rt. and Custom and the form prescribed in our printed Book of Constitutions, constitute" the Brethren into a regular Lodge, in manner and form.

Henry Hope was chosen Master and he nominated Frederick Hamilton and James Gorder as Wardens. These being presented to Grand Master Price, he "caused them to be duly examined, and being found duly qualified, approved and confirmed them in their respective stations by investing them with the implements of their office, giving each his proper charge, and admonishing the Brethren of the Lodge to do obedience and submission, according to our printed Book of Constitutions, Charges and Regulations, and so forth. Thus was Masonry founded in New England."

In 1734 Brother Price's Commission was extended over all North America. On November 28, 1734, Benjamin Franklin, who was a close friend of Price and who at that time was Grand Master of the Grand Lodge of Pennsylvania, wrote Price the following letter in behalf of the Grand Lodge of Pennsylvania, evidently with the purpose of arranging a mutually agreeable status under the new conditions:

Right Worshipful Grand Master and Most Worthy and Dear Brethren:— We acknowledge your favor of the 23rd of October past, and rejoiee that the Grand Master whom God bless, hath 80 happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power extended over all America, which advice we hope is true, and we heartily congratulate him thereupon and though this has not been as yet regularly signified to us by you, vet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province, which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight, to wit, a Deputation or charter granted by the Right Worshipful Mr. Price, by virtue of his Commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the Brethren here with full Dower and authority, according to the - customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair, when the Grand Master of all America shall be in place. This, if it seems good and reasonable to you to grant, will not only be extremely agreeable to us, but mill also, we are confident conduce much to the welfare, establishment and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible and also accompanied with a copy of the R. W. Grand Master s first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your it ardent and signed by the Secretary; for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.

We are Right Worshipful Grand Master and Most Worthy Brethren, Your Affectionate Brethren and obliged humble Servants, Signed at the request of the Lodge, B. Franklin, G. M. Philadelphia, Nov. 25, 1734.

On the same day that Franklin Sent the above letter as an official communication from the Grand Lodge of Pennsylvania, he also wrote a personal letter to Price which is quoted below:

Dear Brother Price:—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me, but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with

a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem vou.

I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some special authority as herein desired. I entreat therefore , that whatever you shall think proper to do therein may be sent by the next post , if possible , or the next following.

I am, Your Affectionate Brother & humb Servt
B. Franklin, G M.,
Philadelphia, Nov. 28 1734. Pennsylvania.
P. S.—If more of the Constitutions are wanted among you, please hint it to me.
To Mr. Henry Price,
At the Brazen Bead
Boston,

The originals of the two letters quoted above were destroyed at the burnings of the Masonic Temple in Boston, April S6, 1864, prior to which time the official letter hung in a frame in the Temple.

For much information concerning Brother Price, see The Beginnings of Freemasonry in America, first delivered as an address to the Grand Lodge on September 13, 1916, and published in the Proceedings of that year, afterwards reprinted in book form, by Past Grand Master Melvin M. Johnson of Massachusetts; also Doctor Mackey's History of Free masonry, pages 1565-6, 1604-5.

A Henry Price Medal is awarded as occasion war rants by the Grand Lodge of Massachusetts to Brethren who have rendered distinguished service to the Order, a practice begun by Brother Melvin M Johnson during his term of office as Grand Master; 1914-6.

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PRICHARD, SAMUEL

"An unprincipled and needy Brother," as Doctor Oliver calls him, who published at London, in 1730, a book with the following title: Masonry Dissected; being a Universal and Genuine Description of aU its Branches, from the Original to this Present Time: as it is delivered in the constituted, regular Lodges, both in City and Country according to the several Degrees of Admission, giving an impartial account of their regular Proceedings in initiating their New Members in the whole Three Degrees of Masonry, viz., I. Entered Prentice; II. Fellow Craft; III. Master. To which is added, The Author's Vindication of Himself, by Samuel Prichard, Late Member of a constituted Lodge.

This work, which contained a great deal of plausible matter, mingled with some truth as well as falsehood, passed through a great many editions, was translated into the French, German, and Dutch languages, and became the basis or model on which all the subsequent so-called expositions, such as Tubal-Kain, Jachin and Boaz, etc., were framed. In the same year of the appearance of Prichard's book, a Defence of Masonry, as a reply to the Masonry Dissected was anonymously published, and has often been erroneously attributed to Doctor Anderson, but it has been discovered that its author was Brother Martin Clare (see Clare Martin). No copy is now known to exist of this Defence, but it will be found at the end of the 1738 edition of the Constitutions.

It is not, however, a reply to Prichard, but rather an attempt to interpret the ceremonies which are described in the Masonry Dissected in their symbolic import, and this it is that gives to the

Defence a value which ought to have made it a more popular work among the Fraternity than it is. Prichard died in obscurity; but the Abbe Larudan, in his Franc-Maçons écrasés, Freemasons Crushed (page 135), has manufactured a wild tale about his death; as herein desired. I entreat, therefore, that whatever stating that he was carried by force at night into the Grand Lodge at London, put to death, his body burned to ashes, and all the Lodges in the world in formed of the execution. The Abbe is satisfied of the truth of this wondrous narrative because he had heard it told m Holland and in Germany, all of which only proves that the French calumniator of Freemasonry abounded either in an inventive faculty or in a trusting faith.

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PRIEST

In the primitive ages of the world every father was the Priest of his family, and offered prayer and sacrifice for his household. So, too, the Patriarchs exercised the same function. Melchizedek is called the Priest of the Most High God; and every where in Scripture we find the Patriarchs performing the duties of prayer and sacrifice. But when political society was organized, a necessity was found, in the religious wants of the people, for a separate class, who should become, as they have been described the mediators between men and God, and the interpreters of the will of the gods to men. Hence arose the sacerdotal classwthe cohens among the Hebrews, the Stereos among the Greeks, and the sacerdos among the Romans. Thereafter prayer and sacrifice were entrusted to these, and the people paid them reverence for the sake of the deities whom they served. EAver since, in all countries, the distinction has existed between the priest and the layman, as representatives of two distinct classes.

But Freemasonry has preserved in its religious ceremonies as in many of its other usages, the patriarchal spirit. Hence the Master of the Lodge, like the father of a primitive family, on all occasions offers up prayer and serves at the altar. A Chaplain is sometimes through courtesy, invited to perform the former duty, but the Master is really the Priest of the Lodge.
Having then such solemn duties to discharge, and sometimes as on funereal occasions, in public, it becomes every Master so to conduct his life and conversation as not, by contrast, to make his ministration of a sacred office repulsive to those who see and hear him, and especially to profanes.

It is not absolutely required that he should be a religious man, resembling the clergyman in seriousness of deportment; but in his behavior he should be an example of respect for religion. He who at one time drinks to intoxication, or indulges in profane swearing, or obscene and vulgar language, is unfit at any other time to conduct the religious services of a society. Such a Master could inspire the members of his Lodge with no respect for the ceremonies he was conducting; and if the occasion was a public one, as at the burial of a Brother, the circumstance would subject the Order which could tolerate such an incongruous exhibition to contempt and ridicule.

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PRIEST, GRAND HIGH
See Grand High Priest

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PRIEST, HIGH
See High Priest

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PRIESTHOOD, ORDER OF HIGH
See High Priesthood, Order of

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PRIESTLY ORDER

A Rite which Brother John Yarker, of Manchester, says, Mysteries of Antiquity, page 126, was formerly practiced in Ireland, and formed the system of the York Grand Lodge. It consisted of seven Degrees, as follows: 1. 2. 3. Symbolic Degrees; 4. Past Master;
5. Royal Arch;
6. Knight Templar;
7. Knight Templar Priest, or Holy Wisdom.

The last Degree was conferred in a Tabernacle, and was governed by seven officers known as Pillars. Brother Hughan, History of Freemasonry in York, page 32, doubts the York origin of the Priestly Order, as well as the claim it made to have been reeved in 1786. The Kent Tabernacle conferring the Degree of Knight Templar Priest at Newcastle, England, is of Time Immemorial standing in the Fraternity and has continued in the control and practice of this and many other old ceremonies.

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PRIESTLY VESTMENTS

The High Priest ministered in eight vestments, and the ordinary priest in four—the tunic, drawers, bonnet, and girdle. To these the High Priest added the breastplate, ephod, robe and golden plate, and when occasion required the Urim and Thummim, the curious Objects mentioned in the Old Testament (Exodus xxviii, 30) in connection with the breastplate.

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PRIEST, ROYAL

The Fifth Degree of the Initiated Brothers of Asia

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PRIEST THEOSOPHIST

Thory says that it is the Sixth Degree of the Cabalistic Rite

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PRESTON, WILLIAM

This distinguished Freemason was born at Edinburgh on July 28, 1742, Old Style, and Brother C. C. Hunt, of Iowa, points out that the date sometimes given as August 7, New Style, should be August 8, as the calendar error which was ten clays in 1582 had become eleven in the eighteenth century when the change was made in English-speaking countries He was the son of William Preston, Esq., Writer to the Signet, a Scottish legal term meaning an agent or attorney in causes in the Court of Sessions, and Helena Cumming. The elder Preston was a man of much intellectual culture and ability, and in easy circumstances, and took, therefore, pains to bestow upon his son an adequate education. He was sent to school at a very early age, and having completed his preliminary education in English under the tuition of Stirling, a celebrated teacher in Edinburgh, he entered the High School before he was six years old, and made considerable progress in the Latin tongue.

From the High School he went to college, where he acquired a knowledge of the rudiments of Greek. After the death of his father he retired from college, and became the amanuensis of

that celebrated linguist, Thomas Ruddiman, to whose friendship his father had consigned him. Ruddiman having greatly impaired and finally lost his sight by his intense application to his classical studies, Preston remained with him as his secretary until his decease. His patron had, however, previously bound young Preston to his brother, Walter Ruddiman, a printer, but on the increasing failure of his sight, Thomas Ruddiman withdrew Preston from the printing-office, and occupied him in reading to him and translating such of his works as were not completed, and ia correcting the proofs of those that were in the press. Subsequently Preston compiled a catalogue of Ruddiman's books, under the title of Bibliotheca Ruddimana, which is said to have exhibited much literary ability.

After the death of Ruddiman, Preston returned to the printing-office where he remained for about a year; but his inclinations leading him to literary pursuits, he, with the consent of his master, repaired to London in 1760, having been furnished with several letters of introduction by his friends in Scotland. Among them was one to William Strahan, the Kings Printer, in whose service, and that of his son and successor, he remained for the best years of his life as a corrector of the press, devoting himself, at the same time, to other literary vocations, editing for many years the London Chronicle, and furnishing materials for various periodical publications. Preston's critical skill as a corrector of the press led the literary men of that day to submit to his suggestions as to style and language; and many of the most distinguished authors who were contemporary with him honored him with their friendship. As an evidence of this, there were found in his library, at his death, presentation copies of their works, with their autographs, from Gibbon, Hume, Robertson, Blair, and many others.

It is, however, as a distinguished instructor of the Masonic Ritual and as the founder of a system of lectures which still retain their influence, that William Preston the more especially claims our attention. Stephen Jones, the disciple and intimate friend of Preston, published in 1795, and in the Freemasons Magazine, a sketch of Preston's life and labors; and as there can be no doubt, from the relations of the author and the subject, of the authenticity of the facts related, we shall not hesitate to use the language of this contemporary sketch, interpolating such explanatory remarks as we may deem necessary.

Soon after Preston's arrival in London, a number of Brethren from Edinburgh resolved to institute a Freemasons' Lodge in that city, under the sanction of a Constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge of Scotland to the Ancient Lodge in London, which immediately granted them a Dispensation to form a Lodge and to make Freemasons. They accordingly met at the White Hart in the Strand, and Preston was the second person initiated under that Dispensation. This was in 1762. Lawrie records the application as having been in that year to the Grand Lodge of Scotland. It thus appears that Preston was made a Freemason under the Dermott system. It will be seen, however, that he subsequently went over to the older Grand Lodge.

The Lodge was soon after regularly constituted by the officers of the Ancient Grand Lodge in person. Having increased considerably in numbers, it was found necessary to remove to the Horn Tavern in Fleet Street, where it continued some time, till, that house being unable to furnish proper accommodations, it was removed to Scots Hall, Blackfriars.

Here it continued to flourish about two years, when the decayed state of that building obliged it to remove to the Half Moon Tavern, Cheapside, where it continued to meet for a considerable time. At length Preston and some others of the members having joined the Lodge, under the older English Constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the Lodge at the Half Moon Tavern to petition for a Constitution. Lord Blaney at that time Grand Master, readily acquiesced with the desire of the Brethren, and the Lodge was soon after constituted a second time, in ample form, by the name of the Caledonian Lodge, then No. 325, but now 134. The ceremonies observed, and the numerous assembly of respectable Brethren who attended the Grand Officers on that occasion, were long remembered to the honor of the Lodge.

This circumstance, added to the absence of a very skillful Freemason, to whom Preston was attached and who had departed for Scotland on account of his health, induced him to turn his

attention to the Masonic lectures; and to arrive at the depths of the science, short of which he did not mean to stop, he spared neither pains nor expense.

Preston's own remarks on this subject, in the introduction to his Illustrations of Masonry, are well worth the perusal of every Brother who intends to take office.. "When," says he, "I first had the honor to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfil my own duty, and officially enforce obedience in others. The methods which I adopted, with this view, excited in some of superficial knowledge an absolute dislike of what they considered as innovations; and in others, who were better informed, a jealousy of pre-eminence, which the principles of Masonry ought to have checked. Notwithstanding; these discouragements, however, I persevered in my intention of supporting the dignity of the society, and of discharging with fidelity the trust reposed in me." Freemasonry has not changed. We still too often find the same mistaking of research for innovation, and the same ungenerous jealousy of pre-eminence of which Preston complains.

Wherever instruction could be acquired, thither Preston directed his course; and with the advantage of a retentive memory, and an extensive Masonic connection, added to a diligent literary research, he so far succeeded in his purpose as to become a competent master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Freemasons from foreign countries; and, in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the art as to become very useful in the connections he had formed. He was frequently heard to say, that in the ardor of his inquiries he had explored the abodes of poverty and wretchedness, and, where it might have been least expected, acquired very valuable scraps of information. The poor Brother in return, we are assured, had no cause to think his time or talents ill bestowed. He was also accustomed to convene his friends once or twice a week, in order to illustrate the lectures; on which occasion objections were started, and explanations given, for the purpose of mutual improvement. At last, with the assistance of some zealous friends, he was enabled to arrange and digest the whole of the first lecture.

To establish its validity he resolved to submit to the society at large the progress he had made; and for that purpose he instituted, at a very considerable expense, a grand gala at the Crown and Anchor Tavern, in the Strand, on Thursday, May 21, 1779, which was honored with the presence of the then Grand Officers, and many other eminent and respectable Brethren. On this occasion he delivered an oration on the Institution, which, having met with general approbation, was afterward printed in the first edition of the Illustrations of Masonry, published by him the same year.

Having thus far succeeded in his design, Preston determined to prosecute the plan he had formed, and to complete the lectures. He employed, therefore, a number of skillful Brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these Brethren communicated the result of their visits at a weekly meeting. When by study and application he had arranged his system, he issued proposals for a regular course of lectures on all the Degrees of Freemasonry, and these were publicly delivered by him at the Miter Tavern, in Fleet Street, in 1774.

For some years afterward, Preston indulged his friends by attending several schools of instruction, and other stated meetings, to propagate the knowledge of the science, which had spread far beyond his expectations, and considerably enhanced the reputation of the society. Having obtained the sanction of the Grand Lodge, he continued to be a zealous encourager and supporter of all the measures of that assembly which tended to add dignity to the Craft, and in all the Lodges in which his name was enrolled, which were very numerous, he enforced a due obedience to the laws and regulations of that Body.

By these means the subscriptions to the charity became much more considerable; and daily acquisitions to the society were made of some of the most eminent and distinguished characters. At last he was invited by his friends to visit the Lodge of Antiquity, No. 1, then held at the Miter Tavern, in Fleet Street, when on June 15, 1774, the Brethren of that Lodge were

pleased to admit him a member, and, what was very unusual, elected him Master at the same meeting.

He had been Master of the Philanthropic Lodge at the Queen's Head, Gray's-inn-gate, Holborn, for over six years, and of several other Lodges before that time. But he was now taught to consider the importance of the first Master under the English Constitution; and he seemed so regret that some eminent character in the walks of life had not been selected to support so distinguished a station. Indeed, this too small consideration of his own importance pervaded his conduct on all occasions; and he was frequently seen voluntarily to assume the subordinate offices of an assembly, over which he had long presided, on occasions where, from the absence of the proper persons, he had conceived that his services would promote the purposes of the meeting. To the Lodge of antiquity he now began chiefly to confine his attention, and during his Mastership, which continued for some years, the Lodge increased in numbers and improved in its finances. That he might obtain a complete knowledge of the state of the society under the English Constitution, he became an active member of the Grand Lodge, was admitted a member of the Hall Committee, and during the secretaryship of Thomas French, under the auspices of the Duke of Beaufort, then Grand Master, had become a useful assistant in arranging the general regulations of the society, and reviving the foreign and country correspondence. Having been appointed to the office of Deputy Grand Secretary under James Heseltine, he compiled, for the benefit of the charity, the History of filemarkable Occurrences, inserted in the first two publications of the Freemasons' Calendar: prepared for the press an Appendia; to the Book of Constitutions, and attended so much to the correspondence with the different Lodges as to merit the approbation of his patron. This enabled him, from the various memoranda he had made, to form the history of Freemasonry, which was afterward printed in his Illustrations. The office of Deputy Grand Secretary he afterward resigned.

An unfortunate dispute having arisen in the Society in 1777, between the Grand Lodge and the Lodge of Antiquity, in which Preston took the part of the Lodge and of his private friends, his name was ordered to be erased from the Hall Committee; and he was afterward, with a number of gentlemen, members of that Lodge, expelled. The treatment he and his friends received at that time was circumstantially narrated in a well-written pamphlet, printed by Preston at his own expense, and circulated among his friends, but never published, and the leading circumstances were recorded in some of the later editions of the Illustrations of Masonry. Ten years afterward, however, on a reinvestigation of the subject in dispute, the Grand Lodge was pleased to reinstate Preston, with all the other members of the Lodge of Antiquity, and that in the most handsome manner, at the Grand Feast in 1790, to the general satisfaction of the Fraternity.

During Preston's exclusion, he seldom or ever attended any of the Lodges, though he was actually an enrolled member of a great many Lodges at home and abroad, all of which he politely resigned at the time of his suspension, and directed his attention to his other literary pursuits, which may fairly be supposed to have contributed more to the advantage of his fortune.
So much of the life of Preston we get from the interesting sketch of Stephen Jones. To other sources we must look for a further elucidation of some of the circumstances which he has so concisely related. The expulsion from the Order of such a man as Preston was a disgrace to the Grand Lodge which inflicted it. It was, to use the language of Doctor Oliver, who himself, in after times, had undergone a similar act of injustice, "a very ungrateful and inadequate return for his services."

The story was briefly this: It had been determined by the Brethren of the Lodge of Antiquity, held on December 17, 1777, that at the Annual Festival on Saint John's day, a procession should be formed to Saint Dunstan's Church, a few steps only from the tavern where the Lodge was held; a protest of a few of the members was entered against it on the day of the festival. In consequence of this only ten members attended, who, having clothed themselves as Freemasons in the vestry room, sat in the same pew and heard a sermon, after which they crossed the street in their gloves and aprons to return to the Lodge-room.

At the next meeting of the Lodge, a motion was made to repudiate this act; and while speaking against it, Preston asserted the inherent privileges of the Lodge of Antiquity, which, not working under a Warrant of the Grand Lodge, was, in his opinion, not subject in the matter of processions to the regulations of the Grand Lodge. It as for Maintaining this opinion, which whether right or wrong,- was after all only an opinion, Preston u as, under circumstances which exhibited neither magnanimity nor dignity on the part of the Grand Lodge, expelled from the Order. One first unhappy result of this act of oppression was that the Lodge of Antiquity severed itself from the Grand Lodge, and formed a rival Body under the style of the Grand Lodge of England South of the River Treatt, acting under authority from the Lodge of All England at York.

But ten years afterward, in 1787, the Grand Lodge saw the error it had committed, and Preston was restored with all his honors and dignities and the new Grand Lodge collapsed. And non, while the name of Preston is known and revered by all who value Masonic learning, the names of all his bitter enemies, with the exception of Noorthouch, have sunk into a well-deserved oblivion. Preston had no sooner been restored to his Masonic rights than he resumed his labors for the advancement of the Order. In 1787 he organized the Order of Harodim, which see, a society in which it was intended to thoroughly teach the lectures which he had prepared. Of this Order some of the most distinguished Freemasons of the day became members, and it is said to have produced great benefits by its well-devised Plan of Masonic instruction.

But William Preston is best known to us by his invaluable work entitled I Illustrations of Masonry. The first edition of this work was published in 1772. Although it is spoken of in some resolutions of a Lodge, published in the second edition, as "a very ingenious and elegant pamphlet," it was really a work of some size, consisting, in its introduction and text, of 288 pages. It contained an account of the Grand Gala, or banquet, given by the author to the Fraternity in May, 177 , when he first proposed his system of lectures. This account was omitted in the second and all subsequent editions "to make room for more useful matter." The second edition, enlarged to 324 pages, was published in 1775, and this was followed by others in 1776, 1781, 1788, 1792, 1799, 1801, and 1812.

There were other editions, for Wilkie calls his 1801 edition the tenth, and the edition of 1819, the last published by the author, is called the twelfth. The thirteenth and fourteenth editions were published of ter the author's death, with additions—the former by Stephen Jones in 1891, and the latter by Doctor Oliver in 1829. Other English editions have been subsequently published, one edited by Doctor Oliver in 1829. The work was translated into German. and two editions published, one in 1776 and the other in 1780. In America, two editions were published in 1804, one at Alexandria, in Virginia, and the other, with numerous important additions, by George Richards, at Portsmouth, New Hampshire. Both claim, on the title-page, to be the "first American edition"; and it is probable that both works were published by their respective editors about the same time, and while neither had any knowledge of the existence of a rival copy.

Preston died, after a long illness, in Dean Street. Fetter Lane, London, on April 1, 1818, at the age of seventy-six, and was buried in Saint Paul's Cathedral In the latter years of his life he seems to have taken no active public part in Freemasonry, for in the very full account of the proceedings at the Union in 1813 of the two Grand Lodges, his name does not appear as one of the actors, and his system was then ruthlessly surrendered to the newer but not better one of Doctor Hemming. But he had not lost his interest in the Institution which he had served 80 well and so long, and by which he had been so well requited.

For he bequeathed at his death £300 in Consols, a contraction for consolidated annuities, a British government security, the interest of which was to provide for the annual delivery of a lecture according to his system. He also left £500 to the Royal Freemasons Charity, for female children, and a like sum to the General Charity Fund of the Grand Lodge. He had a wife and grandchildren and left behind him his name as 3 great Masonic teacher and the memory of his services to the Craft. Jones's edition of his Illustrations contains an excellently engraved likeness of him by Ridley, from an original portrait said to be by S. Drummond,

Royal Academician. There is an earlier engraved likeness of him in the Freemasons Magazine for 1795, from a painting known to be by Drummond, and taken in 1794. They present the differences of features which may be ascribed to a lapse of twenty-six years. The latter print was said, by acquaintances, to be an excellent likeness.

The Records of Tile Lodge of Antiquity, No. 2, have been published in two volumes bearing that title, the first in 1911 edited by Brother W. Harry Rylands and the second in 1926 by Brother C. W. Firebrace who has also supervised the publication in 1928 of a second edition of the first volume. These splendid works contain much valuable information about William Preston whose Masonic career was so intimately associated with this famous Lodge.

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PRESTON, WILLIAM

Since the majority of Grand Jurisdictions in the United States use the Webb-Preston Work, and since Thomas Smith Webb, whom Mackey described as the "father of American Freemasonry, founded his own teachings on those of Preston, and since Preston's Illustrations of Masonry has, next to Mackey's own, been the most widely-read book in American Masonry for a century and a half, American Seasons have a larger interest in Preston than in any other Masonic leader of the past 150 years, excepting only the names of Webb himself, of Mackey, and of Pike. Preston was British (see page 795) but even in his home-land he has never had the importance he has had here.

It happens that until recent years almost the only source of information about Preston as a man was in Gould's History of Freemasonry and in his Concise History of Freemasonry; it also happens that in both of these books Gould pronounces a judgment that not only is harsh but is so phrased (doubtless unintentionally) as to leave the impression that Preston was not mentally responsible. Scholars have long since known that Gould's judgment is not just, but Gould is read widely and they are not, hence it is of service to American Masons to give a truer portrait, and to ease American Masons of the paradox of having everywhere the Preston Work, and at the same time of having two books so widely read which picture Preston in a sense so opposite to his American reputation. To do so will not discredit Gould; a great mass of facts remains in Gould's books after a few fallacies are removed. On page 115, Vol. I (of the Dudley Wright edition of Gould's History of Freemasonry), Preston is quoted to the effect that York had for centuries been looked up to as the cradle of Freemasonry; Gould's criticism makes this appear as if Preston had been writing about the Grand Lodge of All England, at York. In a comment on the editions of Preston's Illustrations of Freemasonry (page 291; Vol. I), Gould writes:

"One can believe that his information was acquired, as he interprets it, piecemeal, or, like Mahomet and Joseph Smith, each effort was preceded by a special revelation." (This sneer is effected by ignoring the circumstances under which Preston had to collect his data; a Grand Lodge censorship had left the Craft illiterate, and had compelled students like Preston to seek data at large, often from the memories of the oldest Masons. The then Grand Secretary of the Grand Lodge was not helpful.) On page 297, Vol. I, Gould writes that "the veracity and accuracy of Preston," "counts for very little"; on the same page he accuses Preston of writing "mythical history" about Wren. On page 337 of the Concise History (London; 1903) is a contemptuously written paragraph on Preston and Dermott, the former of whom he describes as "a journeyman printer"; the latter as "a journeyman painter." (The Dukes of Athol, less snobbish than Gould, did not disdain to associate for years with the "journeyman painter"—especially since they were working in a Fraternity founded by journeymen Masons.)

On page 338 Gould becomes openly insulting: " Preston, however, was by a long way the greater romancer of the two, or perhaps it will be better to describe him as a Masonic visionary who untrammeled by any laws of evidence—wrote a large amount of enthusiastic rubbish wherein are displayed a capacity of belief and capability of assertion, which are hardly paralleled at the present day by the utterances of the company promoter or even of the mining engineer."

It is a curious fact that much of what Gould calls "enthusiastic rubbish" was taken by Preston straight from the Book of Constitutions which the Grand Lodge itself had published in one edition after another, and as an official book. It is true that much of the historical portion of Preston's Illustrations has become discredited by later knowledge, but it was published in 1772 when any kind of Masonic knowledge was difficult to find; Gould's own two histories also have suffered the same fate, and by a strange irony he is nowhere more in need of revision than in what he said about Preston; and in at least two of his quarrels with Preston it turns out that it was Gould who was mistaken; but errors about data and mistakenness in historical hypotheses do not show that Preston was a liar er a visionary any more than they show that Gould was one. By another strange irony, Preston suffers more at the hands of Wright's revised Gould's History than he did in the first edition, because in it Preston is victimized by blunders of fact in addition to having no atonement made for the original injustice. One of these blunders is too long to quote. On page 306, Vol. VI, it is stated that Preston's had been "the Standard of Masonic Work in England for nearly twenty years." Preston was in the Modern Grand Lodge; his "Work" was not therefore used in the Ancient Grand Lodge; it was never a Standard Work in England, and has never been since, because England has never had a Standard Bork. It also states that an unknown "English Brother" brought Preston s "Work" to Webb in 1800; Webb had already published his book in 1797. Webb is called Thomas G.; his name was Thomas Smith; etc.
Preston was born into a distinguished family in Edinburgh (1742), and would have inherited a fortune had it not been very largely lost in the rebellion of 1745. His father was a distinguished and highly talented man. Preston himself graduated from the Edinburgh High School and then passed through the University. He then became amanuensis and secretary to Thomas Ruddiman, a scholar of large erudition who was famous as an editor of learned texts, and under whom Preston was thoroughly drilled in the minutiae and strict rules of language and of editing.

At that time the first publishing house in England, and with only one or two exceptions the first publishing house in the world, was Strahan's at London, the King's Printer. In 1760, and with letters of introduction from men of influence in Edinburgh, Preston entered Strahan's, beginning as a compositor in order to learn the publishing business from the ground up. From compositor he became a proof-reader, and in time head proof-reader, and then became general superintendent of the firm. On his death in 1785 Strahan left him an annuity, but Preston remained on under the younger Strahan, and id 1804 became a partner. Strahan was publisher of the works of Samuel Johnson, Adam Smith, Edward Gibbon, Professor Robertson, Blackstone, David flume, Dr. Blair, etc., and with these men and men like them Preston had friendships and acquaintanceships over a long period of years.

The same learning, thoroughness and great ability which brought him to a headship in a famous firm, he carried into his Masonic work. The old Lodge of Antiquity was in the doldrums when he entered it and likely to perish; he built it up to about one hundred members, among them a number of members of Parliament.

When the Grand Lodge decided to prepare a new edition of the Book of Constitutions they asked him to edit it, and to give him free access to Grand Lodge archives appointed him an assistant to the Grand Secretary, James Heseltine, and under the agreement that Preston's name should appear on the title-page as editor. When the work was nearing completion, the jealous and petty-minded Heseltine proposed that John Northouck's name should also appear alongside of Preston's though Northouck had done none of the work. Preston resigned rather than suffer Heseltine's indignities, and it was this which was the real beginning of the disagreement which split the Lodge of Antiquity. When the troubles which then ensued came upon hire, Preston proved himself a man as great in dignity and self-respect as in ability; the abuses leveled at him by a Grand Lodge Officer did not make him bend, nor did he ever falter in his great confidence in Freemasonry or in the Grand Lodge itself; he was completely vindicated in due time, was received again with honor, and in his will left large sums to the Grand Lodge benevolence. In the whole of England there was no man less like the romancer, the untruthful historian, the visionary, the fabricator in the caricature which Gould painted; nor could any writer have been guilty of a more vulgar lapse of taste than to bracket Preston with sellers of worthless stock or with such a half-mad man as the Mormon Joseph Smith. (The authentic account of Preston is the history of the Lodge of Antiquity, No. 2, by Rylands and

Firebrace. The above discussion of the single question of his character and reputation pro supposes that the reader has already read the biographical article at page 795.)

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PRESTONIAN LECTURER

In 1818, Brother Preston, the author of the Illustrations of Masonry, bequeathed £300 in Consols, the interest of which was to provide for the annual delivery of a lecture according to the system which he had elaborated. The appointment of the Lecturer was left to the Grand Master for the time being. Stephen Jones, a Past Master of the Lodge of Antiquity, and an intimate friend of Preston, received the first appointment; and it was subsequently given to Brother Laurence Thompson, the only surviving pupil of Preston.

He held it until his death, after which no appointment of a Lecturer was made until 1857, when the Worshipful Master of the Royal Stork Lodge, was requested by Lord Zetland, Grand Master, to deliver the lecture, which he did in January, 1858; twice again in the same year the lecture was delivered, by the Worshipful Master of the Grand Stewards Lodge and by Brother Thiselton, Secretary of the Lodge of Antiquity, and again, by Brother Hewlett and then Brother Henry Warren in subsequent years until 1862, since which time the lecture seems to have been abandoned until 1924 when Captain C. W Firebrace, a Past Master of Preston's old Lodge, the Lodge of Antiquity, was appointed the Prestonian Lecturer for the year, and was followed by Brother Lionel Vibert, in 1925, a Past Master of Quatuor Coronati Lodge.

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PRESTONIAN LECTURES

About the year 1772, Preston submitted his course of lectures on the first three Degrees to the Craft of England. These lectures were a revision of those which had been practiced, with various modifications, since the revival of 1717, and were intended to confer a higher literary character on the Masonic Ritual. Preston had devoted much time and labor to the compilation of these lectures, a syllabus of which will be found in his Illustrations They were adopted eagerly by the English Fraternity, and continued to be the authoritative system of the Grand Lodge of England until the Union in 1813, when, for the sake of securing uniformity, the new system of Doctor Hemming was adopted. But the Prestonian lectures and ritual are still used by many Lodges in England. In the United States they were greatly altered by Webb.

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PRETENDER

The word Pretender has occasionally been misunderstood by commentators. As a French term it means Claimant and should not convey the impression of him who makes a mere pretense. This latter meaning would never have been used by Shone who permitted the word Pretender to signify his Opposition. James Stuart, the son of James II, who abdicated the throne of Great Britain, and Charles Edward, his son, are known in history as the Old and the Young Pretender. Their intrigues with Freemasonry, which they are accused of attempting to use as an instrument to aid in a restoration to the throne, constitute a very interesting episode in the history of the Order (see Stuart Freemasonry).

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PREVIOUS QUESTION

A parliamentary motion intended to suppress debate. It is utterly unknown in the parliamentary law of Freemasonry, and it would be always out of order to move it in a Masonic Body.

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PRIMITIVE FREEMASONRY

The Primitive Freemasonry of the antediluvians, or people of before the Flood times, is a term for which we are indebted to Doctor Oliver, although the theory was broached by earlier writers, and among them by the Chevalier Ramsay. The theory is, that the principles and doctrines of Freemasonry existed in the earliest ages of the world, and were believed and practiced by a primitive people, or priesthood, under the name of Pure or Primitive Freemasonry; and that this Freemasonry, that is to say, the religious doctrine inculcated by it, was, after the flood, corrupted by the Pagan philosophers and priests, and, receiving the title of Spurious Freemasonry, was exhibited in the Ancient Mysteries. The Noachidae, however, preserved the principles of the Primitive Freemasonry, and transmitted them to succeeding ages, when at length they assumed the name of Speculative Freemasonry. The Primitive Freemasonry was probably without ritual or symbolism, and consisted only of a series of abstract propositions derived from antediluvian traditions. Its dogmas were the unity of God and the immortality of the soul.

Doctor Oliver, who gave this system its name, describes it (Historical Landmarks I, page 61) in the following language: "It included a code of simple morals. It assured men that they who did well would be approved of God; and if they followed evil courses, sin would be imputed to them, and they would thus become subject to punishment. It detailed the reasons why the seventh day was consecrated and set apart as a Sabbath, or day of rest; and showed why the bitter consequences of sin were visited upon our first parents, as a practical lesson that it ought to be avoided. But the great object of this Primitive Freemasonry was to preserve and cherish the promise of a Redeemer, who should provide a remedy for the evil that their transgressions had introduced into the world, when the appointed time should come."

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

He does not, however, admit that the system of Primitive Freemasonry consisted only of those tenets which are to be found in the first chapters of Genesis or that he intends, in his definition of this science, to embrace so general and indefinite a scope of all the principles of truth and light, as Preston has done in his declaration, that "from the commencement of the world, we may trace the foundation of Freemasonry." On the contrary, Doctor Oliver supposes that this Primitive Freemasonry included a particular and definite system, made up of legends and symbols, and confined to those who were initiated into its mysteries. The knowledge of these mysteries was of course communicated by God himself to Adam, and from him received by his descendants.

This view of Doctor Oliver is substantiated by the remarks of Rosenberg, a learned French Freemason, in an article in the Freemasons Quarterly Review, on the Book of Raziel, an ancient Cabalistic work, whose subject is these Divine mysteries. "This book," says Rosenberg, "informs us that Adam was the first to receive these mysteries. Afterward, when driven out of Paradise, he communicated them to his son Seth; Seth communicated them to Enoch; Enoeh to Methuselah; Methuselah to Lamech; Lamech to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levi; Levi to Kelhoth; Kelhoth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to another down to Solomon."

Such, then, was the Pure or Primitive Freemasonry, the first System of mysteries which, according to modern Masonic writers of the school of Oliver, has descended, of course with various modifications, from age to age, in a direct and uninterrupted line, to the Freemasons of the present day. The theory is an attractive one, and may be qualifiedly adopted, if we may accept what appears to have been the doctrine of Anderson, of Hutchinson, of Preston, and of Oliver, that the purer theosophic tenets of "the chosen people of Clod" were similar to those subsequently inculcated in Freemasonry, and distinguished from the corrupted teaching of the Pagan religions as developed in the Mysteries. But if we attempt to contend that there was among the Patriarchs any esoteric organization at all resembling the modern system of Freemasonry, we shall find no historical data on which we may rely for support.

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PRIMITIVE RITE

This Rite was founded at Narbonne, in France, on April 19, 1780, by the pretended "Superiors of the Order of Free and Accepted Masons." It was attached to the Lodge of the Philadelphus, under the title of the "First Lodge of Saint John united to the Primitive Rite for the Country of France." Hence it is sometimes called the Primitive Rite of Narbonne, and sometimes the Rite of the Philadelphus. It was divided into three classes, which comprised ten Degrees of instruction. These were not, in the usual sense. Degrees but rather collections of grades, out of which it was sought to develop all the instructions of which they were capable. These classes and Degrees were as follows:

First Class.
1. Apprentice.
2. Fellow Craft.
3. Master Mason.
These were conformable to the same Degrees in all the other Rites.

Second Class.
Fourth Degree, comprising Perfect Masters Elu, and Architect. Fifth Degree, comprising the Sublime Ecossais.
Sixth Degree, comprising the Enight of the Sword, Knight of the East, and Prince of Jerusalem.

Third Class.
7. The First Chapter of Rose Croix, comprising ritualistic instructions.
8. The Second Chapter of Rose Croix. It is the depository of historical documents of rare value.
9. The Third Chapter of Rose Croix, comprising physical and philosophical instructions.
10. The Fourth and last Chapter of Rose Croix, or Rose Croix Brethren of the Grand Rosary, engaged in researches into the occult sciences, the object being the rehabilitation of man in his primitive rank and prerogatives.

The Primitive Rite was united to the Grand Orient in 1786, although some of its Lodges, objecting to the union, maintained their independence It secured at one time, a high consideration among French Freemasons, not only on account of the objects in which it was engaged, but on account also of the talents and position of many of its members.

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PRIMITIVE SCOTTISH RITE

This Rite claims to have been established in 1770, at Namur, in Belgium, by a body called the Metropolitan Grand Lodge of Edinburgh. But the truth, according to Clavel (Histoire Pittoresque, page 220) is that it was the invention of one Marchot, an advocate of Nivelles,

who organized it in 1818, at Namur, beyond which city, and the Lodge of Bonne Amitie, it scarcely ever extended. It consists of thirty-three Degrees, as follows:

1. Apprentice;
2. Fellow Craft;
3. Master;
4. Perfect Master;
5. Irish Master;
6. Elect of Nine;
7. Elect of the Unknown;
8. Elect of Fifteen;
9. Illustrious Master;
10. Perfect Elect;
11. Minor Architect;
12. Grand Architect;
13. Sublime Architect;
14. Master in Perfect Architecture;
15. Royal Arch;
16. Prussian Knight;
17. Knight of the East;
18. Prince of Jerusalem;
19. Master of All Lodges;
20. Knight of the West;
21. Knight of Palestine;
22. Sovereign Prince of Rose Croix;
23. Sublime Scottish Freemason;
24. Knight of the Sun;
25. Grand Scottish Freemason of Saint Andrea;
26. Master of the Secret;
27. Knight of the Black Eagle;
28. Knight of K H;
29. Grand Elect of Truth;
30 novice of the Interior;
31. Knight of the Interior;
32. Prefect of the Interior;
33. Commander of the Interior.

The Primitive Scottish Rite appears to have been founded upon the Rite of Perfection, with an intermixture of the Strict Observance of Hund, the Adonhiramite, and some other Rites.

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PRIMITIVE SYMBOLISM

Fig. 1. Vishnu. a Hindu god.
Fig. 2. Brahama, chief Hindu god
Fig. 3. Venus and Hymen, vitality powers
Fig. 4. Sun and Moon gods
Fig. 5. Car of Cupid
Fig. 6. Mercury rooster and corn.
Fig. 7. Catalathus maidenhood symbol, on winged bearer
Fig. 8. Neptune, the sea god
Fig. 9. Goddess of the City Sidon.
Fig. 10. Oriental myth of mankind from fish.
Fig. 11. Venus raised from sea by Titans.
Fig. 12. Serpent rampled by Hindu god.
Fig. 13. Ashtaroth as goddess of night.
Fig. 14. Lotus and destructive emblems.
Fig. 15. Moon god.

Fig. 16. Tentyra Venus with dove.
Fig. 17. Four-horned goat from Spain.
Fig. 18. Mermaid myth.
Fig. 19. Horned head of the god Baal.
Fig. 20. Vine leaves and apples denoting fertility.

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PRINCE

The fiord Prince is not attached as a title to any Masonic office, but is prefixed as a part of the name to several Degrees, as Prince of the Royal Secret, Prince of Rose Croix, and Prince of Jerusalem. In all of these instances it seems to convey some idea of sovereignty inherent in the character of the Degree. Thus the Prince of the Royal Secret was the ultimate. and, of course, controlling Degree of the Rite of Perfection, whence, shorn, however, of its sovereignty it has been transferred to the Ancient and Accepted Scottish Rite.

The Prince of Rose Croix, although holding in some Rites a subordinate position, was originally an independent Degree, and the representative of Rosicrucian Freemasonry. It is still at the head of the French Rite. The Princes of Jerusalem, according to the Old Constitutions of the Rite of Perfection, were invested with power of jurisdiction over all Degrees below the Sixteenth, a prerogative which they exercised long after the promulgation of the Constitutions of 1786; and even now they are called, in the Ritual of the Ancient and Accepted Scottish Rite, Chiefs in Masonry, a term borrowed from the Constitutions of 1762. But there are several other Prince Degrees which do not seem, at least now to claim any character of sovereignty—such are the Prince of Lebanon, Prince of the Tabernacle and Prince of Mercy, all of which are now subordinate Degrees in the Ancient and Accepted Scottish Rite.

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PRIMITIVE SECRET SOCIETIES

In Andaman Island villages there is a triple arrangement of houses, one set for married couples, one for bachelors, one for spinsters. Boys (at about twelve) can leave the care of women and enter the ranks of men only after severe initiation ordeals (not kept secret from women) designed to test self-control.

Among Australian Aborigines ("Abos") initiation ceremonies are performed at puberty, the purpose being to give males ascendancy over women; the rites are very severe, and sometimes fatal. Just as farmers in an agricultural country, and as owners and employees in an industrial country organize in every possible way to protect their crops or their production, so among tribes which must depend on the number of men in it everything is done to safe-guard marriage and child bearing; it is because of this, and not because they are "lustful," or "shameless," less still because they believe in any nonsense about "phallicism," that many non-civilized tribes and peoples punish unchastity by death, wall off women by taboos, isolate boys in "men's houses," and practice so-called "fertility rites."

Among the Mosai every male is initiated and circumcised (this latter was almost universal in the ancient world and never was peculiar to the Hebrews); the mans are divided into three grades: boys, warriors, elders.

The men in the Banks Islands comprise a secret society, but instead of entrance being by initiation it is gained by paying a fee—; the "men society" is really a gild. They live in "men's houses"; they live and work for sake of prestige and wealth; are divided into grades. There are secret clubs, called "ghost associations," with quarters in hidden places, and with entrance by initiation and payment of a fee.

In American Indian tribes and peoples (the Sioux, Pueblos, Navajo, Apaches, etc., are peoples) are and ever have been numberless clubs, fraternities, societies, with a lavish use of ceremonies of initiation, much symbolism, secret words and passwords. There are countless social clubs, both male and female, many charging fees. In the Crow Tobacco Society women are admitted on a par with the men—androgynous societies are very common among them today. There are many secret cults devoted to purposes analogous to religion. There are exceptions, however; a few Indian peoples, the Shoshones of the Great Basin being one of them, who have never had secret societies of any type.

Africa also is full of secret societies, and on the West Coast are many societies of women, of every sort. one of their commonest purposes is to enable a tribe to mislead other tribes about itself, and this applies to white men: the first generations of explorers and missionaries were lied to, and in consequence sent back fantastic reports which misled anthropologists for two generations—half the clippings and notes which Herbert Spencer so laboriously collected in his files were these "lie misleaders" and for the same reason a large number of the early, and once popular, books on anthropology are now half worthless. There never was such a thing as "primitive man," or a "primitive culture" (Frazer and Levy-Bruhl to the contrary notwithstanding); men ten thousand years ago were what men are now but did different things, or the same things differently, because they did not have the same inventions, discoveries, machines that we have; nor were they any more "savage," or "warlike"—the Indian chiefs put on "war dances" not because their young men desired to fight but because they desired not to.

Many tribes and peoples have borrowed secret cults and ceremonies from each other. Sometimes the founder of a cult was a visionary, and received a revelation in the form of a vision, like saint-worshiping cults in the Middle Ages.

Secret societies differ fundamentally; after comparing those of the Melanesians with the American Pueblo Indians, Lowie wrote that "there is no analogy whatever either in constitution, function, or anything else but the exclusion of non-members." Nor w ere secret societies universal even in so-called "primitive times." The Dravidi3ns of India had them, but there were none in large parts of Asia. For 2000 years China had secret societies by the hundreds (as did, and do, the Japanese) but they were political organizations, not initiation societies.

In Mexico and Central America the "men's house" system is still in use among the more remote Indian tribes, but differ much among themselves. It survives also among the Eskimos. Webster collected a long and gruesome catalog of the "ordeals" or "markings" used; in Australia alone he lists pulling out of hair, biting of head, pulling or filing of teeth, sprinkling with blood, immersion in dust or filth, floggings, scarification, painful tattooing, smoking, burning, subincision, circumcision, burials and raisings, burials in snow, immersion in water, handling serpents—he states that circumcision is the most nearly universal. After initiation the youth enters a new life, forgets the old, has a new name, a new language, and new privileges. Frazer saw in almost every form of initiation ceremonies a dramatization of dying and rising again. Levy Bruhl saw in them evidences of a "pre-logical" culture—one of men not yet possessed of any mind. Both theories are become impossible. A man who has lived among "primitive" people long enough to know them finds that they have the same minds as ourselves. Russians have proved that so-called "primitives" are capable of becoming educated men, and even scientists, in one generation; the French proved the same in their African Colonies, and the Dutch in Java and Sumatra. The "primitive man" of Herbert Spencer and Lord Lubbock turned out to be a myth.

It is dangerous to generalize about ceremonies, rites, symbols, etc., of so-called "primitive rites," and impossible to argue that identical rites presuppose the same origin. The same sign which among Bushnegroes means "go," would among Zuni Indians mean "come." A "burial and resurrection" rite in an African tribe may mean "you will die"; among the Polynesians it may mean "you will not die."

At the beginning of the century American colleges and universities began everywhere to install departments of anthropology; the literature which a half century before had begun with a few simple books by Herbert Spencer (not an anthropologist) and Lord Avebury began so rapidly to increase that it now defies a life-time of reading, and a number of its titles have rivaled best-sellers in popularity. The following are recommended only as an introduction to a bibliography too large to enumerate:

Primitive Society, by Robert H. Lowie.
Primitive Secret Societies, by Hutton Webster- Maemillan- New York- 1908
The Mind of Primitive lIan, by Franz Boas- Macmillan New York- 1911.
The Golden Bough, by J. G. Frazer.
Source Books for Social Origins, by Wm. I. Thomas University of Chicago Press- Chicago, 1909.
Myth. Ritual and Religion, by Andrew Lang; London; 1887.
Coming of Age in Samoa, by Margaret Mead. (This exploded G. Stanley Hall's famous theory of adolescence)
Hastings Encyclopedia of Religion and Ethies, the articles are dry and not fertile with thought, but they are often valuable for their bibliographies.
Initiation Introduction and Primitive, by Goblet d'AIviella. (Schure's popular books on the same subject are worthless.)
Oriantal Religions in Roman Paganism, by Franz Cumont; Chicago; 1911.
Region of the Semites, by Robertson Smith- London 1894. (This famous book raised a theological storm in Scotland. Though out of date factually it is a courageous massive, illumunating work.)

Books published in the past few years have been highly technicalized special studies; preference to older works was given above because theirs is a more general treatment. For a fictionalized treatment of primitive secret cults see The Delight Makers, by Adolph Bandelier; and The Man Tho Would be King, by Rudyard Kipling. Sir Samuel Dill's From Nero to Marcus Aurelius is not fiction, but reads as easily, and though it deals with the subject at one remove, illuminates it brightly; the same can be said of Ancient Arch and Ritual, by Jane Ellen Harrison.

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PRINCE ADEPT
See Adept. Prince

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PRINCE DEPOSITOR, GRAND

in French the title is Grand Prince Depository. A Degree in the collection of Pyron.

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PRINCE EDWARD ISLAND

On October 9, 1797, Saint John's Lodge was warranted at Charlottetown by the Grand Lodge of England. The island was then St. John's Island and continued to be so called until 1798. Seven Lodges, namely, Saint John's, Victoria, King Hiram, Saint George, Alexandra, Mount Lebanon, and True Brothers met on June 23, 1875 end formed the Grand Lodge of Prince Edward Island . The Hon. John Yeo was elected Grand Master and was duly installed the following day by the Grand Master of New Brunswich.

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PRINCE MASON

A term applied in the old Scottish Rite Constitutions to the possessors of the advanced Degrees above the Fourteenth. It was first assumed by the Council of the Emperors of the East and West. Rose Croix Freemasons in Ireland are still known by this name.

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PRINCE MASONS OF IRELAND

Brother Gerald Fitzgibbon, President of the Grand Chapter of Prince Masons of Ireland and Sovereign Grand Commander of the Thirty-third Degree, presided at the Triennial Convocation of the Grand Chapter of the Prince Masons of Ireland held on May 19, 1909. Brother Fitzgibbon submitted at that time some historical notes regarding the several developments of the organization over which he presided.

He pointed out that the course of Freemasonry in Ireland is distinguished and has been peculiarly affected by two incidents. The first was its complete exemption from the differences of the Ancient and Moderns which divided Great Britain for more than sixty years and was happily closed on Saint John's Day, 1813, by the establishment of the United Grand Lodge of England. Irish Freemasonry owes much to this exemption and especially the primitive simplicity of its constitution, rites and workings. The other incident was personal and was the unexampled reign and influence of Augustus Frederick, Duke of Leinster, Ireland's only Duke, as he was then. For more than sixty years, 1813-74, he was the Grand Master of the Craft. He obtained and worked every Degree and became the head of every governing Body in the Order.

He was installed in 1817 as Sovereign Commander of the Metropolitan College of Heredom which then ruled the Rite of Perfection. As Sovereign Grand Commander he was named in 1824 in the Warrant which constituted the Irish Supreme Council of the Thirty-third Degree. First principal in 1829 of the Grand Royal Arch Chapter, in 1836 he headed the Supreme Grand Encampment of Knights Templar. He presided over the Grand Council of Rites from 1838 until it merged into the Grand Chapter of Prince Masons, of which he was the first President. It is literally true that he left his mark upon every part of the Irish Masonic system. He was ever jealous of innovation. He disliked histrionic display. To him Irish Freemasonry owes the simple dignity of its ceremonies (see Ireland). Brother Fitzgibbon also says

As to the History of Craft Freemasonry, I do not sympathize with those prosaic Annalists who deny, or who refuse to accept, anything of which it is impossible to produce better evidence than tradition or probability.

On the other hand, I cannot go with the opposite school of historians who invest Freemasonry with every attribute which imagination can supply. Our Irish tenacity of the principle that Masonic knowledge should be communicated by oral tradition only, makes it especially difficult for us to produce such ancient documentary evidence; but I am convinced that long before the transition from Operative to Speculative Freemasonry probably for centuries, possibly even before the days of Solomon, the Craft existed as an organized Society or Guild. Personally I believe the genuine Freemasons were made in Germany, and in England too, throughout the Middle Ages.

The change took place during the close of the seventeenth and the opening of the eighteenth century. Evidence is accumulating that it was gradual and not simultaneous in different countries. Ireland was very early in the field. Recent research among the manuscripts of Trinity College has brought proof to light that Freemasonry of the speculative type was known within the precincts of Dublin University before the Revolution of 1688. The German historian Kloss, quotes an official list issued in l788 by the Grand Orient in France in which a Lodge in Walsh's Irish Regiment, then in the French service, is stated to have been constituted in 1688.

When the Grand Lodge of Ireland, for the first time in the history of Grand Lodges, issued numbered Warrants to subordinate Lodges, Lodge No. 1, Cork, on submitting to its Jurisdiction, claimed, and got. the first place upon the Roll, by right of its previous existence as an autonomous Body—in effect as a Grand Lodge in Munster. The independent authority of the Master of a Munster Lodge, as early as 1713, rendered the initiation at sight of the Lady Freemason as an Entered Apprentice not merely possible, but, in a sense, regular. Before 1743—how long we know not—the Royal Arch existed here, It is believed to have been an early development of the Chair Degree of the Ancient Craft. It differs in Epoch, in Legend, and in Status, from the Royal Arch as known elsewhere. So long as the Mark Degree has been worked in Ireland it has always been subordinate to the Royal Arch, and a necessary qualification for admission to it.

One of the most significant circumstances in the whole history of Irish Freemasonry is recorded by Frederick Dalcho, the chief promulgator of the Rite of Thirty-three Degrees. On February 20, 1788, a Royal Arch Chapter working in Charleston under 3 Dublin Warrant, formed a junction with "the Sublime Grand Lodge of South Carolina," and its members were received, free of expense, into the high Degrees worked by that Lodge, and were acknowledged as high as the thirteenth Degree inclusive" (see Daleho's Masonic Orations, page 64). That Sublime Grand Lodge was then working the Rite of Perfection of Twenty-five Degrees, and in 1801 it constituted itself as the first Supreme Council for the United States of America of the "Ancient and Accepted Scottish Rite" of Thirty-three Degrees.

Why Scottish is a question, That Rite was promulgated on December 4 1802, and every Regular Supreme Council of the World now, directly and indirectly, holds a Warrant in which the Charleston Council is styled the Mother Supreme Council of the World, The acknowledgment by this indisputable authority of the Irish Royal Arch as the Thirteenth Degree established conclusively that our working up to that Degree is equivalent to, and dispenses with, all or any of the lower Degrees worked elsewhere.

The Grand Lodge of Ireland, and the Supreme Council of the Thirty-third Degree for Ireland, have never recognized any Side Degrees or By Degrees whatever. Every Degree worked in Ireland is a Regular Degree, and when lawfully conferred, it confers all Degrees below it, as a qualification for advancement in the Ancient and Accepted Rite. Among the degrees of which the Sovereign Grand Inspectors General of the Thirty-third Degree for the United States were in possession in 1801 Dalcho mentions " the Royal Arch as given under the Constitution of Dublin" (see Dalcho's Masonic Orations page 69). No similar recognition was accorded to the Royal Arch of any other Constitution.

Chivalric or Templar Degrees have, at all time since their introduction in Ireland, been included with but above the Royal Arch, and with but below the Rose Croix, as essential qualifications for the higher Degrees of the Ancient and Accepted Rite. It is an interesting question, too difficult and too obscure for me, how far these Templar Degrees owed their introduction into Ireland, and soon afterwards from Ireland into Great Britain wand the American Colonies to the Jacobites. The Wild Geese flew far and wide, and Irishmen were on both sides in most of the fighting, during that stirring time.

Craft Masons, whether Irish, French or German, when they came here from the Continent, seem to have communicated any Degrees which they had obtained abroad to those whom they deemed qualified to receive them at home. The first Templar Degrees of which we have authentic record, were conferred in Craft Lodges; but probably before 1769, and certainly from 1774, Chivalric Degrees have been continuously worked in Ireland and none but Royal Arch Freemasons have ever been admitted to them. The Degrees which are now governed by the Great Priory in succession to the Early Grand Encampment and the supreme Grand Encampment of Ireland, have, since the Convent General Contention of 1895, been recognized by our Supreme Council as covering the Regular Degrees from the Fourteenth to and including the Seventeenth. I now come to the Rose Croix. We believe Ireland to have been the first English-speaking country to receive the Eighteenth Degree. The Irish Templars first obtained it from France at the hands of Pierre Laurent and Emmanuel Zimmermann, on January 20, 1782, and it has ever since been rigorously reserved for Templar Masons. The "

Kilwinning " and "Original " Chapters, which still exist, date from that day, and they constituted a Governing Body for Prince Masonry; of which, through the Council of Rites, our own Grand Chapter is the lineal successor. This Chapter remained the independent and autonomous Governing Body of the Rose Croix until it came under the Supreme Council of the Thirty-third Degree in 1905. We had an Irish Rose Croix Chapter working in Lisbon until 1872, and we have reason to believe that our Original and Kilwinning Chapters are both older than the Bristol Chapter, which derived its knowledge of the Degree from Ireland.

On February 17, 1796, a Grand Sublime Council was opened in Dublin by the Rose Croix Freemasons, for working still higher Degrees; and on June 1, 1802, under a French Constitutional Warrant, the " Metropolitan College of Heredom of Ireland" was opened in Dublin under the authority of Emmanuel Zimmermann, with John Fowler for its first Grand Commander, as the Governing Body of the "Order of Philosophical Freemasonry in all its Blanches." This College continued to confer and to govern the higher Degrees of the Rite of Perfection until 1824. These included the Degrees now known as the Twenty-eighth and Thirtieth Degrees, and the Highest or Sublime Degree, the Twenty-fifth in number, which is described in the Minutes of the College as the Ne plus ultra of the Science of Freemasonry this Kingdom.

This is the very phrase by which Dalcho described the Thirty-third and last Degree of the Ancient and Accepted Rite. It was not known in Ireland by that number before 1824, because the "Rite of Perfection" consisted of Twenty-five Degrees only, and continued to be worked until 1824, but it is capable of indisputable proof from existing documents that this "Sublime Degree" combined in itself the essentials of both the Thirty-second and the Thirty-third Degrees as now known to us.

In an extant O.B. "ratified in Saint Patrick's Cathedral, Dublin, on May 26th. 1811," again "verified on June 25th, 1825," and attested under the hands of John Fowler and the Duke of Leinster, who were the first and second Grand Commanders of the Metropolitan College of Heredom, we find that those who were admitted to the Sublime Degree of the Rite of Perception bound them selves to acknowledge no higher Degree, and undertook to discharge the Duties of Inspectors General. Thus, step by step and without a break, we can trace all the Degrees at any time worked in Ireland from the First or Entered Apprentice Degree, to the Highest Degree of Inspector General, as forming one continuous series, in which each Degree is required to qualify its possessor for further advancement.

It remains to explain the occasion and the manner of the Institution of the Rite of Thirty-three Degrees. Soon after the establishment of speculative Freemasonry and throughout the eighteenth century, there arose in Europe and in America, new and fanciful "Degrees," to be reckoned by hundreds, some say by thousands, and fantastic "Rites," all purporting to be Masonic, were invented in divers countries. All "the wisdom of the Egyptians" the Magi and the Mystics, Hermetie and Cabalistic conceits, and Occult Science falsely so-called were engrafted upon the primitive Masonic stock, obscuring the Symbolism and debasing the teaching of the Ancient Craft. The career and the fate of Cagliostro are enough to indicate the danger which threatened the reputation of Freemasonry in the end of the eighteenth century. We owe the formulation of the Ancient and Accepted Rite to the original Supreme Council of the United States, now of the Southern Jurisdiction. Its object was to identify genuine Freemasonry, to check further innovation, and to procure acceptance for a rational Standard of Uniformity.

The framers of the new Rite took the appropriate motto Ordo ab Chao (Order from Disorder). In 1801 the Sublime Grand Lodge of South Carolina constituted itself the Supreme Council of the Thirty-third Degree for the United States; and on December 4, 1802, it addressed a Manifesto to the " Free and Accepted Masons of all Degrees, Ancient and Modern, over the Two Hemispheres," with the object of inducing them to join "one Band of the Brotherhood to dwell together in Unity," holding the same principles, and, so far as possible, adopting the same ceremonies.

This action has been justified, and it has been rewarded, by the general adoption of the Ancient and Accepted Rite. The Manivesto bears the names of Colonel John Mitchell as the Grand Commander. and Dr. Frederick Dalcho as the Lieutenant Grand Commander, of the United States of America, each styling himself a "Sovereign Grand Inspector of the Thirty-third Degree." It embodied a Report signed by Daleho, stating the principles on which the Rite had been framed, and these were elucidated by certain Orations in which he advocated its adoption, and which have since been regarded as Masonic classier

The Rite retained all the essentials of the Rite of Perfection. Though the number of Degrees was raised from Twenty-five to Thirty-three, the Highest Degree of the older Rite retained its pre-eminence, though it was divided into the Thirty-second and Thirty-third Degrees. This division was justified by attributing the status of a distinct Degree to the appointment by Frederick the Great of a Council of Nine as the Supreme Executive of the Rite of Perfection. The full number of Degrees was made up by recognizing seven selected Degrees of lower grades. Considerable liberty was exercised by each Jurisdiction which adopted the new Rite, as well as its Ceremonial, as in the choice of the Degrees which should be worked, thus it was that in Ireland much of the ancient working of the simpler Rite of Perception has been retained, and Side Degrees have been omitted.

Ireland's connection with the change was intimate and remarkable. Our Metropolitan College continued to work the Rite of Perfection until 1824, but in and after 1802 it was in direct fraternal communication with the Supreme Council of the United States—just as the Irish Royal Arch had been with the Sublime Grand Lodge of Charleston in 1788. Colonel John Mitchell is believed to have been initiated in an Ulster Lodge before he went to America. Frederick Oaleho is believed to have been initiated in Saint Patrick's Lodge, No. 656, under the Irish Constitution, at Baltimore in Maryland. Hence their intimate knowledge of Irish Degrees, and of Irish working. That Dalcho was a "friend" of John Fowler, the Commander and an Inspector-General of the Metropolitan College of Heredom from 1801 to 1817 appears in the Minutes of our own Supreme Council of the correspondence between them, which began before 1802 and continued until it w as ended by the Bar of 1812. This correspondence ultimately but not until 1824, led to the acceptance of the Warrant which constituted our Supreme Council of the Thirty-third Degree under the Duke of Leinster as the first Sovereign Grand Commander for Ireland.

I close by mentioning an earlier but most interesting incident, of which you can see the significance for yourselves. Soon after the promulgation of the Ancient and Accepted Rite, John Fowler, on behalf of the Original Chapter of Prince Masons and of the Metropolitan College of Heredom for Ireland, of which he was the Commander, asked his friend Daleho for permission to print in Dublin the documents relating to the New Rite. The request was regarded as an honor, and was at once granted.

Here is a copy of the Book! (See Doctor Dalcho's Masonic Orations, Dublin, printed by John King, Westmoreland Street, 1808.) It is headed by a copper-plate w engraving of the Arms of the Metropolitan College of Eleredom of Ireland. In these Arms the initiated can trace insignia of every Degree worked in Ireland, from the Rose Croix to the Inspector-General s Degree. These include the Standards of the Thirty-second Degree and the Eagle of the Thirty-third Degree the Austrian and Russian Imperial Eagle introduced into Masonry by the Emperors of the East and West, which recent archaeology has identified with the Totem of the Accadian City of Lagash dating back two thousand years before the Christian Era, and brought into Europe by the first Crusaders. The Dublin edition of Dalcho's book was printed seventeen years before the Thirty-third Degree was known or authorised to be conferred by that number in Ireland. Ireland in 1824, England in 1845, and Scotland in 1846, for the first time accepted patents or constitutions tor Supreme Councils of the Thirty-third Degree.

In 1811 a copy of this book was presented by the Metros politician College to the Duke of Kent as the Illustnous Commander of the Governing Body of the Sublime Degrees in England and it was acknowledged by a gracious letter from Kensillgton Palace, expressing the gratification with which that introduction to the Ancient and Accepted Rite had been received.

I trust that the dates and incidents which I have mentioned will incline you to be faithful to the traditions of Irish Masonry, and will increase your respect and affection for the simple but solemn ceremonials to which we have been here so long accustomed. I have tried to show that the impressive Formulanes of the old Rite of Perfection still survive among us under the rule of the more modern Council to which you now bear allegiance; and also to give you grounds for believing that for more than two hundred years Ireland has held a forward place in the ranks and progress of Freemasonry.

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PRINCE OF JERUSALEM

In French, Prince de Jerusalem. This was the Sixteenth Degree of the Rite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it occupies the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jems were so much incommoded by the attacks of the Samaritans and other neighboring nations, that an Embassy was sent to King Darius to implore his favor and protection, which was accordingly obtained.

This legend, as developed in the Degree, is contained neither in Ezra nor in the apocryphal books of Esdras. It is found only in the Antiquities of Josephus (Book 5I, chapter iv, section 9), and thence there is the strongest internal evidence to show that it was derived by the inventor of the Degree. Who that inventor was we can only conjecture. But as we have the statements of both Ragon and Kloss that the Baron de Tschoudy composed the Degree of Knight of the East, and as that Degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him.

The Degree being one of those adopted by the Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite. A Council was established by Henry A. Francken, about 1767, at Albany, in the State of New York, and a Grand Council organized by Myers, in 1788, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council May 31, 1801, for, in 1802, it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah, Georgia

But under the present regulations of the Ancient and Accepted Scottish Rite, this prerogative has been abolished, and Grand Councils of Princes of Jerusalem no longer exist. The old regulation, that the Master of a Lodge of Perfection must be at least a Prince of Jerusalem, which was contained in the Constitution of the Grand Council, has also been repealed, together with most of the privileges which formerly appertained to the Degree. A decision of the Supreme Council, in 1870, even obliterated Councils of the Princes of Jerusalem as a separate organization, authorized to confer the preliminary Degree of Knights of the East, and placed such Councils within the bosom of Rose Croix Chapters, a provision which, as a manifest innovation on the ancient system, the expediency, or at least the propriety, may be greatly doubted.

Bodies of this Degree are called Councils. According to the old rituals, the officers were a Most Equitable, a Senior and Junior Most Enlightened, a Grand Treasurer, and Grand Secretary. The more recent instructions of the Southern Jurisdiction of the United States has substituted for these a Most Illustrious Tarshatha, a Most Venerable High Priest, a Most Excellent Scribe, two Most Enlightened Wardens, and other officers. Yellow is the symbolic color of the Degree, and the apron is crimson, formerly white, lined and bordered with yellow. The jewel is a medal of gold, on one side of which is inscribed a hand holding an equally poised balance, and on the other a double-edged, cross-hilted sword erect, between three stars around the point, and the letters D and Z on each side.

The Prince of Jerusalem is also the Fifty-third Degree of the Metropolitan Chapter of France, and the Forty-fifth of the Rite of Mizraim.

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PRINCE OF JERUSALEM, JEWEL OF

Should be a gold incrustation on a lozenge-shaped piece of mother-of-pearl. Equipoise scales held by hand, sword, five stars, one larger than the other four, and the letters D and Z in Hebrew, one on either side of the scales. The five-pointed crown, within a triangle of gold, has also been a jewel of this Sixteenth Degree.

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PRINCE OF LEBANON
See Knight of the Royal Ax

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PRINCE OF LIBANUS
Another title for the Prince of Lebanon

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PRINCE OF MERCY

The title in French is Prince de Merci. The Twenty-sixth Degree of the Ancient and Accepted Scottish Rite, called also Scottish Trinitarian or Ecossais Trinitaire. It is one of the eight Degrees which were added on the organization of the Scottish Rite to the original twenty-five of the Rite of Perfection.

It is a Christian Degree in its construction, and treats of the triple covenant of mercy which God made with man; first with Abraham by circumcision; next, with the Israelites in the wilderness, by the intermediation of Moses; and lastly, with all mankind, by the death and sufferings of Jesus Christ. It is in allusion to these three acts of mercy, that the Degree derives its two names of Scottish Trinitarian and Prince of Mercy, and not, as Ragon supposes, from any reference to the Fathers of Mercy, a religious society formerly engaged in the ransoming of Christian captives at Algiers. Chemin Dupontes (Memoire Sur l'Ecossisime, page 373) says that the Scottish Rituals of the Degree are too full of the Hermetic philosophy, an error from which the French Cahiers are exempt; and he condemns much of its doctrines as "hyperbolique plaisanteric. " But the modern rituals as now practiced are obnoxious to no such objection. The symbolic development of the number three of course constitutes a large part of its lecture; but the real dogma of the Degree is the importance of Truth, and to this all its ceremonies are directed.

Bodies of the Degree are called Chapters. The presiding officer is called Most Excellent Chief Prince, the Wardens are styled Excellent. In the old rituals these officers represented Moses, Aaron, and Eleazar; but the abandonment of these personations in the modern rituals was in the opinion of Doctor Mackey an improvement. The apron is red bordered with white, and the jewel is an equilateral triangle, within which is a heart. This was formerly inscribed with the Hebrew letter tau, now with the letters I.H.S.; and, to add to the Christianization which these letters give to the Degree, the American Councils have adopted a tessera in the form of a small fish of ivory or mother-of-pearl, in allusion to the well-known usage practices of the primitive Christians (see Tessera Hospitalis, and Mark).

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PRINCE OF ROSE CROIX
See Rose Croiz, Prince of

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PRINCE OF THE CAPTIVITY

According to the Talmudists, the Jews, while in captivity at Babylon, kept a genealogical table of the line of their kings, and he who was the rightful heir of the throne of Israel was called the Head or Prince of the Captivity. At the time of the restoration, Zerubbabel, being the lineal descendant of Solomon, was the Prince of the Captivity.

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PRINCE OF THE EAST, GRAND.

In French, Grand Prince d'Orient. A Degree in the collection of Le Page.

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PRINCE OF THE LEVITES

The French title is Prince des Lévites. A degree in the collection of the Lodge of Saint Louis des Amis Reunis at Calais.

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PRINCE OF THE ROYAL SECRET
See Sublime Prince of the Royal Secret.

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PRINCE OF THE SEVEN PLANETS, ILLUSTRIOUS GRAND

In French, Illustre Grand Prince des sept Ptanetes. A Degree in the manuscript collection of Peuvret.

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PRINCE OF THE TABERNACLE

The French title is Prince du Tabernacle. The Twenty-fourth Degree of the Ancient and Accepted Scottish Rite. In the old rituals the Degree was intended to illustrate the directions given for the building of the tabernacle, the particulars of which are recorded in the twenty-fifth chapter of Exodus. The Lodge is called a Hierarchy, and its officers are a Most Powerful Chief Prince, representing Moses, and three Wardens, whose style is Powerful, and who respectively represent Aaron, Bezaleel, and Aholiab. In the modern instructions of the United States, the three principal officers are called the Leader, the High Priest, and the Priest, and respectively represent Moses, Aaron, and Ithamar, his son. The ritual is greatly enlarged; and while the main idea of the Degree is retained, the ceremonies represent the initiation into the mysteries of the Mosaic tabernacle. The jewel is the letter A, in gold, suspended from a broad crimson ribbon. The apron is white, lined with scarlet and bordered with green. The hap is sky blue. On the apron is depicted a representation of the Tabernacle. This Degree appears to be

peculiar to the Scottish Rite and its modifications. Doctor Mackey had not met with it in any of the other Rites.

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PRINCE OF WALES
See Wales, Princes of

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PRINCE OF WALES GRAND LODGE

About the time of the reconciliation of the two contending Grand Lodges in England, in 1813, they were called, by way of distinction, after their Grand Masters. That of the Moderns was called the Prince of Wales Grated Lodge, and that of the Ancient the Duke of Kent's Grand Lodge. The titles were used colloquially, and not officially.

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PRINCE OF WALES LODGE

A Red Apron Lodge, No. 259, constituted August 20, 1787, by Warrant from the Duke of Cumberland, Most Worshipful Grand Master, under the patronage and personal protection of the Prince of Wales who subsequently became George IV of England. George, Prince of Wales, was Worshipful Master 1787-1820, having at one time had as Wardens the Dukes of York and Clarence. The Duke of York was Worshipful Master 1820-7 and the latter having been Worshipful Master 1827-30. The Duke of Sussex, Most Worshipful Grand Master, was Worshipful Master 1830-43. Albert Edward, Prince of Wales, was Worshipful Master in 1874. The membership consisted entirely of those who had been honored with appointments under its patron or men firmly attached to His Royal Highness's person and interests. This Lodge has the privilege of electing Grand Steward annually and also its members may wear "a royal medal, having the Prince of Wales' plume and motto within a garter, surmounted by the coronet," etc., for the purpose of being "worn by the members out as well as in the Lodge, as a public token of their sincere and devoted attachment to H. R. H.'s person and interests." At the time of King William IV's accession to the English throne in 1830 he was actual Master of the Prince of Wales Lodge and due to this distinction the other members of the Lodge were given the honor of having their aprons decorated with a narrow internal border of garter-blue (see the history of the Lodge as written by Brother Thomas Fenn)

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PRINCESS OF THE CROWN

The French title is Princesse de la Couronne. The Tenth and last Degree of the Freemasonry of Adoption according to the French regime. The Degree, which is said to have been composed in Saxony, in 1770, represents the reception of the Queen of Sheba by King Solomon. The Grand Master and Grand Mistress personate Solomon and his wife, which one, the Cahier does not say, and the recipiendary or candidate plays the part of the Queen of Sheba. The Degree, says Ragon (Tuileur General, page 78) is not initiatory, but simply honorary.

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PRINCIPAL OFFICERS

The number three, as a sacred number in the Masonic system, is, among many other ways, developed in the fact that in all Masonic bodies there are three principal officers.

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PRINCIPAL POINTS
See Points of Entrance, Perfect

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PRINCIPALS

The three presiding officers in a Chapter of Royal Arch Masons, according to the system practised in England, are called the Three Principals, or King, Prophet, and Priest, and, under the titles of Z. X, and J. represent Zerubbabel, Haggai, and Joshua. No person is eligible to the First Principal's chair unless he has served twelve months in each of the others; and he must also be the Master or Past Master of a Lodge, and have served in the Chapter the office of Scribe, Sojourner, or Assistant Sojourner. At his installation, each of the Principals receives an installing Degree like that of the Master of a Blue Lodge. There is, however, no resemblance between any of these Degrees and the Order of High Priesthood which is conferred in Royal Arch ceremonies in the United States. The presiding officers of the Grand Chapter are called Grand Principals, and represent the same personages. The official jewel of Z. is a Crown; of H. an All-seeing Eye; and of J. a Book, each surrounded by a nimbus, or rays of glory, and placed within an equilateral triangle.

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PRINCIPAL SOJOURNER

The Hebrew word an, ger, which we translate a sojourner, signifies a man living out of his own country, and is used in this sense throughout the Old Testament. The children of Israel were, therefore, during the captaincy, sojourners in Babylon, and the person who is represented by this officer, performed, as the incidents of the Degree relate, an important part in the restoration of the Israelites to Jerusalem. He was the spokesman and leader of a party of three sojourners, and is, therefore emphatically called the chief, or Principal Sojourner. In the English Royal Arch system there are three officers called Sojourners. But in the American system the three Historical Sojourners are represented by the candidates, while only the supposed chief of them is represented by an officer called the Principal Sojourner. His duties are those of a Conductor, and resembles in some respects, those of a Senior Deacon in a Symbolic Lodge; which office, indeed, he occupies when the Chapter is open on any of the preliminary Degrees.

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PRINTED PROCEEDINGS

In 1741, the Grand Lodge of England adopted a regulation which Entiek (Constitutions, 1756, page 236) is careful to tell us, "was unanimously agreed to," forbidding any Brother "to print, or cause to be printed, the proceedings of any Lodge or any part thereof, or the names of the persons present at such Lodge, but by the direction of the Grand Master or his deputy, under pain of being disowned for a Brother, and not to be admitted into any Quarterly Communication or Grand Lodge, or any Lodge whatsoever, and of being rendered incapable of bearing any office in the Craft." The law has never been repealed, but the Grand Lodge of England issues reports of its meetings, as also do most of the Grand Lodges of the world. Bulletins are published at stated intervals by the Grand Orients of France, Italy, and Portugal, and by nearly all those of South America. In the Unite l States, every Grand Lodge publishes annually the journal of its proceedings, and many subordinate Lodges print the account of any special meeting held on an important or interesting occasion.

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PRINTER GILDS

After years of argument and discussion historians of the great art of printing tend to agree that the honor of inventing the printing press goes to the Dutchman Laurens Coster, who was born about 1370 A.D. and died in 1440 A.D. Johann Gutenberg (1397-1468) will continue to be the most famous of the earliest printers because of his edition of the Bible, a single copy of which has sold for almost one million dollars.

But it was Aldus Manutius (1495 1597) and his family in Venice who established the first great publishing house, and who made printing a world force for kings and popes to reckon with. Without printing there would have been no Renaissance, and without a Renaissance there would have been neither Humanism now the Reformation. Immediately this new power appeared, the Vatican moved in to chain it up, lest the common people in Europe should learn a number of inconvenient facts. How the printers themselves circumvented the Vatican, and a number of kings beside, is explained in Vol. II of Books and Their Makers During the Middle Ages, by George Haven Putnam, a companion piece to the same author's work on the Roman censorship of books (that censorship continues to be enforced wherever the Vatican has the power to enforce it, even in America); G. P. Putnam's Sons; New York; 1897.

To a Mason who remembers what the gild system meant to Masonry, the most interesting chapter in Putnam's history is the one on the printer gilds; it shows how the printers and publishers themselves, and oftentimes against the State as well as against the Church, defended and maintained and expanded their epoch-making art, until it was at last beyond and above control by any Church or State in the world.

(NOTE. It was not printing that Coster invented but the use of movable type; printing of books from engraved wood blocks, each block being as large as a page, had been done centuries before. In 1908 Sir Aurel Stein discovered in Buddhist eaves in the Gobi Desert near Funhwang a number of very old printed books. "One large black printed roll which bore a date corresponding to A.D. 868 was the oldest specimen of a printed book so far known...." Altogether Sir Aurel discovered in one series of eaves preserved by the drynessl over 9,000 printed books and ms. rolls. See page 47 in The Gobi Desert, by Mildred Cable with Francesca French; the Macmillan Company; New York; 1944).

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PRIOR

This word has in its uses several applications.
1. The Superiors of the different nations or Provinces into which the Order of the Templar was divided, were at first called Priors or Grand Priors, and afterwards Preceptors or Grand Preceptors.
2. Each of the languages of the Order of Malta was divided into Grand Priories, of which there were twenty-six, and over each of them a Grand Prior presided. Under him were several Commanderies.
3. The second officer in a Council of Kadosh, under the Supreme Council of the ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.
4. The Grand Prior is the third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.

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PRIOR, GRANDSee Grand Prior

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PRIORY
The jurisdiction of a Grand Prior in the Order of Malta or Saint John of Jerusalem.

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PRIORY, GREAT
See Great Priory

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PRISEURS, ORDER OF THE
See Nicotiates, Order of

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PRISON

A Lodge having been held in 1782, in the King's Bench Prison, London, the Grand Lodge of England passed a resolution declaring that "it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held for the purposes of making, passing, or raising Masons in any prison or place of confinement" (Constitutions, 1784, page 349).

The resolution is founded on the principle that there must be perfect freedom of action in everything that relates to the admission of candidates, and such freedom is not consistent with the necessary restraints of a prison.

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PRIVATE COMMITTEE
See Committee, Private

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PRIVILEGED QUESTIONS

In parliamentary law, privileged questions are defined to be those to which precedence is given over all other questions. They are of four kinds:
1. Those which relate to the rights and privileges of the assembly or any of its members.
2. Motions for adjournment.
3. Motions for reconsideration.
4. Special orders of the day.The first, third, and fourth only of these are applicable to Masonic parliamentary law.

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PRIVILEGE, QUESTIONS OF

In all parliamentary or legislative bodies, there occur certain questions which relate to matters affecting the dignity of the assembly or the rights and privileges of some of its members, and these are hence called Questions of Privilege; such, for instance, are motions arising out of or having relation to a quarrel between two of the members, an assault upon any member, charges affecting the integrity of the assembly or any of its members, or any other matters of a similar character. Questions referring to any of these matters take precedence of all other business, and hence are always in order. These questions of privilege are not to be confounded with privileged questions; for, although all questions of privilege are privileged questions, all privileged questions are not questions of privilege. Strictly speaking, questions of privilege relate to the house or its members, and privileged questions relate to matters of business (see Doctor Mackey's revised Jurisprudence of Freemasonry).

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PROBATION

The interval between the reception of one Degree and the succeeding one is called the probation of the candidate, because it is during this period that he is to prove his qualification for advancement. In England and in the United States the time of probation between the reception of Degrees is four weeks, to which is generally added the further safeguard of an open examination in the preceding Degree. In France and Germany the probation is extended to one year. The time is greatly extended in the Ancient and Accepted Scottish Rite. The Statutes of the Southern Supreme Council require an interval of two years to be passed between the reception of the Fourteenth and the Thirty-second Degrees. An extraordinary rule prevailed in the Constitutions of 1762, by which the Rite of Perception was governed. According to this rule, a candidate was required to pass a probation, from the time of his application as an Entered Apprentice until his reception of the Twenty-fifth or ultimate Degree of the Rite, of no less than six years and nine months. But as all the separate times of probation depended on symbolic numbers, it is not to be presumed that this regulation was ever practically enforced.

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PROBLEM, FORTY-SEVENTH
See Forty Seventh Problem

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PROCESSIONS

Public processions of the Order, although not as popular as they were some years ago, still have the warrant of early and long usage. The first procession, after the revival, of which we have a record, took place June 24, 1721, when, as Anderson tells us (Constitutions, 1738, page 112), "Payne, Grand Master, with his Wardens, the former Grand officers, and the Masters and Wardens of twelve Lodges, met the Grand Master elect in a Grand Lodge at the King's Arms Tavern, Saint Paul's Churchyard, in the morning, . . . and from thence they marched on foot to the Hall in proper clothing and due form" (see Clothing and Regalia). Anderson and Entick continue to record the annual processions of the Grand Lodge and the Craft on the Feast Day, with a few exceptions, for the next twenty five years; but after this first pedestrian procession all the subsequent ones were made in carriages, the record being, "the procession of March was made in coaches and chariots" (Constitutions, 1756, page 227).

But ridicule being thrown by the enemies of the Order upon these processions, by a mock one in 1741 (see Scald Miserables), and in subsequent years, in 1747 the Grand Lodge unanimously resolved to discontinue them, nor have they since been renewed (Constitutions, 1756, page 248). on the subject of these mock processions, see an article by Dr. W. J. Chetwode Crawley (Transactions, Quatuor Coronati Lodge, volume xviu).

Public processions of the Craft were some years ago very common in America, nor have they vet been altogether abandoned; although now practiced with greater discretion and less frequently, being in general restricted to special occasions of importance, such as funerals, the laying of corner-stones, etc.

The question has been often mooted, whether public processions, with the open exhibition of its regalia and furniture, are or are not of advantage to the Order. In 1747 it was thought not to be so, at least in London, but the custom was continued, to a great extent, in the provinces. Doctor Oliver (Symbol of Glory) was in favor of what he calls "the good old custom, so strongly recommended and assiduously practiced by the Masonic worthies of the eighteenth century, and imitated by many other public bodies of men, of assembling the Brethren of a Provence annually under their own banner, and marching in solemn procession to the house of God, to offer up their thanksgiving in the public congregation for the blessings of the

preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order."

Processions are not peculiar to the Masonic Fraternity. The custom comes to us from remote antiquity. In the initiations at Eleusis, the celebration of the Mysteries was accompanied each day by a solemn procession of the initiates from Athens to the temple of initiation. Apuleius describes the same custom as prevailing in the celebration of the Mysteries of Isis.
Among the early Romans, it was the custom, in times of public triumph or distress, to have solemn processions to the temples, either to thank the gods for their favor or to invoke their protection. The Jews also went in procession to the Temple to offer up their prayers. So, too, the primitive Christians walked in procession to the tombs of the martyrs Ecclesiastical processions were first introduced in the fourth century.

They are now used in the Roman Church on various occasions, and the Pontificate Romanum supplies the necessary ritual for their observance. In the Middle Ages these processions were often carried to an absurd extent Polydore describes them as consisting of "ridiculous contrivances, of a figure with a great gaping mouth, and other pieces of merriment." But these displays were abandoned with the increasing refinement of the age. At this day, processions are common in all countries, not only of religious confraternities, but of political and social societies. There are processions also in Freemasonry which are confined to the internal concerns of the Order, and are not therefore of a public nature. The procession "around the Hall," at the installation of the Grand Masters is first mentioned in 1791. Previous to that year there is no allusion to any such ceremony. From 1W17-20 we are simply told that the new Grand Master "was saluted," and that he was "homaged" or that "his health was drunk in due form." But in 1721 a processional ceremony seems to have been composed, for in that year we are informed (Constitutions, 1735, page 113), that "Brother Payne. the old Grand Master, made the first procession round the Hall, and when returned, he proclaimed aloud the most noble Prince and our Brother." This procession was not abolished with the public processions in 1747, but continued for many years afterward.

In the United States it gave rise to the procession at the installation of Masters, which, although pronded for by the ritual, and practiced by Lodges, has been too often neglected by many. The form of the I procession, as adopted in 1724, is given by Anderson (Constitutions, 1738, page 117), and is almost precisely the same as that used in all Masonic processions at the present day, except funeral ones. The rule was then adopted, which has ever since prevailed, that in all processions the juniors in Degree and in office shall go first, so that the place of honor shall be the rear.

An early Masonic procession is reported in Read's Weekly Journal or British Gazeteer, No. 606, April 13, 1736, as quoted in the Freemasons Magazine and Masonic Mirror, September 19, 1863 (page 223) as follows:

Friday, about 2 o'clock, the Grand Cavalcade of the Most Ancient and Honorable Society of Free and Accepted Masons, set forward from the Earl of London's house in Privy-garden to Fishmonger's hall in Thames street.

The procession was as follows: A pair of kettledrums, 2 trumpets, 2 French horns, 4 haut-boys, 2 bassoons, the 12 present stewards in 12 chariots, the Master and warden of the Stewards Lodge in one coach, the Brethren in their respective coaches, the noblemen and gentlemen who have served in the Grand Offices. the two Grand Wardens in one coach the Deputy Grand Master alone the Secretary and Sword Bearer in one coach, the Rt. Hon., the Lord Viscount Weymouth, the present Grand Master. and the Rt. Hon. Earl of London, the Grand Master elect, together in the Lord Weymouth's coach, the Earl of London's coach and six horses, empty, closed the procession. The cavalcade proceeded through the Strand Fleet street, Cheapside, Cornhill and Gracechurch-street to Fishmonger s Hall, where a very elegant entertainment was provided by the Stewards. In the evening there was a grand ball for the ladies, and the whole was concluded with the usual magnificence and grandeur

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PROCESSIONS, PAGEANTS, ASSEMBLIES

With the subject of processions, discussed on page 808, may be connected pageants and assemblies, because at some three or four periods in the history of Freemasonry the three had the same importance for both the public and Craftsmen. In the earliest period of the Operative Craft assemblies were in general forbidden by the King, whether public or private—if public they were generally called assemblies or congregations, if private they were often called covines; it was feared lest large numbers of peoples met together might plan united action against their temporal or their religious rulers.

An assembly could, however, be held on written permission, or patent, from some lord, prince, or king; and the author of the original version of the Old Charges made much of the fact that when it had held its General Assembly in York to receive a charter, the Fraternity held it by royal permission, which proved that it had not been an unlawful congregation or covine. Even after they had formed a new and permanent General Assembly, or Grand Lodge, in 1717, the Lodges did not feel easy in their minds until they had secured patronage from a member of the nobility, the Duke of Montague, and, as the events proved, they were wise, because when in 1799 the Parliament forbade secret societies ("covines") the Noble Patrons of the two Grand Lodges went in person and obtained exemption for the Fraternity by name.

In the heyday of the gild system pageants were a prominent, established, constituted municipal event, provided for in the law, supervised by the Mayor and Aldermen, and belonging to the customs or rules of the gilds themselves.

These pageants consisted of floats, each mounted on a wagon, each boat having some general significance, or else was one act in a connected series of acts. They were so elaborately and richly costumed, the "machinery" used was so ingenious, and the arrangements to be made were so extensive, that a pageant like the famous Corpus Christi at Chester might cost many thousands of dollars; and records of the gild and City Companies, each of which participated, show that there was often much complaint about costs. The custom was for each gild to contribute one float, or "waggon." It does not appear that Freemasons were very often in these pageants; where they had local gilds or companies they usually were small; where many Masons worked on a cathedral they had not a gild but a Lodge.

The Church and the State between them exercised a rigid control of these pageants, censored the words spoken, and the actions, costumes, and machinery.

This fact explains the early fear Masons had of Masonic pageants; it explains also why Freemasons enacted their own ceremonies in secret; they knew, oftentimes, that the Church would condemn them for heresy, or at least would frown upon them as novelties or innovations; in a time when the people had no books, and priests preached few sermons, pageants became a book, and the Church made sure to see that it was an orthodox book.

The ceremonies used by the Freemasons then would, if we could now see them, be innocuous and innocent in our eyes, and with no theological significance; but our own familiar and innocuous ceremonies, were we by miracle to enact them in the year 1200 A.D., would condemn us to burning at the stake; the Tiler at the door of the Medieval Lodge and the guard against eavesdroppers were of more than ceremonial importance; certainly no Freemason would wish to see his own emblems and ceremonies exhibited in a pageant.

By the Eighteenth Century the pageant had become a procession, but even as processions they had their dangers, as Dr. Desaguliers and his Brethren discovered in the early years of Grand Lodge. Streets were narrow; a procession stopped traffic and interfered with stores and shops (the typical Medieval village or town had no stores); street arabs were inspired to rowdyism; the more solemn the procession the more likely it was to be parodied by a mock procession—an acted-out cartoon. Moreover, processions often were used for political

propaganda, or as public protests, or as threats to gentlemen in power, or as invitations to popular revolt, or as a challenge to some rival party, etc. The Grand Lodge forbade Masonic processions, even the old custom of the ceremonial conducting of a new Grand Master from his home to be installed in the Grand Lodge room. When Preston and his fellow officers from the Lodge of Antiquity met at church, they walked together only a few feet, and wore no regalia except white gloves, yet they were expelled by the Grand Lodge.

What a procession might mean in the terms of pubs lie order, and at times of political crisis, is best seen in the history of the troubles in Ireland which led to the foundation or the Orange Society; and in the history of Cambridge and of Oxford Universities when in the battles between Town and Gown what began as a procession would up as a riot. At the present time what we Americans call "Masonic processions" are not processions as Eighteenth Century Masons would have understood the word because they do not enact anything or signify anything; they are nothing but a walking together," not for the purpose of putting Masonic emblems or regalia on public view but in order that when the members of a Lodge attend a church or a funeral or go to lay a corner-stone they go together.

The difficulties Grand Lodges and Grand Masters have of deciding whether to permit them or not may be owing to their confusing a present day "marching together" with the very different processions of the days when the first rules were made.

(See Historical Reminiscence of the City of London and its Livery Companies, by Thomas Arundell; Bentley; London; 1869; it is very rich in materials OF gild processions, pageants, etc.; see Chapters XXIV and XX~Y, and consult Index.)

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PROCLAMATION

At the installation of the officers of a Lodge, or any other Masonic Body, and especially a Grand Lodge or Grand Chapter, proclamation is made in a Lodge or Chapter by the installing officer, and in a Grand Lodge or Grand Chapter by the Grand Marshal. Proclamation is also made on some other occasions, and on such occasions the Grand Marshal performs the duty.

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PROCLAMATION OF CYRUS

A ceremony in the American Royal Arch. We learn from Scripture , that in the first year of Cyrus, the Eing of Persia, the captivity of the Jews was terminated. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God "which the nation of the Israelites worshiped." He was consequently impressed with an earnest desire to fulfil the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Accordingly, he issued a proclamation, which we find in Ezra (I, 2 and 3) as follows:

Thus saith Cyrus, Ring of Persia, The Lord God of heaven, hath given me all the kingdoms of the earth and he hath charged me to build him a house at Jerusalem, which is in Judea. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord God of Israel, he is the God, which is in Jerusalem.

With the publication of this proclamation of Cyrus commences what may be called the second part of the Royal Arch Degree.

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PROCLUS

Known as the successor of Syrianus as the head of the Athenian school. Born in Constantinople, 412, died at Athens, 485. Proclus was a Neo-Platonist, and waged war against the new religion of Christianity, which caused him to be banished from the city; but was subsequently readmitted. His works were chiefly mystical, such as devoting hymns to the sun, Venus, or the poetic muses, and so far were harmless.

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PROFANE

There is no word whose technical and proper meaning differs more than this. In its ordinary use profane signifies one who is irreligious and irreverent, but in its technical adaptation it is applied to one who is ignorant of sacred rites. The word is compounded of the two Latin words pro and canum, and literally means before or outside of the temple; and hence, a profanes among the ancients was one who was not allowed to enter the temple and behold the mysteries. "Those," says Vossius, "were called profane who were not initiated in the sacred rites, but to whom it was allowed only to stand before the temple—profane—not to enter it and take part in the solemnities." The Greek equivalent, had a similar reference; for its root is found in a threshold, as if it denoted one who was not permitted to pass the threshold of the temple. In the celebrated hymn of Orpheus, which it is said was sung at the Mysteries of Eleusis, we meet with this phrase, meaning I speak to those to whom it is lawful, but close the doors against the profane. When the mysteries were about to begin, the Greeks used the solemn formula, and the Romans, Procul, O procul este, profani, both meaning, Far hence, O far hence, be ye, ye outsiders! (see Vergil, Aeneid, book vi, line 258).

Hence the original and inoffensive signification of profane is that of being uninitiated; and it is in this sense that it is used in Freemasonry, simply to designate one who has not been~initiated as a Freemason. The word profane is not recognized as a noun substantive in the general usage of the language, but it has been adopted as a technical term in the dialect of Freemasonry, in the same relative sense in which the word layman is used in the professions of law and divinity.

Accepted as the word is for general use among Freemasons, its ancient meaning "outside the Temple, an outsider," may be misunderstood. A peculiar instance of this sort came up for consideration in 1926 at the Grand Lodge of the Philippine Islands. One of the Lodges objected to the use of the word profane, in either English or Spanish, when reference is made to persons not Freemasons, because it "has no proper place in modern Masonry." Accordingly the Grand Lodge adopted this resolution:

That the use of the word profane when reference is made to persons not Masons be avoided wherever possible ban the use of some other word or expression in its stead, such as uninitaited and non-Mason.

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PROFICIENCY

The necessity that anyone who devotes himself to the acquisition of a science should become a proficient in its elementary instructions before he can expect to grasp and comprehend its higher branches, is so almost self-evident as to need no argument. But as Speculative Freemasonry is a science, it is equally necessary that a requisite qualification for admission to a higher Degree should be a suitable proficiency in the preceding one. It is true, that we do not find in express words in the Old Constitutions any regulations requiring proficiency as prey liminary to advancement, but their whole spirit is evidently to that effect; and hence we find it prescribed in the Old Constitutions, that no Master shall take an apprentice for less than

seven years, because it was expected that he should acquire a competent knowledge of the mystery before he could be admitted as a Fellow.

The modern Constitution of the Grand Lodge of England provides that no Lodge shall confer a higher Degree on any Brother until he has passed an examination in open Lodge on the preceding Degrees (Rule 195) and many, perhaps most, of the Grand Lodges of the United States have adopted a similar regulation. The instructions of all the Symbolic Degrees, and, indeed, of the higher Degrees, and that too, in all rites, makes the imperative demand of every candidate whether he has made suitable proficiency in the preceding Degree, an affirmative answer to which is required before the rites of initiation can be continued. This answer is, according to the instructions, that "he has." But some Freemasons have sought to evade the consequence of an acknowledgment of ignorance and want of proficiency by a change of the language of the instructions into "such as time and circumstances would permit." But this is an innovation, unsanctioned by any authority, and should be repudiated. If the candidate has not made proper proficiency, the ritual, outside of all statutory regulations, refuses him advancement.

Anderson, in the second edition of his Constitutions (page 71), cites what he calls "an old record," which says that in the reign of Edward III of England it was ordained "that Master Masons, or Masters of work, shall be examined whether they be able of cunning to serve their respective Lords, as well the Highest as the Lowest, to the Honour and Worship of the aforesaid Art, and to the Profit of their Lords." Here, then, we may see the origin of that usage, w hich is still practised in every well-governed Lodge, not only of demanding a proper degree of proficiency in the candidate, but also of testing that proficiency by an examination. This cautious and honest fear of the Fraternity lest any Brother should assume the duties of a posi. tion which he could not faithfully discharge, and which is, in our time, tantamount to a eandidate~s advancing to a Degree for which he is not prepared, in again exhibited in all the Old Constitutions. Thus in the Lansdowrzc Manuscript, whose date is referred to the middle of the sixteenth century it is charged "that no Mason take on him no Lord's world nor other man's, but if he know himself well able to perform the work, so that the Craft have no slander." The same regulation, and almost in the same language, is to be found in all the subsequent manuscripts.

In the Charges of 1729, it is directed that "a younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for enereasing and continuing of brotherly love" (Contstitutions, 1723, page 53).

It was, with the same view, that all of the Old Constitutions made it imperative that no Master should take an apprentice for less than seven years, beeause it was expected that he should acquire a eompetent knowledge of the mystery of the Craft before he could be admitted as a Fellow. Notwithstanding these charges had a more particular reference to the operative part of the art, they clearly shou the great stress that was placed b) our ancient Brethren upon the necessity of skill and proficiency; and they have furnished the precedents upon which are based all similar regulations subsequently applied to Speculative Freemasonry.

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PRO GRAND MASTER

The Latin word pro to be translated for, or instep of, or on behalf of the Grand Master. An officer known only to the English system, and the title adopted for the first time in 1782, when, on the election of the Duke of Cambridge to the office of Grand Master, a regulation was adopted by the Grand Lodge of England, that whenever a Prince of the Blood accepted the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the Acting Grand Master, and to this officer is now given the title of Pro Grantl Master. His collar, jewel, and authority are the same as those of a Grand Master, and in the case of a vacancy he actually assumes the office until the next annual election. The following Brethren have been Pro Grand Masters:

1782-1789 Earl of Effingham.
1790-l813 Earl of Moira
1834-1838 Lord Dundas.
l839-1840 Earl of Durham.
1841-1843 Earl of Zetlarld.
1874-1890 Earl of Carnarvon.
l891-l898 Earl of Lathom.
1898-1908 Earl Amherst.
1908 Lord Ampthill.

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PROGRESSIVE FREEMASONRY

Our Freemasonry is undoubtedly a progressive science, and yet the fundamental principles of Freemasonry are the same now as they were at the very beginning of the Institution. Its landmarks are unchangeableIn these there can be no alteration, no diminution no addition. When, therefore, we say that Freemasonry is progressive in its character, vie of course do not mean to allude to this unalterable part of its nstitution- But there is 3 progress which every science must undergo, and which many of them have already undergone, to which the science of Freemasonry is subject.

Thus we say of chemistry that it is a progressive science.

Two hundred sears ago, all its principles, so far as they were known, were directed to such futile inquiries as the philosopher's stone and the elixir of immortality Now these principles have become more thoroughly understood, and more definitely established and the object of their application is more noble at philosophic. The writings of the chemists of the former and the present period suffieiently indicate this progress of the science. Yet the elementary principles of chemistry are unchangeable Its truths were the same then as they are now. Some of them were at that time unknown, because no mind of sufficient research had discovered them; but they existed as truths, from the verv creation of matter; and now they have only been developed, not invented.

So it is with Freemasonry. It too has had its progress. Freemasons are now expected to be more learned than formerly in all that relates to the science of the Order. Its origin, its history, its objects, are now considered worthy of the attentive consideration of its disciples. The rational explanation of its ceremonies and symbols, and their connection with ancient systems of religion and philosophy, are now considered as necessary topics of inquiry for all who desire to distinguish themselves as proficients in Masonic science.

In all these things we see a great difference between the Freemasons of the present and of former ciays. In Europe, a century ago, such inquiries were eonsidered as legitimate subjects of Masonic study. Hutchinson published in 1760, in England, his admirable worlk entitled the Spirit of freemasonry, in which the deep philosophy of the Institution was fairly developed with much learning and ingenuity. Preston's Illustrations of Masonry, printed at a not Much later period, also exhibits the system treated, c in many places, in a philosophical manner. Lawrie's History of Freemasonry, published in Scotland in 1804, is a work containing much profound historical and antiquarian research.

And in the last century, the works of Doctor Oliver alone would be sufficient to demonstrate to the most cursory observer that Freemasonrv has a claim to be ranked among the learned institutions of the day. In Germany and France, the press has been borne down with the weight of abstruse vorks on our Order, written by men of the highest literary pretensions. In the United States, notwithstanding the really excellent work of Salem Town on Speculatieve Masonry, published in 1818, and the learned Discourses of Dr. T. M. Harris, published in 1801, it is only within much more recent years that Freemasonry has begun to assume the exalted position of a literary institution.

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PROMISE

In entering into the Covenant of Freemasonry, the candidate makes a promise to the Order; for his covenant is simply a promise where he voluntarily places himself under a moral obligation to act within certain conditions in a particular way.

The law of promise is, therefore, strictly applicabie to this covenant, and by that law the validity and obligation of the promises of every candidate must be determined. In every promise there are these two things to be considered: the intention and the obligation.

As to the intention: of all casuists, the Jesuits alone have contended that the intention may be concealed within the bosom of the promiser. All Christian and Pagan writers agree on the principle that the words expressed must convev their ordinary meaning to the promisee. If we promise to do a certain thing to-morrow, we cannot, when the morrow comes, refuse to do it on the ground that we onlv promised to do it if it suited us when the time of performance had arrived. The obligation of every promiser is, then, to fulfil the promise that he has made not in any way that he may have secretly intended, but in the way in which he supposes that the one to whom he made it, understood it at the time that it was made. Hence all Masonic promises are accompanied by the declaration that they are given without equivocation or mental reservation of any kind whatsoever.

All voluntary promises are binding, unless there be some paramount consideration which will release the obligation of perforrnance. It is worth-while, then, to inquire if there be any such considerations which can impair the validity of Masonic promises. Doctor Wayland (Elements of Moral Science, page 285) lays down five conditions in which promises are not binding:

1. Where the performance is impossible2. Where the promise is unlawful.
3. Where no expectation is voluntarily excited by the promuser.
4. Where they proceed upon a condition which the promiser subsequently finds does not exist.
5. Where either of the parties is not a moral agent.

It is evident that no one of these conditions will apply to Masonic prornises, for,
1. Every promise made at the altar of Masonry is possible to be performed.
2. No promise is exacted that is unlawful in its nature; for the candidate is expressly told that no promise exacted from him will interfere with the duty which he owes to God and to his country.
3. An expectation is v oluntarily excited bv the promiser, and that expectation is that he will faithfully fulfil his part of the covenant.
4. No false condition of things is placed before the candidate, either as to the character of the Institution or the nature of the duties which would be required of him.
5. Both parties to the promise, the candidate who malies it and the Craft to whom it is made, are moral agents, fully capable of entering into a contract or covenant.
This, then, is the proper answer to those adversaries of Freemasonry who contend for the invalidity of Masonic promises on the very grounds of Wayland and other moralists. Their conclusions would be correct, were it not that every one of their premises is false.

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PROMOTER, FATHER AND
See Father and Promoter

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PROMOTION

Promotion in Freemasonry should not be governed, as in other societies, by succession of office. The fact that one has filled a longer office gives him no claim to a higher, unless he is fitted, by skill and capacity, to discharge its duties faithfully. This alone should be the true basis of promotion (see Preferment).

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PROMULGATION, LODGE OF

A Lodge of instruction which paved the way for the Union of 1813 of the Antient and Modern Grand Lodges. In 1809 the Grand Lodge of the Moderns resolved, on April 12, that, "This Grand Lodge do agree in opinion with the Committee of Charity that it is not necessary any longer to continue in force those measures which were resorted to, in or about the year 1739, respecting irregular Masons, and do therefore enjoin the several Lodges to revert to the Ancient Landmarks of the Society." A Warrant was issued, October 26, 1809, permitting certain Brethren to hold a Special Lodge with the purpose of "Ascertaining and promulgating the Ancient Land-Marks of the Craft." Meetings were held weekly at Freemasons Hall, beginning November 21, 1809. When the members agreed as to the exact form and manner of every ceremony they invited the Masters of the London Lodges to attend a rehearsal. Then they went through the Three Degrees and the ceremony of Installation, specified as "One of the two Land-Marks of the Craft." This word two is probably mistaken for true. After doing much good work in the way of bringing together factions and in the teaching of the accepted forms of ritual and ceremony, the Brethren disbanded in March, 1811.

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PROOFS

What the German Freemasons call proben und prufungen, meaning trials and proofs, and the French, dpreuves Maconniques, or Masonic proofs, are defined by Bazot (Manuel, page 141) to be "mvsterious methods of discovering the character and disposition of a recipiendary." They are, in fact, those ritualistic ceremonies of initiation which are intended to test the fortitude and fidelity of the candidate. They seem to be confined to Continental Freemasonry, for they are not known to any extent in the English or American systems, where all the ceremonies are purely symbolic. Krause (Kunsturkunden, Book I, clii, 37) admits that no trace of them, at least in the perilous and fearful forms which they assume in the Continental Rituals, are to be found in the oldest English catechisms. He admits that, as appealing to the sentiments of fear and hope, and adopting a dramatic form, they are contrary to the spirit of Freemasonry, and greatly interfere with its symbolism and with the pure and peaceful sentiments which it is intended to impress upon the mind of the neophyte.

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PROPERTY OF A LODGE

As a Lodge owes its existence, and all the rights and prerogatives that it exercises, to the Grand Lodge from which it derives its Charter or Warrant of Constitution, it has been decided, as a principle of Masonic law, that when such Lodge ceases to exist, either by a withdrawal or a surrender of its Warrant, all the property which it possessed at the time of its dissolution reverts to the Grand Lodge. But should the Lodge be restored by a revival of its Warrant, its propertv should be restored, because the Grand Lodge held it only as the general trustee or guardian of the Craft.

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PROPHET

Haggai, who in the American system of the Royal Arch is called the Scnbe. in the English system receives the title of Prophet, and hence in the order of precedence he is placed above the High Priest.

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PROPHETS, SCHOOLS OF THE
Bee Schools of the Prophets.

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PROPONENDA

The matters contained in the Notices of Motions, which are required by the Grand Lodge of England to be submitted to the members previous to the Quarterly Communication when they are to be discussed, are sometimes called the proponenda, or subjects to be proposed.

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PROPOSING CANDIDATES

The only method recognized in the United States of proposing candidates for initiation or membership is by the written petition of the applicant, who must at the same time be recommended by two members of the Lodge. In England, the applicant for initiation must previously sign the declaration, which in the United States is only made after his election. He is then proposed by one Brother, and, the proposition being seconded by another, he is balloted for at the next regular Lodges Applicants for membership are also proposed without petition, but the Certificate of the former Lodge must be produced, as in the United States the dimit is required. Nor can any candidate for affiliation be balloted for unless previous notice of the application be given to all the members of the Lodge.

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PROPYLAEUM

This word is also written Propylaeon. The court or vestibule in front of an edifice. The Propylaed is the celebrated entrance to the Parthenon, the Greek Doric temple at Athens, built by Pericles in honor of Minerva or Athena.

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PROSCRIPTION
The German Freemasons employ this word in the same sense in which we do expulsion, as the highest Masonic punishment that can be inflicted. They also use the word uerbannung, meaning banishrnent, for the same purpose.

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PROSELYTE OF JERUSALEM

In French, Prosdlyte de Jerusalem. The Sixty-eighth Degree of the Metropolitan Chapter of France.

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PROSELYTISM

Making converts, to win over from one faith to another by argument or other means of persuasion. Brahmanism is, perhaps, the only religion which is opposed to proselytism. The Brahman seeks no convert to his faith, but is content with that extension of his worship which is derived from the natural increase only of its members.

The Jewish Church, perhaps one of the most exclusive, and which has alwavs seemed indifferent to progress, yet provided a special form of baptism for the initiation of its proselytes into the Mosaic rites. Buddhism, the great religion of the Eastern world, which, notwithstanding the opposition of the leading Brahmans, spread with amazing rapidity over the Oriental nations, so that now it seems the most popular religion of the world, owes its extraordinary growth to the energetic propagandism of Sakya muni, its founder, and to the same proselyting spirit which he inculcated upon his disciples. The Christian church, mindful of the precept of its Divine founder, "Go ye into all the world, and preach the Gospel to every creature," has always considered the work of missions as one of the most important duties of the Church, and owes its rapid increasers in its earlier years, to the proselyting spirit of Paula and Thomas, and the other apostles.

Mohammedanism springing up and lingering for a long time in a single family, at length acquired rapid growth among the Oriental nations, through the energetic proselytism of the Prophet and his adherents. But the proselytism of the religion of the New Testament and that of the Koran differed much in character. The Christian made his converts by persuasive accents and eloquent appeals; the Mussulman converted his penitents by the sharp power of the sword. Christianity was a religion of peace, Mohammedanism of war; yet each, though pursuing a different method, was equally energetic in securing converts.

In respect to this doctrine of proselytism, Freemasonry resembles more the exclusive faith of Brahms than the inviting one of Moses, of Buddha, of Christ, or of Mohammed. In plain words, FreemasonrY is rigorously opposed to all proselytism. While its members do not hesitate, at all proper times and on all fitting occasions, to defend the Institution from all attacks of its enemies, it never seeks, by voluntary laudation of its virtues, to make b new accessions of friends, or to add to the number of its disciples.

Nay, it boasts, as a peculiar beauty of its system, that it is a voluntary Institution. Not only does it forbid its members to use any efforts to obtain initiates, but actually requires every candidate for admission into its sacred rites to seriously declare, as a preparatory step, that in this voluntary offer of himself he has been unbiased by the improper solicitations of friends. Without this declaration, the candidate would be unsuccessful in his application. Although it is required that he should be prompted to solicit the privilege by the favorable opinion which he had conceived of the Institution, yet no provision is made by which that opinion can be inculcated in the minds of the profane; for were a Freemason, by any praises of the Order, or any exhibitions of its advantages, to induce anyone under such representations to seek admission, he would not only himself commit a grievous fault, but would subject the candidate to serious embarrassment at the very entrance of the Lodge.

This Brahmanical spirit of anti-proselytism, in which Freemasonry differs from every other association, has imprinted upon the Institution certain peculiar features. In the first place, Freemasonry thus becomes, in the most positive form, a voluntary association. Whoever comes within its mystic circle, comes there of his "own free will and accord, and unbiased by the influence of friends." These are the terms on which he is received, and to all the legitimate consequences of this voluntary connection he must submit. Hence comes the axiom, "Once a freemasons always a Freemason" that is to say, no manse having once been initiated into its sacred rites, can, at his own pleasure or caprice, divest himself of these obligations and duties which, 19 a Freemason, be has assumed. Coming to us freely and willingly, he can urge no claim for retirement on the plea that he leas unduly persuaded, or that the character of our Institution had been falsely represented. To do so would be to convict himself of fraud and falsehood, in the declarations made by him preliminary to his admission.

If these declarations were indeed false, he at least cannot, under the legal maxim, take advantage of his own wrong. The knot which binds him to the Fraternity has been tied by

himself, and is indissoluble. The renouncing Freemason may, indeed, withdraw from his connection vith a Lodge, but he cannot release himself from his obligations to the regulation, which requires every Freemason to be a member of one. He may abstain from all communication with his Brethren, and cease to take any interest in the concerns of the Fraternity; but he is not thus absolved from the performance of any of the duties imposed upon him by his original admission into the brotherhood. A proselyte, persuaded against his will might claim his right to withdraw; but the voluntary seeker must take and hold what he finds.

Another result of this anti-proselyting spirit of the Institution is, to relieve its members from all undue anxiety to increase its membership. It is not to be supposed that Freemasons have not the very natural desire to see the growth of their Order. Toward this end, they are ever ready to defend its character when attacked, to extol its virtues, and to maintain its claims to the confidence and approval of the wise and good. But the growth they wish is not that abnormal one, derived from sudden revivals or ephemeral enthusiasm, where passion too often takes the place of judgment; but that slow and steady, and therefore healthy, growth which comes from the adhesion of wise and virtuous and thoughtful men, who are willing to join the brotherhood, that they may the better labor for the good of their fellow-men.

Thus it is that we find the addresses of our Grand Masters, the reports of our Committee on Foreign Correspondence, and the speeches of our anniversary orators, annually denouncing the too rapid increase of the Order, as something calculated to affect its stability and usefulness. Hence, too, the Black Ball, that antagonist of proselytism, has been long and familiarly called the Bulwark of Freemasonry. Its faithful use is ever being inculcated by the fathers of the Order upon its younger members; and the unanimous ballot is universally admitted to be the most effectual means of preserving the purity of the Institution. And so, this spirit of anti-proselytism, impressed upon every Freemason from his earliest initiation although not itself a landmark, has come to be invested with all the sacredness of such a law, and Freemasonry stands out alone, distinct from every other human association, and proudly proclaims, "Our portals are open to all the good and true, but we ask no man to enter."

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PROTECTOR OF ENGLISH FREEMASONS

This is a title accepted by King Edward VII of England on his accession to the throne in 1901. King Christian IX of Denmark became the Protector of the Craft in that country in 1885 when the Crown Prince Frederick Wilhelm Karl was Grand Master (see Patron).

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PROTECTOR OF INNOCENCE

The French title is ProtecSur de Z'lnnoeence. A Degree in the nomenclature of Fustier, cited by him from the collection of Viany.

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PROTECTRESS

A title assumed by Catherine II of Russia (see Russia).

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PROTOCOL

In French, the formulae or technical words of legal instruments; in Germany, the rough draft of an instrument or transaction; in diplomacy, the original copy of a treaty. Gadicke says that, in Masonicslanguage, the protocol is the rough Minutes of a Lodge. The word is used in this sense in Germany only.

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PROTOTYPE
The same as Archetype, which see

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PROVINCIAL GRAND LODGE

In each of the Counties of England is a Grand Lodge composed of the various Lodges within that district, with the Provincial Grand Master at their head, and this Body is called a Protnrmal Grand Lodge. It derives its existence, not from a Warrant, but from the Patent granted to the Provincial Grand Master by the Grand Master, and at his death, resignation, or removal, it becomes extinct, unless the Provincial Grand registrar keeps up its existence by presiding over the province until the appointment of another Provincial Grand Master. Its authority is confined to the framing of by-laws, malting regulations, hearing disputes, etc., but no absolute sentence can be promulgated by its authority without a reference to the Grand Lodge. Hence Doctor Oliver (Junspruderunc, page 272) says that a Provincial Grand Lodge "has a shadow of power, but very little substance. It may tally but it cannot act." The system does not exist in the United States. In England and Ireland the Provincial Grand Master is appointed by the Grand Master, but in Scotland his Commission emanates from the Grand Lodge.

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PROVINCIAL GRAND MASTER

The presiding officer of a Provincial Grand Lodge. He is appointed by the Grand Master, during whose pleasure he holds his office. An appeal lies from his decisions to the Grand Lodge.

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PROVINCIAL GRAND OFFICERS

The officers of a Provincial Grand Lodge correspond in title to those of the Grand Lodge. The Provincial Grand Treasurer is elected, but the other officers are nominated by the Provincial Grand Master. They are not by such appointment members of the Grand Lodge, nor do they take any rank out of their Province. They must all be residents of the Province and subscribing members to some Lodge therein. Provincial Grand Wardens must be Masters or Past Masters of a Lodge, and Provincial Grand Deacons, Wardens, or Past Wardens.

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PROVINCIAL MASTER OF THE RED CROSS

The Sixth Degree of the Rite of Clerks of Strict Observance

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PROVOST AND JUDGE

The French title is Prevot et Juve. The Seventh Degree of the Ancient and Accepted Scottish Rite. The history of the Degree relates that it was founded by Solomon, King of Israel, for the purpose of strengthening his means of preserving order among the vast number of Crafts men engaged in the construction of the Temple. Tito, Prince Harodim, Adoniram, and Abda his father, were first created Provosts and Judges, who were afterward directed bv Solomon to initiate his favorite and intimate secretary, Joabert, and to give him the keys of all the building.

In the oid instructions, the Master of a Lodge of Provosts and Judges represents Tito, Prince Harodim, the first Grand Warden and Inspector of the three hundred architects. The number of lights is six, and the symbolic color i8 red. In the more recent instructions of the Southern Jurisdietion of the United States there has been a slight change The legend is substantially preserved, but the presiding officer represents Azarias, the son of Nathan The jewel is a golden key, having the letter A within a triangle engraved on the ward. The collar is red The apron is white, lined with red, and is furnished with a pocket. This has been claimed as one of Ramsay's Degrees, and in French was originally called Mattre Irlandais, meaning Irish Master.

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PROXY INSTALLATION

The Regulations of 1721 provide that, if the new Grand Master be absent from the Grand Feast, he may be proclaimed if proper assurance be given that he will serve, in which case the old Grand Master shall act as his proxy and receive the usual homage. This has led to a custom, once very common in the United States, but later on getting into disuse, of installing an absent officer by proxy. Such installations are called Prozy Installations. Their propriety is truly very questionable.

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PROXY MASTER

In the Grand Lodge of Scotland, a Lodge is permitted to elect any Master Mason who holds a Diploma of the Grand Lodge, although he may not be a member of the Lodge, as its Proxy Master. He nominates two Proxy Wardens, and the three then become members of the Grand Lodge and representatives of the Lodge. Great opposition has recently been made to this system, because by it a Lodge is often represented by Brethren who are in no way connected with it, who never were present at any of its meetings, and who are personally unknown to any of its members. A similar system prevailed in the Grand Lodge of South Carolina, but was, after a hard struggle, abolished in 1860, at the adoption of a new Constitution.

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PRUDENCE

This is one of the four cardinal virtues, the praetise of which is inculcated upon the Entered Apprentice. Preston first introduced it into the Degree as referring to what was then, and long before had been called the Four Principal Signs, but which are now known as the Perfect Points of Entrance. Preston's eulogium on prudence differs from that used in the lectures of the United States of America, which was composed by Webb. It is in these words: "Prudence is the true guide to human understanding, and consists in judging and determining with propriety what is to be said or done upon all our occasions, what dangers we should endeavor to avoid, and how to act in all our difficulties." Webb's definition, which is much better, may be found in all the Monitors. The Masonic reference of prudence to the manual point reminds us of the classic method of representing her in statues with a rule or measure in her hand.

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PRUSSIA

Frederick William I of Prussia was so great an enemy of the Masonic Institution, that until his death it was scarcely known in his de minions, and the initiation, in 1738, of his son. the Crown Prince, was necessarily kept a secret from his father. But in 1740 Frederick II ascended the throne and Masonry soon felt the advantages of a royal patron. The Baron de Bielefeld says (Letters i, page 157) that in that year the king himself opened a Lodge at Charlottenburg, and initiated his brother, Prince William, the hIargrave of Brandenburg, and the Duke of Holstein-Beck. Bielefeld and the Counselor Jordan, in 1740, established the Lodge of the Three Globes at Berlin, which soon afterward assumed the rank of a Grand Lodge. There are now in Prussia three Grand Lodges, the seats of all of them being at Berlin.

These are the Grand Lodge of the Three Globes, established in 1740, the Grand Lodge Royal York of Friendship, established in 1760, and the National Grand Lodge of Germany, established in 1770.

There is no country in the world where Freemasonry is more profoundly studied as a science than in Prussia, and much of the abstruse learning of the Order, for which Germany has been distinguished, is to be found among the members of the Prussian Lodges. Unfortunately, they have, for a long time, been marked with an intolerant spirit toward the Jevs, whose initiation was strictly forbidden until comparatively recently, when that stain was removed, and the tolerant principles of the Order were recognized by the abrogation of the offensive laws.

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PRUSSIAN KNIGHT
See Noachite

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PSATERIANS

A sect of Arians who maintained at the Council of Antioch, 360 A.D., that the Son was dissimilar to the Father in will; that He was made from nothing; and that in God, creation and generation were synonymous terms.

*

PSEUDONYM

A false or fictitious name. Continental writers on Freemasonry in the eighteenth century often assumed fictitious names, sometimes from affectation, and sometimes because the subjects they treated were unpopular with the government or the church. Thus, Carl Rössler wrote under the pseudonym of Acerrellas, Arthuseus under that of Irenaeus, Agnostus, Guillemain de Saint Victor under that of De Gaminville or Querard, Louis Travenol under that of Leonard Gabanon, etc.

The Illuminati also introduced the custom of giving pseudonyms to the kingdoms and cities of Europe; thus, with them, Austria was Achaia; Munich, Athens; Vienna, Rome; Ingolstadt. Eleusis, etc. But this practice was not confined to the Illuminati, for we find many books published at Paris, Berlin, etc., with the fictitious imprint of Jerusalem, Cosmopolis, Latomopolis, Philadelphia, Edessa, etc. This practice has long since been abandoned.

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PUBLICATIONS, MASONIC

The fact that, within the past few years, Freemasonry has taken its place and an imposing one. too—in the literature of the times; that men of genius and learning have devoted themselves to its investigation; that its principles and its system have become matters of study and research; and that the results of this labor of inquiry have been given, and still continue to be given, to the world at large, in the form of treatises on Masonic science, have at length introduced the new question among the Fraternity, whether Masonic books are of good or of evil tendency to the Institution.

Many well-meaning but timid members of the Paternity object to the freedom with which Masonic topics are discussed in printed works. They think that the veil is too much withdrawn by modern Masonic writers, and that all doctrine and instruction should be confined to oral teaching, within the limits of the Lodge-room. Hence, to them, the art of printing becomes useless for the diffusion of Masonic knowledge; and thus, whatever may be the attainments of a Masonic scholar, the fruits of his study and experience would be confined to the narrow limits of his personal presence. Such objectors draw no distinction between the Ritual and the Philosophy of Freemasonry. Like the old priests of Egypt, they would have everything concealed under hieroglyphics, and would as soon think of opening a Lodge in public as they would of discussing, in a printed book, the principles and design of the Institution.

The Grand Lodge of England, some 5 years ago, adopted a regulation which declared it penal to print or publish any part of the proceedings of a Lodge, or the names of the persons present at such a Lodge, without the permission of the Grand Master. The rule, however, evidently referred to local proceedings only, and had no relation whatever to the publication of Masonic authors and editors; for the English Masonic press, since the days of Hutchinson, in the middle of the eighteenth century, has been distinguished for the freedom, as well as learning, with which the most abstruse principles of our Order have been discussed.

Many years ago the Committee of Foreign Correspondence of a prominent Grand Lodge affirmed that Masonic literature was doing more "harm than good to the Institution." About the same time the Committee of another equally prominent Grand Lodge was not ashamed to express its regret that so much prominence of notice is, "in several Grand Lodge proceedings, given to Masonic publications. Masonry existed and flourished, was harmonious and happy, in their absence."

When one reads such diatribes against Masonic literature and Masonic progress—such blind efforts to hide under the bushel the light that should be on the hill-top—he is incontinently reminded of a similar iconoclast, who, more than tour centuries ago, made a like onslaught on the pernicious effects of learning. The immortal Jack Cade, in condemning Lord Say to death as a patron of learning, gave vent to words of which the language of these enemies of Masonic literature seems to be but the echo:

Thou hast most traitorously corrupted the youth of the realm, in erecting 3 grammar-school; and whereas, before, our forefathers had no other books but the score and the tally thou hast caused printing to be used and contrary to tie king, his crown, and dignity, thou hast built a paper-mill. It will he proved to thy face that thou hast men about thee that usually talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear.

We belong to no such school. On the contrary, we believe that too much cannot be written and printed and read about the philosophy and history, the science and symbolism of Freemasonry; prodded always the writing is confided to those who rightly understand their art. In Freemasonry, as in astronomy, in geology, or in any other of the arts and sciences, a new book by all expert must always be esteemed a valuable contribution. The production of silly and untutored minds will fall of themselves into oblivion without the aid of official persecution; but that which is really valuable—which presents new facts, or furnishes suggestive thoughts—will, in spite of the denunciations of the Jack Cades of Freemasonry, live to instruct the Brethren, and to elevate the tone and standing of the Institution. Doctor Oliver, who has written more on Freemasonry than any other author, says on this subject:

I conceive it to be an error in judgment to discountenance the publication of philosophical disquisitions on the subject of Freemasonry, because such a proceeding would not only induce the world to think that our pretensions are incapable of enduring the test of inquiry, but would also have a tendency to restore the dark ages of superstition, when even the sacred writings were prohibited, under an apprehension that their contents might be misunderstood or perverted to the propagation of unsound doctrines and pernicious practices, and thus would ignorance be transmitted, aa a legacy, from one generation to another.

Still further pursuing this theme, and passing from the unfavorable influence which must be exerted upon the world by our silence, to the injury that must accrue to the Craft, the same learned writer goes on to say, that "no hypotheses can be more untenable than that which forebodes evil to the Masonic Institution from the publication of Masonic treatises illustrative of its philosophical and moral tendency." And in view of the meager and unsatisfactory nature of the lectures, in the form in which they are delivered in the Lodges, he wisely suggests that "if strictures on the science and philosophy of the Order were placed within every Brother's reach, a system of examination and research would soon be substituted for the dull and uninteresting routine which, in so many instances, characterizes our private meetings. The Brethren would become excited by the inquiry, and a rich series of new beauties and excellences would be their reward."

Of such a result there is no doubt. In consequence of the increase of Masonic publications in this country, Freemasonry has already been elevated to a high position. If there be any who still deem it a merely social institution, without a philosophy or literature; if there be any who speak of it with less admiration than it justly deserves, we may be assured that such men have read as little as they have thought on the subject of its science and its history. A few moments of conversation with a Freemason will show whether he is one of those contracted craftsmen who suppose that Masonic brightness consists merely in a knowledge of the correct mode of working one's way into a Lodge, or whether he is one who has read and properly appreciated the various treatises on the "Royal Art," in which men of genius and learning have developed the true spirit and design of the Order.

Such is the effect of Masonic publications upon the Fraternity; and the result of all my experience is, that enough has Clot been published. Books on all Masonic subjects, easily accessible to the masses of the Order, are necessaries essential to the elevation and extension of the Institution. Too many of them confine their acquirements to a knowledge of the signs and the ceremonies of initiation. There they cease their researches. They- make no study of the philosophy and the antiquities of the Order. They do not seem to know that the modes of recognition are simply intended as means of security against imposition, and that the ceremonial rites are worth nothing without the symbolism of which they are only the external exponents. Freemasonry for them is nerveless—senseless—lifeless; it is an empty voice without meaning—a tree of splendid foliage, but without a single fruit.

The monopteral instructions of the Order, as they are technically called, contain many things which probably, at one time, it would have been deemed improper to print; and there are some Freemasons, even at this day, who think that Webb and Cross were too free in their publications. And yet we have never heard of any evil effects arising from the reading of our Monitors, even upon those who have not been initiated. On the contrary, meager as are the explanations given in those works, and unsatisfactory as they must be to one seeking for the full light of Freemasonry, they have been the means, in many instances, of inducing the profane, who have read them, to admire our Institution, and to knock at the door of Freemasonry for admission—while we regret to say that they sometimes comprise the whole instruction that a candidate gets from an ignorant Master. Without these published Monitors, even that little beam of light would be wanting to illuminate his path.

But if the publication and general diffusion of our elementary text-books have been of acknowledged advantage to the character of the Institution, and have, by the information, little as it is, which they communicate, been of essential benefit to the Fraternity, we cannot see why a more extensive system of instruction on the legends, traditions, and Symbols of the Order should not be productive of still greater good. Years ago, Doctor Mackey, as in the

foregoing paragraphs, uttered on this subject sentiments which we now take occasion to repeat:

Without an adequate course of reading, no Freemason can now take a position of any distinction in the ranks of the Fraternity. Without extending his studies beyond what is taught in the brief lectures of the Lodge, he can never properly appreciate the end and nature of Freemasonry as a speculative science. The lectures constitute but the skeleton of Masonic science. The muscles and nerves and blood-vessels, which are to give vitality, and beauty, and health, and vigor to that lifeless skeleton, must be found in the commentaries on them which the learning and research of Masonic writers have given to the Masonic student.

The objections to treatises and disquisitions on Masonic subjects, that there is danger, through them, of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the aporrheta or mysteries of our art, as if no work had ever been written on the subject; while the world within—the Craft themselves—have been enlightened and instructed, and their views of Freemasonry—not as a social or charitable society, but as a philosophy, a science, a religion—have been elevated and enlarged

The truth is, that men who are not Freemasons never read authentic Masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the arcana or inner secrets of Freemasonry there is no danger of his thus making an improper revelation to improper persons.

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PUBLIC CEREMONIES

Most of the ceremonies of Freemasonry are strictly private, and can be conducted only in the presence of the initiated. But some of them, from their nature, are necessarily performed in public. Such are the burials of deceased brethren, the laying of corner-stones of public edifices, and the dedications of Masonic halls. The installation of the officers of a Lodge, or Grand Lodge, are also sometimes conducted in public in the United States. But the ceremonies in this case differ slightly from those of a private installation in the Lodge room, portions of the ceremony having to be omitted.

The reputation of the Order requires that these ceremonies should be conducted with the utmost propriety, and the Manuals and Monitors furnish the fullest details of the order of exercises Preston, in his Illustrations, was the first writer who gave a printed account of the mode of conducting the public ceremonies, and to him we are most probably indebted for their ritual. Anderson, however, gave in the first edition of the Constitutions the prescribed form for constituting new Lodges, and installing their officers, which is the model upon which Preston, and other writers, have subsequently framed their more enlarged formulas.

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PUBLIC SCHOOLS

Brother DeWitt Clinton founded the New York Free School Society, which later became the Public School Society of New York, generously heading the subscription list and promising $200 a year for the support of the organization. He was Chairman of the Board of Trustees and very active until his death in 1898. In Cubberley's History of Education (page 661) there is a description of the Society promoted by Brother DeWitt Clinton:

This Society was chartered by the Legislature " to provide schooling for all children who are the proper objects of a gratuitous education." It organized free public education in the city, secured funds, built schoolhouses, provided and trained teachers, and ably supplemented the work of the private and church schools. By its energy and its persistence it secured for itself 3 large share of public confidences and aroused a constantly increasing interest in the cause of popular education. In 1853, after it had educated over 600.000 children and trained over 1200 teachers, this Society, its work done. surrendered its charter and turned over its buildings and equipment to the public school department of the city, which had been created by the Legislature in 1842.

The New York Mercury, December 31, 1753, refers to a meeting of the Grand Lodge on the previous Thursday, the Festival of Saint John the Evangelist. The report goes on to say that the Brethren donated fifteen pounds to be spent in clothing for the poor children belonging to the Charity School and that a contribution was also made for the relief of indigent prisoners. This interest in the schools is characteristic of Freemasons and at a quarterly meeting of the Grand Lodge of New York, December 7, 1508, a Committee was appointed to "devise and report to this Grand Lodge a plan for the education of children Of poor Masons." This Committee reported in 1809. recommending that a fund be raised "sufficient to defray the expense of an establishment to consist of fifty children."

The Committee had several conferences with the Trustees of the Free School in order to ascertain the probable expense of tuition, including all books and supplies necessary for the purpose. We are told that the Trustees "agreed to educate in their seminary fifty children constantly for $300 annually, which is more than one-half less than would be required for their education in a separate school." The Grand Lodge vas accordingly asked to contribute $80 a year to make up the 3300 required to carry the plan into effect. Each of the Lodges contributing to the Fund vas given the right of "naming two children to receive the benefit of this charity." Six places were assigned to the Grand Lodge School Committee, which was also given authority to fill "all vacancies as they occur from the individual Lodge declining or neglecting to recommend as aforesaid."

In that year, 1809, the first school building was opened and Brother DeWitt Clinton delivered an address at the time. He was instrumental in establishing the educational system of the State and served the Grand Lodge from 1806 to 1820 as Grand Master and was for eight years Governor of New York State.

The Masonic School Committee on June 3, 1812, suggested for the consideration of the Grand Lodge the propriety of establishing a school to be under the entire management of the Grand Lodge, but this suggestion was not adopted. We find that the number of children that the Brethren had decided to educate amounted to fifty and that they were provided with comfortable clothing. From time to time the School Committee provided for purchases of shoes and stockings, overcoats and hats for the children.

The Free School was from the start supported by voluntary donations, but as the legislature began to recognize the value of the work that was accomplished, sums of money were granted. About the end of 1817 the Free School was formally established under the supervision of the State and further support from the Masonic Fraternity was no longer required. For an account of the relations between the Public School project and the Grand Lodge see a chapter in the History of Freemasonry in the State of New York by Brother Ossian Lang (pages 91-5) to which we are indebted for information.

Education generally, as it has been fostered by Freemasons everywhere, is not confined to the promotion of Public Schools and therefore requires no extended mention here. But note should be taken of the active interest in common-school education by the Brethren, the Freemasons in Latin lands being especially worthy of remembrance in this connection. There is also the promotion by the Supreme Council, Southern Jurisdiction, United States of America, Ancient and Accepted Scottish Rite, which in 1920 openly declared itself in favor of the creation of a Department of Education with a Secretary in the President's Cabinet, and the passage of what was then known as the Smith-Towner Educational Bill embodying the

principle of Federal Aid to the Public Schools in order to provide funds for the equalization of educational opportunities to the children of the nation.

The Brethren declared their belief in the compulsory attendance of ad children upon the Public Schools and that it was the duty of all parents to see that school facilities are both adequate and efficient, "to strengthen the Public Schools by promoting their efficiency, so that their superiority over all other schools shall be so obvious that every parent will have to send his children to them if they are to progress and keep step with the Public School students in life's race" (see Transactions, 192s5, pages 218-9, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite).

The former Grand Secretary of Scotland, Brother William A. Laurie (bristly of Free Masonry, 1849, page 70) gives briefly several interesting instances:

In Germany, Denmark, and Sweden, charity-schools were erected by the Lodges for educating the children of Free Masons whose poverty debarred them from this advantage. In that which was formed at Brunswick they were instructed in classical learning and various Blanches of mathematics, and were regularly examined by the Duke of Brunswick who rewarded the most deserving with suitable premiums. At Eisenach, several seminaries of this hind were established, the teachers were endowed with fixed salaries, and in a short time after their institution these sent into the world 700 children instructed in the principles of science and the doctrines of Christianity. In 1771 an establishment of a similar kind was formed at Cassel in which the children were maintained and educated till they could provide for themselves. In 1773 the united Lodges of Dresden, Leipsic, and Gorlitz, erected at Frederickstadt a seminars for children of every denomination in the Electorate of Saxony, the Masonic subscriptions were so numerous that the funds of the institution were sufficient for its maintenance and in the space of five years, above 1100 children received a liberal education.

In the same year an extensive workhouse was erected at Prague. in which the children were not only instructed in the rudimentary principles of education but in those branches also of the useful and fine arts which might qualify them for commercial and agricultural situations. It deserves to be remarked that the founders of these institutions, amid their anxiety for the public prosperity, never neglected the spiritual interests of the children; they saw that early piety is the foundation of all that is useful and Honorable in life, and that without this, speculative knowledge and practical skill are of little avail.

Fully in line with the subject under discussion is another item also mentioned in the above work (page 193), "At the Quarterly Communication on 4th February, 1820, a letter was read from Leonard Corner, Esquire, Secretary to the Edinburgh School of Arts, thanking the Grand Lodge for the very liberal manner in which they had granted the use of the Hall for the accommodation of that Institution, thereby enabling it to extend its usefulness to a degree that would not have been practicable without this cordial co-operation." Brother Lauriesac's "This was the first School of arts instituted in Scotland, if not in Great Britain, and the parents of the numerous Mechanics' Institutes since established" (see also Sunday Schools).

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PUERILITY OF FREEMASONRY

"The absurdities and puerilities of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men." Such is the language of its adversaries, and the apothegm is delivered with all that self-sufficiency which shows that the speaker is well satisfied with bus o an wisdom, and is very ready to place himself in the category of those wise men whose opinion he invokes. This charge of a puerility of design and object of Freemasonry is worth examination. Is it then possible, that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Freemasonry and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the direction of their labors, and have been seeking to develop, not the principles of a

philosophy, but the mechanism of a toy? Or is the assertion that such is the fact a mere sophism, such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that he has never read, or the skeptic who attacks a creed that he does not comprehend?

Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, when Gall and Spurzheim first gave to the world their wonderful discoveries in reference to the organization and the functions of the brain discoveries which have since wrought a marked revolution in the sciences of anatomy, physiology, and ethics—the Edinburgh reviewers attempted to demolish these philosophers and their new system, but succeeded only in exposing their own ignorance of the Science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong.

How common is it, even at this day, to hear men deriding Alchemy as a system of folly and imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice, but with patient learning, have shown, without any possibility of doubt, that these old Alchemists, so long the objects of derision to the ignorant, were religious philosophers, and that their science had really nothing to do with the discovery of an elixir of life or the transmutation of the baser metals into gold, but that they, like the Freemasons, with whom they have a strong affinity, concealed under profound symbols, intelligible only to themselves, the search after Divine Truth and the doctrine of immortal life Truth was the gold which they eliminated from all mundane things, and the immortality of the soul was the elixir of everlasting life which perpetually renewed youth, and took away the power of death. So it is with Freemasonry. Those who abuse it know nothing of its inner spirit, of its profound philosophy, of the pure religious life that it inculcates.

To one who is at all acquainted with its organization, Freemasonry presents itself under two different aspects:

First, as a Secret society distinguished by a peculiar ritual. Second, as a society having a philosophy on which it is founded and which it proposes to teach to its disciples.

These by way of distinction may be called the ritualistic and the philosophical elements of Freemasonry. The ritualistic element of Freemasonry is that which relates to the due performance of the rites and ceremonies of the Order. Like the rubrics of the church, which indicate when the priest and congregation shall kneel and when they shall stand, it refers to questions such as these: What words shall be used to such a place, and what ceremony shall be observed such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its Services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry than the rubrics of a church have to do with the religious creed professed by that church. It might at any time be changed in its most material points, without in the slightest degree affecting the essential character of the Institution.

Of course, this ritualistic element is in one sense portent to the members of the Society, because, by a due observance of the ritual, a general uniformity is preserved. But beyond this, the Masonic Ritual makes no claim to the consideration of scholars, and never has been made, and, indeed, from the very nature of its secret character, never can be made, a topic of discussion with those who are outside of the Fraternity.

But the other, the philosophical element of Freemasonry is one of much importance. For it, and through it, we do make the plea that the Institution is entitled to the respect, and even veneration, of all good men, and is well worth the careful consideration of scholars.

A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when and the place where it first had its birth. It has been traced to the Mysteries of the ancient Pagan world, to the Temple of King Solomon, to the Roman Colleges of Artificers, to the Crusades for the recovery of the Holy Land, to the Gilds of the Middle Ages, to the Stone-Masons of Strasburg and Cologne, and even to the revolutionary struggle in England in the time of the Commonwealth, and to the secret efforts of the adherents of the House of Stuart to recover the throne. But whatever theory may be selected, and wheresoever and whensoever it may be supposed to have received its birth one thing is certain, namely, that for generations past, and yet within the records of history it has, unlike other mundane things, presented to the world an unchanged organization.

Take, for instance, the theory which traces it back to one of the most recent periods, that, namely, which places the organization of the Order of Freemasons at the building of the Cathedral of Strasburg, in the year 1975. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a Brotherhood organized and controlled by a secret discipline, engaged in important architectural labors, and combining with its operative tasks speculations of great religious import If we see any change, it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained but with a scrupulous preservation—as if it were for purposes of identification—of the technical languages the rules and regulations, the working tools, and the discipline of the Operative Art. The material only on which they wrought was changed.

The disciples and followers of Erwin of Steinbach, Master Builder of Strasburg, were engaged, under the active influence of a profoundly religious sentiment, in the construction of a material edifice to the glory of God. The more modern workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a Brotherhood employed in the same pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration? But this is not all. This Society or Brotherhood, or Confraternity as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and, above all else, a Golden Legend, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality.

Now the question where and when these symbols, myths, and legends arose is one that is well worth the investigation of scholars, because it is intimately connected with the history of the human intellect. Did the Stone-Masons and Building Corporations of the Middle Ages invent them? Certainly not, for they are found in organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbolic mode, and their legend, if it differed from the Masonic in its accidents, was precisely identical in its substance.

For Hiram there was Dionysus, for the Acacia the Myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and then the same ineffable light, and the same sacred teaching of the name of God and the soul's immortality. So an ancient orator, who had passed through one of these old Greek Lodges—for such, without much violence of language, they may well be called—declared that those who have endured the initiation into the Mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the legend of the Master's Degree? And this same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothracia, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the Divine Truth of the Resurrection.

This will not, it is true, prove the descent of Freemasonry, as now organized, from the religious histories of antiquity; although this is one of the theories of its origin entertained and defended by scholars of no mean pretension.

But it will prove an identity of design in the moral and intellectual organization of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting questions—Whence came these symbols, myths and legends?

Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence of a future life by symbols and legends, which convey the lesson in a peculiar mode. Now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is comparatively a modern institution. Between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history

Does not all this present a problem in moral and intellectual philosophy, and in the archeology of ethics, which is well worthy of an attempted solutions How unutterably puerile seem the objections and the objurgations of a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great Brotherhoods that have filled the world for so many ages. So far back, indeed, that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they taught in their mystic assemblies from direct revelation through an ancient priesthood that gives no other evidence of its former existence but the results which it produced. Man needs something more than the gratification of his animal wants. The mind requires food as well as the body, and nothing can better give that mental nutriment than the investigation of subjects which relate to the progress of the intellect and the growth of the religious sentiment.

Again, man was not made for himself alone. The old Stoic lived only for and within himself. But modern philosophy and modern religion teach no such selfish doctrine. Man is but part of the great brotherhood of man, and each one must be ready to exclaim with the old poet, Homo sum humani nihil a me alienum puto. This means in the Latin I am a man, and I deem nothing relating to mankind to be foreign to my feelings.

Men study ancient history simply that they may learn what their Brother men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers. They strive to measure the intellect of man as it was then and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us all as subjects of common interest. Looking then, upon Freemasonry as one of those associations which furnish the evidence and the example of the progress of man in intellectual, moral, and religious development, Doctor Mackey concludes by saying we may well claim for it that its design, its history, and its philosophy, so far from being puerile, are well entitled to the respect of the world, and are worth the careful research of scholars.

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PUISSANT

A title given to the presiding officer in several of the advanced Degrees.

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PUISSANT IRISH MASTER

The Eighth Degree of what has been claimed as Ramsay's Irish Colleges

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PULLEN, WILLIAM HYDE

An eminent and accomplished Craftsman of England, who divas renowned among English and American Workmen for his excellence in the conduct of the forms and varied ceremonies of Freemasonry.

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PULPIT

From the Latin word Pulpitum, meaning a stage or scaffold, applied originally to the space where the actors played their parts in the Roman theater.

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PULSANTI OPERIETUR

Latin, meaning to him undo knocks it shall be opened . An inscription sometimes placed over the front door of Masonic temples or Lodge-rooms.

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PUNISHMENTS, MASONIC

Punishment in Freemasonry is inflicted that the character of the Institution may remain unsullied, and that the unpunished crimes of its members may not injuriously reflect upon the reputation of the whole society. The nature of the punishment to be inflicted is restricted by the peculiar character of the Institution, which is averse to some forms of penalty, and by the laws of the land, which do not give to private corporations the right to impose certain species of punishment.
The infliction of fines or pecuniary penalties has, in modern times at least, been considered as contrary to the genius of Freemasonry, because the sanctions of Masonic law are of a higher nature than any that could be furnished by a pecuniary penalty.

Imprisonment and corporal punishment are equally adverse to the spirit of the Institution, and are also prohibited by the laws of the land, which reserve the infliction of such penalties for their own tribunals. Masonic punishments are therefore restricted to an expression of disapprobation or the deprivation of Masonic rights, and they are:

1. Censure
2. Reprimand
3. Exclusion
4. Suspension, Definite or Indefinite; and
5. Expulsion

all of which see under their respective titles.

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PUNJAUB

Freemasonry was founded in Punjaub, India, in 1872, by an ardent Freemason, Worshipful Brother Major Henry Basevi, whose failing health caused him to forsake his post shortly thereafter, leading as his successor Major M. Ramsay, who became R. W. Deputy Grand Master. Many years ago, the Institution began the maintenance, the clothing, and education of the young, in 1879 having twenty-one children in its care.

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PURANAS

A Hindu word meaning knowledge. The text-books of the worshipers of Vishnu and of Siva, forming, with the Tantras, the basis of the popular creed of the Brahmanical Hindus. There are about eighteen Puranas, and as many more minor works, called Upapuranas, all written in Sanskrit, and founded to some extent upon the Mahabharata and the Ramayana. Otherwise, their date is very uncertain.

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PURCHASE

In the Cooke Manuscript (line 630) it is said that the son of Athelstan "purchased a free Patent of the king that they—the Freemasons— should make assembly." This does not mean that he bought the Patent, but that he obtained or procured it. Such was the use of purchase in old English. The booty of a thief was called his purchase, because he had acquired it. Colloquially, the word is still used to designate the getting of a hold on anything.

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PURE FREEMASONRY
See Primitive Freemasonry

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PURGING THE LODGE

An old expression for the ceremony of ascertaining the Masonic right to be present when a Lodge is opened (see also Fencing the Lodge).

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PURIFICATION

As the Aspirant in the Ancient Mysteries was not permitted to pass through any of the forms of initiation, or to enter the sacred vestibule of the Temple, until, by water or fire, he had been symbolically purified from the corruptions of the world which he was about to leave behind, so in Freemasonry there is in the First Degree a symbolical purification by the presentation to the candidate of the common gavel, an implement whose emblematic use teaches a purification - of the heart (see Lustration).

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PURITY

In the Ancient Mysteries purity of heart and life was an essential prerequisite to initiation, because by initiation the aspirant was brought to a knowledge of God, to know whom was not permitted to the impure. For, says Origen (Against Celsus vi), "a defiled heart cannot see God, but he must be pure who desires to obtain a proper view of a pure Being." In the same spirit the Divine Master says: "Blessed are the pure in heart, for they shall see God." But "to see God" is a Hebraism, signifying to possess Him, to be spiritually in communion with Him, to know His true character. Now to acquire this knowledge of God, symbolized by the knowledge of His Name, is the great object of Masonic, as it was of all ancient initiation; and hence the candidate in Freemasonry is required to be pure, for "he only can stand in the holy place who hath clean hands and a pure heart" (see White).

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PURITY, BROTHERS OF

An association of Arabic philosophers, founded at Bosra, in Syria, in the tenth century. Many of their writings, which were much studied by the Jews of Spain in the twelfth century, were very mystical. Steinschneider (Jewish Literature, 174, 295) calls them the Freemasons of Bosra, and says that they were "a celebrated Society of a kind of Freemasons."

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PURPLE

Purple is the appropriate color of those Degrees which, in the American Rite, have been interpolated between the Royal Arch and Ancient Craft Masonry, namely, the Mark, Past, and Most Excellent Masters.

It is in Freemasonry a symbol of fraternal union, because, being compounded of blue, the color of the Ancient Craft, and red, which is that of the Royal Arch, it is intended to signify the close connection and harmony which should ever exist between those two portions of the Masonic system. It may be observed that this allusion to the union and harmony between blue and red Masonry is singularly carried out in the Hebrew word which signifies purple.

This word, which is argamun, is derived from ragam or rehem, one of whose significations is "a friend." But Portal (Comparison of Egyptian Symbols with Those of the Hebrews) says that purple, in the profane language of colors, signifies constancy in spiritual combats, because blue denotes fidelity, and red, war.

In the religious services of the Jews we find purple employed on various occasions. It was one of the colors of the curtains of the Tabernacle, where, Josephus says, it was symbolic of the element of water, of the veils, and of the curtain over the great entrance; it was also used in the construction of the ephod and girdle of the Heigh Priest, and the cloths for Divine Service. Among the Gentile nations of antiquity purple was considered rather as a color of dignity than of veneration, and was deemed an emblem of exalted office Hence Homer mentions it as peculiarly appropriated to royalty, and Vergil speaks of purpura regum, or the purple of Kings. Pliny says it was the color of the vestments worn by the early kings of Rome; and it has ever since, even to the present time, been con ridered as the becoming insignia of regal or supreme authority.

In American Freemasonry, the purple color seerns to be confined to the intermediate Degrees between the Master and the Royal Arch, except that it is sometimes employed in the vestments of officers representing either kings or men of eminent authority —such, for instance, as the Scribe in a Chapter of Royal Arch Masons.

In the Grand Lodge of England, Grated Officers and Provincial Grand Officers wear purple collars anal aprons. As the symbolic color of the Past Master's Degree, to which all Grand Officers should have attained, it is also considered in the United States as the appropriate color for the collars of officers of a Grand Lodge.

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PURPLE BRETHREN

In English Freemasonry, the Grand Officers of the Grand Lodge and the Past Grand and Deputy Grand Masters and Past and Present Provincial Grand Masters are called purple brethren, because of the color of their decorations, and at meetings of the Grand Lodge are privileged to sit on the dais.

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PURPLE LODGES
Grand and Provincial Grand Lodges are thus designated by Doctor Oliver in his Institutes of Masonic Jurisprudence. The term is not used in the United States.

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PURRAH

A society of Sussu negroes exercising similar powers to, and for a somewhat similar purpose as, the Vehmgerichte. The Vehmgerichte were Tribunals once flourishing in Germany, and particularly in Westphalia, during the Middle Ages. Their privileges were curtailed in the sixteenth century and the institution came to an end about 1811. These were courts receiving from the Emperor power over life and death. Their proceedings were in the hands of a society to which freemen were eligible and their jurisdiction was administered much as in an ordinary court. There was a process of initiation, with secret signs and pass-words suggestive of Freemasonry and a certain Degree in the Ancient and Accepted Scottish Rite utilizes a court proceeding of this kind very effectively. The Vehmgerichte had a secret system of investigation and its methods were of an autocratic character.

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PURSUIVANT

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

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PUTNAM, GENERAL ISRAEL

A hero of the American Revolutionary War. Born at Salem. Massachusetts, January 7, 1718; died May 29, 1790. A member of Hiram Lodge No. 1, New Haven, Connecticut, according to the New Age, January, 1924, but his name is not listed among the members of that Lodge (see Niram Lodge No. 1, Ancient Free and Accepted Masons, 175S1916). It has also been stated that he was Raised in a Military Lodge at Crown Point while in the British Army (Masonry in the Formation of Our Government, Philip A. Roth, 1927. pages 354).

Brother McClenachan records the following anecdote: "In 1758 Putnam was captured by the Indians near Crown Point. While he was being tied to an oak tree to be burned, Putnam, as a last resort, gave the Masonic sign of distress, which was observed by a French officer named Molang, who immediately, at his own risk, ordered Putnam released- This tree was called Putnam's Oak, and grew near Putts Creek, Indian Ridge" (History of Freemasonry New York, C. T. McClenachan, page oo4; see further mention of him in History of Freemasonry in the State of New York, Ossian Lang, 1922, page 52).

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PUTNAM, GENERAL RUFUS

A general in the American Revolutionary War. Born at Sutton, Massachusetts, April 9, 1738; died May 1, 1824, at Marietta, Ohio (see New Age, April, 1925). Raised a Freemason in American Union Lodge No. 3, at Philadelphia April 13, 1779. When the Grand Lodge of Ohio was organized in 1808 he was unanimously chosen Grand Master, although by that time he deemed himself too aged for active service and felt forced to decline.

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PYRON, JEAN BAPTISTE PIERRE JULIEN

A distinguished French Freemason of the latter part of the eighteenth and beginning of the last century, who died at Paris in September, 1821. He was the author of many Masonic discourses, but his most important work was a profound and exhaustive History of the Organization of the Ancient and Accepted Rite in France, published in 1814. He was one of the founders of the Grand Orient, and having received the Thirty-third Degree from the Count de Grasse Tilly, he afterward assisted in the organization of the Supreme Council of Italy, at Milan, and the Supreme Council of France.

In 1805, his name was struck from the register of the Grand Orient in consequence of his opposition to that Body, but he remained the Secretary-General of the Supreme Council until his death. Ragon calls him an intriguer and bold innovator, but Thory speaks more highly of his Masonic character. He was undoubtedly a man of talent, learning, and Masonic research. He made a manuscript collection of many curious Degrees, which Thory has liberally used in his Nomenclature of Rites and Degrees.

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PYTHAGORAS

One of the most celebrated of the Grecian philosophers, and the founder of what has been called the Italic School, was born at Samos in the period of 586-69 B.C., the year 582 being favored as the probable one of his birth. Educated as an athlete, he subsequently abandoned that profession and devoted himself to the study of philosophy. He traveled through Egypt, Chaldea, and Asia Minor, and is said to have submitted to the initiations in those countries for the purpose of acquiring knowledge.

On his return to Europe, he established his celebrated school at Crotona, a Dorian Colony in the south of Italy, about 529 B.C., much resembling that subsequently adopted by the Freemasons. His school soon acquired such a reputation that disciples flocked to him from all parts of Greece and Italy. Pythagoras taught as the principal dogma of his philosophy the system of metempsychosis, or the transmigration of souls. He taught the mystical power of numbers, and much of the symbolism on that subject which we now passes is derived from what has been left to us by his disciples, for of his own writings there is nothing extant. He was also a geometrician, and is regarded as having been the inventor of several problems, the most important of which is that now known as the forty-seventh problem of Euclid. He was also a proficient in music, and is said to have demonstrated the mathematical relations of musical intervals, and to have invented a number of musical instruments.

Disdaining the vanity and dogmatism of the ancient sages, he contented himself with proclaiming that he was simply a seeker after knowledge, not its possessor, and to him is attributed the introduction of the word philosopher, or lover of wisdom, as the only title which he would assume. After the lawless destruction of his school at Crotona, he fled to the Locrians, who refused to receive him, when he repaired to Metapontum, and sought an asylum from his enemies in the temple of the Muses, where tradition says that he died of starvation at near the end of the sixth or the beginning of the fifth century. Some claim the date to be 506 B.C., when he was about seventy-six years old.

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PYTHAGORAS, SCHOOL OF

The schools established by Pythagoras at Crotona and other cities, have been considered by many writers as the models after which Masonic Lodges were subsequently constructed. They undoubtedly served the Christian ascetics of the first century as a pattern for their monastic institutions, with which institutions the Freemasonry of the Middle Ages, in its

operative character, was intimately connected. A brief description of the school of Crotona will not therefore be inappropriate.

The disciples of this school wore the simplest kind of clothing, and having on their entrance surrendered all their property to the common fund. they then submitted for three years to voluntary poverty, during which time they were also compelled to a rigorous silence. The doctrines of Pythagoras were always delivered as infallible propositions which admitted of no argument, and hence the Greek expression he said it, was considered as a sufficient answer to anyone who demanded a reason. Aristotle, by the way, in his accounts of Pythagorean doctrines, refers with what appears to be a studied and cautious vagueness to the Pythagoreans, not to Pythagoras. The teaching was probably, according to recent investigation, as a rule credited to the founder.

The scholars were divided into Esoterics and Exsoterics. This distinction was borrowed by Pythagoras from the Egyptian priests, who practiced a similar mode of instruction. The exoteric scholars were those who attended the public assemblies, where general ethical instructions were delivered by the sage. But only the esoterics constituted the true school, and these alone Pythagoras called, says Jamblichus, his companions and friends. Before admission to the privileges of this school, the previous life and character of the candidate were rigidly scrutinized, and in the preparatory initiation secrecy was enjoined by an oath, and he was made to submit to the severest trials of his fortitude and self-command. He who after his admission was alarmed at the obstacles he had to encounter, was permitted to return to the world, and the disciples, considering him as dead, performed his funeral obsequies, and erected a monument to his memory.

The mode of living in the school of Crotona was like that of the modern Communists. The Brethren, about six hundred in number, with their wives and children, resided in one large building. Every morning the business and duties of the day were arranged, and at night an account was rendered of the day's transactions. They arose before day to pay their devotions to the sun, and recited verses from Homer, Hesiod, or some other poet. Several hours were spent in study, after which there was an interval before dinner, which was occupied in walking and in gymnastic exercises.

The meals consisted principally of bread, honey, and water, for though the table was often covered with delicacies, no one was permitted to partake of them. It was in this secret school that Pythagoras gave his instructions on his interior doctrine, and explained the hidden meaning of his symbols. There were three Degrees: the first or Mathematic, being engaged in the study of the exact sciences; and the second, or Theoretic, in the knowledge of God and the future state of man; but the third, or highest Degree, was communicated only to a few whose intellects were capable of grasping the full fruition of the Pythagorean philosophy.

This school, after existing for thirty years, was finally dissolved through the machinations of Sylo, a wealthy inhabitant of Crotona, who, having been refused admission, in revenge excited the citizens against it, when a lawless mob attacked the scholars while assembled in the house of Milo, set fire to the building and dispersed the disciples, forty of them being burned to death. The school was never resumed, but after the death of the philosopher, summaries of his doctrines were made by some of his disciples. Still many of his symbols and his esoteric teachings have to this day remained uninterpreted and unexplained.

After this account of the Pythagorean school, the Freemason will find no difficulty in understanding that part of the so called Lowland Manuscript which is said to have so much puzzled the great metaphysician John Locke. This manuscript—the question of its authenticity is not here entered upon—has the following inter esting paragraphs:

How comede ytt—Fremasonryn Engellonde? Peter Gower, a Grecian, journeyeded for kunnynge ye Egypte and in Syria, and yn everyche londe whereat the Venetians hadde plauntedde Maconrye, and wynnynge entraunce yn al Lodges of Maconnes, he lerned muche and retournedde and worked yn Grecia Magna wachsynge and becommynge a myghtye wysacre and gratelyche renowned, and here he framed a grate Lodge at Groton, and maked

many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes wherefromme, yn process of tyme, the arte passed yn Engelonde.

Locke confesses that he was at first puzzled with those strange names, Peter Gower, Groton, and the Venetians; but a little thinking taught him that they were only corruptions of Pythagoras, Crotona, and the Phenicians. It is not singular that the old Freemasons should have called Pythagoras their "ancient friend and Brother," and should have dedicated to him one of their geometrical symbols, the forty-seventh problem of Euclid; an epithet and a custom that have, by the force of habit, been retained in all the modern instructions of the Craft.

Recent conclusions ascribe to Pythagoras and his followers equal esteem to that accorded them by the old Freemasons. In their mathematical work the leading characteristic was a combination of arithmetic and geometry. The studies containing the germ of algebra were developed in the Pythagorean School into a true scientific method in its theory of proportion and in fact Pythagoras has been not only credited with a method common in value to all branches of mathematics but to be personally comparable himself with Descartes who decisively combined geometry and algebra.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

Q

Q

The Hebrew letter p, Q or K, pronounced Koph. The seventeenth letter in the English and modern Latin alphabets. In the Phenician or Ancient Hebrew its form was one circle within another. Its numerical value is 100. The Canaanite signification is ear.

*

QUADRIVIUM

In classical Latin the word quadrivium meant a place where four roads met, and trivium, a place where three roads met. The scholastics of the Middle Ages, looking to the metaphorical meaning of the phrase the Paths of Learning, divided what were called the Seven Liberal Arts and Sciences, but which comprised the whole cycle of instruction in those days, into two classes, calling grammar, rhetoric, and logic the trivium, and arithmetic, geometry, music, and astronomy the quadnvium. These two roads to the Temple of Wisdom, including seven distinct sciences, were, in the Middle Ages, supposed to include universal knowledge (see Liberal Arts and Sciences).

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QUADRIVIUM AND TRIVIUM

The seven liberal arts and sciences. The Quadrivium, in the language of the schools, were the four lesser arts, arithmetic, music geometry, and astronomy; while the Trivium wore the trifle were the triple way to eloquence by the study of grammar, logic, and rhetoric.

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QUAKERS

The question of the admissibility of a Quaker's affirmation in Freemasonry is discussed under the word Affirmation, which see.

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QUALIFICATIONS

In the Cooke MS. which is dated at not later than 1450 A.D. and more probably was written as early as 1410 A.D. are what is believed to be the oldest existing set of rules and regulations left on record by the Medieval Freemasons, and it is obvious from internal evidence that they represent rules which had been already in force for many years, possibly as far back as 1200 A.D. at least. A principal purpose of these Rules and Regulations (or Points) was to set down officially the qualifications demanded of any youth before he might be accepted as an Apprentice. These qualifications are not separately listed, and in a few instances are only implied; roughly, the list was as follows:

1. The youth must be willing to work as an apprentice without pay for seven years.
2. A bondman was not eligible—that is, a youth owned by some Lord, not because it was disgraceful to be a bondman but because his owner might claim him, and so make fruitless his years of training.
3. He must be whole of limb. The criterion was the work he would be required to do; a youth without a toe could do a Mason's work, but not one without a hand. This qualification had no reference to any mystical or religious perfect youth" doctrine.
4. The youth must not be a thief or a robber. (This would, at that date, include "sturdy vagabonds.)
5. The youth would be required to obey the Craft rules about hours, wages, etc.; for example, he could never work at night.
6. He is not to be critical. captious abusive.
7. He must submit to be instructed by his master.
8. He must swear to love God and church, the saints, masters and fellows.
9. He must swear himself to secrecy.
10. He must swear not to be untrue to the Craft.
11. He shall be chaste.

(See P. 176 ff. of The Two Earliest Masonic SWISS., by Knoop, Jones, and Hamer.) It is obvious that these requirements, along with the prospective qualifications of mastership in the future, are dictated throughout by the nature of the organization and the requirements of the work to be done, and not for any abstract or ideal considerations. If a Speculative Lodge applies the same criterion its qualifications will differ in detail but if designed to neet the requirements of a modern Speculative Lodge they will agree in principle. No set of qualifications could be designed for use by a Speculative Lodge which would duplicate those of Operative Lodges— for example, no Speculative Apprentice could meet the first of the Operative tests of being willing to serve a full-time apprenticeship of seven years. Also it is obvious that the qualifications are not designed merely to bring the Petitioner to the point of

admittance but are to apply to him thereafter, and throughout the future; nothing is demanded of a Petitioner that is not demanded of a Master.

When in 1723 the new Grand Lodge of Speculative Freemasonry made new Constitutions it entitled the second part of the document, "The Charges of a FreeMason extracted from The Ancient RECORDS of Lodges beyond the Sea, and of those in England, Scotland, and Ireland, for the Use of the Lodges in London," etc. Under Head IV it reads, inter alia: "that no Master should take an Apprentice, unless he has sufficient Imployment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him uncapable of learning the Art, or serving his Master's LORD," etc.

Here at one stroke ore exposed the horns of the dilemma upon which the Mother Grand Lodge nas tossed during its formative period, when it was groping for a way to conduct the Fraternity from a set of traditional rules which had been designed for Operative Masons to a new set suitable for speculative Masons. Confusion inevitable resulted, and the above sentence is a specimen of it; for no Speculative Mason was to be an Apprentice to any selected Master but merely to rank in the grade of Apprentices in a Lodge. No question of Masonic employment could arise. Odor did the Master serve a "Lord." This impossibility of adjusting Operative regulations tc Speculative needs forced the Grand Lodge to amend or to revise the Constitutions stage by stage. The doctrine of "no Maim or Defeet" was imbedded in that confusion; if it were needed to retain that Operative requirements the other Operative requirements would have to be retained with it, because they alone justify it or give it meaning.

In 1721 the Grand Lodge ruled that a Petitioner must be twenty-five years of age. This was changed to eighteen. Later it was changed to twenty-one. In some countries it still is eighteen; or may even be twenty-five. The consensus of opinion among Ameriean Grand Lodges is that a Petitioner should be of the lawful age of whe country in which he resides; in U. S. A. this is twenty-one (George Washington was twenty when initiated).

In the 1738 Book of Constitutions the regulations were altered to read: "The men who are made Masons must be freeborn, no bondsmen Slavery was still lawful in England], of mature age, and of good report, hale and sound, not deformed, or dismembered at the time of their making. No woman; no eunuch." By this date the Grand Lodge was having difficulty with "irregular makings"—this may have been the reason for a new edition of the Book of Constitutions—and it tried to be stricter. The physical qualifications w ere a step in return to the old Operative requirements; yet on the score of religion the 1738 edition continued to move away from the Operative requirement that a "Petitioner must love God and the Church, reverence the saints, ete.," by continuing the paragraph on religion which only required that he be not "a stupid ATHEIST, nor an irreligious LIBERTINE." Petitioners are only to be obliged (obligated) "to that Religion in which all hIen agree. "

The Rev. George Oliver was a great believer in ancient traditions and usages 5 et he w rote: "It would indeed be a soleeisln in terms to contend that a loss or partial deprivation of a physical organ of the body could, by any possibility, disqualify a man from studying the sciences, or being made a Mason in our times, while in possession of sound judgment and the healthy exercise of his intellectual powers."

On the point about intelligence Grand Lodge practice agrees with Dr. Oliver; it debars a Petitioner in his nonage or in his dotage; also, actually if not formally, one who cannot read and write and who has not enough intelligence to pass the proficiency tests. Another "silent" requirement is that a Petitioner shall not have been solicited (for an unknown reason Petitioners who accept solicitation are penalized but the solicitors are not)! In the middle of the Eighteenth Century solicitation was openly practiced—Preston, Dunckerley, and Columbine Daniels were famous for it.

The Lansdowne MS. required that the "prentice be of able birth, that is free born." "Free born" was later changed to "free." In American Grand Jurisdictions this requirement has taken on an expanded meaning, at least in discussion, and includes such questions as: Shall it not also

mean, "free in mind"; "without reservations"? "What if a Petitioner is a Quaker, Mormon, Roman Catholic? would he not have mental reservations? would he be completely free in his will?"

In 1875 (forty-two years after the Union of the Artiest and Modern Grand Lodges) the Board of General Purposes of the Grand Lodge of England stated in an official circular: "I am directed to say that the general rule in this country is to consider a Candidate eligible for election [to the Degrees] who although not perfect in his limbs is sufficiently so to go through the various ceremonies required in the different degrees. " This pronouncement brings to light one of the most curious facts about the twohundred-year-old discussion of Physical Qualifications: If a man with one finger missing is disqualified, what about a man with one lung missing, or one kidney? Why confine the doctrine to limbs? Why is not chronic ill health (from, say, syphilis) also a disqualification? (And what about being "disguised in liquor?") A Petitioner must have a degree of financial ability, enough to pay fees and dues, with "a visible means of support."

The Grand Lodge of Iowa during one period gave much attention to the question of qualifications; and it also took action to revise its laws at the end of World War I, when it gave as a list of required qualifications: "I aith in God, hope in immortality, charity, 21 years old, free-born, under the tongue of good report." (What is the meaning of "free-born" in America?) Theodore Sutton Parvin, the famous Grand Secretary and savant of that Grand Lodge, wrote: "It is the sole right of each and every Lodge to act upon those ph! cat qualifications, as it is universally conceded that thev are the sole judges of the smoral' qualifications of all candidates."

This argument that if a Lodge can be trusted to judge a Petitioner's character it should be trusted to judge a man's body was discussed throughout the Craft, and while Parvin's point was considered to be well taken a number of Grand Lodges could see no way toward carrying out the prescription; that general discussion, on record m a score or so of Grand Lodge Proceedings, laid bare the root of the difficulty of the whole question of physical qualification: that while a Petitioner's character is adjudged according to moral standards which are always the same, normal and reasonable, there has always been since the transition from Operative to Speculative an arbitrariness in the physical qualifications, and therefore a Lodge must follow rules blindly. According to reason and common sense a Petitioner with his left hand missing could, as Dr. Oliver said, perform the duties of a Mason (and as the Board of General Purposes said) but the physical qualifications ever since 1723 have never rested on reason or common sense but on a set of rules arbi. trarily chosen at that time.

One of the chief, though uncodified qualifications, is that a Petitioner shall be personally acceptable to each and every member of the Lodge, and it is the most difficult of any to satisfy, for which reason the ballot is described as an "ordeal," since by means of it any one member can disqualify a Petitioner because he would not find his company congenial. A number of Grand Lodges in Europe have always required a Petitioner to have a sponsor—a godfather. In America he has in actuality three, for a committee becomes his sponsor when it reports favorably upon him; but, and the fact is extraordinarily interesting, once a Petitioner has passed the ballot and become a Candidate it is the Master w ho thereafter is his sponsor, and the Petitioner is until elected to membership under the hIaster's personal care and responsibility.

As stated in a paragraph in the beginning, the Book of Constitutions of 1723 had in it one part, called the Old Charges, in which it endeavored to perpetuate ancient Operative (or semi-Operative) practices in order to satisfy a large number of Operative members then in its own Lodges; and a second part, written by George Payne when he was Grand Masters entitled Rules and Regulations, in which he laid out a number of rules for the management of a Grand Lodge and Lodges w holly Speeulative (it is possible that George Payne had a larger part in establishing Speeulative practice than any other man); from this conjunction that could not quite conjoin, the set of qualifications became broken and inwardly inconsistent; and in consequence, as also already stated, the physical qualifications in particular became arbitrary in principle because of the attempt to preserve Operative qualifications in Speculative Lodges.

It is this arbitrariness and inward self-contradiction thus planted at the heart of the doctrine of physical qualifications which explains why that doctrine has been continually discussed and debated by American Grand Lodges for 200 years. In two or three of our Masonic libraries the several hundred volumes of American Grand Lodge Proceedings have been indexed in one all-inclusive xrulez rerum; if with the use of such an index a student tracks the question of physical qualifications back through one set of Proceedings after another he will find that American Grand Lodges have been gradually settling down to three general (though not generally formulated) conclusions: first, that if physical qualifications are dictated by the needs of Speculative Lodges their members are doing what the Operatives did, and hence the underlying principle has never been altered; second, that it is unjust as well as anachronistic to require of a Speculative Petitioner the same physical qualifications that were demanded of an Operative; and, third, that the Ritual itself shows clearly what physical defects should debar and what ones need not, so that it is the Ritual, not history, that is the criterion to be used.

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QUALIFICATIONS OF CANDIDATES

Every candidate for initiation into the mysteries of Freemasonry must be qualified by certain essential conditions. These qualifications are of two kinds, Internal and External. The internal qualifications are those which lie within his own bosom, the external are those which refer to his outward and apparent fitness. The external qualifications are again divided into goral, Relitous, Physical, Mental, and Political.

First. The Internal Qualifications are:
1. The applicant must come of his own free will and Accord. His application must be purely voluntary, to which he has not been induced by persuasion of friends.
2. He must not be influenced by mercenary motives.
3. He must be prompted to make the application in Consequence of a favorable opinion that he entertains of the Institutions
4. He must be resolved to conform with cheerfulness to the established usages and customs of the Fraternity.

Second- The External Qualifications are, as has already been said, divided into five kinds: 1 Moral. That candidate only is qualified for initiation who faithfully observes the precepts of the moral law, and leads a virtuous life, so eonductmg him6elf as to receive the reward of his own conscience as well as the respect and approbation of the world.
2. Religious. Freemasonry is exceedingly tolerant in respect to creeds, but it does require that every candidate for initiation shall believe in the existence of God as a superintending and protecting power, and in a future life. No inquiry will be made into modifications of religious belief, provided it includes these two tenets.
3. Physicals These refer to sex, age, and bodily conformation. The candidate must be a man, not a woman; of mature age, that is, having arrived at his majority, and not so old as to have sunk into dotage; and he must be in possession of all his limbs, not maimed or dismembered, but, to use the language of one of the old Charges, "have his right limbs as a man ought to have."
4. Mental. This division excludes all men who are not intellectually qualified to comprehend the character of the Institution, and to partake of its responsibilities. Hence fools or idiots and madmen are excluded. Although the landmarks do not make illiteracy a disqualification, and although it is undeniable that a large portion of the Craft in olden times was uneducated, yet there seems to be a general opinion that an incapacity to read and write will, in this day, disqualify a candidate.
5. Political. These relate to the condition of the candidate in society. The old rule required that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and although the Grand Lodge of England substituted free man for free born, it is undeniable that that action was the change of a landmark- and the old rule still exists at least in the United States.

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QUARRELS

Contention or quarreling in the Lodge, as well as without, is discountenanced by the spirit of all the Old Constitutions of Freemasonry. In the Charges compiled from them, approved by the Grand Lodge of England in 1722, and published by Doctor Anderson, it is said, "No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy" (Constitutions, 1723, page 54).

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QUARRIES

It is an error to speak, as Doctor Oliver does, misguided by some Masonic traditions, of the quarries of Tyre in connection with the Temple of Solomon. Modern researches have shown without question that the stones used in the construction of the Temple were taken out of quarries in the immediate vicinity; and the best traditions, as well as Seripture, claim only that the wood from the forests of Lebanon was supplied by King Hiram. The great quarries of Jerusalem are situated in the northeast portion of the city, near the Damascus gate. The entrance to them was firstt discovered by Barclay. A writer, quoted by Barclay, thus describes them, City of the Great Rinks (page 466):

Here were blocks of stones but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxes with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with a chisel and mallet. The spaces were, many of them four feet deep and ten feet in height, and the distance between them was about four feet. After being eut away at each side and at the bottom, a lever was inserted and the combined foree of three or four men could easily pry the block away from the rock behind. The stone was extremely soft and friable, nearly white, and very easily worked, but. like the stone of Malta and Paris, hardening by exposure. The marks of the cutting instrument were as plain and well-defined as if the workman had just ceased from his labor. The heaps of chippings which were found in these quarries showed that the stone had been dressed there, and confirm the Bible statement that the stone of which the Temple was built was made ready before it was brought thither.

Barclay remarks (City of the Great Ring, page 118) that. Those extra cyclopean stones in the southeast and south-west corners of the Temple wall were doubtless taken from this great quarry—and carried to their present position down the gently inclined plain on rollers—a conjecture which at once solves the mystery that has greatly puzzled travellers in relation to the difficulty of transporting and handling such immense masses of rock, and enables us to understand why they were called "stones of rolling" by Ezra.

Prime also visited these quarries, and in his Ten! Life in the HolyLarad (pane 114) speaks of them thus:

One thing to me is very manifest: there has been solid stone taken from the excavation sufficient to build the walls of Jerusalem and the Temple of Solomon. The size of many of the stones taken from here appears to be very great. I know of no place to which the stone ean have been carried but to these works, and I know no other quarries in the neighborhood from which the great stone of the walls would seem to have come. These two eonneeted ideas compelled me strongly toward the belief that this was the ancient quarry whence the city was built, and when the magnitude of the excavation between the two opposing hills and of this cavern is considered, it is, to say the least of it, a difficult question to answer what has become of the stone once here, on any other theory than that I have suggested. Who can say that the cavern which we explored was not the place where the hammers rang on the stone which were forbidden to sound in the silent growth of the great Temple of Solomon?

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

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QUARTERLY COMMUNICATION

The Old Records of the Institution state that the Fraternity met annually in their General Assembly. The Hallfwell or Regius Manuscript (line 475) says it is true that the Assembly may be held triennially, "Ech year or third year it should be hold" but wherever spoken of in subsequent records, it is always as an Annual Meeting. It is not until 1717 that we find anything said of Quarterly Communications; and the firstt allusion to these subordinate meetings in any printed work to which we now have access is in 1738, in the edition of the Constitutions published in that year. The expression there used is that the Quarterly Comunications were "forthwith revived." This of course implies that they had previously existed; but as no mention is made of them in the Regulations of 1663, which speak only of an "Annual General Assembly," we infer that quarterly communications were first introduced into the Masonic system after the middle of the seventeenth century. They are still retained by the Grand Lodges of England, Scotland, and Ireland, but in the United States only by those of Massachusetts and Pennsylvania.

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QUATERNION

From the Latin quatuor, the number Four, which see. Doctor Oliver calls it the quaternary, but quaternion is the better usage.

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QUATUOR CORONATI
See Four Crowned Martyrs

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QUATUOR CORONATI, THE

The fame of the Quatuor Coronati Lodge of Research has made many Masons familiar with the old legend of the Four Crowned Ones who would never have encountered it through the very limited public which reads the Regius MS. (or Poem)—about which see sundry articles and paragraphs as listed in the Index. The long and excellent article by Bro. Robert I. Clegg which begins on page 365 can now be carried farther by a number of special treatises and books published since, of which 3 number are in Ars Quatuor Coronatorum, Transactions of the Quatuor Coronati Lodge of Research. Bros. Knoop, Jones, and Hamer have given a bibliography of those studies beginning on page 44 of their The Two Earless Masonic MSS. (Manchester University Press; 1938.), and at the same time have condensed the findings (including their own) into a six-page digest.

Their conclusion is given at the end of the section: "It thus appears probable that such recognition as was accorded to the Quatuor Coronati by English Masons commenced only in the Fifteenth Century, and the existing evidence hardly justifies us in saying that at any period in England were they venerated as the patron saints of the Masons." Readers must take this to mean that they were never venerated as the Patron Saints; if so, the point is not of much importance because in the Operative periods a number of Saints were venerated; the Craft

did not settle down to the selection of the two Sts. John until after the Speculative Period had begun. The Quatuor Ceronati received some veneration because as the authors themselves show Masons kept their day as a holiday in a few instances; furthermore the Regius MS proves that they were venerated because it venerates them itself. (Ars Quatuor Coronatorum is used as a name of the Craft of Masons in the Regtus MS.; see lines 497-534.)

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QUATUOR CORONATI LODGE

This Lodge, No. 2076 on the Roll of the Grand Lodge of England, was established in 1886, for the purpose of studying the History, Symbols, and Legends of Freemasonry, and it is in fact a Masonic Literary and Archeological Society, meeting as a tiled Lodge. Attached to the Lodge proper, which is limited to forty full members, is a Correspondence Circle established in 1887, and later numbering several thousand members drawn from all parts of the world. The transactions of the Lodge are published under the title of Ars Quatuor Coronatorum. The Lodge is named after the Four Crowned Martyrs, which see elsewhere in this work.

All Master Masons in good standing are eligible to membership in the Correspondence Circle. The dues are $3.00 a year, for which the valuable Transactions of the Lodge are sent to each member.

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QUATUOR CORONATI LODGE

With the more than half a hundred published volumes of its treatises, notes, and discussions, minutes, and illustrations entitled Ars Quatuor Coronatorum, Quatuor Coronati Lodge of Research, No. 2076, London, England, has long since become the supreme court of learning and authority in Masonic scholarship throughout the world. In the years immediately preceding the Second World War it even became unofficially, and after the ancient way of scholarship, a world power; for it armed Masonic leaders in countries where Fascism and Roman.

Catholicism combined to attempt to destroy the Fraternity with knowledge whereby Masons were enabled to lay down a solid foundation for immediate and temporary defense, and as the ground on which to rebuild the European Fraternity after the war. Where the Ars Quatuor Corednatorum come, obscurantism among both the friends and the foes of Masonry must go. It has carried out more successfully the command, "Let there be light" than any other single agency thus far manned by Craftsmen. Furthermore, its work is being multiplied by the organizing of other Research Lodges, and ir. recent years even m America, where, after the way had been opened up by the Grand Lodges of North Carolina and New York, Grand Lodges are chartering them in increasing numbers. A copy of the Petition to form the Lodge was published as page 1, Vol. I, of Ars Quatuor Coronatomm. In it Bro. Sir Charles Warren was named as proposed Worshipful Master.

It was signed by nine Masons already eminent for scholarship, among them Gould, Hughan, and Speth. A succinct biography of each founder is included. The Warrant issued by Grand Lodge, dated November 28, 1884, was signed by the Grand Master, Albert Edward, Prince of Wales, afterwards King Edward VII. At the consecration of the Lodge, January 12, 1886, the Grand Secretary, Shadwell H. Clerke, opened in the Third Degree. A. F. A. Woodford, one of the founders, delivered the Oration. After the Consecration the Lodge adjourned to the Holborn Restaurant. At the first Communication, April 7, 1886, six were admitted members, and By-laws were adopted which limited the membership to forty; and, at least by implication, adopted the ancient custom of the "masters' piece" to require of each petitioner for the Degrees or for membership that he first have an already-established position in scholarship.

The Initiation fee was fixed at 20 guineas; Passing and Raising, 5 guineas each. The Lodge was to meet in December, March, June, September. Geo. W. Speth was elected Secretary and as such became editor of the Ars. It was on his recommendation that at its Communication on March 3, 1887. the Lodge adopted the plan of a Correspondence Circle and issued a Circular to that effect.

In their subject matter, papers in Ars range from ancient times to modern, cover Britain, Europe, and Asia, and each and every Rite, even including a long and detailed history of the Carbonari, a non-Masonic Italian secret society; but thus far only two or three long papers have been published about Freemasonry in the United States. Since the first American Lodges appeared in the 1720's, Speculative Freemasonry here is within a decade as old as Grand Lodge Speculative Masonry in England; until four to six years after the Revolutionary War American Freemasonry was an integral part of British; at the present time the membership of American Lodges is more than 90% of world membership; each State has a Grand Body in each of Five Rites; its should be obvious that no history or account of the world Fraternity which omits American Masonry can be complete. The omission of American materials is the one fault American Masonic students find with the Ars; nevertheless a Research Lodge must be appreciated for what it does; it is impossible to find fault with it for not doing everything. American students of Masonry make continuous use of Ars; when they combine it with bound volumes of The Builder they have a complete encyclopedia. Research in American subjects will be carried on by American Research Lodges.

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QUEBEC

Although tradition states that a Lodge existed as early as 1755 in Quebec, Freemasonry was probably first introduced by regiments taking part in the capture of the city in September, 1759. Seven of these had Traveling Warrants, of which the oldest, that of an Irish Lodge, No. 35, attached to the Twenty-eighth Regiment, was dated 1734. In 1759, according to a document possessed by the Grand Lodge Library of England, the Masters and Wardens of the Regimental Lodges in Quebec chose an acting Grand Master to form a Grand Lodge. June 24, 1760, Brother Simon Fraser, Colonel of the Highland Regiment, was elected and installed Grand Master. This Provincial Grand Lodge existed for 32 years. In 1751 arrival Grand Lodge of Irish Brethren was established. Other Provincial Grand Bodies were at work during the next few years, and not until October, 1855, did the Grand Lodge of Canada, governing Canada East and West, that is, Ontario and Quebec, emerge from the confusion. When the Dominion was established it was decided to form the Grand Lodge of Quebec on October 20, 1869, and Brother John Hamilton Graham was chosen Grand Master.

*

QUEENSLANDER

The northeastern state of the Commonwealth of Australia. The Grand Lodge of England warranted North Australian Lodge at Brisbane in 1859. Constituted, August 17, but Warrant dated July 13.

In 1885 England, Ireland, and Scotland had each established a Provincial or District Grand Lodge. In 1903, however, the question arose of separation from the Mother Grand Lodges and in the same year the Grand Lodge of Queensland was established.

*

QUESTIONS OF HENRY VI

Questions said to have been proposed by King Henry VI of England to the Freemasons of the kingdom, which, with their answers, are in the Leland Manuscript, which see.

*

QUETZIALCOATL

The Mexican idea of the Deity of Enlightenment. The spirit-man from whom they received their civilization, and for whose second coming they wait. Him for whom they mistook Cortez, and therefore welcomed him with joy.

*

QUORUM

The parliamentary law provides that a deliberative Body shall not proceed to business until a quorum of its members is present. This law is applicable to Freemasonry, except that, in constituting a quorum for opening and working a Lodge, it is not necessary that the quorum shall be made up of actual members of the Lodge; for the proper officers of the Lodge being present, the quorum may be completed by any Brethren of the Craft. As to the number of Brethren necessary to make a quorum for the transaction of business, the Old Constitutions and Regulations are silent, and the authorities consequently differ. In reply to an inquirv directed to him in 1857, the editor of the London Freemasons Magazine affirmed that Jive Freemasons are sufficient to open a Lodge and carry on business other than initiation; for which latter purpose seven are necessary. This opinion appears to be the general English one, and is acquiesced in by Doctor Oliver; but there is no authority of law for it.

When, in the year 1818, the suggestion was made that some regulation was necessary relative to the number of Brethren requisite to constitute a legal Lodge, with competent powers to perform the rite of initiation, and transact all other business, the Board of General Purposes of the Grand Lodge of England, to whom the suggestion had been referred, replied, with something like Dogberrian astuteness, "that it is a matter of so much delicacy and difficulty, that it is thought advisable not to depart from the silence on the subject which had been observed in all the Books of Constitutions."

In the absence, then, of all written laws upon the subject, and without any constitutional provision to guide us, we are compelled to recur to the ritual for authority. There the answer to the question in each Degree,"How many compose a Lodge? that will supply us with the rule by which we are to establish the quorum in that Degree. Forwhatever number composes a Lodge, that is the number which will authorize the Lodge to proceed to business. The ritual has thus established the number which constitutes a "perfect Lodge," and without which number a Lodge could not be legally opened, and therefore, necessarily, could not proceed to work or business; for there is no distinction, in respect to a quorum, between a Lodge when at work or when engaged in business.

According to the ritualistic rule referred to, seven constitute a quorum, for work or business, in an Entered Apprentice's Lodge, five in a Fellow Craft's, and three in a Master Mason's. Without this requisite number no Lodge can be opened in either of these Degrees. In a Chapter of Royal Arch Masons nine Companions constitute a quorum, and in a Commandery of Knights Templar eleven Knights; but. under certain circumstances, three Knights are competent to transact business.

R

The Hebrew letter is 7, pronounced Resh. The eighteenth letter in the English and other Western alphabets- The word Resh signifies forehead and in the Phenician and hieroglyphic character is presented as in the illustration. Compare this with the Hebrew letter. Its numerical value is 900, and the equivalent as a name of God is Rahum, signifying clemency.

*

RABBANAIM

The word off, is Rabbinical Hebrew, and signifies the Chief of the Architects. A significant word in the advanced Degrees.

*

RABBINISM

The system of philosophy taught by the Jewish Rabbis subsequent to the dispersion, which is engaged in mystical explanations of the oral law. With the reveries of the Jewish teachers was mingled the Egyptian, the Arabic, and the Grecian doctrines. From the Egyptians, especially, Rabbinism derived its allegorical and symbolic mode of instruction. Out of it sprang the Therapeutists and the Essenian9; and it gave rise to the composition of the Talmud, many of whose legends have been incorporated into the mythical philosophy of Speculative Freemasonry. This it is that makes Rabbinism an interesting subject of research to the Masonic student.

*

RABBONI

Literally, My Master, equivalent to the pure Hebrew, Adoni. As a significant word in the advanced Degrees, it has been translated a most Excellent Master, and its usage by the later Jews will justify that interpretation. Buxtorf (Talt mudic Lexicon) tells us that about the time of Christ this title arose in the School of Hillel, and was given to only seven of their wise men who were preeminent for their learning.

Jahn (Biblical Archeology, page 106) says that Gamaliel, the preceptor of Saint Paul, was one of these. They styled themselves the children of wisdom, which is an expression very nearly corresponding to the Greek. The word occurs once, as applied to Christ, in the New Testament (John xx, 16), "Jesus said unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master." The Masonie myth in the Most Excellent Master's Degree, that it was the title addressed by the Queen of Sheba to King Solomon on beholding the magnificence and splendor of the Temple, lacks the element of plausibility, inasmuch as the word was not in use in the time of Solomon.

*

RAGON, J. M.

One of the most distinguished Masonic writers of France. His contemporaries did not hesitate to call him "the most learned Freemason of the nineteenth century." He was born in the last quarter of the eighteenth century, most probably at Bruges, in Belgium, where in 1803 he was initiated in the Lodge Réunion des Amis du Nord, and subsequently assisted in the foundation of the Lodge and Chapter of Vrais Amis in the same city. On his removal to Paris he continued his devotion to Freemasonry and was the founder in 1805 of the celebrated Lodge of Les Trinosophes. In that Lodge he delivered, in 1818, a course of lectures on ancient and modern initiations, which twenty years afterward were repeated at the request of the Lodge, and published in 1841, under the title of Cours Philosophique et Interpratif ales Initiations Anciennes et Moderns.

This work was printed with the express permission of the Grand Orient of France, but three years after that body denounced its second edition for containing some additional matter Rebold charges this act to the petty passions of the day, and twenty-five years after the Grand Orient made ample reparation in the honor that it paid to the memory of Ragon. In 1818 and 1819, he was editor-in-chief of the periodical published during those years under the title of Hermes, on Archives Maçonniques. In 1853, he published Orthodoxie Maçonnique, a work abounding in historical information, although some of his statements are inaccurate. In 1861, he published the Tuileur Général de la Franc-Maçonnerie, ou Manuel de l'Initié: a book not merely confined to the details of Degrees, but which is enriched with many valuable and interesting notes. Ragon died at Paris about the year 1866.

In the preface to his Orthodoxie, he had announced his intention to crown his Masonic labors by writing a work to be entitled Les Fastes Initiatiques, in which he proposed to give an exhaustive view of the Ancient Mysteries, of the Roman Colleges of Architects and their successors, the building corporations of the Middle Ages, and of the institution of Modern or Philosophic Freemasonry at the beginning of the eighteenth century. This was to constitute the first volume.

The three following volumes were to embrace a history of the Order and of all its Rites in every country. The fifth Volume was to be appropriated to the investigation of other secret associations, more or less connected with Freemasonry; and the sixth and last volume was to contain 3 General Tiler or Manual of all the known rites and Degrees. Such a work would have been an inestimable boon to the Masonic student, but Ragon unfortunately began it too late in life. He did not live to complete it, and in 1868 the unfinished manuscript was purchased, by the Grand Orient of Franee, from his heirs for a thousand francs.

It was destined to be quietly deposited in the archives of that Body, because, as it was confessed, no Freemason could be found in France who had ability enough to supply its lacunae or missing material and prepare it for the press. Ragon's theory of the origin of Freemasonry was that its primitive idea is to be found in the initiations of the Ancient Mysteries, but that for its present form it is indebted to Elias Ashrnole, who fabricated it in the seventeenth century.

*

RAGOTZKY, CARL AUGUST

A German who was distinguished for his labors in Freemasonry, and for the production of several works of high character, the principal of which were Der Freidenker in der Maurerei oder Freimüthige Briefe über wichtige Gegenstände in der Frei-Maurerei, that is, The Free-thinker in Freemasonry, or Candid Letters on important subjects in Freemasonry, published at Berlin, in 1793, in an octavo volume of three hundred and eleven pages, of which a second edition appeared in 1811; and a smaller work entitled Ueber Maurerische Fresher fur

eingeweihte und uneingeweihte, that is, An Essay on Masonic Liberty, for Initiated and Uninitiated Readers, published in 1792. He died on January, 1823.

*

RAINBOW FOR GIRLS, ORDER OF

A organization planned to sow the seeds of love, law, religion, patriotism, and service in the hearts of the girlhood of America for harvest in the coming years. These sentiments prompted a Brother, the Rev. William Mark Sexson, McAlester, Oklahoma, then the Grand Chaplain of his State, to write the ritual and lay the foundations of the Order of the Rainbow for Girls. The first exemplification of the ritual wee on April 6, 1922, when a class of more than seventy-five girls was initiated. In the four following years the Order was extended to thirty-one States of the Union and grew to a membership of forty thousand The Order of the Rainbow is not Freemasonry nor is it Eastern Star, but it is very dear to each one off these fraternities. Local Lodges or Bodies are called Assemblies, and before an Assembly can be instituted it must be sponsored by a Masonic or an Eastern Star organization that will promise to look after its welfare. Its members, girls from 13 to 18, must be children of Masonic or Eastern Star families, or the friends and chums of such children. This is the only relationship it has to Freemasonry though it has no secrets from Freemasons or Stars and they are free to attend the meetings of any Assembly.

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RAINBOW, THE MOST ANCIENT ORDER OF THE
A secret association existing in Moorfields in 1760

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RAINS

It was a custom among the English Freemasons of the middle of the eighteenth century, when conversing together on Freemasonry, to announce the appearance of a profane by the warning expression It rains. The custom was adopted by the German and French Freemasons, with the equivalent expression, Es regnet and II pluie. Baron Tschoudy, who condemns the usage, says that the latter refined upon it by designating the approach of a female by II neige, the French for It snows. Doctor Oliver says (Revelations of a Square, page 142) that the phrase It rains, to indicate that a Cowan is present and the proceedings must be suspended, is derived from the ancient punishment of an eavesdropper, which was to place him under the eaves of a house in rainy weather, and to retain him there till the droppings of water ran in at the collar of his coat and out at his shoes.

*

RAISED

When a candidate has received the Third Degree, he is said to have been raised to the sublime Degree of a Master Mason. The expression refers, materially, to a portion of the ceremony of initiation, but symbolically, to the resurrection, which it is the object of the Degree to exemplify.

A curious sidelight upon the use of the expression is that obtained by considering the word as also meaning the acceptance or adoption of the candidate officially by the Fraternity. There is an ancient and striking parallel for this understanding. Among the Roman customs connected with the birth of children that was the most remarkable which left it to the arbitrary will of the father whether his new-born child should be preserved or left to perish. The midwife always placed the child on the ground. If the father wished to preserve its life he raised it from the ground and this was said to be tollere infantem, the raising of the child. This was an intimation

of his purpose to acknowledge and educate it as his own If the father did not choose to do this, he left the child on the ground, and thus expressed his wish to expose or abandon it, exponere. This exposing of a newborn child was an unnatural custom borrowed from the Greeks by which children were left in the streets and abandoned to their fate (see Fiske's Classical Antiquities, page 287).

Some highly significant pictorial instances of resurrection are found in old churches. The altar picture from Holyrood at Edinburgh, Scotland (see illustration), is a good example. Here the First Person of the Trinity supports or raises the Son. Usually the Third Person of the Trinity, the Holy Ghost, is also represented symbolically in such cases, the dove being as a rule selected to indicate the complete threefold unity of the Godhead. The altar symbolism from Holyrood is therefore a typical specimen of the Trinity portrayal and of the resurrection occurrence.

Brother J. E. Barton discusses the symbolism of the other illustration, the Trinity Boss in the West Porch of Peterborough Cathedral in England. This porch is from architectural details dated about 1375. Old writers would call the porch a "Galilee," a ritualistic provision for such occasions as Palm Sunday, and for processions generally on the Sabbath. The promise to the disciples, that the risen Christ should go before them into Galilee, is no doubt the origin of the name; for the chief ecclesiastical dignitary, who brought up the rear of the procession, here went first, and entered the porch through the ranks of his subordinates, as a Master in taking his seat in the Lodge.

Three probabilities are to be taken into account in considering this boss. It is the central ornament of a porch having special reference to the feast of the Resurrection. It was designed by a Gild—itself probably dedicated to the Holy Trinity, as at the Newark Parish Church, which would naturally wish the porch dedicated to the Holy Trinity. Its designers were inspired by a desire to connect, in a manner not unnatural to Freemasons with their own grades and ritual, the two ideas of the Holy Trinity and of the Resurrection.

Presumably the Masonic Gild, perhaps the chief Gild in Peterborough, was about to vault the porch it had given, and looked about for a suitable composition for its main boss. The first and inevitable suggestion was a Trinity subject, so common in sculptures stained glass, and on monumental brasses The usual Trinity is a design of God the Father sups porting the Son upon the Cross, with the Holy Spirit added in the form of a Dove. Next it was suggested that the Trinity should here be modified in form, so as to deplete a Risen, not a Crucified Lord, as being suitable to a Galilee Porch.

Last came the unifying suggestion that by the use Of a Masonic symbol the Resurrection of Christ, in the Trinity subject, should be marked at the point where Our Lord is about to be raised to Heaven by the hands of the Father; one hand gripping, and the other blessing. Hence the Second Person in the Trinity, who has already passed from the earthly Incarnation, is here at a singular position. His pierced hands show Him already crucified and rising from the grave, with the attitude common to medieval paintings of the Resurrection and the loin cloths still about Him. He is about to be raised to the sublime Degree, and God the Father, in order more expressly to note the Masonic idea, is figured like the Sun at its meridian.

What more appropriate than two figures typical of the Elect, redeemed by Christ, and raised and crowned with Him? Hence the two crowned figures, one apparently an ecclesiastic with an amice, whose diadems have the Trinity symbol of the trefoil, like the Father's crown in the Chester boss. In this Peterborough boss, indeed, each foil of the trefoil is itself trefoiled, as if to insist on the threefold notion.

*

RANDOLPH, PEYTON

First president of the Continental Congress and a signer of the Declaration of Independence, Born 1721; died October 2, 1775. He received a Warrant from Lord Petrie, Grand Master of England, on November 6, 1773, constituting him Master of Williamsburg Lodge No. 6, Williamsburg Virginia. Provincial Grand Master of Virginia in 1774 and until his death (see Washington zhe Man and the Mason, Charles H. Callahan, page o54, etc.; New Age, November, 1924; Masonry in the Formation of our Government—1761-1,99, Philip A. Roth, page 31).

*

RAPHAEL

The Hebrew interpretation is the Sealing of God. The title of an officer in a Rose Croix Chapter- The name of the angel, under the Cabalistieal system, that governed the Planet Mercury. A messinger.

*

RATISBON

A city of Bavaria, in which two Masonic Congresses have been held. The first was convoked in 1459, by Jost Dotzinger, the Master of the Works of the Strasburg cathedral. It established some new laws for the government of the Fraternity in Germany. The second was ealled in 1464, by the Grand Lodge of Strasburg, principally to define the relative rights of, and to settle existing difficulties between, the Grand Lodges of Strasburg, Cologne, Vienna, and Bera (see Stone Masons of the Middle Ages).

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RAWLINSON MANUSCRIPT

In 1855, the Rev. J. S. Sidebotham, of New College, Oxford, published in the Freemasons Monthly Magazine a series of interesting extracts from a manuscript volume which he stated was in the Bodleian Library, and which he described as seeming "to be a kind of Masonic album, or commonplace book, belonging to Brother Richard Rawlinson, LL.D. and F.R.S., of the following Lodges: Sash and Cocoa-tree, Moorfields, 37; Saint Paul's Head, Ludgate Street, 40; Rose Tavern, Cheapside, and Oxford Arms, Ludgate Street, 94; in which he inserted anything that struck him either as useful or particularly amusing. It is partly in manuscript, partly in print, and comprises some ancient Masonic Charges, Constitutions, forms of summons, a list of all the Lodges of his time under the Grand Lodge of England, whether in London, the country, or abroad; together with some extracts from the Grub street Journal, the General Evening Post, and other journals of the day. The dates range from 1724 to 1740" (Freemasons Monthly Magazine, 1855, page 81). A later inquiry as to his membership disclosed that Richard Rawliason was a member of four Lodges, the one held at Sash and Cocoa-tree, the one at Saint Paul's Head, the Barbican, and the Oxford University Arms~ He served as Grand Steward in 1734.

Among the materials thus collected is one which bears the following title: The Freemasons Constitution, Copied from an Old Manuscript in the possession of Doctor Rawlinson. This copy of the Old Constitutions does not differ materially in its contents from the other old manuscripts, but its more modern spelling and phraseology would seem to give it a later date, which may be from 172S50. In a note to the statement that King Athelstan "caused a roll or book to be made, which declared how this science was first invented, afterwards preserved and augmented, with the utility and true intent thereof, which roll or book he commanded to be read and plainly recited when a man was to be made a Freemason," Doctor Rawlinson says: "One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields." The title of the manuscript in the scrap-book of Rawlinson is The Freemasons' Constitution, Copied from an Old Manuscript in the possession of Doctor Rawlinson. The

original manuscript has not yet been traced, but possibly if found would be of about the end of the seventeenth century.

Richard Rawlinson, LL.D., was a celebrated antiquary, who was born in London about 1689, and died April 6, 1755. He was the author of a Life of Anthony Wood, published in 1711, and of The English Topographer, published in 1720. Doctor Rawlinson was consecrated a Bishop of the conjuring communion of the Church of England, March 25, 1728. He was an assiduous collector of old manuscripts, invariably purchasing, sometimes at high prices, all that were offered him for sale. In his will, dated June 2, 1752, he bequeathed the whole collection to the University of Oxford. The manuscripts were placed in the Bodleian Library, and still remain there. In 1898, Dr. W. J. Chetwode Crawley published in the Transactions, Quatuor Coronati Lodge (volume xi), a full account of the Rawlinson manuscripts, in which he shows (page 15) that the collection was not reallv made by Doctor Rawlinson, but by one Thomas Towl.

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RAWLINSON, RICHARD

An English scholar, Doctor of Civil Law and Fellow of the Royal Society, noted for his large and valuable collections of old manuscripts anal books on Freemasonry and other subjects. Born at London in 1689, initiated about 1726 his name appearing in rosters of four London Lodges. Grand Steward in 1734. He was nonjuring bishop of the Church of England, consecrated March 95, 1728. His Masonic literature is now deposited in the Bodleian Library, Oxford, many interesting old documents being included, one Copy of the Old Constitutions said to be as old as 1700 and the original of which has never been found. Brother Rawlinson died April 6, 1755. There is an interesting letter from Doctor Rawlinson to Mr. Thomas Towl at AGr. Heath's near the Black Dog in Shoreditch. The letter is as follows:

Dear Sir: As you preserve all relating to the Subjeet of Masonry I send you this from Mr. Whitfields Continuation of his Journal, London. 1739, October, page 6. Saavannah in Georgia Friday 24th June, 1738

To the great surprise of myself and people was enabled to read Prayers and preach with power before the Free Masons, with whom I afterwards dined, and was used with the utmost Civility. May God make therm Sertants of Christ, and then, and rzot tic then wig thev be free indeed What notions this Gent has of the craft you may guess by his surprise and wish. I am, sir, yours to command, 13 January, 1738/9. R. R.

Brother W. Wonnacott, late Grand Librarian of United Grand Lodge of England, has called our attention to the two dates given in this letter from Doctor Rawlinson to his Vriend. They do not harmonize and evidently some mistake has been made in the figures. Another error as to the actual day is commented upon by Brother Crawley: Opportunity may here be taken to draw attention to the singular error in Dr. Richard Rawlinson's letter to Towle. in which the Freemasons' hospitality is quoted from George Whitfield's Dxarv; the 24th June, 1738, did not fall on a Friday but on a Saturday. The misdating Of the entry is probably due to a clerical exTor, for there is not wanting contemporary evidence that the incident occurred on Saturday, June 24th, 1738. (See foot-note, Brother W. J. Chetwode Crawley's article on Reverend John Wesley and the Lodge at Downpatrick, in the Transactions, Quatuor Coronati Lodge, volume xv, page 105.)

*

RAYMOND, EDWARD ASA

Born February 6, 1791, in Golden, Massachusetts, and died in Brookline, Massachusetts, on August 4, 1864. For more than forty years Brother Ravmond was an active member of the Masonic Order, having become a Freemason January 15, 1816, in Amicable Lodge, Cambridge and being admitted a member of Saint Johns Lodge, Boston, April 2, 1836. He

affiliated with the Massachusetts Lodge in 1843 on November 24. In the course of his Masonic career, Brother Raymond, who was the possessor of a large fortune, acted as Grand High Priest of the Grand Chapter, Grand Master of the Grand Encampment of Massachusetts, and Grand Commander of the Supreme Council for the Northern Jurisdiction of the United States. The period during which he served as Grand Master of Massachusetts dated from December 27, 1848, and ended December 30, 1851. The Memorial Volume of the 125th Anniversary of the Massachusetts Lodge is dedicated in honor of Brother Raymond.

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RECEIVED AND ACKNOWLEDGED

A term applied to the initiation of a candidate into the Sixth or Most Excellent Master's Degree of the American Rite (see Acknowledged).

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RECEPTION

The ceremony of initiation into a Degree of Freemasonry is called a reception.

*

RECIPIENT

The French call the candidate in any Degree the Racipiendaire, or Recipient.

*

RECOGNITION, MODES OF

Smith says Use and Abuse of Masonry, page 46) that at the institution of the Order, to each of the Degrees "a particular distinguished test was adapted, which test, together with the explication, was accordingly settled and communicated to the Fraternity previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved and transmitted down to posterity by faithful Brethren ever since their emigration." Hence, of all the landmarks, the modes of recognition are the most legitimate and unquestioned. They should admit of no variation, for in their universality consist their excellence and advantage.

Yet such variations have unfortunately been admitted, the principal of which originated about the middle of the eighteenth century, and were intimately connected with the division of the Fraternity in England into the t vo conflicting societies of the Ancient and the Moderns; and although by the reconciliation in 1813 uniformity was restored in the United Grand Lodge which was then formed, that uniformity did not extend to the subordinate Bodies in other countries which had derived their existence and their different modes of recognition from the two separated Grand Lodges; and this was, of course, equally applicable to the higher degrees which sprang out of them.

Thus, while the modes of recognition in the York and Scottish Rites are substantially the same, those of the French or Modern Rite differ in almost everything. In this there is a Password in the First Degree unrecognized by the two other Rites, and all afterwards are different.

Again, there are important differences in the York and American Rites, although there is sufficient similarity to relieve American and English Freemasons from any embarrassment in mutual recognition. Although nearly all the Lodges in the United States, before the Revolution

of 1776, derived their existence from the Grand Lodges of England, the American Freemasons do not use the multitude of signs that prevail in the English system, while they have introduced, in the opinion of Brother Mackey, through the teachings of Webb, the Due Guard, which is totally unknown to English Freemasonry. Looking to these differences, the Masonic Congress of Paris, held in 1856, recommended, in the seventh proposition, that "Masters of Lodges, in conferring the degree of Master Mason, should invest the candidate with the words, signs, and grips of the Scottish and Modern Rites." This proposition, if it had been adopted, would have mitigated, if it did not abolish, the evil; but, unfortunately, it did not receive the general concurrence of the Craft.

As to the antiquity of modes of recognition in general, it may be said that, from the very nature of things, there was always a necessity for the members of every secret society to have some means for recognizing a Brother that should escape the detection of the uninitiated. We find evidence in several of the classic writings showing that such a custom prevailed among the initiated in the pagan mysteries. Livy tells us (xxxi, 14) of two Acarnanian youths who accidentally entered the temple of Ceres during the celebration of the mysteries, and, not having been initiated, were speedily detected as intruders, and put to death by the managers of the temple. They must, of course, have owed their detection to the fact that they were not in possession of those modes of recognition which were known only to the initiated.

That they existed in the Dionysiac rites of Bacchus we learn from Plautus, who, in his Miles Gloriosus (act iv, scene ii), makes Misphidippa say to Pyrgopolonices, Cedo signum si harunc Baccharum es, that is, Give the sign, if you are one of these Bacchae.
Jamblichus (On the Pythagorean Life) tells the story of a disciple of Pythagoras, who, having been taken sick, on a long journey, at an inn, and having exhausted his funds, gave, before he died, to the landlord, who had been very kind to him, a paper, on which he had written the account of his distress, and signed it with a symbol of Pythagoras. This the landlord affixed to the gate of a neighboring temple. Months afterward another Pythagorean, passing that way, recognized the secret symbol, and, inquiring into the tale, reimbursed the landlord for all his trouble and expense.

Apuleius, who was initiated into the Osirian and Isiac Mysteries, says, in his Defenno, "if any one is present who has been initiated into the same secret rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with such care." But in another place he is less cautious, and even gives an inkling of what was one of the signs of the Osirian Initiation. For in his Golden Ass (book xi) he says that in a dream he beheld one of the disciples of Osiris, "who walked gently, with a hesitating step, the ankle of his left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I could recognize him." The Osirian Initiates had then, it seems, like the Freemasons, mystical steps.

That the Gnostics had modes of recognition we learn from Saint Epiphanius, himself at one time in early life a Gnostic, who says in his Pananum, written against the Gnostics and other heretics, that "on the arrival of any stranger belonging to the same belief, they have a sign given by one to another. In holding out the hand, under pretense of saluting each other, they feel and tickle it in a peculiar manner underneath the palm, and so discover if the newcomer belongs to the same sect. Thereupon, however poor they may be, they serve up to him a sumptuous feast, with abundance of meats and wine."

We do not refer to the fanciful theories of Doctor Oliver—the first one is most probably a joke, and therefore out of place in his Symbolical Dictionary founded on passages of Homer and Quintus Curtius, that Achilles and Alexander of Macedon recognized the one Priam and the other the High Priest by a sign. But there are abundant evidences of an authentic nature that a system of recognition by signs, and words, and grips has existed in the earliest times, and, therefore, that they were not invented by the Freemasons, who borrowed them, as they did much more of their mystical system, from antiquity.

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RECOMMENDATION

The petition of a candidate for initiation must be recommended by at least two members of the Lodge. Preston requires the signature to be witnessed by one person; he does not say whether the witness must be a member of the Lodge or not, and that the candidate must be proposed in open Lodge by a member.

Webb says that "the candidate must be proposed in form, by a member of the Lodge, and the proposition seconded by another member." Cross says that the recommendation glib to be signed by two members of the Lodge," and he dispenses with the formal proposition.

These gradual changes, none of them, however, substantially affecting the principle, have at last resulted in the present simpler usage, which is, for two members of the Lodge to affix their names to the petition, as recommenders of the applicant.

The petition for a Dispensation for a new Lodge, as preliminary to the application for a Warrant of Constitution, must be recommended by the nearest Lodge. Preston says that it must be recommended "by the Masters of three regular Lodges adjacent to the place where the new Lodge is to be held." This is also the language of the Constitution of the Grand Lodge of Ireland. The Grand Lodge of Scotland requires the recommendation to be signed "by the Masters and officers of two of the nearest Lodges." The modern Constitution of the Grand Lodge of England requires a recommendation "by the officers of some regular Lodge," without saying anything of its vicinity to the new Lodge. The rule now universally adopted is, that it must be recommenced by the nearest Lodge (see Doctor Mackey's revised Jurisprudence of Freemasonry).

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RECONCILIATION, LODGE OF

When the two contending Grand Lodges of England, known as the Ancient and the Moderns, resolved, in 1813 under the respective Grand Mastership of the Dukes of Rent and Sussex, to put an end to all differences and to form a United Grand Lodge, it was provided in the fifth Article of Union, that each of the two Grand Masters should appoint nine Master Masons to meet at some convenient place; and each party having opened a just and perfect Lodge in a separate apartment, they should give and receive mutually and reciprocally the obligations of both Fraternities and being thus duly and equally enlightened in both forms, they should be empowered and directed to hold a Lodge, under the Warrant or Dispensation to be entrusted to them, and to be entitled the Lodge of Reconciliation.

The duty of this Lodge was to visit the several Lodges under both Grand Lodges, and to instruct the officers and members of the same in the forms of initiation, obligation, etc., in both, so that uniformity of working might be established. The Lodge of Reconciliation was constituted on the 27th of December, 1813, the day on which the Union was perfected. This Lodge was only a temporary one, and the duties for which it had been organized having been performed, it ceased to exist by its own limitation in 1816. (For a full account of this Lodge and its work see Transactions, Quatuor Coronati Lodge, volume xxiii, 1910.)

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RECONSIDERATIONS MOTION FOR

A motion for reconsideration can only be made in a Grand Lodge, Grand Chapter, or other Grand Body, on the same day or the day after the adoption of the motion which it is proposed to reconsider. In a Lodge or other subordinate body, it can only be made at the same meeting. It cannot be moved by one who has voted in the minority.

It cannot be made when the matter to be reconsidered has passed out of the control of the body, as when the original motion was for an appropriation which has been expended since the motion for it was passed. A motion for reconsideration is not debatable if the question

proposed to be reconsidered is not. It cannot always be adopted by a simple majority vote. It may be postponed or laid upon the table.

If postponed to a time definite, and when that time arrives is not acted upon, it cannot be renewed. If laid upon the table, it cannot be taken up out of its order and now second motion for reconsideration can be offered while it lies upon the table, hence to lay a motion for reconsideration on the table is considered as equivalent to rejecting it. When a motion for reconsideration is adopted, the original motion comes up immediately for consideration, as if it had been for the first time brought before the body, in the form which it presented when it was adopted.

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RECONSIDERATION OF THE BALLOT

When the petition of a candidate for initiation has been rejected, it is not permissible for any member to move for a reconsideration of the ballot. The folloWing four principles set forth in a summary way the doctrine of Masonic parliamentary law on this subject:

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REFORMED MASONIC ORDER OF MEMPTIIS, OR RITE OF THE GRAND LODGE OF PHILADELPHES
See Memphis, Rite of

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REFORMED RITE

This Rite was established in 1872, by a Congress of Freemasons assembled at Wilhelmsbad, in Germany, over whose deliberations Ferdinand, Duke of Brunswick, presided as Grand Master. It was at this Convention that the Reformed Rite was first established, its members assuming the title of the Beneficent Knights of the Holy City because they derived their system from the French Rite of that name. It was called the Reformed Rite, because it professed to be a reformation of a Rite which had been established in Germany about a quarter of a century before under the name of the Rite of Strict Observance. This latter Rite had advanced a theory in relation to the connection between Freemasonry and the Order of Knights Templar, and traced the origin of our institution to those Knights at the Crusades This hypothesis the Convention at Wilhelmsbad rejected as unfounded in history or correct tradition. By the adoption of this Rite, the Congress gave a death-blow to the Rite of Strict Observance.

The Reformed Rite is exceedingly simple in its organization, consisting only of five Degrees, namely:
1. Entered Apprentice;
2. Fellow Craft;
3. Master Mason;
4. Scottish Master;
5. Knight of the Holy City.
The last Degree is, however, divided into three sections, those of Novice, Professed Brother, and Knight, which really gives seven Degrees to the Rite.

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REFRESHMENT

In Masonic language, refreshment is opposed in a peculiar sense to labor. While a Lodge is in activity it must be either at labor or at refreshment. If a Lodge is permanently closed until its next eommunication, the intervening period is one of abeyance, its activity for Masonic duty having for the time been suspended; although its powers and privileges as a Lodge still exist, and may be at any time resumed. But where it is only temporarily closed, with the intention of soon again resuming labor, the intermediate period is called a time of refreshment, and the Lodge is said not to be closed, but to be called from labor to refreshment. The phrase is an old one, and is found in the early rituals of the eighteenth Century. Callingfrom labor to refreshment differs from closing in this, that the ceremony is a very brief one, and that the Junior Warden then assumet the eo trol of the draft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed in caging on, in which the ceremony is equally brief.

The word refreshment no longer bears the meaning among Freemasons that it formerly did. It signifies not necessarily eating and drinking, but simply cessation from labor. A Lodge at refreshment may thus be compared to any other society when in a recess During the whole of the eighteenth century, and part of the next, a different meaning was given to the word arising from a now obsolete usage, which Doctor Oliver (Masonic Jurisprudence, page 210) thus describes:

The Lodges in ancient times were not arranged according to the praetise in use amongst ourselves at the present day. The Worshipful Master, indeed, stood in t he East, but both the Wardens were plaeed in the West the South was occupied by the senior Entered Apprentiee, whose business it was to obey the instructions of the Master, and to welcome the visiting Brethren, after has ing duly ascertained that they were Freemasons. The junior Entered Apprentice was placed in the north to present the intrusion of cowans and eavesdroppers; and a long table, and sometimes two, where the Lodge was numerous, were extended in paraUel lines from the pedestal to the place where the Wardens sat, on which appeared not only the emblems of Freemasonry, but also materials for refreshments—for in those days every section of the lecture had its peculiar toast or sentiment
and at its conclusion the Lodge was called from labour to refreshment by certain ceremonies, and a toast, teellnieallv called "the Charge," was drunk in a bumper xvitll the bonours, and not unfrequently aceonlpanied ivy an appropriate song. After which the Lodge M as caned from refreshment to labour, and another section was delivered with the like result. At the present day, the banquets of Lodges, When they talie place, are alxvays held after the Lodge is closed; although they are still supposed to be under the charge of the Junior Warden. When modern Lodges are called to refreshment, it is either as a part of the ceremony of the Third Degree, or for a brief period; sometimes extending to more than a day when labor, which had not been finished, is to be resumed and concluded.

The mythical history of Freemasonry says that high twelve or noon was the hour at Solomon's Temple when the Craft were permitted to suspend their labor, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labor to refreshment at "high twelve," and to be called on again "one hour after high twelve."

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REGALIA

Strictly speaking the word regalia from the Latin, regalia, meaning royal things, signifies the ornaments of a king or queen, and is applied to the apparatus used at a coronation, such as the crown, scepter, cross, mound, etc. But it has in modern times been loosely employed to signify almost any kind of ornaments. Hence the collar and jewel, and sometimes even the apron, are called by many Freemasons the regalia. The word has the early authority of Preston. In the second edition of his Illustrations (1775), when on the subject of funerals, he uses the expression, "the body, with the regalia placed thereon, and two swords crossed." And at the end of the service he directs that "the regalia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master in due form, and with the usual ceremonies."

Regalia cannot here mean the Bible and Book of Constitutions, for there is a place in another part of the procession appropriated to them.

It might have been supposed that, by regalia, Preston referred to some particular decorations of the Lodge, had not his subsequent editors, Jones and Oliver, both interpolated the word "other" before ornaments, so as to make the sentence read "regalia and other ornaments," thus clearly indicating that they deemed the regalia a part of the ornaments of the deceased. The word is thus used in one of the headings of the modern Constitutions of the Grand Lodge of England. But in the text the more correct words "clothing and insignia" (Rule 282) are employed. There is, however, so great an error in the use of the word regalia to denote Masonic clothing, that it would be better to avoid it.

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REGENERATION

In the Ancient Mysteries the doctrine of regeneration was taught by symbols: not the theological dogma of regeneration peculiar to the Christian church, but the philosophical dogma, as a change from death to life—a new birth to immortal existence. Hence the last day of the Eleusinian Mysteries, when the initiation was completed, was called, says Court de Gebelin (Monde Primitive analyst et compare avec be Monde Moderne, the Primitive World anslysed and compared with the Modern World iv, page 322) the day of regeneration. This is the doctrine in the Masonic mysteries, and more especially in the symbolism of the Third Degree. We must not say that the Freemason is regenerated when he is initiated, but that he has been indoctrinated into the philosophy of the regeneration, or the new birth of all things—of light out of darkness, or life out of deathof eternal life out of temporal death.

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REGENT

The Fourth Degree of the Lesser Mys eries of the Illuminati.

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REGHELLINI, M.

A learned Masonic writer, who was born of Venetian parents on the Island of Scio, whence he was usually styled Reghellini de Scio. the date of 1750, at which his birth has been placed, is certainly an error. Michaud supposes that it is twenty or thirty years too soon. The date of the publication of his earliest works would indicate that he could not have been born much before 1780. After receiving a good education, and becoming especially proficient in mathematics and chemistry, he settled at Brussels, where he appears to have spent the remaining years of his life, and wrote various works, which indicate extensive research and a lively and, perhaps, a rather ill-directed imagination. In 1834 he published a work entitled Examen du Mosaisme et du Christianisme, Examination of Mosaicism and of Christianity, whose bold opinions were not considered as very orthodox. He had previously become attached to the study of Masonic antiquities, old and in 1826 published a work in one volume, entitled esprit du dogne de la Franc-Maçonnerie. recherches sur son origine et celle de ses différents rites, Spirit of the Dogma of Freemasonry, Studies on its origin and theses of its various Rites.

He subsequently still further developed his ideas on this Subject, and published at Paris, in 1833, a much larger work, in three volumes, entitled, La Maçonnerie, considérée comme le résultat des Religions Egyptienne, Juive et Chrétienne, Freemasonry considered as the result of Egyptian, Jewish, and Christian Religions. In this work he seeks to trace both Freemasonry and the Mosaic religion to the worship that was practised on the banks of the Nile in the time of the Pharaohs. Whatever may be thought of his theory, it must be confessed that he has collected a mass of learned and interesting facts that must be attractive to the Masonic scholar.

From 1822 to 1829 Reghellini devoted his labors to editing the Annales Chronologiques, Litteraires et Historiques de la Maçonnerie des Pays-Bas, Literary and Historical Chronological Record of Freemasonry in the Low Countries, a work that contains much valuable information. However, Brother Woodford was not as assured as was Doctor Mackey that this work may as certainly be accredited to Reghellini, the evidence as to his editorship being less positive than the other particulars here cited.

Outside of Freemasonry, the life of Reghellini is not well known. It is said that in 1848 he became implicated with the political troubles which broke out that year in Vienna, and, in consequence, experienced some trouble. His great age at the time precluded the Likelihood that the statement is true. In his later days he was reduced to great penury, and in August,1855, was compelled to take refuge in the House of Mendicity at BrusseLs, where he shortly afterward died.

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REGIMENTAL LODGE

An expression used by Doctor Oliverin his Jurisprudence, to designate a Lodge attached to a regiment in the British Army. The title is not recognized in the English Constitutions, where such a Lodge is always styled a Military Lodge, which see

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REGISTER

A list of the officers and members of a Grand or Subordinate Lodge. The registers of Grand Lodges are generally published in this country annually, attached to their Proceedings. The custom of publishing annual registers of subordinate Lodges is almost exclusively confined to the Freemasonry of the Continent of Europe. Sometimes it is called a Registry.

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REGISTRAR, GRAND

The term has two meanings:

1. An officer of the Grand Lodge of England, whose principal duty it is to take charge of the seal, and attach it, or cause it to be attached by the Grand Secretary, to documents issued by the Grand Lodge or Grand Master. He also superintends the records of the Grand Lodge, and to take care that the several documents issued be in due form (Constitutions, Rules 31-2).

2. An officer in a Grand Consistory of the Aneient and Accepted Scottish Rite, whose duties are those of Grand Secretary.

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REGISTRATION

The modern Constitutions of the Grand Lodge of England require that every Lodge must be particularly careful in registering the names of the Brethren initiated therein, and also in making the returns of its members; as no person is entitled to partake of the general charity, unless his name be duly registered, and he shall have been at least five years a contributing member of a Lodge, except in the following cases, to which the limitation of five years is not meant to extend, namely, shipwreck, or capture at sea, loss by fire, or blindness or serious accident fully attested and proved (see Rule 234).

To prevent injury to individuals, by their being excluded the privileges of Freemasonry through the neglect of their Lodges in not registering their names any Brother so circunwstanced, on producing sufficient proof that he has paid the full fees to his Lodge, including the register fee, shall be capable of enjoying the privileges of the Craft. But the offending Lodge shall be reported to the Board of General Purposes, and rigorously proceeded against for withholding moneys which are the property of the Grand Lodge (see Rule 237). An unregistered member in England is therefore equivalent, so far as the exercise of his rights is concerned, to an unaffiliated Freemason. In the United States of Ameriea the same rule exists of registration in the Lodge books and an annual return of the same to the Grand Lodge, but the penalties for neglect or disobedience are neither so severe nor so well defined.

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REGISTRY

The Roll or list of Lodges and their members under the obedience of a Grand Lodge. Such registries are in some cases published annually by the Grand Lodges of the United States at the end of their printed Proceedings.

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REGIUS MANUSCRIPT
See Halliwell Manuscript

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REGULAR

A Lodge working under the legal authority of a Warrant of Constitution is said to be regular. The word was first used in 1723 in the first edition of Anderson's Constitutions. In the eighth General Regulation published in that work it is said: "If any set or number of Freemasons shall take Upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them." Ragon says (Orthodoxie Maçonnique, page 72) that the word was first heard of in French Freemasonry in 1773, when an Edict of the Grand Orient thus defined it: "A regular Lodge is a Lodge attached to the Grand Orient, and a regular Freemason is a member of a regular Lodge."

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REGULATIONS
See Old Regulations.

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REHUM

Called by Ezra the Chancellor. He was probably a Lieutenant-Governor of the Province of Judea, who, with Shimshai the Scribe, wrote to Artaxerxes to prevail upon him to stop the building of the second Temple. His name is introduced into some of the advanced Degrees that are connected in their instructions with the seemed Temple.

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REINHOLD, KARL LEONHARD

A German philosopher, who was born at Vienna in 1758, and died in 1823. He was associated with Wieland, whose daughter he married, in the editorship of the Deutschen

Merkur, German Mercury. He afterward became a professor of philosophy at Kiel, and published Letters on the Philosophy of Kant. He was much interested in the study of Freemasonry, and published, under the pseudonym of Decius, at Leipsic, in 1788, two lectures entitled Die Hebräischen Mysterien oder die älteste religiöse Freimaurerei, that is, The Hebrew Mysteries, or the Oldest Religious Freemasonry. The fundamental idea of this work is, that Moses derived his system from the Egyptian Priesthood. Eichhorn attacked his theory in his Universal Repository of Biblical Literature. Reinhold delivered and published, in 1809, An Address on the Design of Freemasonry, and another in 1820, on the occasion of the reopening of a Lodge at Kiel. This was probably his last Masonic labor, as he died in 1823, at the age of sixty-five years. In 1828, a Life of him was published by his son, a Professor of Philosophy at Jena.

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REINSTATEMENT
See Restoration

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REJECTION

Under the English Constitutions (Rule 190) three black balls must exclude a candidate; but the by-laws of a Lodge may enact that one or two shall do so. In the United States of America one black ball will reject a candidate for initiation. If a candidate be rejected, he can apply in no other Lodge for admission. If admitted at all, it must be in the Lodge where he first applied. But the time when a new application may be made never having been determined by the general or Common Law of Freemasonry, the rule has been left to the Special enactment of Grand Lodges, some of which have placed it at six months, and some at from one to two years. Where the Constitution of a Grand Lodge is silent on the subject, it is held that a new application has never been specified, so that it is held that a rejected candidate may apply for a reconsideration of his ease at any time. The unfavorable report of the Committee to whom the letter was referred, or a withdrawal of the letter by the candidate or his friends, is considered equivalent to a rejection (see Unanimous Consent).

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REJOICING

The initiation of the Ancient Mysteries, like that of the Third Degree of Freemasonry, began in sorrow and terminated in rejoicing. The sorrow was for the death of the hero-god, which was represented in the sacred rites, and the rejoicing was for his resuscitation to eternal life. "Thrice happy," says Sophocles, "are those who descend to the shades below when they have beheld these rites of initiation." "The lesson there taught was," says Pindar, 'the Divine origin of life, and hence the rejoicing at the discovery of this eternal truth."

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RELIEF

One of the three principal tenets of a Freemason's profession, and thus defined in the lecture of the First Degree:

To relieve the distressed is a duty incumbent on all men, but particularly on Freemasons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to

their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Of the three tenets of a Freemason's profession, which are Brotherly Love, Relief, and Truth, it may be said that Truth is the Column of Wisdom, whose rays penetrate and enlighten the inmost recesses of our Lodge; Brotherly Love, the Column of Strength, which binds us as one family in the indissoluble bond of fraternal affection; and Relief, the Column of Beauty, whose ornaments, more precious than the lilies and pomegranates that adorned the pillars of the porch, are the widow's tear of joy and the orphan's prayer of gratitude.

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RELIEF ASSOCIATION OF THE UNITED STATES AND CANADA, MASONIC
See Masonic Relief Association of the United States and Canada.

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RELIEF, BOARD OF

The liability to imposition on the charity of the Order, by the application of imposters, has led to the establishment in the larger cities of the United States of America of Boards of Relief. These consist of representatives of all the Lodges, to whom all applications for temporary relief are referred. The members of the Board, by frequent consultations, are better enabled to distinguish the worthy from the unworthy, and to detect attempts at imposition. A similar organization, but under a different name, was long ago established by the Grand Lodge of England, for the distribution of the Fund of Benevolence (see Fund of Benevolence). In New Orleans, Louisiana, the Board of Relief, after twentyfive years of successful operation, was chartered in July, 1854, by the Grand Lodge as Relief Lodge, No. 1, to be composed of the Masters and Wardens of all the Lodges who were united in the objects of the Board (see Masonic Relief Association of the United States and Canada).

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RELIGION OF FREEMASONRY

There has been a needless expenditure of ingenuity and talent, by a large number of Masonic orators and essayists, in the endeavor to prove that Freemasonry is not a religion. This has usually arisen from a well-intended but erroneous view that has been assumed of the connection between religion and Freemasonry, and from a fear that if the complete disseverance of the two was not made manifest, the opponents of Freemasonry would be enabled successfully to establish a theory which they have been fond of advancing, that the Freemasons were disposed to substitute the teachings of their Order for the truths of Christianity.

Now we have never for a moment believed that any such unwarrantable assumption, as that Freemasonry is intended to be a substitute for Christianity, could ever obtain admission into any well-regulated mind, and, therefore, us are not disposed to yield on the subject of the religious character of FreemasonrY, quite so much as has been yielded by more timid Brethren. On the contrary, we contend, without any sort of hesitation, that Freemasonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element it contains for its origin as well as its continued existence, and that without this religious element it would scarcely be worthy of cultivate on by the wise and good. But, that we may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms. Webster has given four distinct definitions of religion:

1. Religion, in a comprehensive sense, includes, he says a belief in the being and perfections of God—in the revelation of His will to man—in man's obligation to obey His commands—in a state of reward and punishment, and in man's accountableness to God; and also true godliness or piety of life, with the practise of all moral duties.

2. His second definition is, that religion, as distinct from theology, is godliness or real piety in practise, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to food and His law.
3. Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to His will.

4. Lastly, he defines religion to be any system of faith or worship and in this sense, he says, religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians—any religion consisting in the belief of a superior power, or powers, governing the world, and in the worship of such power or powers. It is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian.

Now, it is plain that, in either of the first three senses in which we may take the word religion, and they do not very materially differ from each other, Freemasonry may rightfully claim to be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of these three definitions. So much does it "include a belief in the being and perfections of God," that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of a God can be made a Freemason. The "revelation of his call to man" is technically called the "spiritual, moral, and Masonic Trestle-Board" of every Freemason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life.

A "state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And "true godliness or piety of life" is inculcated as the invariable duty of every Freemason, from the inception of the first to the end of the very last Degree that he takes. So, again, in reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and to our fellow men arise from and are founded on a principle of obedience to the divine will. Else whence, or from what other will, could they have arisen?

It is the voice of the G. A. O. T. U. symbolized to us in every ceremony of our ritual and from every portion of the furniture of our Lodge, that speaks to the true Freemason, commanding him to fear God and to love the Brethren. It is idle to say that the Freemason does good simply in obedience to the Statutes of the Order. These very Statutes owe their Sanction to the Masonic idea of the nature and perfections of God, a belief that has come down to us from the earliest history of the Institution, and the promulgation of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Freemasonry. It has no pretension to assume a place among the religions of the world as a sectarian "system of faith and worship," in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not and can not speak of the Masonic religion, nor say of a man that he is not a Christian, but a Freemason. Here it is that the opponents of Freemasonry have assumed mistaken ground in confounding the idea of a religious Institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Freemasonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmest and most enlightened friends have never advanced nor supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede it nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth— not enough to do away with the necessity of the Christian scheme of salvation, but more than enough to show, to demonstrate, that it is, in every philosophical sense of the word, a religious Institution, and one, too, in which the true

Christian Freemason will find if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith.

The tendency of all true Freemasonry is toward religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and alle gories—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious Institution? But, besides, Freemasonry is, in all its forms, thoroughly tinctured with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending eare of God; and we teach them to bow with humility and reverence at His awful name, while His Holy Law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Freemason, it is impossible that a Freemason can be "true and trusty" to his Order unless he is a respecter of religion and an observer of religious principle.

But the religion of Freemasonry is not sectarian It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and Patriarchal Priesthood—in which all men may agree and in which no men can differ. It inculcates the practise of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth, and the life." In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and, as the handmaid of religion, it may, and often does, act as the porch that introduces its votaries into the temple of divine truth. Freemasonry, then, is indeed a religious institution; and on this ground mainly, if not alone, should the religious Freemason defend it.

To the above observations by Doctor Mackey we may add that the religion of Freemasonry was examined at. some length in a book bearing that title by Brother Josiah Whymper, Past Deputy District Grand Master, Punjab, India. Brother Whymper's purpose was to draw the attention of Freemasons to the circumstance that the original religious principles of Freemasonry were based on Christian Catholicity. He believed that in a well-meant but, in his judgment, mistaken effort to let Freemasonry be all things to all men this principle had been forgotten. In fact, he had found that some Freemasons denied it altogether, asserting that all distinct profession of Christianity was abandoned in 1717 when the Grand Lodge was founded. Colonel J. J. Boswell raised a question in the Masonic Record of India, 1878, under what authority the Koran was used in Lodges working under the English Constitution. Soon thereafter Brother J. J. Davies, the Worshipful Master of Lodge Ravee at Lahore, in the Punjab, addressed the following letter (see Religion of Freemasonry, page 1) to the Grand Secretary of that District: Allow me to invite your attention to a correspondence which very lately appeared in a Masonic Journal, the Record of Western India, regarding the alleged practice in some Lodges of obligating persons on other than the Sacred Seriptures of the Christian Dispensation. From the correspondence you may observe that opinion on the subject is divided: one Brother who signs himself "P. M. 1215" alleging that the practise is in accordance with the spirit of Masonic law, whilst another Brother, a "W. M." on the contrary, considers that it is in direct violation of Masonic law: in letter, in spirit, and the practice of antiquity.

As it has hitherto been the practise of Lodge Ravee 1215, English Constitution, to obligate Mohammedan and Hindu candidates respectively on the " Koran" and " Shastrass," and Christians on the " Bible," I beg to refer the question and should feel greatly obliged if you would kindly obtain the opinion of the Right Worshipful the District Grand Master, whether, or not, in this respect the conduct of Lodge Ravee is consistent with Masonic principles and Masonic law. In intuiting your attention to the subject, I would respectfully mention that in my opinion the meaning of the words, "Volume of the Saered Law," is not confined to the Saered Law of the Christian Dispensation; but have a bearing fuller and deeper: a meaning as broad as Masonry itself.

As Masonry is universal, and combines persons of every clime and creed, the "Volume of the Sacred Law" should be adapted to the different nations, and be the law held sacred by them, subject to the ancient landmarks of the Order: a belief in the G. A. O. T. U.— otherwise the binding influence of the oath would appear to be nil. I beg the favour of an early reply, as at our next meeting on the 21st current, it is intended to raise a Mohammedan Brother to the High and Sublime Degree of Master Maçon, and it is very desirable that the obligation be administered in proper order, on the volume sanctioned by Masonic law. I may add, that in the 1st and 2nd degrees, this Mohammedan Brother was obligated on the Koran: the Sacred Scriptures of the Christain Dispensation lying open the whole time on the pedestal.

District Grand Secretary, George Davies, in answer to the above inquiry sent the following decision:
I beg to acknowledge the receipt of your letter dated 7th instant, requesting a ruling from the Right Worship ful District Grand Master on the following points:
1. Whether it is correct for a Worshipful Master to obligate a Mohammedan candidate on the Christian Bible or on the "Volume of the Saered Law" as accepted by him, namely, the Koran.
2. In the case of a Hindu or other Theïst, what should be considered the Sacred Law in their respective cases?

Your queries have been duly laid before the Right Worshipful District Grand Master, and I am directed to reply as follows:
1. Masonry being universal, men of every creed are eligible for membership, so long as they accept the Fatherhood of God and the Brotherhood of Man.
2. As all candidates for Masonry are obligated, to render that engagement a solemn and binding one, the candidate should be obligated on the "Volume of the Sacred Law" which he accepts as such, in the case of a Mohammedan gentleman, the Koran, in the case of a Hindu the Shastras, a Parsee the Zoroastrian code; in other words, it is the duty of the Worshipful Master to ascertain before obligating the candidate which Revels tion from God to Man he accepts as that most binding upon his eonscienee, and the obligation should be given accordingly.

In the case of lodges working under the English Constitution, and of which Europeans are members, the English Bible must remain open, and be used in the Lodge; the other books being used for the obligations of the candidates only.
To summarize the matter:—In the case of your Lodge, a Mohammedan gentleman being a candidate, your procedure should be as follows: The English Bible will remain open, being removed for convenience sake to the Eastern part of the Lodge the Koran will then be placed on the Altar and the candidate obligated, after which it will be removed and the Bible replaced.
As however the matter is of great importance, a reference on the subject will be made to England. Pending a reply the above must be accepted as the law on the subject.

District Grand Master, Major M. Ramsay in December of that year obtained the following comment from Grand Secretary John Hervey at the headquarters in London: I am in receipt of your favor of the 9th Oetober, with copies of correspondence with the Worshipful Master of the Lodge Ravee, No. 1215, on the subject of obligating candidates not professing the Christian faith, and beg to say that I fully coincide in your answers, which I do not think could have been better expressed.

Lodges in India working under the Grand Lodge of Scotland have recognized the Zendavesta, the Koran, and the Shastras by appointing official bearers of these volumes. brother George W. Speth, who edited the book by Brother Whymper, received a letter from D. Murray Lyon, dated at Freemasons Hall, Edinburgh, December 21, 1887, in which he says: The statement to which you refer is correct. I cannot say when the arrangement was originally authorized, but the By-laws of the District Grand Lodge of India, in which the duties of Bible Bearer, Zend Avesta Bearers and Koran Bearer are given, were sanctioned and confirmed by Grand Committee in August, 1885, as per Certificate of Grand Secretary of date.

Brother Whymper favored separate Jewish, Parsee, Hindu, and Mohammedan Lodges. He says, "It is impossible for any man, no matter what his former religion may have been, to become a Fellow Craft Mason in English Masonry and refuse to accept both the Old and New Testaments."

But in Brother William James Hughan's Introduction to the Religion of Freemasonry (pages v to vii) he replies:

How then would these distinctive combinations provide of such a contingency? If we cannot do with these religionists in our Lodges, I do not see how we can do without them—that is, in separate Lodges. We meet on the Level or not at all, and therefore, if we cannot as votaries of various Faiths become members together in Lodge, and thus illustrate the "Brotherhood of Man," better far to refrain from all attempts at Universality, and revert to an exclusively Christian Constitution, as in the olden time.

I am anxious to look at the question ill all its aspects, and do not mention difficulties because of any fondness of them, but simply to suggest that if a return to the old system is to be recommended, and primarily because it prevailed prior to the inauguration of Grand Lodges, it is well we should understand what is involved in such a course. At all events, it seems to me that we are at the present time observing the old rule of 1723, in promoting the " Relwfon in which all men agree, leaving their particular opinions to themselves," as well as respecting some of the usages and customs of our Grand Lodge. Besides which, by thus extending the scope of our Ancient and Honorable Society, we are adding immensely to its beneficial influence and practical usefulness, especially abroad.

Holding this view, and bearing in mind the esteemed brethren who hold and advocate otherwise, I am prepared to accept the opinion and advice of the revered brother, the Reverend A. F. A. Woodford, M. A., Past Grand Chaplain, who maintained that " the Christian School and the Universal School can co-exist in Freemasonry. Though their views are necessarily antagonistic, yet they need not be made the subject of contention they can be held in peace and consideration, and all fraternal goodwill.

Indeed, we think, upon the whole, that Freemasonry has, curiously enough, a twofold teaching in this respect." According to Brother Whymper's convictions, the spread of the Craft in India amongst Parsees, Hindoos, and Mohammedans calls for serious consideration, and increasingly so when Brethren of each of those Faiths become sufficiently numerous to support Lodges composed mainly of members of their own persuasion. Should difficulties arise in consequence, we may yet have to try the ingenious suggestion of chartering Lodges for each particular Faith, subject to the rights of mutual visitation, but I confess to the feeling that, should ever such be deemed requisite, an element religious distinction and classification will be of necessity introduced, which will considerably modify or Weaken the unsectarian character of the Institute.

The subject is also discussed by Brother Roscoe Pound, Proceedings, Grand Lodge of Massachusetts, 916 (pages 821-3) and his Masonic Jurisprudence, 920 (page 35), and in Doctor Mackey's revised jurisprudence of Freemasonry, 1927.

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RELIGIOUS QUALIFICATIONS
See Qualifications

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REMOVAL OF LODGES

On January 25, 1738, the Grand Lodge of England adopted a regulation providing that no Lodge should be removed without the Master's knowledge; that no motion for removing it

should be made in his absence; and that if he was opposed to the removal, it should not be removed unless two-thirds of the members present voted in the affirmative (Constitutions, 1738, page 157). But as this rule was adopted subsequent to the General regulations of 1722, it is not obligatory as a law of freemasonry at present. The Grand Lodges of England and of New York have substantially the same rule.

But unless there be a local regulation in the Constitution of any particular Grand Lodge to that effect, there would seem to be no principle of Masonic law set forth in the Ancient Landmarks or Regulations which forbids a Lodge, upon the mere vote of the majority, from removing from one house to another in the same town or city; and unless the Grand Lodge of any particular Jurisdiction has adopted a regulation forbidding the removal of a Lodge from one house to another without its consent, there is no law in Freemasonry of universal force which would prohibit such a removal at the mere option of the Lodge. This refers, of course, only to the removal from one house to another; but as the town or village in which the Lodge is situated is designated in its Warrant of Constitution, no such removal can be made except with the consent of the Grand Lodge, or, during the recess of that Body, by the Dispensation of the Grand Master, to be subsequently confirmed by the Grand Lodge.

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RENOUNCING FREEMASONS

During the anti-Masonic excitement in the United States, which began in 1828, and lasted for a few years, many Freemason left the Order, actuated by various motives, seldom good ones, and attached themselves to the Anti-Masonic Party. It is not singular that these deserters, who called themselves Renouncing Freemasons, were the bitterest in their hatred and the loudest in their vituperations of the Order. But, as may be seen in the article Indelibility, a renunciation of the name cannot absolve anyone from the obligations of a Freemason.

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REPEAL

As a Lodge cannot enact a new by-law without the consent of the Grand Lodge, neither can it repeal an old one without the same consent; nor can anything done at a stated meeting be repealed at a subsequent extra or emergent one.

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REPORT OF A COMMITTEE

When a Committee, to which a subject had been referred, has completed its investigation and come to an opinion, it directs its Chairman, or some other member, to prepare an expression of its views, to be submitted to the Lodge. The paper containing this expression of views is called its Report, which may be framed in three different forms: It may contain only an expression of opinion on the subject which had been referred; or it may contain, in addition to this, an express resolution or series of resolutions, the adoption of which by the assembly is recommended; or, lastly, it may contain one or more resolutions, Without any preliminary expression of opinion. The Report, when prepared, is read to the members of the Committee, and, if it meets with their final Sanction, the Chairman, or one of the members, is directed to present it to the Lodge. The reading of the Report is its reception, and the next question will be on its adoption. If it contains a recommendation of resolutions, the adoption of the Report will be equivalent to an adoption of the resolutions, but the Report may, on the question of adoption, be otherwise disposed of by being laid on the table, postponed, or recommitted.

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REPORTORIAL CORPS

A name recently given in the United States to that useful and intelligent body of Freemasons who write, in their respective Grand Lodges, the reports on Foreign Correspondence. Through the exertions of Doctor Corson, the Chairman of the Committee on Foreign Correspondence of New Jersey, a convention of this Body was held at Baltimore in 1871, during the session of the General Grand Chapter, and measures were then taken to establish a Triennial Convention. Such a Convention would assume no legislative powers, but would simply meet for the intercommunication of ideas and the interchange of fraternal greetings.

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REPRESENTATIVE OF A GRAND LODGE

A Brother appointed by one Grand Lodge to represent its interest in another. The Representative is generally, although not necessarily, a member of the Grand Lodge to whom he is accredited, and receives his appointment on its nomination, but he is permitted to wear the clothing of the Grand Lodge which he represents. He is required to attend the meetings of the Grand Lodge to which he is accredited, and to communicate to his constituents an abstract of the proceedings, and other matters of Masonic interest. But it is doubtful whether these duties are generally performed. The office of Representative appears to be rather one of honor than of service. In the French system, a Representative is called a gage d'amitié, a pledge of friendship.

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REPRESENTATIVES OF LODGES

In the General Regulations of 1721 it was enacted that "The Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges upon record"; and also that "The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens before the assembling of the Grand Chapter or Lodge, at the three quarterly communications hereafter mentioned and of the Annual Grand Lodge too; because their Master and Wardens are their Representatives and are supposed to speak their mind" (Constitutions, 1723, page 61). A few modern Grand Lodges have disfranchised the Wardens also, and confined the representation to the Masters only. But Brother Hawkins asserts further that this is evidently an innovation, having no color of authority in the Old Regulations.

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REPRESENTATIVE SYSTEM

The system of appointing Representatives of Grand Lodges originated years ago with the Grand Lodge of New York. It at first met with much opposition, but has gradually gained favor. Although the original plan intended by the founders of the system does not appear to have been effectually carried out in all its details, it has at least been successful as a means of more closely cementing the bonds of union between the Bodies mutually represented.

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REPRIMAND

A reproof formally communicated to the offender for some fault committed, and the lowest grade, above censure, of Masonic punishment. It can be inflicted only on charges made, and by a majority vote of the Lodge. It may be private or public. Private reprimand is generally communicated to the offender by a letter from the Master. Public reprimand is given orally in the Lodge and in the presence of the Brethren. A reprimand does not sheet the Masonic standing of the person reprimanded.

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REPUTATION

In the technical language of Freemasonry, a man of good reputation is said to be one who is "under the tongue of good report"; and this constitutes one of the indispensable qualifications of a candidate for initiation.

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RESIDENCE

It is the general usage in the United States of America, and may be considered as the Masonic law of custom, that the application of a candidate for initiation must be made to the Lodge nearest his place of residence. There is, however, no express law upon this subject either in the ancient landmarks or the Old Constitutions, and its positive sanction as a law in any Jurisdiction must be found in the local enactments of the Grand Lodge of that Jurisdiction. Still there can be no doubt that expediency and justice to the Order make such a regulation necessary, and accordingly many Grand Lodges have incorporated such a regulation in their Constitutions; and of course, whenever this has been done, it becomes a positive law in that Jurisdiction.

It has also been contended by some American Masonic jurists that a nonresident of a State is not entitled, on a temporary visit to that State, to apply for initiation. There is, however, no landmark nor written law in the ancient Constitutions which forbids the initiation of nonresidents. Still, as there can be no question that the conferring of the Degrees of Freemasonry on a stranger is always inexpedient, and frequently productive of injury and injustice, by foisting on the Lodges near the candidate's residence unworthy and unacceptable persons, there has been a very general disposition among the Grand Lodges of the United States to discountenance the initiation of nonresidents. Many of them have adopted a specific regulation to this effect, and in all Jurisdictions where this has been done, the law becomes imperative; for, as the landmarks are entirely silent on the subject, the local regulation is left to the discretion of each Jurisdiction. But no such rule has ever existed among European Lodges.

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RESIGNATION OF MEMBERSHIP

The spirit of the law of Freemasonry doers not recognize the right of any member of a Lodge to resign his membership, unless it be for the purpose of uniting with another Lodge. This mode of resignation is called a dimission (see Dimit).

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RESIGNATION OF OFFICE

Every officer of a Lodge, or rather Masonic organization, being required at the time of his installation into office to enter into an obligation that he will perform the duties of that office for a specified time and until his successor is installed, it has been repeatedly held by the Masonic jurists of this country that an officer once elected and installed cannot resign his office; and this may be considered as a well-established law of American Freemasonry.

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RESOLUTION

In parliamentary law, a proposition, when first presented, is called a motion; if adopted, it becomes a resolution. Many Grand Lodges adopt, from time to time, in addition to the provisions of their Constitution, certain resolutions on important subjects, which, giving them an apparently greater weight of authority than ordinary enactments, are frequently appended to their Constitution, or their transaction, under the imposing title of Standing Regulations. But this weight of authority is only apparent. These standing resolutions having been adopted, like all other resolutions, by a mere majority vote, are subject, like them, to be repealed or rescinded by the same vote.

Even a steadfast resolution, expressive as the term may sound, may not mean exactly the same thing to everybody. .A quaint example is recorded in the Transactions, Quatuor Coronati Lodge (volume xi, page 85). A Lodge at Dublin, Ireland, had passed a resolution that only one jug of punch should be placed on the table after supper as some of the brothers had not observed due moderation. Brother Richard Bayly, the Worshipful Master, did not approve of this proceeding and yet he wished to observe the law as strictly as he could and still not show it to interfere with his desires. He had a gigantic pitcher made, a Masonic jug holding eighteen quarts, and presented this to the Lodge in his term of office in 1797.

*

RESPECTABLE

A title given by the French, as worshipful is by the English, to a Lodge or Brother. Thus, La Respectable Loge de la Candeur is equivalent to The Worshipful Lodge of Candor. It is generally abbreviated as R.-. L.-. or R.-.(square)

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RESPONSE

In the liturgical services of the Church an answer made by the people speaking alternately with the clergyman. In the ceremonial observances of Freemasonry there are many responses, the Master and the Brethren taking alternate parts, especially in the funeral service as laid down first by Preston, and now very generally adopted. In all Masonic prayers the proper response, never to be omitted, is, "So mote it be."

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RESTORATION

The restoration, or, as it is also called, the reinstatement of a Freemason who lad been excluded, suspended, or expelled, may be the voluntary act of the Lodge, or that of the Grand Lodge on appeal, when the sentence of the Lodge has been reversed on account of illegality in the trial, or injustice, or undue severity in the sentence. It may also, as in the instance of definite suspension, be the result of the termination of the period of suspension, when the suspended member is, ipso facto, by the fact itself, restored without any further action of the Lodge.

The restoration from indefinite suspension must be equivalent to a reinstatement in membership, because the suspension being removed, the offender is at once invested with the rights and privileges of which he had never been divested, but only temporarily deprived. But restoration from expulsion may be either to membership in the Lodge or simply to the privileges of the Order.
It may also be ex gratia, or an act of mercy, the past offense being condoned; or ex debit justitia, through faulty justice, by a reversal of the sentence for illegality of trial or injustice in the verdict.

The restoration ex gratia, or mercifully, may be either by the Lodge or the Grand Lodge on appeal. If by the Lodge, it may be to membership, or only to good standing in the Order. But if by the Grand lodge, the restoration can only be to the rights and privileges of the Order. The Freemason having been justly and legally expelled from the Lodge, the Grand lodge possesses no prerogative by which it could enforce a Lodge to admit one legally expelled any more than it could a profane who had never been initiated.

But if the restoration be ex debit justitia, as an act of justice, because the trial or verdict had been illegal, then the Brother, never having been lawfully expelled from the Lodge or the Order, but being at the very time of his appeal a member of the Lodge, unjustly or illegally deprived of his rights, the restoration in this case by the Grand Lodge must be to membership in the Lodge. Any other course, such as to restore him to the Order but not to membership, would be manifestly unjust. The Grand Lodge having reversed the trial and sentence of the subordinate Lodge, that trial and sentence become null and void, and the Freemason who had been unjustly expelled is at once restored to his original status (see this subject fully discussed in Doctor Maekey's revised Jurisprudence of Freemasonry, 1927).

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RESURRECTION

The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Freemasonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressively taught by the symbolism of the Third Degree. This dogma has existed among almost all nations from a very early period. The Egyptians, in their mysteries, taught a final resurrection of the soul. Although the Jews, in escaping from their Egyptian thraldom, did not carry this doctrine with them into the desert—for it formed no part of the Mosaic theology—yet they subsequently, after the captivity, borrowed it from the Zoroastrians.

The Brahmans and Buddhists of the East, the Etruseans of the South, and the Druids and the Scandinavian Skalds of the West, nursed the faith of a resurrection to future life. The Greeks and the Romans subscribed to it; and it was one of the great objects of their mysteries to teach it. It is, as we all know, an essential part of the Christian faith, and was exemplified, in His own resurrection, by Christ to His followers. In Freemasonry, a particular Degree, the Master's, has been appropriated to teach it by an impressive symbolism. "Thus, " says Hutchinson (Spirit of Masonry, page 164), "our Order is a positive contradiction to Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body."

We may deny that there has been a regular descent of Freemasonry, as a secret organization, from the mystical association of the Eleusinians, the Samothracians, or the Dionysians. No one, however, who carefully examines the mode in which the resurrection or restoration to life was taught by a symbol and a ceremony in the Ancient Mysteries, and how the same dogma is now taught in the Masonic initiation, can, without absolutely rejecting the evident concatenation of circumstances which lies patent before him, refuse his assent to the proposition that the latter was derived from the former.

The resemblance between the Dionysiac Legend, for instance, and the Hiramic cannot have been purely accidental. The chain that connects them is easily found in the fact that the Pagan Mysteries lasted until the fourth century of the Christian era, and, as the Fathers of the Church lamented, exercised an influence over the secret societies of the Middle Ages.

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RETURNS OF LODGES

Every subordinate Lodge is required to malice annually to the Grand Lodge a statement of the names of its members, and the number of admissions, demissions, and expulsions or

rejections that have taken place within the year. This statement is called a return. A neglect to make the annual return causes a forfeiture of the right of representation in the Grand Lodge. The sum due by the Lodge is based on the return, as a tax is levied for each member and each initiation. The Grand Lodge is also, by this means, made acquainted with the state of its subordinates and the condition of the Order in its Jurisdiction.

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REUBEN

The eldest son of Jacob. Among the Royal Arch banners, that of Reuben is purple, and bears a man as the device. It is appropriated to the Grand Master of the Second Veil.

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REUNION ISLAND

Formerly Ile de Bourbon, or Bourbon's Island, and is in the Indian Ocean, east of the Island of Madagascar. There is one Lodge here under the Grand Orient of France. It was established at St. Denis, the capital.

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REVELATION

The following is an extract from Mackenzie's Royal Masonic Cyclopaedia upon this subject: With infinite learning and patience the author of The Book of God, who preserves strict anonymity, has endeavored to show that the work, Apocalypse, was originally revealed to a primaeval John, otherwise Cannes and identical with the first messenger of God to man;. This theory is sufficiently remarkable to be mentioned here. The messengers, twelve in number, are supposed by the author to appear at intervals of years. Thus:
1, Adam, 3000 A. M.
2, Enoch, 3600 A.M.
3, Fohi, 4200 A. M.
4, Brigoo, 4800 A. M.5, Zaratusht 5400 A. M.
6, Thoth, 6000 is A. M.
7, Amosis or Moses 6600 A. M.
8, Laotseu, 7200 A. M.
9, Jesus, 7800 A..M.
10, Mohammed, 8400 A. M.
l l, Chengiz-Khan A.9000 A. M., and
12, the twelfth messenger yet to be revealed, 9600 A. M.

With the aid of this theory, the whole history of the world, down to our own days, is shown to be foretold in the Apocalypse, and although it is difficult to agree with the accomplished writer's conclusions, supported by him with an array of learning and a sincere belief in what is stated, no one with any taste for these studies should be without this wonderful series of books. The same author has published, in two volumes, a revised edition of the Book of Enoch, with a commentary, and he promises to continue, and, if possible, complete his design.

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REVELATIONS OF FREEMASONRY
Expositions

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REVELS, MASTER OF THE

An officer attached to the royal or other eminent household, whose function it was to preside when the members and guests were at refreshment, physical and intellectual, to have charge of the amusement of the court or of the nobleman to whose house he was attached during the twelve Christmas holidays. In Masonic language, the Junior Warden.

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REVEREND

A title sometimes given to the Chaplain of a Masonic Body.

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REVERENTIAL SIGN

The second sign in the English Royal Arch system, and thus explained: We are taught by the Reverential Sign to bend with submission and resignation beneath the chasting hand of the Almighty, and at the same time to engraft His law in our hearts. This expressive form, in which the Father of the human race first presented himself before the face of the Most High, to receive the denunciation and terrible judgment, was adopted by our Grand Master Moses, who, when the Lord appeared to him in the burning bush on Mount Horeb, covered his face from the brightness of the divine presence.

*

REVERE, PAUL

American patriot, noted for several daring exploits during the Revolutionary War, an engraver, and Grand Master of the Grand Lodge of Massachusetts, from December 12, 1794, to December 27, 1797. Revere, or Rivoire, as his ancestors wrote the name, born in Boston, January 1, 1735, became a goldsmith and silversmith in his father's shop and here developed his natural talents by designing and executing all sorts of engraving. In 1756 he took part in the expedition against Crown Point, his rank being Second Lieutenant of Artillery. Initiated in Saint Andrews Lodge, September 4, 1760. He was Raised January 27, 1761; elected Senior Warden in November, 1764, and Master, November 30, 1770.

During this time he conducted a copper-plate engraving shop, and, while a member of a club of young men formed to watch the movements of the British troops in Boston, engraved several anti-British caricatures. He was one of the grand jurors who refused to serve in Boston in 1774 because the justices had been made independent of the people by Parliament- He was a leader of the Boston Tea Partly and in 1774 went to Portsmouth, New Hampshire, to urge that military stores there be seized by the Colonists, whom he encouraged in their attack and capture of Fort William and Mary, one of the first military acts of the Revolutionary War. Paul Revere, as the man whose midnight ride from Charlestown to Lexington, April 18-9, 1775, gave warning to the Colonists of the approach of the Writ troops from Boston, was immortalized by Longfellow's poem, the Midnight Ride of Paul Revere.

He set up a powder mill at Canton which he operated successfully for the Colonists, although the only previous knowledge was when he was sent in 1775 by the Massachusetts Provincial Congress to Philadelphia to study the one powder mill in the Colonies and through it he was permitted to pass but once, but the information thus snatched proved invaluable. He was commissioned a Major of Infantry, April, 1776; and in November, same year, promoted as Lieutenant Colonel of Artillery, stationed at Castle William to defend Boston Harbor and finally given command there. Served the Grand Lodge of Massachusetts as Junior Grand Warden from 1777 until 1779; from 1780 to 1783 as Senior Grand Warden; from 1784 to 1791 as Deputy Grand Master.

After the war he engaged in the manufacture of gold and silver ware; successfully erected and operated an air-furnace in which he cast bells and brass cannon; was a pioneer in America in making copper plate and did much to promote this industry. He was the first President of the Massachusetts Charitable Mechanics Association, founded in 1795. In this year he, as Grand Master, laid the cornerstone of the State House at Boston.

He was a Royal Arch Mason. Paul Revere's name appears on the records of Saint Andrew's Royal Arch Chapter at Boston, Massachusetts, on January 9, 1770. There is no doubt he was a member at this early period, for he was Junior Warden of the "Royal Arch Lodge" in the year 1770. He was Senior Grand Warden of the Grand Lodge of Massachusetts in 1782, and Grand Master in 1795, 1796 and 1797 (see Bylaws of Saint Andrews Royal Arch Chapter, Boston, 1866, page 82). Proceedings, Grand Lodge, Massachusetts, 1916, page 216, has sketch of career, and page 218 contains references; first volume, Proceedings, has many references. Brother Paul Revere died at Boston, May 10, 1818.

Grand Master Paul Revere inspected a Lodge in his time with a care well worthy of our admiration. His record here given is taken from the rough notes lade by Brother Paul Revere and an effort has been made to reproduce with precision the verbal peculiarities of the original handwriting preserved by the Grand Lodge of Massachusetts. The reader will please not overlook the probabilities that this document was never intended for print. Copies of addresses made by Paul Revere to his Brethren show that while, as has often been said, "New occasions teach new duties," the problems confronting the draftsmen of the past were like unto those of the present day. This address was made at a formal visit by Grand Master Paul Revere to Washington Lodge. The inspection was in the fall of 1797 or in 1797. The Grand Secretary of Massachusetts, brother Frederick W. Hamilton, kindly verified the sates for us. Washington Lodge was chartered on March 17, 1796, and Brother Paul Revere went out of office at the end of 1797.

The formal salutation at the commencement of the address deserves critical attention. The famous Diary of Samuel Pepys furnishes a similar instance under date of August 4, 1661. A clergyman in Pepys presence addressed his congregation as "Right Worshipful and dearly beloved." This was in the Parish of "My cousin Roger," Member of Parliament for The town of Cambridge. The presence ' these persons of distinction doubtless led to the adoption of the peculiar form of salutation. Notice rill be taken of the method of addressing the Wardens. But the whole address is well worth careful Leading.

Right Worshipful Master, Worshipful Wardens, & Respected Brethren. The Grand Lodge ever Anxious for the prosperity of all the Lodges under the Jurisdiction, have set apart this Evening to Visit Washington Lodge.—You will permit us the favor of perusing your Bye Laws & Records, after which we will thank the Right Worshipful Masters or some Brethren by his appointment, to go through the usual lectures.

Respected Brethren I am happy to find your Bye Laws so well digested. Your Records so well preserved the Order & decorum of Your Lodge so well directed.

You will permit me Brethren to impress on your minds the necessity of a strict and careful examination of the Characters, of every person who offer themselves Candidates to be initiated into our Society; You ought carefully to examine whether they have ever been rejected in other Lodges; and if they have, what were the cause: For nothing is more discouraging to our laudable motives nor is any thing more destructive of Harmony and brotherly Love than our being imposed upon by wicked and unfaithful Brothers.

The Worshipful Master will permit me to remind him that this Lodge is placed under his immediate Care and under the direction of Him, & his Officers, where we have every reason to expect, that the true principles of Free Masonry, will be cultivated, & cherished; and that in due time we shall gather Laurels of Virtue, & Benevolence. The wardens, & Brethren, will be careful to remember that the Honor, & reputation of the Craft, in a great measure depends on a Strict conformity to the Bye Laws and regulations, and that it is highly necessary that an early and punctual attendance is paid to the duties, & business of the Lodge, that the Master

may be enabled to Call the Laborers from their work to refreshment in due time,—that He may direct the paying them their wages, and Closing the Lodge at an early Hour.

The Master & wardens will permit me to remind them that a Constant, & punctual attendance. on the quarterly Communications is absolutely necessary, they being the only legal representatives their absence cannot be dispensed with.

The Secretary will be careful to remember that it is his duty, to transmit to the Grand Lodge annually, a list of the officers; and quarterly, a list of the new initiated Brothers, that their names may be recorded in the Grand Lodge Books.

The following excellent Installation Charge was also the work of Most Worshipful Paul Revere, 1795, when Grand Master of the Grand Lodge of Massachusetts:

Worshipful Master,—This Worshipful Lodge having chosen you for their Master and Representative, it is now incumbent upon you, diligently and upon every proper occasion, to inquire into the knowledge of your fellows, and find them daily employment, that the Art which they profess may not be forgotten or neglected. You must avoid partiality, giving praise where it is due and employing those in the most honorable part of the work who have made the greatest advancement of the Art. You must preserve union, and judge in all cases amenably and mildly, preferring peace.

That the Society may prosper, you must preserve the dignity of your office, requiring submission from the perverse and refractory—always acting and being guided by the principles on which your authority is folded. You must, to the extent of your power, pay a constant attendance on your Lodge, that you may see how your work flourishes and your instructions are obeyed. You must take care that neither your words nor actions shall render your authority to be less regarded, but that your prudent and careful behavior may set an example and give a sanction to your power. And as Brotherly Love is the cement of cur Society, so cherish and encourage it that the Brethren may be more willing to obey the dictates of Masons than you have occasion to command.

And you, the officers of this Worshipful Lodge, must carefully assist the Master in the discharge and execution of his office—diffusing light and imparting knowledge to all the fellows under your care, keeping the Brethren in just order and decorum, that nothing may disturb the peaceable serenity, or obstruct the glorious effects of harmony and concord. And that this may be the better preserved, you must carefully inquire into the character of all candidates to this Honorable Society, and recommend none to the Master who, in your opinion, are unworthy of the privileges and advantages of Masonry —keeping the CYNIC far from the Ancient Fraternity where harmony is obstructed by the superstitious and morose. You must discharge the Lodge quietly, encouraging the Brethren assembled to work cheerfully that none, when dismissed, may go away dissatisfied.
And you, Brethren of this Worshipful Lodge, learn to follow the advice and instructions of your officers, submitting cheerfully to their amicable decisions, throwing by all resentments and prejudices toward each other. Let your chief care be to the advancement of the Society you have the honor to be members of. Let there be a modest and friendly emulation among you in doing good to each other. Let complacency and benevolence flourish among you. Let your actions be squared by the rules of Masonry. Let friendship be cherished, and all advantages of that title by which we distinguish each other, that we may be Brothers not only in name, but in the full import, extent, and latitude of so glorious an appellation.

Finally, my Brethren, as this association has been carried on with so much unanimity and concord (in which we greatly rejoice), so may it entitle to the latest ages. May your love be reciprocal and harmonious. While these principles are uniformly supported, this Lodge will be an honor to Masonry, an example to the world, and, therefore, a blessing to mankind. From this happy prospect I rest assured of your steady perseverance, and conclude with wishing you all, my Brethren, joy of your Master, Wardens, and other officers, and of your Constitutional union as Brethren.

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REGIUS MS. ON GOOD MANNERS

Since it is the oldest of known manuscript versions of the Old Charges (or Old MSS., or Old Constitutions), written about 1390 A.D., or possibly 1400 A.D., the Regius MS. would be everywhere known among Freemasons were it not written in an English so nearly obsolete that it may almost as well be a foreign tongue. Bro. Roderiek H. Baxter, a Past Master of Quatuor Coronati Lodge, has put Masons in his debt, and American Masons especially so—for they are farther from the Middle Ages than are their Brethren in England—by making a careful transliteration of it into modern English, beautifully done, and as close to the original as any transliteration can be. It is in a brochure entitled The Masonic Poem of l.q90, Circa (a poem because the original is in rhymed verse; Wallasey; Wallasey Printers Ltd.; 1927.)

But to American Masons a further difficulty in understanding the Regius MS. is the last section of it, because the contents of that section, or any mention of it, are never heard in a Masonic Lodge, and appear to have only a remote connection with Speculative Freemasonry. It is a disquisition on the theme, "Good manners make the man." In Bro. Baxter's transliteration it begins with line 694: "When thou comest before a lord," etc. This section was lifted bodily from an anonymous poem written about 1460 which usually is entitled Urbanitatis, but which Professor F. J. Furnivall edited for the Early English Text Society as Reprint: The Babees Book. The whole section is a set of instructions issued to a young man on how to behave with manners and grace when at table, when in a fine house, when meeting persons of quality, etc.

According to tables and statistics included here and there in a number of works on Medieval population, on population in country, villages, towns, etc., and as applied to the Mason Craft, the supposition is that some ninety per cent of the boys of twelve to fourteen who came as Masonic apprentices were from the country, many of them from peasants' homes.

Such boys had never been in fine houses, had never associated with persons of quality, possessed no etiquette or table manners, had handled no silver, or ever sat in hall or bower. But the Freemasons who worked for years on cathedrals, abbeys, priories, etc. were associated with persons of the highest rank, with barons and prelates and clerics, and at the same time had to work in a brotherhood with other workmen of education, often of eminence, and perhaps famous, and who would not tolerate uncouthness, vulgarity, gaucheries, and profanity from those about them. Therefore along with being taught his art the boy had to be taught and polished in speech, clothing, manners, and etiquette. In effect, the last section of the Regius was a stern injunction to such apprentices and a warning to them that the severe rules of the Craft which governed the etiquette of Masons would be enforced upon them.

NOTE. As bearing on a question concerning Degrees and ceremonies in Operative Lodges the inclusion of these admonitions would suggest that the Old Charges in part were read, or at least addressed to the apprentices. On the other hand, other Rules, Regulations, Points are evidently addressed to Master Masons. If the oath or pledge was taken "on" the Old Charges perhaps the Lodge's copy was used twice over, once for Apprenticed once at the end of apprenticeship, seven, or so, years afterwards.

The Remus .MS. and the Cooke M S. are printed together, compared, and annotated in The Two Earliest Masonic MSS., by Douglas Knoop, G. P. Jones, and Douglas Hamer, Manchester University Press; 1938; cloth; index; glossary; 216 pages.

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REGULATIONS

The Old Charges contain a set of regulations by which Freemasons were governed when at work, and when outside the Lodge. Although the oldest existing copy was written about 1390

A.D. to 1400 A.D. it is certain that the regulations had been in force long before; at least regulations of a similar kind. It is also certain that though these regulations belonged to the Craft, they were accepted by non-Masonic, civil authorities as having a legal status.

Thus, in a Fabric Roll of St. Peter's at York, dated 1355, a written contract between the Freemasons and the building administration agrees that the latter shall respect "the ancient customs [regulations] which the Masons use," etc.; a similar entry is found in a Roll dated in 1370. The regulations as now in use by the Speculative Fraternity are altered out of recognition, many of them, in form and language; but in substance and principle are the same as those in use according to the ancient "customs." (On York regulations see: History of the Metropolitan Church of St. Peter, Yor.tc, by John Browne; Longuans & Co.; London; 1847.)

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RELIGION AND FREEMASONRY

During its earliest period Christianity devoted itself to establishing its centers in southern Europe. There it found itself among a large number of religions, some of which had spread northward from Egypt, or had worked down out of Mesopotamia countries through Greece into Italy, or were powerful nature cults which had infiltrated from the mountain and forest lands of the north—there was nowhere a single organized religion called paganism. One of these religions, Mithraism, w as especially powerful because it u as the cult of the Imperial army, and for generations m-as virtually the state religion.

The religions which came out of Greece were even more difficult to oppose because like everything else of Greek origin they were highly intelligent, were saturated with the Greek feeling for culture, especially of the plastic arts, and were supported by the philosophers and scientists who for centuries were the acknowledged teachers of the Romans. Beyond the frontier, in Russia and the far north and among powerful Teutonic tribes, were other religions which would be encountered afterwards. Throughout the period as a u hole, the religion of Judaism also was in southern Europe, and like Christianity possessed within itself a powerful missionary enthusiasm.

For a period, each small Christian settlement had a leader. This leader came in due course to give his full time to his office, and was called a pastor (he was not transformed into a priest for centuries afterwards).

To give the movement unity, the pastors of a region were brought under the leadership of an over-pastor, or, as later called, bishop (episcopos). Just as the religion grew more rapidly in some areas than in others, so did a few bishops come to be more powerful than others; the paramount bishoprics were at Alexandria, Jerusalem, Antioch, Corinth, Athens and Rome. After the Christian religion had become the official state religion it reorganized itself on the pattern of the Roman political government (into parishes, etc.); and because Rome was the Capital of the Empire, the Bishop of Rome grew to be the most influential bishop; but he did not become a Pope, or bishop of bishops, until about the time of Charlemagne, did not become the chief authority in all matters until after the Tenth Century, and was not declared infallible until 1870. It had always been held that a General Council had in matters of doctrine and discipline authority superior to a Pope; in 1870 this was reversed, and the Pope usurped the final authority which for centuries had belonged to the Councils.

By the beginning of the Fourth Century the Roman Empire developed two great lines of expansion; one eastward through Greece, up through the Balkans, and into Russia; one westward, toward Paris, and northward toward Germany, which was then a generic name for the northern half of Europe. Under this centrifugal pressure the Empire divided into two empires, the Western with its capital at Rome (though often the real capital was Paris, for Rome at one time was but a small village); the Eastern with its capital at Constantinople. The word "catholic" meant nothing more than the general religion; it was a synonym for Christianity, and "Roman Catholicism was Christianity in the Western Empire. Greek (or Eastern, or Orthodox) Catholicism, headed by the Patriarch (or chief bishop, or pope) of Constantinople, w as the Christianity of the Eastern Empire.

If the division of the one Empire into two Empires broke Christianity's territorial jurisdiction into two jurisdictions, the Barbarian invasions from the north and from the east, cut its history in two. The religion which emerged from the Dark Ages was scarcely recognizable as the religion it had been before. Early Christianity had been spiritual, full of moral passion, humane, apostolic, a New Testament faith; the religion which took its place after the Dark Ages was a system of sacerdotalism, with a liturgy in place of a pulpit, and professionalized, celibate priests in place of pastors; saint worshiping, relic worshiping, full of superstitions, an advocate of poverty and illiteracy, and openly in league with political powers. But though this new sacerdotal Roman Catholicism was one side of the shield of the Carlovingian political system, and therefore had a formal, external unity protected by law, inwardly, in men's genuine religious faith or lack of it, it was divided into as many denominations and sects as it is now. There never was "an age of faith" or an era of unity.

Any religion, even a religion as monopolistic, unchallenged, absolutistic, possessive as Thibetan Lamaism, can control the world up to a certain point only. No religion can control the weather, the seasons, the 80il, the ocean or the streams, rock or sand, animals, or plants; nor can it alter the skilled crafts and trades, or the Arts and Sciences. Under a Medici Pope in the Vatican these were the same as when Aristotle had taught zoology more than 2000 years before. Black smithing, pottery, carpentry, stone-masonry, war, the art of medicine, navigation, astronomy, mathematics, agriculture, engineering, painting, sculpture, physics, chemistry, these are the same in Boston as in Peking, and are not subject to theological jurisdictions. So it was under the Roman Catholic Church from Charlemagne to the Reformation. Its General Councils could not alter the theorems of Euclid; they could destroy a geometrician, they could not destroy geometry. They had no authority over the Arts and Sciences.

Architecture, out of the midst of which Freemasonry arose, mas one of these non-theological arts which everlastingly lie beyond religious control. It had nothing to say about theology, for it, or against it; nor did theology have anything to say to it, because the principles and skills of building are non-responsible to theology, and theology is irrelevant to them—as well talk about a Roman Catholic or a Protestant mathematics ! Freemasons themselves could believe personally in what religion they chose, Orthodox Catholicism in Athens, Mohammedanism in Belgrade; could be Waldensians, or Huguenots, or Anabaptists, or Gallicans, or Anglicans, or Copts; but the Craft's art, its customs and leans of organization, its skills and sciences, its formulas and principles, its standards and Landmarks and purposes, were neither for nor against, nor in nor out, of any one of these creeds, because it stood apart from them, and has done so ever since.

The Medieval Freemasons in England from whom modern Freemasonry descended were, as men, in the English Catholic Church, but as Masons it mattered nothing to them whether they were building a cathedral or a castle, a monastery or a fortress, a chapel or a wall, or a bridge. After England severed itself from the Papacy under Henry VIII, Masons, as men, became English Catholics; after the denominations began to multiply in the Eighteenth Century they might be Methodists, Presbyterians, Puritans, Quakers, or Anglicans. Today Masons carry on the work of their Lodges with men belonging to almost every religion or denomination in the world—taking it that atheism is not a religion. Belief in God, the future life, the brotherhood of man, and morality belong to no one religion; but to man at large. The historical changes never involved a break of continuity in Freemasonry, no 'change of faith" and no compromise; the Fraternity has never been a religion or an arm of a church, but like medicine, engineering, and mathematics has always been an art; and like them, and like the soil, seasons, plants, animals, and the oceans, has been universal, and for the same reasons.

NOTE. See page 846 ff. The ancient Landmarks and the Ritual are on this subject both the first authority and the final court of appeal. See also the section under "- Old Charges " in the 1723 Book of Constitutions. The Obligations which are the sanction for private discipline and law in Masonry, contain no theological commitments or tests.

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RENAUD, THE TALE OF

In his Inaugural Address as Worshipful Master of Quatuor Coronati Lodge, No. 2076, on November 8, 1941, W.. Bro. Lewis Edwards led Masonic research a step forward by incorporating in an illuminating account of early Operative Freemasonry in France 3 summary of two of the old Masonic romances which in that period (Thirteenth and Fourteenth Centuries) were circulated orally among Craftsmen everywhere. Those romances, of which there may have been a hundred, have never been searched out and collected; they ought to be, because the first form of the story of HA. . is more likely to have been among them than elsewhere.

The materials are present, and to a large extent are indexed, in the Iowa and other large Masonic Libraries; it only requires that some student shall collect them into a book, along with their settings in the history and customs of the Fraternity—who does so (as who can tell!) may win for himself that chiefest crown of research which still awaits the clearing up of the origin of the central rite in the Third Degree. (Bro. Dudley Wright collected some of these old romances, but only a few. The story of the 'Prentice Column and of Solomon and the Blacksmith are two of them.)

One of the old tales to which Bro. Edwards adverts is the romance of Renaud, one of the Four Sons of Aymon. (Was Aymon the same as Aynon? possibly; see page 113. Or the word may originally have meant "a man"; or the tale may be a remote form, or echo, of the legend of the Four Crowned Martyrs.) Renaud went to the church building of St. Peter at Colognes and found work. Because he was holy, and therefore possessed miraculous powers, he did the work of ten men; and at the end of the day after the Master had given each Craftsman five pence, he offered to pay Renaud any sum he asked, but that hero refused to accept more than a penny.

His fellow laborers were so filled with envy of this workman's great power and honors that (in characteristically Medieval fashion) they conspired against him, and while Renaud lay asleep in a crypt, they took "a great Mason's hammer," or maul, and drove it "deep into his brain." They put his body in a sack and threw it into the Rhine, but by another miracle of the fishes, the carp and the trout bore up his body until it was found, and placed in a cart, whereupon the cart moved of itself out to the tomb the archbishop had prepared for the body.

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RESEARCH, SOURCES FOR MASONIC

Professional, full-time Masonic Research on an adequate and permanent basis has not thus far been undertaken by American Grand Lodges, individually or collectively. Out of professional research Grand Lodges can find clear directives for their future policies, solid grounds for their Jurisprudence which at some points is now in confusion, and a means to protect the Craft against the pressure of Anti-Masonic activity, covert or overt, which pressure is sure to be increased during the latter half of the century; and Masons can obtain a reliable, unambiguous knowledge of Freemasonry and an understanding of the Craft's activities and purposes. Grand Lodges thus far have kept their attentions focused within and upon themselves, neglecting the Ancient Landmark whereby they are the Stewards of the whole Fraternity and propagators and guardians of it throughout the world; in consequence of World War II a new, and farther-seeing statesmanship is likely to be developed, not looking toward international Masonic organizations, which are never desirable, but rather looking toward the planting and care of Lodges over the earth, for the doing of which it is as much their duty and function as is the administration of a home Jurisdiction.

English-speaking Masons, with many thousands of American Masons among them, will live permanently in scores of remote outposts; they will ask for Charters, as they have an inherent right to do, and from their Lodges will come local Provincial or District Bodies, out of which may in turn develop, in some countries (as in great China), a vigorous native Freemasonry.

To carry on that far flung statesmanship Grand Lodges will require far more data, knowledge, information, and literature than a few amateur students, each one at his own time and expense, can ever give them, and it needs to be of a professional reliability and completeness.

Any Grand Lodge can establish such a foundation for itself for less money than it costs to build one new temple. The means to do so already are in use abroad, and are therefore not visionary or experimental. For funds, a Grand Lodge itself may set up an endowment, or a foundation may be financed by wealthy Brethren so many of whom would respond if Grand Lodges led the way, or endowments may be established jointly by both Grand Lodges and private Brothers—after the manner by which the Washington Memorial was financed.

A separate, endowed Foundation may be set up, expressly for their purpose; or a Grand Lodge may endow a full-time Lodge of Research, with a salaried staff; or a Grand Lodge Department within itself. Universities are graduating hundreds of men specially trained in historical, legal, and literary research: from the many Masons among these posts graduate scholars it would not be difficult to draw a salaried staff of two or three professional specialists. Such a Foundation could publish its own findings; or could print them in Grand Lodge publications; and it could work according to directives laid down by the Grand Lodge or by the governing Board of the Foundation. Such specialists, with their professional standards, would not fritter away their time loafing in the by-ways of Masonic curios, as so many amateurs do, but would serve the Grand Lodge in a capacity similar to that of the Civil Service in a government.

All Masonic research must be grounded in the history of the Craft or it ends in guesswork. Even now, the sources of knowledge of American Masonic history have not been tapped, even those which lie closest at hand. In general these sources are in America, to a lesser extent in Canada, to a large extent, in England, Scotland, and Ireland, and for the High Grades are in France. Professional men in research would do work abroad.

In America are many such sources: Genealogical Societies, with their archives. Special libraries of genealogy. Genealogical departments of the large Public Libraries (enough data on early New York Masonry lies buried in the New York Public Library to fill a large volume). Transactions and archives of the oldest Patriotic societies such as G. A. R. and D. A. R. Libraries of Universities specializing in early Americana. Files of the earliest newspapers. Historical Societies, State by State, such as the Massachusetts Historical Society, founded in 1781; and the New York Historical Society which began publications of its collections in 1811. Many State Societies are financed from general taxes. The Literary and Historical Society of Quebec has been publishing its Transactions since 1829. Many military Lodges came into America and Canada in the French-Indian War; with genealogical clues to guide him a researcher could uncover many Masonic facts in the Jesuit Relations.

More valuable still are the archives of civil documents kept by each of the States, and the extraordinarily huge (five and one-half million cubic feet) Federal Archives building at Washington—Bro. MacGregor made his Coxe discoveries among civil archives in New Jersey. The Congressional Library, destined to rival Moscow and Paris in size, is in part an inexhaustible collection of archives. In England are unrivaled Imperial Archives, the British Museum, scores of very old private Societies, and special archives in the Universities in which lie unstudied no man can guess how many documents about Colonial America. If a genealogist working there, and assisted by a skilled archivist, were to track down only a few of the old Masonic families, the Oglethorpes, Wesleys, etc., he would find their trails leading to America.

It is known that private collectors here in America have rare Masonic material (oftentimes without their recognizing it) which thus far remains unexamined, as in the Huntington Library, San Marino, Calif., and the Morgan Library in New York City. Even the Masonic Libraries in America, the larger of them, have never been run through the researchers' sieve; it is safe to estimate that in the Iowa Grand Lodge Library alone lie a hundred or more "discoveries (For a

survey, guide, and hand-book on historical research see (with its bibliographies) The Gateway to History, by Allan Nevins; D. Appleton; New York 1938; Chapter 3 in especial.)

Nothing in this disparages amateur research, or is to discourage amateur researchers, they w ho "for the love a Mason have to ye Craft" spend themselves and their money at Masonic study, for the place reserved for them in the Grand Lodge Above is inalienable and will ever shine with a more than professional brightness.

If by chance such an amateur is looking for a specialty ideally suited for amateur erudition one not already threshed to death, sufficiently remote to possess the necessary lure, and yet loaded with enough of the authentic ore, he is recommended to spend his next ten years of avocation on one of these books: Polychronycon (eight books), by Ranulf Higden (See under HIGDEN elsewhere in this Supplement Anacalypsis (that extraordinary book!), by Godfrey Higgins (a member of Prince of Wales Lodge). Gierke's History of Mediaeval Law, translated and edited by Maitland. Better still: the canon of writings written and published in Alexandria, Egypt, published as a book entitled Hertnes Trtsmegistus (on which see Literary Remains of Emanuel Deutsch). To architects are recommended the writings of Palladio, Inigo Jones and Bro. Christopher Wren.

Contributors to Ars Qustuor Coronotarum have for more than half a century specialized in minute examinations of old texts, manuscripts, documents, records, archives, belonging in one way or another to architecture, of which there are so many in England and so few in America. In their Harulbook of Masonic Documents, Brothers Knoop & Jones (56 pages) give a descriptive list of such sources:

1. Masons' Contracts.
2. Orders and Commissions to Impress Masons.
3. Fabric Rolls and Building Accounts.
4. State Regulations of Labor.
5. Masonic Regulations Imposed by the Craft.
6. Masons' Companies Records.
8. Lodge Records.
9. The MS. Constitutions.
10. The MS. Catechisms.
13. Lists of Lodges.
14. Miscellaneous.

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RESEARCH LODGES AND ASSOCIATIONS

Among Lodges and Associations for Masonic re search are:
Quatuor Coronati Lodge of Research, No. 2076, London, England.
Dorset Masters Lodge, No. 3366, Poole, England
Manchester Association for Masonic Research, Bury England
Merseyside Association for Masonic Research, Birkenhead, England.
The Lodge of Reaearch, Leiceater, North Leiceater, England.
Somerset Masters Lodge, No. 3746, Shenstone, England
Installed Masters' Association, Leeds, England.
Lodge of Research, No. 200, Dublin, Ireland.
Norfolk Installed Mastery Lodge, No. 3905, Norwich England.
Installed Masters Lodge, No. 2494 Hull England
Authors' Lodge, No. 3456, London Engiand. (Confined to members of Authors' Club.)
The North Carolina Lodge of Research, No. 666, Monroe N. Carolina. Constituted in February. 1931.
American Lodge of Researeh, Masonie Hall, New York N. Y. Constituted May 7, 1931
Oregon I,odge of Researeh, Portland, Oregon. Constituted in 1931.
Toronto Society for Masonic Study and Research, Toronto, Canada.Missouri Lodge of Research, Masonic Temple, St. Louis,

Mo. It received its Dispensation on May 1, 1941 from Harry S. Truman, Grand Master, Grand Lodge of Missouri.
Research Lodge, No. 281, F.& A. M. of Washington, Seattle, Washington.

(Corrigenda—In Masonic Papers, published by Research Lodge, No. 281, the late Bro. Jacob Hugo Tatsch writes on page 69 of Vol. I that this Encyclopedia "is sadly in need of augmentation, revision, and corrections in places."

It is, it ever has been, it ever will be. Before the first book of the first edition of 1844 was off the presses, Dr. Albert G. Mackey began augmenting and correcting and revising it, and continued to do so until his death, after which Robert Macon, William James Hughan, Edward L. Eawkins, and Robert I. Clegg continued to augment and revise it; it is here and now being augmented and revised, and in another twenty-five years another encyclopedist will be augmenting and revising it again. On page 70 the same writer says that The Builder in its years of existence from 1915 to 1930+ "aided in promoting educational work in the Masonic Service Association of the United States"; there was no connection "between the M.S.A. and the National Masonic Research Society, publisher of The Builder, at any time; the M.S.A. published for a few years a magazine of its own called The Master Mason, edited by Joseph Fort Newton.

(The geography of the State of Washington being what it is, the facilities for state-wide Grand Lodge work, including educational work, have never been easy. In one of his Foreign Correspondence Reports of about 1927 or 1928 Bro. J. Edward Allen, of North Carolina, reviewing Washington, made a disparaging statement about the Educational Committee of that Grand Lodge, which was in error; in the same paragraph he stated that the editor of this Supplement had been employed by that Committee, which was not true. Complete credit for the pioneering of the Masonic educational work in Washington early in the 1920's, of which one of the fruits or end-results is the Research Lodge, goes to Bro. Colonel Howard A. Hanson,.M.-.W.-.Walter F. Meier, andt heir colleagues.)

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REVESTIARY

The wardrobe, or the place for keeping sacred vestments. Distinctive costumes in public worship formed a part not only of the Jewish, but of almost all the ancient religions. The revestiary was common to them all. The Master of the Wardrobe became a necessity.

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REVIVAL

The occurrences which took place in the City of London, in the year 1717, when that important Body, which has since been known as the Grand Lodge of England, was organized, have been always known in Masonuc history as the Revival of Freeenasonroy. AndersoD, in the first edition of the Constitutions, published in 1723 (page 47), speaks of the freeborn Blitish nations having revived the drooping Lodges of London; but he makes no other reference to the transaction. In his second edition, published in 1738, he is more diffuse, and the account there given is the only authority we possess of the organuzation made in 1717: Preston and all subsequent writers have of course derived their authority from Anderson. The transactions are thus detailed by Preston (Illustrations, 1792, page 246), whose amount is preferred, as contain ng in a more sueeinet form all that Anderson has more profusely detailed.

On the accession of George I, the Masons in London and its environs, finding themselves deprived of Sir Christopher Wren and their annual meetings discontinued, resolved to cement themselves under a new Grand Master, and to revive the eommunications and annual festivals of the Society.

With this view, the Lodges at the Goose and Gridiron, in Saint Paul's Church-Yard; the Crown, in Parker's Lane, near Drury Lane; the Apple-Tree Tavern, in Charles Street, Covent Garden; and the Rummer and Grapes Tavern, in Channel Row, Westminster, the only four Lodges in being in the South of England at that time, with some other old brethren met at the AppleTree Tavern, above mentioned, in Februar" 1717; and, having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, pro tempore, in due form. At this meeting it was resolved to revive the Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June at the Goose and Gridiron, in Saint Paul's Chureh-Yard, in compliment to the oldest Lodge, which then met there, for the purpose of electing a Grand Master among themselves, till they should have the honor of a noble brother at their head.

Accordingly on Saint John the Baptist's day, 1717, in the third year of the reign of King George I, the Assembly and Feast were held at the said house- when the oldest Master Mason and the Master of a Lodge having taken the chair, a list of proper candidates for the office of Grand Master svas produced; and the names being separately proposed, the Brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of Masons for the ensuing year- who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the Brethren of the four Lodges to meet him and his Wardens quarterly in Communication; enjoining them at the sasne time to recommend to all the Fraternity a punctual attendance on the next annual Assembly and Feact.
This claim, that P'reemasonry was not for the first time orgariized, but only revived in 1717, has been attacked by some of those modern iconoclasts who refuse credence to anything traditional, or even to any record which is not supported hy other eontemporary authority. Chief among these is Brother W. P. Buchan, of England, who, in his numerous articles in the London Freemason (1871-2), has attacked the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717.

His exact theory is that "our system of degrees, words, grips, signs, ete., was not in existence until about 1717 A.D." He admits, however, that certain of the "elements or groundwork" of the Degrees existed before that year, but not confined to the Freemasons being common to all the Gilds. He thinks that the present system was indebted to the inventive genius of Anderson and Desaguliers. And he supposes that it was simply "a reconstruction of an ancient society, namely, of some form of old Pagan philosophy. " Henee, he contends that it was not a revival, but only a renaissance, and he explains his meaning in the following language:

before the eighteenth century we had a renaissance of Pagan architecture; then, to follow suit, in the eighteenthcentury we had a renaissance in a new dress of Pagan mysticism, but for neither are we indebted to the Operative Masons, although the Operative Masons were made use of in both cases (London Freemason, September 23, 1871).

Buchan's theory has been attacked by Brothers William J. Hughan and Chalmers I. Paton. That he is right in his theory, that the three Degrees of Master, Fellow Craft, and Apprentice were unknown to the Freemasons of the seventeenth century, and that these classes existed only as gradations of rank, will be very generally admitted.

But there is unquestionable evidence that the modes of recognition, the method of government, the legends, and much of our ceremonial of initiation, were in existence among the Operative Masons of the Middle Ages, and were transmitted to the Speculative Freemasons of the eighteenth century. The work of Anderson, of Desaguliers, and their contemporaries, was to improve and to enlarge, but not to invent. The Masonic system of the present day has been the result of a slow but steady growth. Just as the lectures of Anderson, known to us from their publication in 172.S were probably modified and enlarged by the suecessive labors of Clare, of Dunekerley. of Preston and of Hemming, did he and Desaguliers submit the simple ceremonial, which they found at the reorganization of the Grand Lodge in 1717, to a similar modifieation and enlargement.

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REVOKE

When a Dispensation is issued by a Grand Master for the organization of a Lodge, it is granted "to continue of force until the Grand Lodge shall grant a Warrant, or until the Dispensation is revoked by the Grand Master or the Grand Lodge." A Dispensation may therefore be revoked at any time by the authority which issued it, or by a higher authority. Charters are arrested, forfeited, or declared null and void; Dispensations are revoked.

*

RHETORIC

The art of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the rest of the liberal arts; for the first step toward adorning a discourse is for the speaker to become thoroughly acquainted with its subject. and hence the ancient rule that the orator should be acquainted with all the arts and seiences. Its importance as a branch of liberal education is recommended to the Free mason in the Fellow Craft's Degree. It is one of the seven liberal arts and sciences, the second in order (see Liberal Arts and Sciences), and is described in the ancient Constitutions as "retorieke that teacheth a man to speake faire and in subtill terms" (see Harleian Manuscript, Number 1942).

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RHODE ISLAND

Tradition states that Freemasonry in Rhode Island began as early as the Seventeenth Century but the first Lodge known to exist was Saint John's at Newport, warranted December 27, 1749, by Saint John's Provincial Grand Lodge of Boston, Mass. A second Warrant was issued May 14, 1753, because for some reason Caleb Phillips, the Master, witheld its Charter from the Lodge. Authorized only to confer the First and Second Degrees the new Lodge took no account of the restriction and on being questioned made out so strong a case that a Charter conferring the additional powers was granted to it.

On June 27, 1791, the day of the celebration of the Feast of Saint John the Baptist, representatives of Saint John's Lodge, Newport, and King David's Lodge of the same place, met in the State House and organized a Grand Lodge. Moses Seixas presided and installed the officers who had been elected. A service as afterwards held at Trinity Chureh and a collection of eleven pounds, nine shillings and four pence was given to purchase wood for the poor in the coming winter.

Washington Chapter of New York chartered Providence Royal Arch Chapter on September 3, 1793. this Body was among the Chapters which on March 12, 1798, met and organized a Grand Chapter of Rhode Island, which later helped to organize the General Grand Chapter and continued a member of it antil the Civil War of 1861-5. After some years ' interval it again sent representatives in 1897.

Companion Jeremy L. Cross chartered a Council in 1819 at Providence which had been established by a meeting of Royal Masters on March 28, 1818. During the Morgan excitement meetings were not held and the Council lay dormant until 1841. On October 30, 1860, a Grand Council was organized.

The first Knights Templar Body in Rhode Island was Saint John's Encampment at Providence, formed on August 23, 1802, at Masons Hall in the Board of Trade Building. It was founded by Sir Thomas Smith Webb who remained in office from 1802 until 1815. A Convention held on May 6, 1805, opened a Grand Encampment for Massschusetts and

Rhode Island, which is claimed by the Massachusetts authorities to have been the first Grand Encampment in the United States. Pennsylvania, however, ataches this distinction to the Grand Encampment opened in Philadelphia in 1797, but it is thought probable that the ritual used by that Body was different from that in use in the Massachusetts Encampment.

The Charters of Solomon's Lodge of Perfection and Rhode Island Consistory, both issued in 1849, were destroyed by fire and new ones were issued on September 17, 1896, by the Supreme Council, Northen Masonic Jurisdiction, Ancient and Accepted Scottish Rite. On December 14, 1849, were established, also at Providence, Rhode Island Council of princes of Jerusalem and Rhode Island Chapter of Rose Croix. On the same day the Van Rensselaer lodge of Perfection was chartered at Newport.

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RHODES

An island in the Mediterranean Sea, which, although nominally under the government of the Emperor of Constantinople, was in 1308 in the possession of Saracen pirates. In that year, Fulke de Villaret, Grand Master of the Knights Hospitalers, having landed with a large force, drove out the Saracens and took possession of the island, which became the seat of the Order, who removed to it from Cyprus and continued to occupy it until it was retaken by the Saracens in 1522, when the knights were transferred to the Island of Malta. Their residence for over two hundred years at Rhodes caused them sometimes to receive the title of the Knights of Rhodes.

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RHODESIA

A territory in South Africa. There have been Lodges in this State under the control of the Grand Lodge of Scotland at the following places: Bulawayo, Gwelo, Salisbury, Sinoia, Umtali, Umvuma, and Victoria. Several Lodges have also been constituted by England and one by the Grand Orient of the Netherlands.

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RHODES, KNIGHT OF
See Knight of Rhodes

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RIBBON

The use of a ribbon, with the official jewel suspended and attached to a buttonhole instead of the collar, adapted by sorne Arnerican Lodges, is a violation of the ancient customs of the Order. The collar cut in a triangular shape, with the jewel suspended from the apex, dates from the earliest time of the revival, and is perhaps as old as the apron itself (see Collar).

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RICHARD, THE LION

Richard I (1157 A.D. - 1199 A.D.), King of England, known as Coeur de Lion, was the hero and model of the Crusaders just as Sir Philip Sidney, four centuries later, was to become the hero and model of chivalry. Two men less alike it would be difficult to imagine, and the fact that each was a beau ideal of chivalry shows how much knighthood was altered between the Twelfth Century and the Sixteenth Century. Richard was more French that English, a great,

powerful fellow, with red-gold hair to his shoulders, a French beard, with arms of prodigious strength, wild, moody, untamed, and almost completely ignorant. His mother was Eleanor of Guinnee divorced wife of Louis who had abandoned the crusade of 1149 because of her; her second husband was Henry of Anjou, who had been adjudged guilty of the murder of Thomas a Becket. Richard married Berengaria of Navarre, but neglected her as long as he lived. He went off as a crusader to the Holy Land after he became King of England; he had no reason to do so, he had no just right to bankrupt his country to pay the expenses for so harum scarum an adventure, and he betrayed his complete lack of any sense of the realities by leaving his treacherous brother John behind in England. When Richard arrived at Acre where the Crusaders were in the midst of their long siege of the city he was ill in bed, but he had himself carried within sight of the walls; and as soon as he was able to stay on his feet went into the thick of the unmerciful fighting. From then until the evening of the time for the attack on Jerusalem he flashed everywhere like a meteor, of suicidal courage and with miraculous skill, tore into the Moslem lines alone, fought in water to his neck, ambushed a caravan in the night after it had traveled from Egypt and captured the whole of it, tore Acre apart, won impossible battles, and became a hero even to his enemies, including Saladin, who named him Malik Ric. Historians can never agree on Richard because he was a bundle of contradictions—even to himself. He was the world's best warrior yet self-admittedly was a failure as a general. He could face twenty-five Saracens single-handed yet trembled if he lost a goodluck charm. No punctilio of chivalry was too small for him to observe, yet he slaughtered hundreds of civilians peaceably leading their caravan in the dark. On one day he cold-bloodedly massacred hundreds of unarmed prisoners for whose safety he had pledged his word; the next he sent to ask of Saladin a personal favor. He risked his life a hundred times to rescue the Holy Sepulcher, yet proposed to marry off his sister Joanna to a Saracen general. After leading his army to the walls of Jerusalem he abruptly stopped and went back home. On his return voyage he suddenly, and out of whim, decided to go back overland through Hungary; it is believed that he was captured there and was for long held a prisoner, but the facts of the matter have never been discovered, and probably never will be. Not long after his return to England he was killed in a castle brawl. Was he by nature and at bottom a brawler? Did he owe his fame to his large and handsome physique? Scott's picture of the jousting Richard in Ivanhoe is wholly fiction; but a historian cannot help but fear that sny other pieture of this Christianized barbarian may be equally a fiction. He is the complete enigma. (King Richard was called Richard the Lion. In later generations, and possibly by the Freneh in their old tales of chivalry, he nvas given the nickname of Richard the Lion-Hearted, or Coeur de Lion.)

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RICHARDSON, JAMES DANIEL

Born, March 10, 1843, Rutherford County, Tennessee, making his home at Murfreesboro though in Washington, District of Columbia, a large part of a busy career. An enlisted soldier at eighteen, after a year's service he became Adjutant, May 20, 1862, and served throughout the Civil War. Speaker of the Tennessee Legislature, 1871, at twenty-eight years of age; State Senator, 1873; nominated for Congress, August 14, 1884, and served continuously for twenty years, declining further political offiee to give from 1905 his entire energies to the Scottish Rite. Elected Grand Commander of the Southern Jurisdiction four years previously he concluded to make a choice between the two occupations. Raised, October 12, 1867, in Moriah Lodge No. 18, Murfreesboro, Tennessee; served as Master, then Grand Master, 1873-4; exalted, June 23, 1868, Pythagoros Chapter; a mernber of Murfreesboro Council; and knighted in Baldwin Commandery No. 7, Lebanon, Tennessee, June 7, 1869, and was Eminent Commander, Murfreesboro Commandery No. 10. Received the Ineffable Seottish Rite Degrees from General Albert Pike and Deputy Pitkin C. Wright, October 9, 1881; the Rosc Croix on October 11, at Nashville; the Kadosh from Brother Wright at Murfreesboro, October 24, 1881, and from this Brother the Thirty-first and Thirtysecond Degrees were at the same place also communicated on October 27. Elected Knight Commander, Court of Honor, October 23, 1884; coroneted Honorary, December 29, 1884; an Active Member of the Supreme Council, October 23, 1885. Sueeeeded Brother O. S. Long, of West Virginia, as Lieutenant Grand Commander, and in October 1901, elected Grand Commander, following Judge Thomas H. Caswell who died November 13, 1900. He presided at the International

Conference of Supreme Councils at Washington, October, 1911; gave liberally of time and energy to the planning and construction of the magnificent House of the Temple, and was also an author of several scholarly historical books. His prompt and continued encouragement of the writer of these lines is a treasured memory and a gladly acknowledged fraternal service. Deputy Provincial Grand Master, Royal Order of Scotland, 1901, he became Provincial Grand Master, 1903. His death occurred on July 24, 1914.

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RIDDICK AWARD

A medal awarded annually by the Grand Lodge of Missouri to the Freemason of that Masonic Jurisdiction who during the preceding twelve months has rendered the most conspicuous constructive service to his Country, State or Community. The award is named in honor of Past Grand Master Thomas Fiveash Riddick who was elected to preside over the Grand Lodge at its organization in 1821, and who contributed notable service to the public school system of Missouri. The reason for so naming the award is because of the service rendered by Brother Riddick who rode overland to Washington, District of Columbia, and returned without fee or reward with the sole idea of securing for the State title to all unclaimed land within the State, which land was turned over to the school fund.

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RIDEL, CORNELIUS JOHANN RUDOLPH

Born at Hamburg, May 25, 1759, and died at Weimar, January 16, 1821. He was an active and learned Freemason, and for many years the Master of the Lodge Amalia at Weimar. In 1817, he published in four volumes an elaborate and valuable work entitled Versuch eines Alphabetischen Verzeichnisses, u. s. w., that is, An essay toward an Alphabetical Catalogue of important nts, for the knowledge and history of Freemasonry and especially for a critical ezamination of the origin and growth of the varwus rituals and systems from 1717-1817.

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RIGHT ANGLE

A right angle is the meeting of two lines in an angle of ninety degrees, or the fourth part of a eirele. Each of its tines is perpendicular to the other; and as the perpendicular line is a symbol of uprightness of conduct, the right angle has been adopted by Freemasons as an emblem of virtue Such was also its signification among the Pythagoreans. The right angle is represented in the Lodges by the square, as the horizontal is by the level, and the perpendicular by the plumb.

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RIGHT EMINENT

An epithet prefixed to the title of the Deputy Grand Master of the Grand Encampment of Knights Template of the United States, and to that of the Grand Commander of a State.

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RIGHT EXCELLENT

The epithet prefixed to the title of all superior officers of a Grand Chapter of Royal Arch Masonry below the dignity of a Grand High Priest.

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RIGHT HAND

The right hand has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression faZlere deltram, that is to betray the right hand, also signified to violate faith; and jungere deztras, meaning to join right hands, and thereby to give a mutual pledge. Among the Hebrews, tar, iamin, the right hand, was derived from aman, to be faithful. The practise of the ancients was conformable to these peculiarities of idiom. Among the Jews, to give the right hand was considered as a mark of friendship and fidelity. Thus Saint Paul says (Galatians ii, 9), "when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hunds of fellowship, that we should go unto the heathen, and they unto the circumcision." The same expression, also, occurs in Maccabees. We meet, indeed, continually in the Scriptures with allusions to the right hand as an emblem of truth and fidelity. Thus in Psalm cxliv, it is said, "their right hand is a right hand of falsehood," that is to say, they lift up their right hand to swear to what is not true. This lifting up of the right hand was in fact, the universal mode adopted among both Jews and Pagans in taking an oath. The custom is certainly as old as the days of Abraham, who said to the King of Salem,"I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take anything that is thine." Sometimes among the Gentile nations, the right hand, in taking an oath, was laid upon the horns of the altar, and sometimes upon the hand of the person administering the oblization. But in all cases it was deemed necessary, to the validity and solemnity of the attestation, that the right hand should be employed. Since the introduction of Christianity, the use of the right hand in contracting an oath has been continued, but instead of extending it to heaven, or seizing with it a horn of the altar, it is now directed to be placed upon the Holy Scriptures, which is the universal mode at this day in all Christian countries. The antiquity of this usage may be learned from the fact, that in the code of the Emperor Theodosius, adopted about the year 438, the placing of the right hand on the Gospels is alluded to; and in the Code of Justinian (book ii, title 53, law i), whose date is the year 529, the ceremony is distinctly laid down as a necessary part of the formality of the oath, in the words tactis sacrosanctis Evangeliis, meaning the Holy Gospels being touched. This constant use of the right hand in the most sacred attestations and solemn compacts, was either the cause or the consequence of its being deemed an emblem of fidelity. Doctor Potter (Greek Archeology, page 229) thinks it was the cause, and he supposes that the right hand was naturally used instead of the left, because it was more honorable, as being the instrument by which superiors give commands to those below them. Be this as it may, it is well known that the custom existed universally, and that there are abundant allusions in the most ancient writers to the junction of right hands in making compacts. The Romans had a goddess whose name was Fides, or Fidelity, whose temple was first consecrated by Numa. Her symbol was two right hands joined, or sometimes two human figures holding each other by the right hands, whence, in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact. By a strange error for so learned a man, Doctor Oliver mistakes the name of this goddess, and calls her Faith. "The spurious Freemasonry," he remarks, "had a goddess called Faith." No such thing. Fides, or as Horace calls her, incorrupta Fides, or incorruptible Fidelity, is very different from the theological virtue of Faith. The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subject, Asineus, who was in arms against him, he despatehed a messenger to him with the request, who said to Asineus, "the king hath sent me to give you his right hand and security," that is, a promise of safety in going and coming. And when Asineus sent his brother Asileus to the proposed conference, the king met him and gave him his right hand, upon which Josephus (Antiquities of the Jews, book xviii, chapter ix) remarks: "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them; for none of them will deceive, when once they have given you their right hands, nor will any one doubt of their fidelity, when that is once given, when though they were before suspected of injustice." Stephens (Travels in Yucatan, volume ii, page 474) gives the following account of the use of the right hand as a symbol among the Indian tribes: In the course of many

spears' residence on the frontiers including various journeyings among the tribes, I have had frequent occasion to remark the use of the right hand as a symbol, and it is frequently applied to the naked body after its preparation and decoration for sacred or festive dances. And the fact deserves further consideration from these preparations being generally made in the arcanum of the secret Lodge, or some other Private place, and with all the skill of the adept's art. The mode of applying it in these cases is by smearing the hand of the operator with white or colored clay, and impressing it on the breast, the shoulder, or other part of the body. The idea is thus conveyed that a secret influence, a charm, a mystical power is given, arising from his sanctity, or his proficiency in the occult arts. The use of the hand is not confined to a single tribe or people. I have noticed it alike among the Dacotahs, the Winnebagoes, and other Western tribes, as among the numerous branches of the red race still located east of the Mississippi River, above the latitude of 42 degrees, who speak dialects of the Algorlquin language. It is thus apparent that the use of the right hand a token of sincerity and a pledge of fidelity, is as ancient as it is universal; a fact which will account for the important station which it occupies among the symbols of Freemasonry (see North, Hand, and Oath, Corporal, also Obligation).

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RIGHT HAND

In addition to the facts drawn from the history of religion which are given in the article beginning at page 856, it is interesting to note that general philology, and etymology in particular, have been contributing new data to a subject which has become as engrossing to psychologists, physiologists, and specialists in education as it always has been to symbologists. The etymology of the oldest words in our language is a tricky and uncertain branch of scholarship, and long has been one in which it is fatal to dogmatize, but the origins of 'right' and 'left' have been worked out with what may be accepted as reliability. To the Latin-speaking Romans the name for 'right' in 'right hand' was dezzer, whence we have 'dexterity'; it in turn was probably derived from the Sanskrit daksh which meant 'to the strong, skilled, able', so that the right hand was believed to be the more skilled of the two. The word 'ambidextrous' therefore means literally 'two right hands' in the sense that one is as skilled as the other. The Latin name for the left hand as sinister. The English word 'left' is derived from a group of Teutonic words with the general meaning of 'weak'. In the French the word describing the left hand was gauche, from which comes our 'gawky,' meaning awkward, and our 'gaucherie' meaning 'awkward and clumsy in manners.' Because Latin-speaking peoples looked upon the left hand as the lower or more awkward, 'sinister' came to denote anything questionable, back-handed, threatening, treacherous; something of that old meaning is preserved in such phrases as 'left-handed compliment,' 'left-handed marriage' (morganatic), etc.; and the opposite is preserved in 'right-hand man,' 'good right arm,' etc. In the Sanskrit rju mas 'straight'; from it came the Latin rectus, as in 'direct,' 'correct,' 'rectitude,' ete., and the German recht, from which last was derived our 'right.' The French droit came from the Latin directus, went back through diestre to deltera, or 'right'; thus in modern French Droit becomes 'the law,' and is so named because law (or government) compels men to do that which is 'right.' In Greek the nord for 'right' was orthos, and is preserved in 'orthodoxy' ('right teaching') and a constellation of words with a similar prefix. In the beginnings of parliamentary government a chief or ruler sat before his council. Those who were favored by him, or u ho supported him against critics, he placed on his right; those who criticized him, or were in opposition, he placed on his left. This old political use of 'right' and 'left' came back into popularity between World Wars I and II during which time socialist, communistic, and radical politicians were 'of the left,' conservatives, defenders of the status quo, and reactionaries, were 'of the right.' In the emblems of the Third Degree clasped hands are the sign of fidelity, but it is nowhere apparent that the ancient ideas associated with the right hand are embodied in it. The symbolism of the 'right' or dexter side is found elsewhere in the Degree, w here the Worshipful Master extends his right hand to the Candidate, and in doing so calls the latter's attention to the fact that it is his right hand; but the symbolism in it does not refer back to the leing and his council, rather, as the language makes plain, it is a sign of fellowship, and there is no suggestion there (or elsewhere) that the membership in a Lodge ever is, or can be, divided into 'right' and 'left'; for where the lying extended his right hand only to his own friends and favorites, the Master extends his to each and every Candidate without exception. Man is

by virtue of his anatomy right-handed. Statistics compiled by psychologists appear to prove that about ten percent of children are left-handed 'from birth' but anatomy makes this impossible to believe; it is almost certain that what occurs is that babies begin more to less accidentally to 'favor' the left hand over the right, and continue with the habit in later life. It is not only in his lands that he is righthanded; a man's whole body is so constituted as to make it the normal thing for him to use his right side, right arm and shoulder, and right leg and foot to do that which calls for more skill, although it does not follow that the left is unskilled—it is skilled in a different way, and its function is to support the right side.

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RIGHT SIDE

Among the Hebrews, as well as e Greeks and Romans, the right side was considered perior to the left; and as the right was the side of ad, so was the left of bad omen. Dexter, or right, signified also propitious, and sinister or left, unlucky. In the Scriptures we find frequent allusions to this supriority of the right. Jacob, for instance, called his youngest and favorite child, Ben-jamin, the son of his right hand, and Bathsheba, as the king's mother, was placed at the right hand of Solomon (see Left Side).

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RIGHT WORSHIPFUL

An epithet frequently applied in many Jurisdictions of the United States to all Grand Officers below the dignity of a Grand Master. Pennsylvania is an exception to the general male in this respect. The Grand Lodge of Pennsylvania is addressed as Right Worshipf ul and this is also applied to the Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Past Grand Masters and Past Deputy Grand Masters. The Ahiman Rezon, or Book of Constitutions, gives the official title of the Grand Lodge as The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania, and Masonic Jurisdiction Thereunto Belonging.

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RING, LUMINOUS

See academy of Sublime Masters of the Luminous Ring.

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RING, MASONIC

The ring, as a symbol of the Covenant entered into with the Order, as the wedding ring is the symbol of the Covenant of Marriage, is worn in some of the higher Degrees of Freemasonry. It is not used in Ancient Craft Masonry. In the Order of the Temple the Ring of Profession, as it is called, is of gold, having on it the cross of the Order and the letters P. D. E. P., being the initials of Pro Deo et Patria, For God and Country. It is worn on the index finger of the right hand. The Inspectors General of the Thirty-third Degree of the Ancient and Accepted Scottish Rite wear a ring. Inside is the motto of the Order, Deus meumque jus, God and my right. In the Fourteenth Degree of the same Rite a ring is worn, which is described as "a plain gold ring," having inside the motto, Virtus junxit, mors non separabit, What virtue joins, death cannot separate. The use of the ring as a symbol of a covenant may be traced very far back into antiquity. In this connection (note, Genesis xli, 42). The Romans had a marriage ring, but according to Swinburne, the great canonist, it was of iron, with a jewel of adamant "to signify the durance and perpetuity of the contract. " In reference to rings worn in the higher Degrees of Freemasonry, it may be said that they partake of the double symbolism of power and affection.. The ring, as a symbol of power and dignity, was worn in ancient times by kings and

men of elevated rank and office.. Thus Pharaoh bestowed a ring upon Joseph as a mark or token of the power he had conferred upon him, for which reason the people bowed the knee to him. It is in this light that the ring is worn by the Inspectors of the Ancient and Aeeepted Scottish Freemasonry as representing the Sovereigns of the Rite. But those who receive only the Fourteenth Degree, in the same Rite, wear the ring as a symbol of the Covenant of Affection and Fidelity into which they have entered. Up until and including the 1921 Statutes, the rings in the Southern Masonie Jurisdietion, of both the Fourteenth Degree and the Thirty-third Degree, were worn on the right hand. This was the usage in the Southern Jurisdiction always from early lays. At the 1923 Session of the Supreme Council, a new set of Statutes was adopted, which provided among other things that the Fourteenth Degree ring should be worn on the third finger of the left hand and a Thirty-third degree ring on the little finger of the left hand. In the Northern Masonic Jurisdiction, a Fourteenth Degree ring is similarly worn, but the Thirty-third Degree ring is also placed on the third finger of the left hand. While on the subject of the ring as a symbol of Masonic meaning, it will not be irrelevant to refer to the magic ring of King Solomon, of xvhieh both the Jews and the Mohammedans have abundant traditions. The latter, indeed, have a book on magic rings, entitled Scalcuthal, in which they trace the ring of Solomon from Jared, the father of Enoch. It was by means of this ring, as a talisman of wisdom and power, that Solomon was, they say, enabled to perform those wonderful acts anal accomplish those vast enterprises that have made his name so celebrated as the wisest monarch of the earth.

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RIPEN, LORD

George Frederick Samuel Robin son was born in 1827, son of the first Earl of Ripon He was elected to the House of Commons in 1852 became Secretary of War, Secretary of State for India, Lord President of the Council, Viceroy of India, Lord Privy Seal in Asquith'6 Cabinet. He died in 1908. He was made a Mason in 1853, and from the first became so absorbed in the Craft that he went through the chairs of his Lodge; after working in his Provineial Grand Lodge he was elected Deputy Grand Master Grand Lodge of England, in 1861; and in 1870 mas elected Grand Master. The following year he vas sent by his government to Washington, D. C., to negotiate the American Government's claims against the British Government for damage done by The Alabama, a raider built, fitted, and munitioned bv the British for use by the Confederate States in violation of both treaty and international law. While here, Lord Ripon, the first Grand Master to visit America while in office, u as guest of honor at what until that date was the most brilliant function in American hIa sonry, a reception tendered him by the Grand Lodge, District of Columbia, attented by delegates from every other Grand Lodge, including Southern Grand Lodges. When the Grand Lodge of England met on September 2, 187A, an unusually large throng awaited the Grand Master's appearance; instead of his coming he sent a letter, Mhich left the assembly stunned: "I am sorry to inform you that I find myself unable any longer to discharge the duties of Grand Master... etc." The people of England were as greatly stunned as the Masons when it transpired that Lord Ripon had become a convert to Roman Catholicism, and had retired from the Fraternity upon orders from his priestly adviser. The London Times n as always cautious about mentioning the Craft but in this instance it could not remain quiet; after suggesting some hitherto hidden weakness of character it went on to discuss how un-English Roman Catholicism was. Provincial Grand Master Tew expressed surprise that a Grand Master should leave the Craft "because of a change in his religions opinions." Although Lord Ripon confided in nobody his private reasons for his defections, a guess can be hazarded: after Cardinal John Henry l! Tewman had been guilty of a similar defection from the Church of England, he became a Romanist missionary to the educated and cultured upper classes, and with his famous book Apologia Pro l ita Sua had insinuated the Romanist notions into a number of English aristocrats in pages of one of the most beautiful styles of English prose ever written; the course followed by Lord Ripon in his conversion was typically a "Newman conversion." He was followed in the office of Grand Master by the Prince of Wales, afterwards King Edward VII. Two of England's previous Grand Masters had been Roman Catholics, Lords Petre and Montague, but in the Eighteenth Century and before the Roman Church had dared to enforce her rules of excommunication. Lord Ripon's Brethren forgave him, indulged in no recriminations, but they felt that he should have taken them into his confidence beforehand instead of sending a brusque bolt out of the

blue. The Roman Church based its condemnation of the Craft on the ground that Freemasonry is morally corrupt, atheistic, and is conspiring to destroy government; with a convert of stainless moral character on their hands who for four years had been Grand Master and with their own prospective King installed as his successor, the English priests could not help but know how false their own charges were, and yet were helpless to undo in London the folly of excommunication committed by an Italian Pope in Rome; they were in a curious moral dilemma. (See English-Speaking Freemasonry, by Sir Alfred Robbins; consult index. Freemasonry and Roman Catholicism, by H. L. Haywood; Masonic History Co.; Chicago; 1944.) NOTE. Freemasonry had yet another reason to remember the famous ease of the Alabama claims. In 1848 Michael Flanagan was initiated in Phoenix Lodge No. 94, at Sunderland. He was a sea captain, ran a hardware store and was a very popular gentleman." About every three months he made "a little sail" out into the Atlantic; why nobody could guess, after the Civil War it came out that his "little sail" was into mid-ocean to carry instructions to the Alabama! He had kept them hidden in his hardware store. The Alabama had carried on so devastating a series of raids that the British Government had to settle damages for no less than three million pounds. Lord Ripon was the first English Grand Master to visit America while in office; others had been here before or after their Grand Mastership, the Earl of London among them.

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RISING SUN

The rising Sun is represented by the Master, because as the sun by his rising opens and governs the day, so the Master is taught to open and govern his Lodge with equal regularity and precision.

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RITE

The Latin word ritus, Whence we get the English Rite, signifies an approved usage or custom, or an external observance. Vossius derives it by metathesis, a transposition of letters or sounds, from the Greek whence literally it signifies a trodden path, and, metaphorically, a long-followed custom As a Masonic term its application is therefore apparent. It signifies a method of conferring Masonic light by a collection and distribution of Degrees. It is, in other words, the method and order observed in the government of a Masonic system. The original system of Speculative Freemasonry consisted of only the three Symbolic Degrees, called, therefore, Ancient Craft Masonry. Such was the condition of Freemasonry at the time of what is called the Revival in 1717. Hence, this was the original Rite or approved usage, and so it continued in England until the year 1813, when at the union of the two Grand Lodges the Holy Royal Arch was declared to be a part of the system; and thus the English Rite was made legitimately to consist of four Degrees.

But on the Continent of Europe, the organization of near systems began at a much earlier period, and by the invention of what are known as the advanced degrees a multitude of Rites was established. All of these agreed in one important essential. They were built upon the three Symbolic Degrees, which, in every instance, constituted the fundamental basis upon which they were erected. They were intended as an expansion and development of the Masonic ideas contained in these Degrees. The Apprentice, Fellow Craft, and Master's Degree were the porch through which every initiate was required to pass before he could gain entrance into the inner temple which had been erected by the founders of the Rite. They were the tent and the advanced degrees the commentary.

Hence arises the law, that whatever may be the constitution and teachings of any Rite as to the advanced Degrees peculiar to it, the three Symbolic Degrees being common to all the Rites, a Master Mason, in any one of the Rites, may visit and labor in a Master's Lodge of every other Rite. It is only after that Degree is passed that the exclusiveness of each Rite

begins to operate.
There has been a multitude of these Rites. Some of them have lived only with their authors, and died when their parental energy in fostering them ceased to exert itself. Others have had a more permanent existence, and still continue to divide the Masonic family, furnishing, however, only diverse methods of attaining to the same great end, the acquisition of divine Truth by Masonic light Ragon, in his Tuilier General, Supplies us with the names of a hundred and eight, under the different titles of Rites, Orders, and academies But many of these are un-masonic, being merely of a political, social or literary character. The following catalogue embraces the most important of those which has e hitherto or still continue to arrest the attention of the Masonic student:

1. York Rite.
2. Ancient and Accepted Scottish Rite
3. French or Modern Rite.
4. American Rite.
5. Philosophic Scottish Rite.
6. Primitive Scottish Rite.
7. Reformed Rite.
8. Reformed Helvetica Rite.
9. Fessler's Rite.
10. Schröder's Rite.
11. Rite of Grand Lodge of Three Globes.
12. Rite of the Elect of Truth.
13. Rite of the Vielle Bru.
14. Rite of the Chapter of Clermont.
15. Pernetty's Rite.
16. Rite of the blazing Star.
17. Chastanier's Rite.
18. Rite of the Philallethes
19. Primitive Rite of the Philadelphians.
20. Mite of Martinism.
21. Rite of brother Henoch.
22. Rite of Mizraim.
23. Rite of Memphis.
24. Rite of Strict Observance.
25. Rite of Lax Observance.
26. Rite of African Architects.
27. Rite of Brothers of Asia.
28. Rite of Perfection.
29. Rite of Elected Cohens.
30. Rite of Emperors of East and West.
31. Primitive Rite of Narbonne.
32. Rite of the Order of the Temple.
33. Swedish Rite.
34. Rite of Swedenborg.
35. Rite of Zinnendorf.
36. Egyptian Rite of Cagliostro.
37. Beneficent Knights of the Holy City.

These Rites are not here given in either the order of date or of importance. The distinct history of each will be found under its appropriate title.

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RITE DES ELUS COENS, OU PRETRES

The Freneh for Rite of Elect Cohens, or Priests. A system adopted in 1750, but which did not attain its full vigor until twenty-five years thereafter, when Lodges were opened in Paris, Marseilles, Bordeaux, and Toulouse. The devotees of Martinez Pasqualis, the founder, were

called Martirlistes, and were partly Hermetic and partly Swedenborgian in their teachings. Martinez was a religious man, and based his teachings partly on the Jewish Cabala and partly on Hermetic supernaturalism. The grades were as follows in French:

1. Apprenti
2. Compagnon
3. Maitre
4. Grand Elu
5. Apprenti Coen
6. Compagnon Coen
7. Maitre Coen
8. Grand Architecte
9. Grand Commandeur

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RITE OF THE GRAND LODGE OF PHILADELPHES
See Memphis, Rite of

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RITTER

German for Knight, as Der Preußische Ritter, meaning the Prussian Knight. The word is not, however, applied to a Knight Templar, who is more usually called Tempelherr; although, when spoken of as a Knight of the Temple, he would be styled Ritter vom Tempel.

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RITUAL

The mode of opening and closing Lodge, of conferring the Degrees, of installation, and Other duties, constitute a System of ceremonies which are called the Ritual. Much of this Ritual is esoteric, and, not being permitted to be committed to writing, is communicated only by oral instruction. In each Masonic Jurisdiction it is required, by the superintending authority, that the Ritual shall be the same; but it more or less differs in the different Rites and Jurisdictions But this does not affect the universality of Freemasonry.

The Ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same. It is the Body which is unchangeable—remaining always and everywhere the same. The Ritual is but the outer garment which covers this Body, which is Subject to continual variation It is right and desirable that the Ritual should be made perfect, and everywhere alike. But if this be impossible, as it is, this at least will console us, that while the ceremonies, or Ritual, have varied at different periods, and still vary in different countries, the science and philosophy, the symbolism and the religion, of Freemasonry continue, and will continue to be the same wherever true Freemasonry is practiced.

Little can be added to the above paragraph lay brother Mackey without perhaps saying too much. The reader must fill in between the lines. But the pages of the Transactions, Quatuor Coronati and particularly the papers by Brother E. L. Hawkins are well worth study. The National Masonic Research Society has in every volume of the Builder had Something of highly suggestive value on the subject, especially the essays by Brothers Silas H. Shepherd (volume 1, page 166); Roscoe Pound (volume 3, page 4); Louis H. Fead, R. J. Meekren, A. L. Cress, Ray V. Denslow, H. L. Haywood, C. C. linnt, Ernest E. Thiemeyer, and others. Brother Lionel Vibert in MiscelZanea Latow Zoruwn, Bath, l gland, has had many noteworthy comments; also brother C. C. Hunt, Iowa Masonic Bulletin (No. 4, 1922, and No. 1, 1923). Brother Melvin M. Johnson, New England Craftsman (April, 1923) has a most cresting commentary on Masonic Ritual in America before l750.

An able address by Brother Roscoe Pound on The Causes of Divergence in Ritual was delivered before the Harvard Chapter of the Acacia fraternity during the school year, 1911-2, and was also submitted to the Grand Lodge of Massachusetts (see Proceedings, 1915, page 143; also Builder, November, 1917, page 74). This valuable lecture was based on a critical study of various rituals and of the proceedings of Grand Lodges from the beginning. brother Shepherd, Notes on the Ritual, March 1914, published by the Wisconsin Grand Lodge Committee on Masonic Research, deals with the tradition, the simple ceremonies, the introduction of the work into the United States, Webb's participation, and the development of standards—a study of great importance and merit. Among Causes of divergence, a topic frequently arousing inquiry, Brother Pound mentions these:

Masonry was transplanted to this country (United States) while the ritual was still formative in many respects in England.

There were several foci, and, as it were, several subloci of Masonry in the United States, from each of which was transmitted its own version of what it received.

The schism of ancients and moderns which obtained in England in the last half of the eighteenth century, led to two rituals in this country during the formative period of America Masonry, and later these were fused in varying degrees in different Jurisdictions.

It was not until the end of the eighteenth century in England, and not until the first quarter of the nineteenth century in this country, that literal knowledge of the work was regarded as of paramount importance. Moreover, complete uniformity of work does not obtain in England, where two distinct schools perpetuate the work as taught by ancient Masonic teachers of the first part of the Last century.

New Grand Lodges were formed in this country by the union of lodges chartered from different States, and these unions gave rise to all sorts of combinations. Each Jurisdiction, when it established a Grand Lodge, became independent and preserved its ritual as it had received it or made it over by way of compromise, or worked it out, as a possession of its own.

As to the origin of the Ritual, there are many allusions elsewhere in this work to the Mysteries. The reader will also note various other sources of consequence and upon which he may further pursue research, as in the curious resemblance of certain ceremonies still found in religious observances of such bodies as the Benedictines (see account of ceremonial forms in English Black Monks of Saint Benedict, E. L. Taunton, 1898, Appendix). Also note Brother W. Simpson (Transactions, Quatuor Coronati Lodge. 1889, volume 22, page 17) says:

On the first of January, 1870, I saw in the great basilica of Saint Paul's without the walls at Rome, the ceremony known as the Profession of a Benedictine, that is the phrase meaning the reception of a monk into the Benedictine Order. At one point of the ceremony a black cloth was laid on the floor in front of the altar; on this the noviciate lay down and was covered with a black pall with silver lace on it.

A large candle stood at his head and another at his feet. There the man lay in semblance of death. The Abbot of the Order celebrated Mass, which occupied about half an hour. At the end of this the Deacon of the Mass came near to the prostrate figure, and reading from a book in his hand in Latin some words which were to this effect, " oh, thou that steepest arise to everlasting life." The man rose up and, if I remember right, received the sacrament. He then took his place amongst the Brethren of the Order, kissing each of them as he passed along. The proof that he is supposed to leave one state of existence and become a new individual is supplied by the fact that when I asked his name it was refused to me. I was told that henceforth he would be known as Jacobus—his old name went with the former existence. It is the same with nuns.

They all receive a new name and they also go through the semblance of death as a final ceremony of the Order. I have an amount of a ceremony that took place in the Monastery Church of Llanthony Abbey in Wales, of which Father Ignatius is the Superior and in which he took a leading part. A Sister was to receive the Blacks Veil. She entered the church dressed in white, as a bride, to be married to Christ. This Rite was celebrated by cutting off her hair, putting on the robes of a Benedictine Nun, including the Black Veil, and the marriage ring was put on her finger. The newly wedded bride was then led to a bier, covered with a pall and carried out of the church, while the burial service, "I am the resurrection and life," and "earth to earth, ashes to ashes," was uttered and the great bell of the Abbey tolled, while the chant for the dead was solemnly sung. This was in 1882 and on the Octave (Latin, applied to the eighth day of a festival) of the Assumption of the Blessed Virgin.

There is at the Island of Caldey, off the Welsh coast, less than three miles from Tenby, a household of Benedictine Monks, who on every Friday during Lent give a Passion Play, lasting about two hours for its rendition, and similar in purpose, though original in arrangement and musical accessories, to the famous one exhibited at Oberammergau in Germany, while markedly unlike all others, and difficult to explain its appeal and power, let it be said that among the special features described for us are these:

Each character is represented by a monk—at other Passion Plays there are male and female actors. The monks are dressed in their habits, voluminous and of milk-white wool, all alike except the young Religious who represents the Christus, who is clad in a girded alb of white linen, reaching to the ground, and long stole, the emblem of priesthood. No character speaks. Thero is no scenery.

The action is not represented on a stage. On the contrary, the stage of the hall, in which the Passion Play is given, is occupied by the audience, who look down into what would (at any other representation) be the auditorium, in which the fourteen actions of the play take place. In place of dialogue there is this— behind curtains a group of chanters. To one falls throughout the function of recitative. He sings, to a plain, quick, even monotonous chant each scripture as it is called for describing the passage in the Redemption Tragedy which is at the moment being enacted. One chanter gives only the words of Peter, another those of Judas, or Pilate, or Caiaphas, the whole group sing when the multitude speak, and the chant is then harmonized. So of the words used by Christ; they are sung by an unseen singer. The lighting of the fourteen scenes is amazingly skillful and is also another instance of that amazingly perfect restraint.

There is light just enough, barely enough. and yet quite enough. Whence or how it comes does not appear. It is there, with no betrayal of mechanical throwing of it there. In the supreme scene of all it fades, absolutely imperceptibly, to complete darkness, till only the Crucified Himself is visible through the gloom, soundless, motionless, utterly alone. The words chanted are those of the Gospels only, without addition or paraphrase, and they are given in English, except that in certain scenes (as in that of the Entombment), where the characters are, by force of the narrative itself, silent, a few verses of the Stabat Slater (Latin hymn on the seven loves of Mary, so-called from opening words) are chanted to the solemn tones. At certain places, too, the audience, between the risings of the curtain, almost whisper one or other of the sorrowful mysteries of the rosary.

Let the student in seeking ritualistic light read also particularly the Gospels, beginning at Matthew 28, Mark 16, Luke 23, and John 20, and continuing to the ascension. He will understand according to his ability to receive and little or nothing more need be said by way of instruction here. Ceremonially, textually and permanently the Bible has so large a place in our ritualism that we cannot mine too deeply its contents in our search. Operative, we have advanced to speculative and there is much of the former in our Masonic system. Of this and its possibilities the pamphlet on Ancient Trade Guilds and Companies; Free Masons Guilds, Clement E. Stretton, and the Guild Charges, John Yarker, both of 1909, published by William Tait, Belfast, Ireland, are suggestive and have evoked much controversy over old operative customs still favored by Lodges of the kind working in Great Britain and the United States.

There is also a curious comparison of Masonic forms and customs with those of the Jesuits in Les Jesuits Chassés de la MaMonnerie et leur Poignard brisé par les Masons, 1788, and in this connection one notes with attention the reference in Loyola ard the Educational System of the Jesuits, Rev. Thomas Hughes, S. J. (chapter iv, page 232), the repeated reference to the Lion's Paw, "The paw shows the lion," "You can tell a lion by his paw," "Ex ungue leonem," etc., in a discourse are somewhat suggestive, but the other work is much more elaborate and detailed.
Here we may also in considering any lesson upon immortality mention the search for the body of the slain Osiris which was placed in a coffin and thrown into the sea. Thence it was east up later upon the shores of the Phenicia at the foot of a tamarack tree Here it was discovered through the search by Isis and brought back to Egypt for ceremonious burial. Of the same sort is the allusion in the third book of the Aeneid by Vergil. Here the hero, Aeneas, by means of a message given to him by the uprooting of a plant on the hillside, discovers the grave of a lost prince. A free translation is given as follows of this interesting story by the ancient Roman poet:

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

Again I essayed to tear off one slender branch from another and thus thoroughly search for the hidden cause. From the bark of that one there descended purpled blood. Awaking in my mind many an anxious thought, I reverently beseeched the rural divinities and father Mars who presides over these Thracian territories, to kindly bless the vision and divert the evil of the omen. So a third time I grasped the boughs with greater vigor and on my knees struggled again with the opposing ground. Then I heard a piteous groan from the depths of the hill and unto mine ears there issued forth a voice. "Aeneas, why dost thou strive with an unhappy wretch? Now that I am in my grave spare me. Forbear with guilt to pollute thy pious hands To you Troy brought me forth no stranger. Oh, flee this barbarous land, flee the greedy shore. Polydore am I. Here an iron crop of darts hath me overwhelmed, transfixed, and over me shoots up pointed javelins."

Then indeed, depressed with perplexing fear at heart, was I stunned. On end stood my hair, to my jaws clung my tongue. This Polydore unhappy Priam formerly had sent in secrecy with a great weight of gold to be stored safely with the king of Thrace when Priam began to distrust the arms of Troy and saw the city blocked up by close siege.

The King of Thrace as soon as the power of the Trojans was crushed and gone their fortune, he broke every sacred bond, killed Polydore and by violence took his gold. Cursed greed of gold, to what dost thou not urge the hearts of men! When fear left my bones I reported the warnings of the gods to our chosen leaders and especially to my father, and their opinion asked. All agreed to quit that accursed country, abandon the corrupt associations, and spread our sails to the winds. Thereupon we renewed funeral rites to Polydore. A large hill of earth was heaped for the tomb. A memorial altar was reared to his soul and mournfully bedecked with grey wreaths and gloomy express. Around it the Trojan Patrons stood with hair disheveled according to the custom. We offered the sacrifices to the dead, bowls foaming with warm milk, and goblets of the sacred blood. We gave the soul repose in the grave, and with loud voice addressed to him the last farewell.

There is still another direction of inquiry. This relates to the possible influence of that buoyancy of spirit or exuberance of play that evolves rituals that are usually thought of as Side Degrees. Of these there are many, not a few old of evolution and even associated with the crafts. One of these is the old morality play, the Deposisio Cornuti Typographi, of which there are before us the particulars of the 1621 edition reprinted by William Blades, London, 1885, version credited to a German, John Rist, born 607, died 1667, and is an initiatory ceremony in which such instruments as the compasses had a part. Blades gives several

comparisons with other trade and colleges and church customs. Of the latter there are still a number of old Churches well equipped for dramatically presenting the lessons of immortality ad these sepulchers have been employed for the deceit of the Cross about Easter and on that day to e lifted out in memory of the Lord and with rejoicing over the successful climax of the seared

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RITUAL, OPERATIVE MASONS AND

From the beginning of Medieval (or Operative) Freemasonry and almost to the Renaissance, the Roman church enforced a rigid censorship over, and control of, the use of ceremonies, rituals, symbols, emblems, sculptures, images, and pictures, even, in most instances, when not used in the Church or for religious purposes. It was not only matters of theological doctrines and ecclesiastical rules that the General Councils decided or the Popes enforced; the Councils also decided those other things as well, and including the authoring, illustrating, and copying of manuscripts; and a man could be declared a heretic for using an un-permitted ceremony as easily as for believing an unorthodox doctrine.

Thus, to give one example, for centuries the orthodox Crucifix was carved or modeled or painted with the two feet of the figure held apart; this required four nails; some unknown artist, with a sense for form, made a crucifix with the feet crossed, and therefore used only three nails. For years a controversy raged between the three nails school and the four nails school. A German bishop, finding that one of his churches had received a costly three-nail crucifix, was so indignant that he formed a procession and carried the unorthodox image out into the country, dumped It into a hole, and forbade any man ever to look at it. Painters were instructed by written rules what costumes a saint should wear, its color, what other figures could be included in the picture, etc.

Each Masonic student who is piecing together the external and internal evidence in an endeavor to discover what the ceremony or ritual of the early Operative Freemasons must have been, finds it necessary to keep the above facts in mind, just as he must keep in mind the fact that the General Council at Avignon forbade secret societies. Either the ceremonies and symbols were orthodox, in which case it becomes difficult to know why they were kept in such secrecy; or they were not orthodox, which explains the secrecy. And yet an Apprentice, as we know from the Old Charges, swore to be obedient and loyal to Holy Church! If so, how could such a pledge be asked in the midst of a ceremony which had to be walled in by secrecy, the door protected by a guard with a sword? The facts appear to complicate the question with one paradox on top of another; we can be certain that the builders of the cathedrals were not heretical we can also be certain that they held their assemblies behind closed doors!

The most likely answer is that their ceremonies, symbols, and truths (and no Mason should ever hesitate to call them truths) were neither heretical nor orthodox, but of a character so unlike any other ceremonies and symbols that the words "heretical" and "orthodox" were irrelevant; and that the Freemasons, than whom there were in the Middle Ages no men more intelligent, sincere, or better educated, knew them to be irrelevant and therefore had no scruples about them, one way or another.

They had constantly before them in their work and in their minds a set of arts and sciences which also were irrelevant to theology; for geometry, engineering, chemistry, and the physics of a building are self-same the world over, and cannot be made to conform to any one theological system. They called their own art by the name of "geometry" oftener than by any other name; since so it is reasonable to believe that they included their Freemasonry in the same species as geometry, something outside the spheres of the Church; and that they kept it secret for many sound and righteous reasons, among them being the danger that an art so mysterious to outsiders might be misunderstood and thereby occasion trouble.

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RITUALS USED BY ANCIENT GREEKS

The Ancient Mysteries of Greece, the Greater and the Lesser Mysteries of the Eleusinia in particular, have received attention from Masonic historians, because rituals of initiation were employed in them, and many symbols and emblems. But the Greek use of ritual w as not confined to the Mysteries; on the contrary the Mysteries employed but a fraction of the rituals, for the Greek people were fond of them, employed them for a hundred purposes, and as was their way, made of them a work of art; nothing in any of their classics, not even in Homer, is more beautiful than, to give but one instance, the lovely and haunting ritual of the Garden of Adonis. From them a modern Freemason can learn more than facts about the backgrounds of the Masonic Ritual, the masterpiece of existing rituals; he can learn that ritualism is an art; is, in its own right, comparable with music and the drama.

(The literature is of overflowing abundance. See Ancient Art and Ritual, Primitive Athens, Religion of Ancient Greece, and Prole S Jomena to the Study of Greek Religion, each by Jane Ellen Harrison. Six Stages of Greek Religion, a great and brilliant book, by Gilbert Murray, famous for his translation of Euripides. The Golden Bough [the complete editions by J. G. Frazer.)

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ROBELOT
Formerly an advocate of the parliament of Dijon, a distinguished French Freemason, and the author of several Masonic discourses, especially of one delivered before the Mother Lodge of the philosophic Scottish Rite, of which he was Grand orator, December 8, 1808, at the reception of Askari Khan, the Persian Ambassador, as a Master Mason. this address gave so much satisfaction to the Lodge, hat it decreed a medal to M. Robelot, on one side of which was a bust of the Grand Master, and on the other an inscription which recounted the valuable services rendered to the Society by M. Robelot as its Orator, and as a Masonic author. Robelot held the theory that Freemasonry owed its origin to the East, and was the invention of Zoroaster.

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ROBERT I

Commonly called Robert Bruce. He was crowned King of Scotland in 1306, and died in 1329. After the turbulence of the early years of his reign had ceased, and peace had been restored, he devoted himself to the encouragement of architecture in his kingdom.

His connection with Freemasonry, and especially with the advanced Degrees, is thus given by Doctor Oliver (Landmarks ii, page 12): "The only high degree to which an early date can be safely assigned is the Royal Order of H. R. D. WI., founded by Robert Bruce in 1314. Its history in brief refers to the dissolution of the Order of the Temple. Some of those persecuted individuals took refuge in Scotland, and placed themselves under the protection of Robert Bruce, and assisted him at the battle of Bannoekburn, which was fought on Saint John's day, 1314. After this battle the Royal Order was founded; and from the fact of the Templars having contributed to the victory, and the subsequent grants to their Order by King Robert, for which they were formally excommunicated by the Church, it has, by some persons, been identified with that ancient military Order. But there are sound reasons for believing that the two systems were unconnected with each other."

Thory (Acta Latomorum I, 6), quoting from a manuscript ritual in the library of the Mother Lodge of the Philosophic Rite, gives the following statement: "Robert Bruce, King of Scotland, under the name of Robert I, created on the 24th of June, after the battle of Bannockburn, the Order of Saint Andrew of the Thistle, to which he afterwards united that of H. R. D., for the

sake of the Scottish Freemasons who made a part of the thirty thousand men with whom he had fought an army of one hundred thousand English. He reserved forever to himself and his successors the title of Grand Master. He founded the Grand Lodge of the Royal Order of H. R. D. at Kilwinning, and died, covered with glory and honor, on the 9th July, 1329." Both of these statements or legends require for all their details authentication (see Royal Order of Scotland).

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ROBERTS MANUSCRIPT

This is the first of those manuscripts the originals of which have not yet been recovered, and which are known to us only in a printed copy. The Roberts Manuscript, so called from the name of the printer, J. Roberts, was published by him at London, in 1722, under the title of The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons. Taken from a Manuscript wrote above fife hundred years since. Of this work, which had passed out of the notice and knowledge of the Masonic world, Richard Spencer, of London, being in possession of a copy, published a second edition in 1870. On a collation of this work with the Harleian Manuscript, it is evident that either both were derived from one and the same older manuscript, or that one of them has been copied from the other; although, if this be the ease, there has been much carelessness on the part of the transcriber.

If the one was transcribed from the other, there is internal evidence that the Harleian is the older exemplar. The statement on the title-page of Roberts' book, that it was "taken from a manuscript wrote over five hundred years since," is contradicted by the simple fact that, like the Harleian Manuscript, it contains the regulations adopted at the General Assembly held in 1663. There is a reprint of the work in the Constitutions of the Freemasons, 1871, a compilation by the Rev. J. E. Cox, also published by Brother Richard Spencer. The Spencer sale in 1875 resulted in the Grand Lodge of Iowa acquiring the printed version of which there was then known to be but the one specimen.

Since then another copy has appeared which, passing through the hands of Messrs. Fletcher of Bayswater, England, is now privately owned. An excellent reprint was published by courtesy of the Grand Lodge of Iowa, in 1917, at Anamosa, Iowa, then the headquarters of the National Masonic Research Society, and having a foreword by Brother J. F. Newton. Discussions of this version of the old Constitutions have appeared in Doctor Mackey's revised History of Freemasonry (page iii), Gould's History of Freemasonry (I, page 75); W. J. Hughan's Old Charges (page 121); Ars Quatuor Coronatorum (1909, page 185) .

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ROBERTSON, JOHN ROSS

Born December 28, 1841, Toronto, Canada. Educated at Upper Canada College, giving much of his time, however, to the study of the printing trade and editing a small college paper from his father's home during three years, from 1857 to 1860.

Every stage in the development of this paper was handled by John Robertson personally—literary, mechanical and clerical. Thus he naturally cultivated journalism, editing in turn Young Canada, the Grumbler, Sporting Life, and Canadian Railway Guide. By 1863 he was city editor of the Toronto Globe and founder, 1866, of the Daily Telegraph. March 14, 1867, made a Freemason in King Solomon's Lodge No. 22, Toronto. Brother Robertson spent several years in England for the Toronto Globe. Returning to Canada, he managed the Nation in 1875 and in April, 1876, founded the Evening Telegram. He found time to devote his talents to Freemasonry. In 1879 he was elected Junior Warden; in 1880, Worshipful Master. He had served as Worshipful Master of Mimico Lodge No. 369, 1879; Grand Steward, Grand Lodge of Canada, 1880, and two years later was Senior Grand Warden. In 1886 Brother Robertson was Deputy Grand Master of the Toronto District.

In 1888 the Grand Lodge of Canada unanimously elected him Deputy Grand Master and he was re-elected In 1890 he was elected Grand Master and was re-elected the following year. Elected a full member of Quatuor Coronati Lodge No. 2076, May 6, 1904. Brother Robertson's Masonic writings included Talk's with Craftsmen, 1893; History of the Cryptic Rite, 1888 and 1890; History of the Knights Templar of Canada , 1890, and History of Freemasonry in Canada, 1899. Brother Robertson was Chairman of the Board of Trustees of the Hospital for Sick Children and for thirty-five years furthered this worthy cause and is said to have visited the hospital every day. He personally equipped and presented to the Charity the Hospital buildings in College Street and Elizabeth Street, built and founded the Lakeside Home for Little Children, Toronto Island, built a Nurses' Hostel, a Pavilion for tubercular treatment and established the pasteurizing of milk in the Hospital grounds at Toronto.

Many civic and public benefits in Toronto are due to him, improvements in the ambulance service, health department, and supplying free medical inspection and aid in schools. He made many public gifts in the way of books, pictures, and so forth. He three times declined to he candidate for Mayor of Toronto. In 1902 he also gratefully declined a Knighthood and a Senatorship. For many years Brother Robertson was President of the Canadian Copyright Association; he served as Vice-President and President of the Canadian Associated Press, and was Honorary President of the Toronto Press Club at his death. His own statement as an editor was: "I am not a party politician; my aim is to keep both parties right." Brother Robertson died May 31, 1918, a last act of benevolence being to donate $111,000 on May 20 to the Children's Hospital (see Transactions, Quatuor Coronati Lodge, volume iii, page 137, and volume xxxi, page 178).

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ROBES

A proposition was made in the Grand Lodge of England, on April 8, 1778, that the Grand Master and his officers should be distinguished in future at all public meetings by robes. This measure, Preston says in his Illustrations, 1792 edition (page 332), was at first favorably received; but it was. on investigation, found to be so diametrically opposed to the original plan of the Institution, that it was very properly laid aside. In no Jurisdiction are robes commonly used in Symbolic Freemasonry. In many of the advanced Degrees, however, they are employed. In the United States and in England they constitute an important part of the paraphernalia of a Royal Arch Chapter (see Royal Arch Rolves).

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ROBIN, ABBE CLAUDE

A French litterateur, and Curate of Saint Pierre d'Angers. In 1776 he advanced his views on the origin of Freemasonry in a lecture before the Lodge of Nine Sisters at Paris. This he subsequently enlarged, and his interesting work was published at Paris and Amsterdam, in 1779, under the title of Recherches sur les Initiatiolls Anciennes et Modernes. Studies on Ancient and Modern Initiations. A German translation of it appeared in 1782, and an exhaustive review, or, rather, an extensive synopsis of it, was made by Chemin des Pontes in the first volume of his Encyclopedia Maçonnique. In this work the Abbe deduces from the ancient initiations in the Pagan Mysteries the Orders of Chivalry, whose branches, he says, produced the initiation of Freemasonry.

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ROBINSON, SIMON WIGGIN

Grand Master of Massachusetts, December 27, 1845, to December 27, 1848, a Thirty-third Degree Freemason, was born at New Hampton, New Hampshire, February 19, 1792. At twenty was Adjutant, stationed at Portsmouth, New Hampshire, during the War of 1812.

For a year he served as a member of the Legislature of Massachusetts. Initiated November 29, 1819, in Mount Lebanon Lodge, Boston. Received Fellow-Craft Degree the same day and on January 20, 1820, his Master's Degree. For several years served as Worshipful Master and from 1828 to 1843 as Treasurer. Grand Scribe of the Grand Royal Arch Chapter of Massachusetts in 1834 and 1835; Grand King in 1836; and in 1837, 1838 and 1839 acted as Grand High Priest. Grand Master of the Grand Lodge of Massachusetts in 1840. Presided over the Grand Encampment of Massachusetts and Rhode Island. The Supreme Council awarded Brother Robinson the Thirty-third Degree at Boston in 1851; Grand Treasurer in 1859, and Lieutenant Grand Commander from 1861 to 1865; Sovereign Grand Commander, 1865. Died October 16, 1868.

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ROMAN EAGLE
See Golden Fleece

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ROMAN KNIGHTHOOD
See Stukely, Doctor

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ROME

In the Hiramic Legend of some of the advanced Degrees, this is the name given to one of the assassins of the Third Degree. This seems to be an instance of the working of Stuart Freemasonry, in giving names of infamy in the legends of the Order to the enemies of the House of Stuart. For we cannot doubt the correctness of Brother Albert Pike's suggestion, that this is a manifest corruption of Cromwell. If with them Hiram was but a symbol of Charles I, then the assassin of Hiram was properly symbolized by Cromwell.

*

ROSAIC SYSTEM

The system of Freemasonry taught by Rosa in the Lodges which he established in Germany and Holland, and which were hence sometimes called Rosaic Lodges. Although he professed that it really was the system of the Clerrnont Chapter, for the propagation of which he had been appointed by Baron von Printzen, he had mixed with that system many alchemical and theosophic notions of his own. The system was at first popular, but it finally succumbed to the greater attractions of the Rite of Strict Observance, which had been introduced into Germany by the Baron von Hund.

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ROSA, PHILIPP SAMUEL

Born at Ysenberg; at one time a Lutheran clergyman, and in 1757 rector of the Cathedral of Saint James at Berlin. He was initiated into Freemasonry in the Lodge of the Three Globes, and Von Printzen having established a Chapter of higher Degrees at Berlin on the system of the French Chapter of Clermont, Rosa was appointed his Deputy, and sent by him to propagate the system.

He visited various places in Germany, Holland, Denmark, and Sweden. In Denmark and Sweden, although well received personally on account of his pleasing manners, he made no progress in the establishment of the Rite; but his success was far better in Germany and

Holland, where he organized many Lodges of the advanced Degress, engrafting them on the English system,which alone had been theretofore known in those countries. Rosa was a mystic and a pretended alchemist, and as a Masonic charlatan accumulated large sums of money by the sale of Degrees and decorations. Lenning does not speak well of his moral conduct, but some contemporary writers describe him as a man of veryattractivemanners, to which indeed may be ascribed his popularity as a Masonic leader. While residing at Halle, he, in 1765, issued a protestation against the proceedings of the Congress of Jena, which had been convoked in that year by the impostor Johnson. But it met with no success, and thenceforth Rosa faded away from the knowledge of the Masonic world. We can learn nothing of his subsequent life, nor of the time or place of his death.

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ROSE

The symbolism of the rose among the ancients was twofold. First, as it was dedicated to Venus as the goddess of love, it became the symbol of secrecy, and hence came the expression "under the rose," to indicate that which was spoken in confidence. Again, as it was dedicated to Venus as the personification of the generative energy of nature, it became the symbol of immortality. In this latter and more recondite sense it was, in Christian symbology, transferred to Christ, through whom "life and immortality were brought to light." The "Rose of Sharon" of the Book of Canticles is always applied to Christ, and hence Fuller, Pisgah Sight of Palestine, calls IIim "that prime rose and lily." Thus we see the significance of the rose on the cross as a part of the jewel of the Rose Croix Degree.

Reghellini (volume i, page 358), after showing that anciently the rose was the symbol of secrecy, and the cross of immortality, says that the two united symbols of a rose resting on a cross always indicate the secret of immortality. Ragon agrees with him in this opinion, and says that it is the simplest mode of writing that dogma. But he subsequently gives a different explanation, namely, that as the rose was the emblem of the female principle, and the cross or triple phallus of the male, the two together, like the Indian lingam, symbolized universal generation. But Ragon, who has adopted the theory of the astronomical origin of Freemasonry, like all theorists, often carries his speculations on this subject to an extreme point.

A simpler allusion will better suit the character and teachings of the Degree in its modern organization. The rose is the symbol of Christ, and the cross, the symbol of His death—the two united, the rose suspended on the cross—signify Allis death on the cross, whereby the secret of immortality was taught to the world. In a word, the rose on the cross is Christ crucified. W. B. Yeats says beautifully in his poem, The Secret Rose,
Far off, most secret, and inviolate Rose,
Enfold me in my hour of hours, where those
Who sought Thee in the Holy Sepulchre
Or in tho wine vat, dwell beyond the stir
And tumult of defeated dreams.

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ROSE AND TRIPLE CROSS

A Degree contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

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ROSE CROIX
A French term, meaning, literally, Rose Cross and applied to a series of ceremonial grades:
1. The Seventh Degree of the French Rite
2. The Seventh Degree of the Philalethes.

3. The Eighth Degree of the Mother Lodge of the Philosophie Scottish Rite.
4. The Twelfth Degree of the Elect of Truth.
5. The Eighteenth Degree of the Mother Scottish Lodge of Marseilles.
6. The Eighteenth Degree of the Rite of Heredom, or of Perfection.

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ROSE CROIX, BRETHREN OF THE

Thory says in his Foundation of the Grand Orient (page 163), that the Archives of the Mother Lodge of the Philosophic Scottish Rite at Paris contain the manuscripts and books of a secret society which existed at The Hague in 1622, where it was known under the title of the Freres de la Rose Croix, Brothers of the Rose Crox, which pretended to have emanated from the original Rosicrucian organization of Christian Rosenkreuz. Hence Thory thinks that the Philosophic Rite was only a continuation of this society of the Brethren of the Rose Croix.

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ROSE CROIX, JACOBITE

The original Rose Croix conferred in the Chapter of Arras, whose Charter was said to have been granted by the Pretender, was so called with a political allusion to King James III, whose adherents were known as Jacobites.

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ROSE CROIX, JEWEL OF THE

Although there are six well-known Rose Croix Degrees, belonging to as many systems, the jewel has invariably remained the same, while the interpretation has somewhat differed. The usual jewel of a Rose Croix Knight and also that of the Most Wise Sovereign of an English Chapter are illustrated.

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ROSE CROIX, KNIGHT

The French title is Chevalier Rose Croix. The Eighteenth Degree of the Rite of Perfection. It is the same as the Prince of Rose Croix of the Ancient and Accepted Scottish Rite.

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ROSE CROIX, MAGNETIC

The Thirty-cighth Degree of the Rite of Mizraim.

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ROSE CROIX OF GERMANY

A Hermetic Degree, which Ragon says belongs rather to the class of Elus than to that of Rose Croix.

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ROSE CROIX OF GOLD, BRETHREN OF THE

In French the title is Freres de la rose Croiz d'Or. An Alchemical and Hermetic Society, which was founded in Germany in 1777. It promised to its disciples the secret of the transmutation of metals, and the panacea or art of prolonging life. The Baron Gleichen, who was Secretary for the German language of the Philalethan Congress at Paris in 1785, gives the following history of the organization of this society:

The members of the Rose Croix affirm that they are the legitimate authors and superiors of Freemasonry, to all of whose symbols they give a hermetical interpretation. The Masons, they say, came into England under King Arthur. Raymond Lully initiated Henry IV. The Grand Masters were formerly designated, as now, by the titles of John I, II III, IV, etc.

Their jewel is the goiden compasses attached to a blue ribbon, the symbol of purity and wisdom. The principal emblems on the ancient Tracing-Board were the sun, the moon, and the double triangle having in its centre the first letter of the Hebrew alphabet. The Brethren wore a silver ring on which were the letters I. A. A. T., the initials of Ignis, Aer, Aqua, Terra, or Fire, Air, Waler, Earth.

The Ancient Rose Croux recognized only three Degrees; the Third Degree, as we now know it, has been substituted for another more significant one.

The Baron de Westerode, in a letter dated 1784, and quoted by Thory (Acta Latomorum i, page 336) gives another mythical account. He says:

The disciples of the Rose Croux came, in 1188, from the East into Europe, for the propagation of Christianity after the troubles in Palestine. Three of them founded in Scotland the Order of the Masons of the East— Knights of the East, to serve as a seminary for instruetion in the most sublime sciences. This Order wan in existence in 1196. Edsvard, the son of Henry III, was received into the Society of the Rose Croix by Raymond Lully. At that time only learned men and persons of high rank there admitted.

Their founder was a seraphic priest of Alexandria, a Magus of Egypt named Ormesius, or Ormus, who with six of his companions was converted in the year 96 by Saint Mark. He purified the doctrine of the Egyptians according to the precepts of Christianity and founded the Society of Ormus, that is to say, tile Sages of Light, to the members of which he gave a red cross as a decoration. About the same time the Essenes and other Jews founded a school of Solomonic wisdom to which the disciples of Ormus united themselves. Then the society was divided into various Orders known as the Conservators of Mosaic Secrets, of Hermetic Secrets, etc. Several members of the association haling yielded to the temptations of pride, seven Masters united, effected a reform, adopted a modern Constitution and collected together on their Tracing-Board all the allegories of the Hermetic Work.

In this almost altogether fabulous narrative we find an inextricable confusion of the Rose Croix Freemasons and the Rosicrucian philosophers. Dr. Bernhardt Meyer, Librarian of the Grand Lodge Zur Sonne at Beyreuth, Germany, has collected most industriously much information in his book Das Lehrsystem des Ordens der Gold—und Rosenkreuzer (Pansophic-Verlag, Leipzig-Berlin, 1925) with curious details of the several grades, the private alphabets and ciphers, etc. (see Rosicrucianism).

*

ROSE CROIX OF HEREDOM

The First Degree of the Royal Order of Scotland, the Eighteenth of the Ancient and Accepted Scottish Rite, the Eighteenth of the Rite of Perfection, the Ninetieth of the Rite of Mizraim, and some others affix to the title of Rose Croiz that of Heredom, for the signification of which see the word.

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ROSE CROIX OF THE DAMES

In French, Rose Croiz des Dames. This Degree, called also the Ladies of Beneficence, or in French the Chevalieres de la Bienfaisance, is the Sixth Capitular or Ninth Degree of the French Rite of Adoption. It is not only Christian, but Roman Catholic in its character, and is derived from the ancient Jesuitical system as was perhaps, as Doetor Mackey believed, first promulgated in the Rose Croix Chapter of Arras.

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ROSE CROIX OF THE GRAND ROSARY

In French, Rose Croiz du Grand Rosaire. The Fourth and highest Rose Croix Chapter of the Prirnitive Rite.

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ROSE CROIX, PHILOSOPHIC

A German Hermetic Degree found in the collection of M. Pyron. and in the Archives of the Philosophic Scottish Rite. It is probably the same as the Brethren of the Rose Croix, of whom Thory thinks that Rite is only a continuation.

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ROSE CROIX, PRINCE OF

This in French, Souverain Prince Rose Croiz, and in German, Prinz vom Rosenkruz. This important degree is, of all the advanced grades, the most widely diffused, being found in numerous Rites. It is the Eighteenth of the Ancient and Accepted Scottish Rite, the Seventh of the French or Modern, the Eighteenth of the Council of Emperors of the East and West, the Third of the Royal Order of Scotland, the Twelfth of the Elect of Truth, and the Seventh of the Philalethes. It was also given, formerly, in some Encampments of Knights Templar, and was the Sixth of the Degrees conferred by the Encampment of Baldwyn at Bristol, in England. It must not, however, be confounded with the Rosicrucians, who, however, similar in name, were only a Hermetie and mystical Order.

The degree is known by various names: sometimes its possessors are called Sovereign Princes of Rose Croix, sometimes Princes of Rose Croix de Heroden, and sometimes Knights of the Eagle and Pelican. In relation to its origin, Masonic writers have made many conflicting statements, some giving it a much higher antiquity than others; but all agreeing in supposing it to be one of the earliest of the advances Degrees.

The name has, undoubtedly, been the cause of much of this confusion in relation to its history; and the blasonic Degree of Rose Croix has, perhaps, often been confounded with the Cabalistical and alchemical sect of Rosierueians, or Brothers of the Rosy Cross, among whose adepts the names of such men as Roger Bacon, Paracelsus, and Elias Ashmole, the celebrated antiquary, are to be found. Notwithstanding the invidious attempts of Barruel and other foes of Freemasonry to confound the two Orders, there is a great distinction between them. Even their names, although somewhat similar in sound, are totally different in signification.. The Rosicrucians, who were alchemists, did not derive their name, like the Rose Croix Freemasons, from the emblems of the rose and cross—for they had nothing to do with the rose—but from the Latin ros, Signifying dew, which was supposed to be of all natural bodies the most powerful solvent of gold, and crux, the cross, a chemical hieroglyphic of light.

Baron de Westerode, who wrote in 1784, in the Acta Latomorum (i, page 336), gives the earliest origin of any Masonic writer to the Degree of Rose Croix. He supposes that it was

instituted among the Knights Templar in Palestine, in the year 1188, and he adds that Prince Edward, the son of Henry III of England, was admitted into the Order by Raymond Lully in 1296. De Westerode names Ormesius, an Egyptian priest, who had been converted to Christianity, as its founder.
Some have sought to find its origin in the labors of Valentine Andrea the reputed founder of the Rosicrucian fraternity But the Rose Croix of Freemasonry and the Hermetic Rosicrucianism of Andreä were two entirely different things; and it would be difficult to trace any connection between them, at least any such connection as would make one the legitimate successor of the other. J. G. Buhle, in a work published in Göttingen in 1804, under the title of Ueber den Ursprung und die vornehmsten Schicksale per Orden der Rosenkreutzer und Freimaurer, on the Origin and Principal Purpose of the Order of Rosicrucians and the Freemason, reverses this theory, and supposes the Rosicrucians to be a branch of the Freemasons.

Godfrey Higgins, in his Anacalypsis (ii, page 388), thinks that the "modern Templars, the Rosicrucians, and the Freemasons are little more than different dodges of one Order," all of which is only a confusion of history in consequence of a confounding of names. It is thus that Inge has written an elaborate essay on the Origine de la Rose Croix (Globe, volume iii); but as he has, with true Gallic insouciance (indifference) of names, spoken indiscriminately of Rose Croix Freemasons and the Rosicrucian Adepts, his statements supply no facts available for history. The Baron de Gleichen, who was, in 1785, the German Secretary of the Philalethan Congress at Paris, says that the Rose Croix and the Freemasons here united in England under King Arthur (Acta Latomorum i, page 336).

But he has, undoubtedly, mixed up Rosicrucianism, with the Masonic legends of the Knights of the Round Table, and his assertions must go for nothing. Others, again, have looked for the origin of the Rose Croix Degree, or, at least, of its emblems, in the ,Symbola divina et humana pontifical, imperatorum, regum of James Typot, or Typotius, the Historiographer of the emperor Rudolph II, a work which was published in 1601; and it is particularly in that part of it which is devoted to the Symbol of the Holy Cross that the allusions are supposed to be found which would seem to indicate the author's knowledge of this Degree. But Ragon refutes the idea of any connection between the symbols of Typotius and those of the Rose Croix. Rohison (Proofs of a Conspiracy, page 72) also charges Von Hund with borrowing his symbols from the same work, in which, however, he declares "there is not the least trace of Masonry or Templars."

Clavel, with his usual boldness of assertion, which is too often independent of facts, declares that the Degree was invented by the Jesuits for the purpose of eountermining the insidious attacks of the freethinkers upon the Roman Catholic religion, but that the philosophers parried the attempt by seizing upon the Degree and giving to all its symbols an astronomical signification.. Clavel's opinion is probably derived from one of those sweeping charges of Professor Robison, in which that systematic enemy of our Institution declares that, about the beginning of the eighteenth century, the Jesults interfered considerably with Freemasonry, "insinuating themselves into the Lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the Order."

But there is no better evidence than these mere vague assertions of the connection of the Jesuits with the Rose Croix Degree. Brother Oliver (Landmarks ii, page 81) says that the earliest notice that he finds of this Degree is in a publication of 1613, entitled La Réforzeation universelle do monde entier at~ec la fama fraSerrtilatis de l'Qrdre respectable de la Rose Croix, Universal Reformation of the Whole World with the famous Fraternity of the Respectable Order of the Rose Croix. But he adds, that "it was known much sooner, although not probably as a Degree in Masonry; for it existed as a cabalistic science from the earliest times in Egypt, Grecee, and Rome, as well as amongst the Jews and Moors in times more recent." Doctor Oliver, however, undoubtedly, is the latter part of this paragraph, confounds the Masonic Rose Croix with the alchemical Rosicrucians; and the former is singularly inconsistent with the details that he gives in reference to the Rosy Cross of the Royal Order of Scotland.

There is a tradition, into whose authenticity we shall not stop to inquire, that after the dls.solution of the Order, many of the Knights repaired to Seotland and placed themselves under the protection of Robert Bruce; and that after the hat.tle of Bannoskburn, which took place on Saint John the Baptist's Day, in the year 1314, this monarch instituted the Royal Order of Heredom and Knight of the Rosy Cross, and established the chief seat of the Order at Kilwinning. From that Order, it seems to us by no means improbable that the present Degree of Rose Croix de Heroden may have taken its origin.

In two respects, at least, there seems to be a very elose connection between the two systems: they both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time their chief seat of government, and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the names of the Degrees of Rose Croiz de Heroden, and Heredom and Rosy Cross, amounting almost to an identity, which appears to indicate a very intimate relation of one to the other.

The subject, however, is in a state of inextricable confusion, and Doctor Mackey confessed that, after all his researches, he was still unable distinetly to point to the period when, and to the place where, the present Degree of Rose Croix received its organization as a Masonic grade. We have this much of history to guide us. In the year, 1747, the Pretender, Prince Charles Edward, is said to have established a Chapter in the town of Arras, in France, with the title of the Chapitre Primordial de Rose Croix. The Charter of this Body is now extant in an authenticated copy deposited in the departmental archives of Arras. In it the Pretender styles himself "King of England, France, Scotland, and Ireland, and, by virtue of this, Sovereign Grand Master of the Chapter of H. known under the title of the Eagle and Pelican, and, since our sorrows and misfortunes, under that of Rose Croix."

From this we may infer that the title of Rose Croiz was first known in 1747; and that the Degree had been formerly known as Knight of the Eagle and Pelican, a title which it still retains. Hence it is probable that the Rose Croix Degree has been borrowed from the Rosy Cross of the Scottish Royal Order of Heredom, but in passing from Scotland to France it greatly changed its form and organization, as it resembles in no respect its archetype, except that both are eminently Christian in their design. But in its adoption by the Ancient and Accepted Scottish Rite, its organization has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the Degree is made cosmopolite in its character.

It was, indeed, on its first inception an attempt to Christianize Freemasonry, to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest Dispensation; to add to the first Temple of Solomon and the second of Zerubbabel a third, that to which Christ alluded when He said, "Destroy this temple, and in three days will I raise it up."

The great discovery which was made in the Royal Arch ceases to be of value in this Degree; for it another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope and Charity; the Great Lights, of course, remain, because they are of the very essenee of Freemasonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Everything, in short, about the Degree, is Christian; but, as we have already said, the Christian teachings of the Degree have been applied to the sublime principles of a universal system, and an interpretation and illustration of the doctrines of the Master of Nazareth, so adapted to the Masonic dogma of tolerance, that men of every faith may embrace and respect them. It thus performs a noble mission. It obliterates, alike, the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold, and the equal intolerance of those of other religions who would be ready to exclaim, "Can any good thing come out of -Nazareth?"

In the Ancient and Accepted Scottish Rite, whence the Rose Croix Freemasons of the United States have received the Degree, it is placed as the eighteenth on the list. It is conferred in a Body called a Chapter, which derives its authority immediately from the Suprelne Couneil of

the Thirty-third, and w hieht confers with it only one other and inferior Degree, that of Knights of the East and West. Its principal officers are a Most Wise Master and two Wardens. Maundy Thursday and Easter Sunday are two obligatory days of meeting. The aspirant for the Degree makes the usual application duly recommended; and if accepted, is required, before initiation, to make certain declarations which shall show his competency for the honor which he seeks, and at the same time prove the high estimation entertained of the Degree by those who already possess it.

The jewel of the Rose Croix is the golden compasses, extended to an arc to the sixteenth part of a circle, or twenty-two and a half Degrees. The head of the compasses is surmounted by a triple crown, having three series of points arranged by three, five and seven.

Between the legs of the compasses there is a cross resting on the arc; its center is occupied by a full-blown rose whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle, the P .·. W .·. of the Degree is engraved in the cipher of the Order. In this jewel are included the most important symbols of the Degree. The Cross, the Rose, the Pelican, and the Eagle are all important symbols, the explanations of which will go far to a comprehension of what is the true design of the Rose Croix Order. They may be seen in this work under their respective titles.

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ROSE CROIX, RECTIFIED

The name given by F. J. W. Schröder to his Rite of Seven magical, theosophical, and alchemical Degrees (see Schroeder, Friederich Joseph Wilhelm).

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ROSE CROIX, SOVEREIGN PRINCE OF

Because of its great importance in the Masonic system, and of the many privileges possessed by its possessors, the epithet of Sovereign has been almost universally bestowed upon the Degree of Prince of Rose Croix. However, the Mother Council of the Ancient and Accepted Scottish Rite at Charleston has discarded this title, and directed that the word Sovereign shall only be applied to the Thirty-third Degree of the Rite; and this is now the usage in the Southern Jurisdiction of the United States.

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ROSE, KNIGHTS AND LADIES OF THE
See Knight of the Rose

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ROSE, KNIGHTS AND NYMPHS OF THE
See Knights and Nymphs of the Rose

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ROSENKREUZ, CHRISTIAN

Doctor Mackey believed this to be an assumed name, invented, it is supposed, by John Valentine Andrea, by which he designated a fictitious person, to whom he has attributed the invention of Rosicrucianism, which see.

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ROSE, ORDER OF THE

A Masonic adventurer, Franz Rudolph Van Grossing, but whose proper name, Wadzeck says, was Franz Matthaus Grossinger, established, as a financial speculation at Berlin, in 1778, an androgynous, both sexes, society, which he called Rosen Order, or the Order of the Rose. It consisted of two Degrees: 1. Female Friends, and 2. Confidants; and the meetings of the society were designated as Holding the Rose. The society had but a brief duration, and the life and adventures of the founder and the secrets of the Order were published in 1789, by Friederich Wadzeck, in a work entitled Leben und Schicksale des berüchtigten F. R. Van Grossing, Life and Lot of the Notorious Or. R. Van Grossina.

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ROSICRUCIANA IN ANGLIA, SOCIETAS

A society whose objects are of a purely literary character, and connected with the sect of the Rosicrucians of the Middle Ages. It is secret, but not Masonic, in its organization; although many of the most distinguished Freemasons of England take great interest in it, and are active members of the society (see Rosicructanism) .

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ROSICRUCIANA IN SCOTIA, SOCIETAS
See Rosicruzanism

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ROSICRUCIANISM

Many writers have sought to discover a close connection between the Rosicrucians and the Freemasons, and some, indeed, have advanced the theory that the latter are only the successors of the former. Whether this opinion be correct or not, there are sufficient coincidences of character between the two to render the history of Rosicrucianism highly interesting to the Masonic student.

There appeared at Cassel, in the year 1614, a work bearing the title of Allgemeine und General-Reformation der Hansen beiten Welt. Benebst der Fama Fraternitatis des Löblichen Ordens des Rosencreuzes an alle Gelehrte und Häupter Europa geschrieben, Universal and General Reformation of the Whole Wide World, together with the Noted Fraternity of the Praiseworthy Order of the Rosy Cross, inscribed to all the Learned and Rulers of Europe.

A second edition appeared in 1615, and several subsequent ones; and in 1652 it was introduced to the English public in a translation by the celebrated adept, Thomas Vaughan, under the title of Fame and Confession of Rosie-Cross. This work has been attributed, although not without question, to the philosopher and theologian, John Valentine Andrea, who is reported, on the authority of the preacher, M. C. Hirschen, to have confessed that he, with thirty others in Wurtemberg, had sent forth the Famn Fraternitatis; that under this veil they might discover who were the true lovers of wisdom, and induce them to come forward.

In this work Andrea gives an account of the life and adventures of Christian Rosenkreuz, whom he makes the founder of the pretended Society of Rosicrucians.

According to Andrea's tale, Rosenkreuz was of good birth, but, being poor, was compelled to enter a monastery at a very early period of his life. At the age of one hundred years, he started with one of the monks on a pilgrimage to the Holy Sepulcher.

On their arrival at the island of Cyprus, the monk was taken sick and died, but Rosenkreuz proceeded on his journey. At Damaseus he remained for three years, devoting himself to the study of the occult sciences, taught by the sages of that eity. He then sailed for Egypt, where he continued his studies; and, having traversed the Mediterranean, he at length arrived at Fez, in Morocco, as he had been directed by his masters of Damaseus. He passed two years in acquiring further information from the philosophers of Africa, and then crossed over into Spain. There, however, he met with an unfavorable reception, and then determined to return to Germany, and give to his own countrymen the benefit of his studies and researches, and to establish there a society for the cultivation of the sciences which he had acquired during his travels.

Accordingly, he selected three of the monks of the old convent in which he was educated. To them he imparted his knowledge, under a solemn vow of secrecy. He imposed on them the duty of committing his instructions to writing, and forming a magic vocabulary for the benefit of future students. They were also taught the science of medicine, and prescribed gratuitously for all the sick who applied to them. But the number of their patients soon materially interfering with their other labors, and the new edifice, the House of the Holy Spirit, being now finished, Father Christian, as he was called, resolved to enlarge his society by the initiation of four new members. The eight Brethren being now thoroughly instructed in the mysteries, they agreed to separate -- two to remain with Father Christian, and the others to travel, but to return at the end of each year, and mutually to communicate the results of their experience.

The two who had remained at home were then relieved by two of the others, and they again separated for another year.

The Society thus formed was governed by a code of laws, by which they agreed that they would devote themselves to no occupation except that of physic, which they must practise without pecuniary reward; that they would not distinguish themselves from the rest of the world by any peculiar style of costume; that each one should annually present himself at the House of the Holy Spirit, or send an excuse for his absence; that each one should, during his life, appoint somebody to succeed him at his death; that the letters R. C. were to be their title and watchword; and that the Brotherhood should be kept a secret for one hundred years.

At the age of one hundred and six years Father Christian Rosenkreuz died, and was buried by the two Brethren who had remained with him; but the place of his burial remained a seeret to all of the rest—the two carrying the mystery with them to the grave.

The Society, however, continued, notwithstanding the death of the founder, to exist, but unknown to the world, always consisting of eight members. There was a tradition among them, that at the end of one hundred and twenty years the grave of Father Rosenkreuz was to be discovered, and the Brotherhood no longer remain a secret.

About that time the Brethren began to make some alterations in their building, and attempted to remove to a more fitting situation the memorial table on which was inscribed the names of those who had been members of the Fraternity.

The plate was of brass, and was affixed to the wall by a nail driven through its center; but so firmly was it attached, that in tearing it away, a portion of the plaster came off and exposed a secret door. Upon removing the incrustation on the door, there appeared written in large letters the Latin words Post cxx Annos Patebo-- after one hundred and twenty years I will open.

Returning the next morning to renew their researches, they opened the door and discovered a heptagonal vault, each of its seven sides being five feet wide, and in height eight feet. The light was received from an artificial sun in the roof, and in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, importing that this apartment, as a compendium of the univcrse, had been erected by Christian Rosenkreuz. Other Latin inscriptions about the apartment—such as Jesus mihi omnta; Legis jugum; Libertas Evangelii:

meaning Jesuz is my all; the yoke of the law; the liberty of the Gospel—indicated the Christian character of the builder. In each of the sides was a door opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabularly of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreuz in a perfect state of preservation.

Such is the sketch of the history of the Rosierucians given by Andrea in his Fama Fraternitatis. Doctor Mackey says it is evidently a romance, and scholars generally assent to the theory advanced by Nicolai, that Andrea, who, at the time of the appearance of his book, was a young man full of excitement, seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them; and, to accomplish this design, imagined the union into one Body of all those who, like himself, were the admirers of true virtues. In other words, that Andrea wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his peculiar views of morals and religion.

But the fiction was readily accepted as a truth by most people, and the invisible Society of Rosenkreuz was sought for with avidity by many who wished to unite with it. The sensation produced in Germany by the appearance of Andrea's book was great; letters poured in on all sides from those who desired to become members of the Order, and who, as proofs of their qualifications, presented their claims to skill in Alchemy and Cabalism. No answers, of course, having been received to these petitions for initiation, most of the applicants were discouraged and retired; but some were bold, became impostors, and proclaimed that they had been admitted into the society, and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offense by the magistrates of Nuremberg, Augsburg, and some other German cities.

There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreuz was their founder, and that they had affiliated societies in many of the German cities But Doctor Mackey holds that it is not to be doubted that this was a selfcreated society, and that it had nothing in common, except the name, with the imaginary brotherhood invented by Andrea. Des Cartes, indeed, says that he sought in vain for a Rosicrucian Lodge in Germany.

But although the Brotherhood of Rosenkreuz, as described by Andrea in his Fama Fraternitatis, his Chemical Nuptials, and other works, may never have had a real tangible existence as an organized society, the opinions advanced by Andrea, took root, and gave rise to the philosophic sect of the Rosierueians, many of whom were to be found, during the seventeenth century, in Germany, in France, and in England. Among these were such men as Michael Maier, Richard Fludd, and Elias Ashmole. Nicolai even thinks that he has found some evidence that the Fama Fraternitatis suggested to Lord Bacon the notion of his Instauratio Magna. But, as Vaughan says (Hours unity the Mystics ii, page 104), the name Rosicrucian became by degrees a generic term, em. bracing every species of doubt, pretension, areana elixirs, the philosophers' stone, theurgie ritual, symbols, or initiations.

Higgins, Sloane, Vaughan, as well as several other writers have asserted that Freemasonry sprang out of Rosierueianism. But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a Hermetic Philosophy; that of Freemasonry from an Operative Art. The latter had its cradle in the Stone-Masons of Strasburg and the Masters of Como long before the former had its birth in the inventive brain of John Valentine Andrea.

It is true, that about the middle of the eighteenth century, a period fertile in the invention of advanced Degrees, a Masonic Rite was established which assumed the name of Rose Croix Freemasonry, and adopted the symbol of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosierucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order from the use of it by the philosophic sect; but the

Freemasons modified the interpretation, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Freemason and a Rosicrucian are two entirely different persons.

The Rosicrucians had a large number of symbols, some of which were in common with those of the Freemasons, and some were peculiar to themselves. The principal of these were the globe, the circle, the compasses, the square—both the working-tool and the geometrical figure, the triangle, the level, and the plummet. These are, ho vever, interpreted, not like the Masonie, as symbols of the moral virtues, but of the properties of the philosopher's stone. Thus, the twenty-first emblem of Michael Maier's Atlanta Fugiens gives the following collection of the most important symbols: A Philosopher is measuring with a pair of compasses a circle which surmounts a triangle. The triangle encloses a square, within which is another circle, and inside of the circle a nude man and woman, representing, it may be supposed, the first step of the experiment. Over all is this epigraph: Fac en mare et femina circulum, inde quadrangulum, hinc triangulum, Sac circulum et habebis lapidem Philosophorum. That is, Make of man and woman a circle; thence a square; thence a triangle; form a circle, and you will hatse the Philosopher's Stone.

But it must be remembered that Hitchcock, and some other recent writers, have very satisfactorily proved that the labors of the real Hermetic philosophers outside of the charlatans, were rather of a spiritual than a material character; and that their "great work" symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the soul.

As to the etymology of the word Rosicrucian, several derivations have been given. Peter Gassendi (Examination of Philosophy of Fludd, section 15), first, and then Mosheim (Ecclesiastical History iv, i), deduce it from the two words ros, deto, and crux, a cross, and thus define it: Dew, according to the Alchemists, was the most powerful of all substances to dissolve gold; and the cross, in the language of the same philosophers, was identical with light, or LVX, because the figure of a cross exhibits the three letters of that word.

But the word lux was referred to the seed or menstruum of the Red Dragon, which was that crude and material light which, being properly concocted and digested, produces gold. Hence, says Mosheim, a Rosicrucian is a philosopher, who by means of dew seeks for light, that is, for the substance of the philosopher's stone. But notwithstanding the high authority for this etymology, Doctor Mackey held it to be untenable, and altogether at variance with the history of the origin of the Order, as will be presently seen.

Another and more reasonable derivation is from rose and cross. This was undoubtedly in accordance with the notions of Andrea, who was the founder of the Order, and gave it its name, for in his writings he constantly calls it the Fraternitas Roseae Crucis, or the fraternity of the Rosy Cross. If the idea of dew had been in the mind of Andrea in giving a name to the society, he would have called it the Fraternity of the Dewy Cross, not that of the Rosy Cross. Fraternitas Roscidae Crucis, not Roseae Crucis. This ought to settle the question.

The man who invents a thing has the best right to give it a name. The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbolism of the rose and the cross. This is the interpretation that has been assumed by the Rose Croix Order of the Masonic system; but it does not thence follow that the same interpretation was adopted by the Rosicrucians. Others say that the rose meant the generative principle of nature, a symbolism borrowed from the Pagan mythologers, and not likely to have been appropriated by Andrea. Others, again, contend that he derived the symbol from his own arms, which were a Saint Andrew's cross between four roses, and that he alluded to Luther's well-known lines:

Des Christen Herz auf Rosen geht Whenn's mitten untertn Kreutze steht.

The heart of the Christian goes upon roses when it stands close beneath the cross.

But whatever may have been the effect of Luther's lines in begetting an idea, the suggestion of Andrea's arms must be rejected. The symbol of the Rosicrucians was a single rose upon a passion cross, very different from four roses surrounding a Saint Andrew's cross.

Another derivation may be suggested, namely: That, the rose being a symbol of secrecy, and the cross of light, the rose and cross were intended to symbolize the secret of the true light, or the true knowledge, which the Rosicrucian Brotherhood were to give to the world at the end of the hundred years of their silence, and for which purpose of moral and religious reform Andrea wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion. The Rosicrucian Society, instituted in the fourteenth century, was an extraordinary Brotherhood, exciting curiosity and commanding attention and scrutiny. The members delved in abstruse studies; many became Anchorites, and were engrossed in mystic philosophy and theosophy. This strange Fraternity, asserted by some authorities to have been instituted by Roger Bacon near the close of the thirteenth century, filled the world with renown as to their incomprehensible doctrines and presumed abilities. They claimed to be the exponents of the true Cabala, as embracing theosophy as well as the science of numbers. They were said to delve in strange things and deep mysteries; to be enwrapped in the occult sciences, sometimes vulgarly termed the Black Art; and in the secrets of magic and sorcery, which arc looked upon by the critical eyes of the world as tending to the supernatural, and a class of studies to be avoided.

These mystics, for whom great philanthropy is claimed, and not without reason, are heard of as early as the commencement of the fourteenth century, in the person of Raymond Lully, the renowned scholars and metaphysical chemist, who proved to be an adept in the doctrines taught at the German seat of Hermetic learning in 1302, and who died in 1315 Fidelity and secrecy were the first care of the Brotherhood. They claimed a kinship to the ancient philosophies of Egypt, the Chaldeans, the Magi of Persia, and even the Gymnosophist of India.

They were unobtrusive and retiring in the extreme. They were learned in the principles and sciences of chemistry, hermeticism, magnetism, astrology, astronomy, and theosophy, by which they obtained great powers through their discoveries, and aimed at the universal solvent—the Philosopher's Stone—thereby striving to acquire the power of transmuting baser metals into silver and gold, and of indefinitely prolonging human life. As a Fraternity they were distinct from the Cabalists, Illuminati, and Carbonari, and in this relation they have been largely and unpleasantly misrepresented. Ignorance and prejudice on the part of the learned as to the real purposes of the Rosicrucians, and as to the beneficence of that Fraternity, has wrought them great injustice.

Science is infinitely indebted to this Order. The renowned reviver of Oriental literature, John Reuchlin, who died in 1522; the famous philosopher and classic Scholar, John Pieus di Mirandola, who died in 1494; the celebrated divine and distinguished philosopher, Cornelius Henry Agrippa, who died in 1535; the remarkable chemist and physician, John Baptist Von Helmont, who died in lfi44; and the famous physician and philosopher, Robert Fludd, who died in 1637, all attest the power and unquestioned prominence of the famous Brotherhood. It is not the part of wisdom to disdain the Astrological and Hermetic Association of Elias Ashmole, author of the Way to Bliss.

All Europe was permeated by this secret organization, and the renown of the Brotherhood was pre-eminent about the year 1615 pressers Fama Fraternitatis, the curious work Secretioris Philosophiae Consideratis, and Cum Confessione Fraternitatis, by P. A. Gabella, with Fludd's Apologia, the Chemische Hochzeit of Christian Rosenkreuz, by Valentine Andrea; and the endless number of volumes, such as the Fama Ramissa, establish the high rank in which the Brotherhood was held. Its curious, unique, and attractive Rosaic Doctrines interested the masses of scholars of the sixteenth and seventeenth centuries. With the Rosicrucians worldly grandeur faded before intellectual elevation. They were simple in their attire, and passed individually through the world unnoticed and unremarked, save by deeds of benevolence and humanity.

The Modern Society of Rosicrucians was given its present definite form by Robert Wentworth Little of England, in 1866; it is founded upon the remains or the embers of an old German association which had come under his observation during some of his researches. Brother Little Anglicized it, giving it more perfect system.

The purpose of Robert Wentworth Little was to create a literary organization, having in view a base for the collection and deposit of archeological and historical subjects pertaining to Freemasonry, secret societies in general, and interesting provincial matter; to inspire a greater disposition to obtain historical truth and to displace error; to bring to light much in relation to a certain class of scientists and scholars, and the results of their life-labors, that were gradually dying away in the memories of men.

To accomplish this end he called about him some of his most prominent English and Scottish Masonic friends inclined to literary pursuits, and they awarded their approval and hearty co-operation. The aims, as officially declared, of the Rosicrucian Society of England and America are to afford mutual aid and encouragement in working out the great problems of life, and in searching out the secrets of nature; to facilitate the study of the system of philosophy founded upon the Cabalah, and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosae-Crucis of Germany; and to investigate the meaning of symbolism of all that now remains of the wisdom, art, and literature of the ancient world.

The Societas Rosicruciana in Anglia was founded in England in 1865 by Frater Robert Wentworth Little, who was Secretary of the Province of Middlesex, and Secretary of the Royal Masonic Institution for Girls, an eminent Freemason with much literary talent, and Kenneth R. H. Mackenzie, who had received Rosicrucian initiation in Austria and had also secured authority there to form an English Rosicrucian Society. Frater Little had rescued some Rituals and other manuscripts from the storerooms of Freemasons Hall and, with these as a basis, he called together some of his most prominent English and Scottish Masonic friends who were inclined to literary pursuit.

The Metropolitan College was established by these Brethren in 1866. R. W. Little was chosen Supreme Magus, William James Hughan the Masonic Historian, and W. H. Hubbard as Substitute Magi.16 Herald The Right Honorable Lord Kenlis became Honor able President in England and Dr. William Robert Woodman the Secretary-General. At about the same time the Societas Rosicruciana in Scotia was founded though a previous organization was in existence before 1867.

The College of Manchester, Liverpool, and the Northern Counties was formed in 1871, and in 1877 the Order was planted in the Dominion of Canada. Dominican College, No. 1, was instituted on March 16, 1878. In 1877 the Yorkshire College was formed but was re-formed as the Yorlc College in 1879 under Thomas Bowman Whytehead as Chief Adept. Frater R. W. Little died in 1878 and Dr. William Robert Woodman became Supreme Magus. During his rule the Province of Northumbria and College of Neweastle were consecrated with Frater Charles Fendelow as Chief Adept,. At this time also the Demiurgus College at Wielbourne R Australia, was formed. The Continental Rosicrucian Lodges were reformed under a revised Constitution in 1890; the Woodman College, Bradford, consecrated in 1908; Robert Fludd College, Bath, 1909; Hallamshire College, Sheffield, 1910; Laneashire College, 1910; Birmingham College, 19l5, and others in South America, India, and other British Colonies.

A group of American Brethren in July, 1878, received admission to the York College in England, and later obtained a Warrant from the Society in Scotland. An organization was effected in the United States and was officially recognized by the Supreme Magus in Anglia, June 1880. Four Colleges were consecrated, Philadelphia, under the then Supreme Magus, Charles E. Meyer; New York, under Albert G. Goodall; Massachusetts, under Alfred F. Chapman, and Baltimore, under Thomas J. Shryoek. In 1887 Charles E. Meyer was Supreme Magus; Charles Roome and A. F. Chapman, Substitute Magi, and Charles T. McClenaehan, Secretary General. The Colleges, in 1912, for example, were six, each one dominating a State and located at Philadelphia, New York, Boston, Baltimore, Burlington in Vermont, and Duluth, Minnesota. Among pioneer officers in the United States were Thomas J. Shryoek,

Baltimore, Supreme Magus; Eugene A. Holton, Boston, Senior Substitute Magus; Trevanion W. Hugo, Duluth, Junior Substitute Magus; Joseph W. Work, Boston, Treasurer General, and Benjamin W. Rowell, Boston, Secretary General. Frater Holton later became the Supreme Magus.

The governing Body is the High Couneil comprising the following officers, the Supreme Magus being elected for life:

1. Supreme Magus, Master General
2. Senior Substitute Magus
3. Junior Substitute Magus
4. Treasurer General
5. Secretary General
6. Primus Ancient
7. Secondus Ancient
8. Tertius Ancient
9. Quartus Ancient
10. Quintus Ancient
11. Sextus Ancient
12. Septus Ancient
13. Precentor
14. Conductor of Novices
15. Torch Bearer
17. Guardian of Caverns
18. Medallist

The officers of a College are in title, and take rank as follows:
1. Chief Adept
2. Celebrant
3. Suffragan
4. Treasurer
5. Secretary
6. Primus Ancient
7. Secondus Ancient
8. Tertius Ancient
9. Quartus Ancient
10. Conductor of Novices
11. Organist
12. First Herald
13. Second Herald
14. Torch Bearer
15. Guardian of Caverns
16. Medallist.17. Acolyte

The several grades are arranged in three sets, the First Order being:
First Grade.....Zelator
Second Grade.....Theoricus
Third Grade .....Practicus
Fourth Grade .....Philosophus

The Second Order of the grades is as follows:
Fifth Grade.....Adeptus Junior
Sixth Grade .....Adeptus Senior
Seventh Grade.....Adeptus Exemptus

The Third Order comprises two grades which are conferred only in a High Council and are of an official character, the Chief Adept, for instance, by virtue of an appointment being a Provincial Magus:

Eighth Grade .....Magister Templi
Ninth Grade .....Chief Adept

These particulars as to offices and grades are taken from the Constitution adopted in the United States of America on September 18, 1882; October 7, 1908, and June 14, 1912.

"The name Rosicrucian" says Frater William Wynn Westcott, whose historical notes are freely used in the compiling of these paragraphs, "has suffered greatly from the pretensions of men, who falsely claiming membership, have made exaggerated, false and unreasonable statements recording the powers and possessions of the Fratres of the Rosy Cross." No true Rosicrucian has asserted his power to make Gold at will, or to possess such an Elixir of life as could enable men to avoid death altogether, or indefinitely, as charlatans have asserted. Poets and writers of romance have also shed a halo of unreality about the Rosicrucians, as we find in the volume called the Count de Gabalis, in the Urldine of La Motte Fouqué, and Pope's Rape of the lock.

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ROSY CROSS

One of the Degrees conferred in the Royal Order of Scotland, which see.

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ROUGH ASHLAR
See Ashlar

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ROUMANIA
In 1859 the Grand Orient of France opened a Lodge at Bucharest. A National Grand Lodge of Roumania was established on September 8, l 880, and four years later it controlled some 23 Lodges, but little is known of its subsequent history. A Grand Lodge and a Supreme Council were established in 1921.

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ROUND TABLE, KING ARTHUR'S

The old English legends, derived from the celebrated chronicle of the twelfth century known as the Brut of England, say that the mythical King Arthur, who died in 542, of a wound received in battle, instituted a company of twenty-four, or, according to some, twelve, of his principal knights, bound to appear at his court on certain solemn days, and meet around a circular table, whence they were called Knights of the Round Table. Arthur is said to have been the institutor of those military and religious orders of chivalry which afterward became so common in the Middle Ages. Into the Order which he established none were admitted but those who had given proofs of their valor; and the knights were bound to defend widows, maidens, and children; to relieve the distressed, maintain the Christian religion, contribute to the support of the church, protect pilgrims, advance honor, and suppress vice.

They were to administer to the care of soldiers wounded in the service of their country, and bury those who died, to ransom captives, deliver prisoners, and record all noble enterprises for the honor and renown of the noble Order. King Arthur and his knights have been very generally considered by scholars as mythical; notwithstanding that, many years ago Whittaker, in his History of Manchester, attempted to establish the fact of his existence, and to

separate the true from the fabulous in his history. The legend has been used by some of the fabricators of irregular Degrees in Freemasonry.

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ROUND TOWERS OF IRELAND

Edifices, sixty-two in number, varying in height from eighty to one hundred and twenty feet, which are found in various parts of Ireland. They are cylindrical in shape, with a single door eight or ten feet from the ground, and a small aperture near the top. The question of their origin and design has been a source of much perplexity to antiquaries. They have been supposed by Montmorency to have been intended as beacons; by Vallanecy, as receptacles of the sacred fire; by O'Brien, as temples for the worship of the sun and moon; and more recently, by Petrie, simply as bell-towers, and of very modern date.

This last theory has been adopted by many; while the more probable supposition is still maintained by others, that, whatever was their later appropriation, they were, in their origin, of a phallic character, in common with the towers of similar construction in the East. O'Brien's work on the Round Towers of Ireland, which was somewhat extravagant in its arguments and hypotheses, led some Freemasons to adopt, many years ago, the opinion that they were originally the places of a primitive Masonic initiation. But this theory is no longer maintained as tenable.

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ROWERS.
See Knight Rower

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ROYAL AND SELECT MASTERS
See Council of Royal and Select Masters

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ROYAL ARCH, ANCIENT
See Knight of the Ninth Arch

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ROYAL ARCH APRON

At the triennial meeting of the General Grand Chapter of the United States at Chicago, in 1859, a Royal Arch apron was prescribed, consisting of a lambskin, silk or satin being strictly prohibited, to be lined and bound with scarlet, on the flap of which should be placed a triple tau cross within a triangle, and all within a circle.

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ROYAL ARCH BADGE

The triple tau, consisting of three tau crosses conjoined at their feet, constitutes the Royal Arch badge. The English Freemasons call it the Emblem of all Emblems, and the Grand Emblems of Royal Arch Masonry. The English Royal Arch lecture thus defines it: "The triple tau forms two right angles on each of the exterior lines, and another at the center, by their union; for the three angles of each triangle are equal to two right angles. This, being typified, illustrates the jewel worn by the Companions of the Royal Arch, which, by its interceptor forms

a given number of angles that may be taken in five several combinations." It is used in the Royal Arch Masonry of Scotland, and has, for years, been adopted officially in the United States.

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ROYAL ARCH BANNERS
See Banners Royal Arch

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ROYAL ARCH CAPTAIN

The sixth officer in a Royal Arch Chapter according to the American system. He represents the Sar Hatabahim, or Captain of the King's Guards. He sits in front of the Council and at the entrance to the fourth veil, to guard the approaches as is his duty. He wears a white robe and cap, is armed with a sword, and bears a white banner on which is inscribed a lion, the emblem of the tribe of Judah. His jewel is a triangular plate of gold inscribed with a sword. In the preliminary Lodges of the Chapter he acts as Junior Deacon.

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ROYAL ARCH CLOTHING

The clothing or regalia of a Royal Arch Mason in the American system consists of an apron, already described, a scarf of scarlet velvet or silk, on which is embroidered or painted, on a blue ground, the words, Holiness to the Lord, and if all officer, a scarlet collar, to which is attached the jewel of his office.. The scarf, once universally used, has been very much abandoned Every Royal Arch Mason should also wear at his buttonhole, attached by a scarlet ribbon, the jewel of the Order.

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ROYAL ARCH COLORS

The peculiar color of the Royal Arch Degree is red or Scarlet, which is symbolic of fervency and zeal, the characteristics of the Degree. The colors also used symbolically in the decorations of a Chapter are blue, purple, scarlet, and white, each of which has a Symbolic meaning (see Vezls, Symbolism of the).

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ROYAL ARCH DEGREE

The early history of this Degree is involved in obscurity, but in the opinion of the late Brother W. J. Hughan, its origin may be ascribed to the fourth decade of the eighteenth century.

The earliest known mention of it comes in a contemporary amount of the meeting of a Lodge, No. 21, at Youghal, in Ireland, in 1743, when the members walked in procession and the Master was preceded by "the Royal Arch carried by two Excellent Masons' (see Excellent Master). Brother W. J. Chetwode Crawley published in his Caementaria Hibernica (Fasciculus 1, 1895) the following reference: "The earliest known occurrence of the words Royal Arch is met with in the report of the procession of the Youghal Lodge on Saint Johns Day, December 27, 1743."

The next mention of it is in Doctor Dassigny's A Serious and Impartial Enquiry into the cause of the present Decay of Freemasonry in the Kingdom of Ireland, published in 1744, in which

the writer says that he is informed that in York "is held an Assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, receive a larger pay than working Masons."

He also speaks of: A certain propagator of a false system some few years ago, in this city (Dublin), who imposed upon several very worthy men, under a pretense of being Master of the Royal Arch, which he asserted he hail brought with him from the city of York, and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry.
However, he carried on his scheme for several months, and many of the learned and wise were his followers, till, at length, his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and plainly proved that his doctrine was false: whereupon the Brethren justly despised him, and ordered him to be excluded from all benefits of the Craft, and although some of the Fraternity have expressed an uneasiness at this matter being kept a secret from them, since they had already passed through the usual Degrees of probation, I cannot help being of opinion that they have no right to any such benefit until they m eke a proper application, and are received with due formality, and as it is an organized body of men who have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence, and more especially since the character of the present members of that particular Lodge are untainted, and their behavior judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons.

This passage makes it plain that the Royal Arch Degree ovals conferred in London before 1744, say about 1740, and would suggest that York was considered to be its place of origin. Also as Laurence Dermott became a Royal Arch Mason in 174X it is clear that he could not have been, as is sometimes asserted, the inventor of the Rite.

Our old friend, Brother William Tait of Belfast, Ireland, promptly advised us when he made the happy discovery of what to this time is the earliest reference to the Royal Arch in a Lodge Minute Book, but the earliest Minute Book of the Degree actually being conferred is that of the Fredericksburg Lodge in Virginia on December 22, 1753. Vernon Lodge No. 123, Coleraine, County Derry, was warranted by the Grand dodge of Ireland May 8, 1741. Two of the old Minute Books of this Lodge, running from 1749-83, have been preserved. In the first of these under date of April 16, 1752, we find: "At this Lodge room.

Thos. Blair proposed Samson Moore a Master & Royal Arch Mason to be admitted a member of our Lodge." Hitherto the earliest reference to the Decree in a Minute Book was the Grand Committee of the Ancient, September 2, 1752; while the earliest Minute of the Degree actually being conferred is still that of the Fredericksburg Lodge, December 22, 1753. The second book of Vernon Lodge contains a record dating the Degree to an even earlier period than 1752. This occurs in a list of the members of a Lodge drawn up in 1767, where after each name is put the date at which he was made Royal Arch. The earliest date given of a Royal Arch reception is March 11, 1745, and the latest June 25, 1765.

Brother John Heron Lepper, contributing this information to Miscellanea Latomorum (1925, volume ix, pages 138-9) says: "A glance at the map will show how far Coleraine lies from Dublin, and to find the Royal Arch degree known in the former place within a year of Dassigny's famous reference in 1744, makes one wonder whether it could have been such a recent introduction into Ireland as his text claims."

(See also pages 99-100, volume 1, History, Grand Lodge of Free and Accepted Masons of Ireland, by Brothers J. H. Lepper and Philip Crossle, and Transactions, Quatuor Coronati Lodge, 1923, volume xxxvi, pages 1934, where Brother Tait, among other items of interest relating to these records, points out with good reason that "even at this early date the Royal Arch must have been widely spread when we find it practiced in places so far apart as York and Virginia—Lonclon and Stirling—Youghall in the South and Coleraine in the North of Ireland.")

A mention of the Degree occurs in the Minutes of the Ancient Grand Lodge for March 4, 1752, when A formal complaint was made by several Brethren against Thos. Phealon and John Macky, better known as " leg of mutton Masons " for clandestinely making Masons for the mean consideration of a leg of mutton for dinner or supper. Upon examining some Brothers whom they pretended to have made Royal Arch men the parties had not the least idea of that secret. The Grand Secretary had examined Macky, and stated that he had not the least idea or knowledge of Royal Arch Masonry but instead thereof he had told the people he had deceived a long story about twelve white marble stones, &c., &e., and that the rainbow was the Royal arch, with many other absurdities equally foreign and ridiculous.

The earliest known record of the Degree being actually conferred is a Minute of the Fredericksburg Lodge, Virginia, United States of America, stating that on December 22, 1753, three Brethren were raised to the Degree of Royal Arch Mason (a facsimile of this entry is in the Transactions, Quatuor Coronati Lodge, volume iv, page 222, also in Brother Hughan's Origin of the English Rite of Freemasonry), while the earliest records traced in England are of the year 1758, during which year several Brethren were "raised to the degree of Royal Arch" in a Lodge meeting at the Crown at Bristol

This Lodge was a Modern one and its records therefore make it abundantly clear that the Royal Arch Degree was not by any means confined to the .Ancient, though it was not officially recognized by the Grand Lodge of the Moderns, whose Secretary wrote in 1759, "Our Society is neither Arch, Royal Arch or Ancient." However, at the Union of Ancient and Moderns, in 1813, it was declared that "pure Ancient Masonry consists of three degrees, and no more, namely, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

This lends color to the idea that at some time or other the Royal Arch had formed part of the Master Mason's Degree, though when and by whom it was separated from it no one has yet discovered, for we may dismiss as utterly uncorroborated by any proof the assertion that Ramsay was the fabricator of the Royal Arch Degree, and equally unsupported is the often made assertion that Dunckerley invented it, though he undoubtedly played a very active part in extending it.

The late Brother W. J. Hughan, in his Origin of the English Rite of Freemasonry (1909, page 90), favors "the theory that a word was placed in the Royal Arch prominently which was previously given in the sections of the Third Degree and known 'as the ancient word of a Master Mason," and considers that "according to this idea, that which was once lost, and then found, in the Third Degree, in one of the sections, was subsequently under the new regime discovered in the 'Royal Arch,' only much extended, and under most exalted and dignified surroundings."

In England, Scotland, and the United States, the legend of the Degree is the same, though varying in some of the details, but the ceremony in Ireland differs much, for it has nothing to do with the rebuilding of the Temple as narrated by Ezra, but with the repairing of the Temple by Josiah, the three chief Officers, or Principals, being the King, Josiah, the Priest, Hilkiah, and the Scribe, Shaphan, not as in England, Zerubbabel, Haggai, and Jeshua, or as in America, High Priest, King, and Scribe.

At one time in England only Past, Masters were eligible for the degree, and this led to a system called Passing the Chair, by which a sort of Degree of Past Master was conferred upon Brethren who had never really served in the chair of a Lodge; now a Master Mason who has been so for four weeks is eligible for Exaltation.

In Scotland, Royal Arch Masonry is not officially recognized by the Grand Lodge, though the Grand Chapter of Royal Arch Masons for Scotland was formed in 1817.

Dr. W. J. Chetwode Crawley, in his Caementaria Hibernica, Fasciculus I, says of the Royal Arch Degree, "It is not is. separate entity, but the completing part of a Masonic legend, a

constituent ever present in the compound body, even before it developed into a Degree . . . if the Royal Arch fell into desuetude, the cope-stone would be removed, and the building left obviously incomplete."

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ROYAL ARCH, GRAND

The Thirty-first Degree of the Rite of Mizraim. It is nearly the same as the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

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ROYAL ARCH GRAND BODIES IN AMERICA

The first meeting of delegates out of which arose the General Grand Chapter was at Boston, October 24, 1797. The Convention adjourned to assemble at Hartford, in January, 1798, and it was there the Grand Chapter of the Northern States of America was organized. Again, on the 9th of January, 1799, an adjourned meeting was held, whereat it was resolved to change its name to that of General Grand Royal Arch Chapter of the Northern States of America. On January 9, 1806, the present designation was adopted, to wit: "The General Grand Chapter of Royal Arch Masonry for the United States of America." New York was determined upon as the place for the first Convocation, September, 1812, and the sessions to be made sentential, every seventh year. It failed to meet at the appointed time, but an important Convocation was held in New York City, on June 6, 1816.

Joseph K. Wheeler, Grand Secretary, in his introduction to the Records of Capitular Masonry in the State of Connecticut, says, after mentioning the names of the Chapters represented at the organization of the Grand Chapter in 1798: "In tracing their history it will be observed that all of these Chapters obtained their authority from a Washington Chapter in the city of New York, with the exception of Vanderbroeck, No. 5," chartered at an early date, by the Grand Chapter of New York, after which no more Chapters were established by any authority outside the Jurisdiction of Connecticut except Lynch Chapter, No. 8, located at Reading and Weston, which was chartered by the Grand Chapter of New York, August 23, 1801, which charter was signed by Francis Lynch, High Priest, Grand Chapter of Royal Arch Masons; James Woods, King; and Samuel Clark, Scribe; which was admitted to membership in Grand Chapter of Connecticut, May 19, 1808.

It is of interest here to note that the oldest Chapter in New York State is Ancient, No. 1, whose date of origin is lost, its records up to 1804 having been destroyed by fire, but tradition fixes the year 1763. For years it wielded the powers of a Grand Chapter, and until 1799 was known as the Old Grand Chapter. It granted Charters for Chapters in New York, New Jersey, and Connecticut. In this last named State it issued a Charter to Lynch Chapter See above) which was received into full fellowship by the Grand Chapter of Connecticut although the Grand Chapter of New York had been in existence some time before the Charter was issued.

On the formation of the Grand Chapter of the State of New York, the numbers 1 and 2 were left vacant for the acceptance of Old and Washington Chapters, which latter was an offspring of the former, who at that time refused to place themselves under its Jurisdiction. In 1808, Old Chapter enrolled itself as Ancient under the State Grand Body, accepted the number one, and was further honored by having its High Priest, tames Woods, elected Deputy Grand High Priest. The organization of the General Grand Chapter is explained at length in Doctor Mackey's revised History of Freemasonry.

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ROYAL ARCH JEWEL

The jewel which every Royal Arch Mason is permitted to wear as a token of his connection with the Order. In America it is usually suspended by a scarlet ribbon to the button. In England it is to be worn pendant from a narrow ribbon on the left breast, the color of the ribbon varying with the rank of the wearer. It is of gold, and consists of a triple tau cross within a triangle, the whole circumscribed by a circle.

This jewel is eminently symbolic, the tau being the mark mentioned by Ezekiel (ix, 4), by which those were distinguished who were to be saved from the wicked who were to be slain; the triple tan is symbolic of the peculiar and more eminent separation of Royal Arch Masons from the profane; the triangle, or delta, is a symbol of the sacred name of God, known only to those who are thus separated; and the circle is a symbol of the eternal life, which is the great dogma taught by Royal Arch Masonry. Hence, by this jewel, the Royal Arch Mason makes the profession of his separation from the unholy and profane, his reverence for God, and his belief in the future and eternal life. In the United States of America, the emblem worn by Royal Arch Masons without the Chapter is a Keystone, on which are the letters H. T. W. S. S. T. K. S. arranged in a circle and within the circle may or should be his mark.

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ROYAL ARCH MASONRY

That division of Speculative Freemasonry which is engaged in the investigation of the mysteries connected with the Royal Arch, no matter under what name or in what Rite. Thus the mysteries of the Knight of the Ninth Arch constitute the Royal Arch Masonry of the Ancient and Accepted Scottish Rite just as much as those of the Royal Arch of Zerubbabel do the Royal Arch of the American Rite.

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ROYAL ARCH MASONRY, MASSACHUSETTS

A statement of the origin and record of Saint Andrew's Chapter in Boston is to trace early Royal Arch Masonry in Massachusetts. The following is extracted from Companion Thomas Waterman's admirable history of Saint Andrew's Royal Arch Chapter, the result of much earnest research: "The first meeting recorded of this Chapter was held on the 28th of August, 1769, and was then styled the Royal Arch Lodge, of which R. W. James Brown was Master." Presumably this Lodge derived its authority from the Grand Lodge, Ancient of England, as did that of the same name in Philadelphia, whereby it was authorized to confer the Holy Royal Arch Degree, as also did Independent Royal Arch, No. 2, of New York, but surrendered the right to confer the Royal Arch Degree when it joined the Grand Lodge of New York. Companion Waterman adds: "It appears by the record that the Degrees of 'Excellent, Super-Excellent, and Royal Arch' were conferred in the Royal Arch Lodge." Winthrop Gray, on April 17, 1770, was elected Master.

On the succeeding May 14th, "Most Worshipful Joseph Warren, Esq.," was made a Royal Arch Mason. No record appears between March 26, 1773, and March 20, 1789. In an old register-book, dated April 1, 1789, is found "Original members, April 1, 1789, M. E. William McKeen, H. P." The next recorded election, October 21, 1790, gives William McKeen, R. A. Master. "On November 28, 1793, the Degree of Mark Master was connected with the other Degrees conferred in the Chapter."

"January 30, 1794, the words 'Royal Arch Chapter' are used for the first time in recording the proceedings of tile Chapter." "The Grand Royal Arch Chapter of Massachusetts was organized by delegates from Saint Andrew's Chapter, Boston, and King Cyrus' Chapter, Newburyport, who assembled at Masons Hall, in the Green Dragon Tavern, Boston, on Tuesday, the 13th of March, 1798 A.D.22.

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ROYAL ARCH OF ENOCH

The Royal Arch system which is founded upon the legend of Enoch (see Enoch).

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ROYAL ARCH OF SOLOMON

One of the names of the Degree of Knight of the Ninth Arch, or Thirteenth Degree of the Ancient and Accepted Scottish Rite.

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ROYAL ARCH OF ZERUBBABEL.

The Royal Arch Degree of the American Rite is so called to distinguish it from the Royal Arch of Solomon in the Ancient and Accepted Scottish Rite.

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ROYAL ARCH ROBES

In the working of a Royal Arch Chapter in the United States, great attention is paid to the robes of the several officers.. The High Priest wears, in imitation of the High Priest of the Jews, a robe of blue, purple, scarlet, and white linen, and is decorated with the breastplate and miter. The King wears a scarlet robe, and has a crown and scepter. The Scribe wears a purple robe and turban. The Captain of the Host wears a white robe and cap, and is armed with a sword. The Principal Sojourner wears a dark robe, with tessellated border, a sleuthed hat, and pilgrim's staff. The Royal Arch Captain wears a white robe and cap, and is armed with a sword. The three Grand Masters of the Veils wear, respectively, the Grand Master of the third veil a scarlet robe and cap, of the second veil a purple robe and cap, of the first veil a blue robe and cap. Each is armed with a sword. The Treasurer, Secretary, and Sentinel wear no robes nor peculiar dress. All of these robes have either a historical or symbolical allusion.

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ROYAL ARCH TRACING-BOARD

The oldest Royal Arch Tracing-Board extant is one which was formerly the property of a Chapter in the City of Chester, and which Doctor Oliver thinks was "used only a very few years after the degree was admitted into the system of constitutional Masonry. " He has given a copy of it in his work on the Origin of the English Royal Arch. The symbols which it displays are, in the center of the top an arch scroll, with the words in Greek, EN APXH HN O AOrO2, that is, In the beginning was the Fork; beneath, the word Jehovah written in Cabalistic letters; on the right side an Arch and keystone, a rope falling in it, and a sun darting its rays obliquely; on the left a pot of incense beneath a rainbow; in the center of the tracing-board, two interlaced triangles and a sun in the center, all surrounded by a circle; on the right and left of this the seven-branched candlestick and the table of shewbread. Beneath all, on three scrolls, are the words, Solomon, Ring of Israel; Hiram, King of Tyre; Hiram, the Widow's Son, in Hebrew and Latin. Doctor Oliver finds in these emblems a proof that the Royal Arch was originally taken from the Master's Degree, because they properly belong to that Degree, according to the English lecture, and here afterward restored to it. But the American Freemason will find in this board how little his system has varied from the primitive one practiced at Chester, since all the emblems, with the exception of the last three, are still recognized as Royal Arch symbols according to the American system.

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ROYAL ARCH WORD
See Tetragrammaton

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ROYAL ARCH WORKING-TOOLS
See Working-Tools

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ROYAL ARK MARINERS

A Degree in England conferred on Mark Master Masons, and worked under the authority of the Grand Master of Mark Masons, assisted by a Royal Ark Council. The language of the Order is peculiar. The Supreme Body is called a Grand Ark; subordinate Lodges are vessels; organizing a Lodge is launching a vessel; to open a Lodge is to f oat an ark; to close the Lodge is to moor. All its references are nautical, and allude to the Deluge and the Ark of Noah. The Degree seems to have been invented in England about the end of the eighteenth century. A correspondent of the London Monthly Magazine for December, 1798 (volume vi, page 424), calls it "one of the new degrees in Freemasonry," and thus describes the organization:

They profess to be followers of Noah, and therefore call themselves Noachidae, or Sons of Noah. Hence their President, who at present is Thomas Boothby Parking Lord Rancliffe, is dignified with the venerable title of Grand Noah, and the Lodge where they assemble is called the Royal Ark Vessel.

These Brother mariners wear in Lodge time a broad sash ribbon, representing a rainbow, with an apron fancifully embellished with an ark, dove, etc. Among other rules of this society is one that no Brother shall be permitted to enter as a mariner on board a Royal Ark vessel for any less sum than ten shillings and sixpence, of which sum sixpence shall be paid to the Grand and Royal Ark vessel for his registry, and the residue be disposed of at the discretion of the officers of the vessel.
Their principal place of meeting in London was at the Surry Tavern, Surry Street, in the Strand. The writer gives the following verse from one of their songs written by Dr. Ebenezer Sibley.

They entered safe—and lo! the Deluge came
And none were protected but Masons and wives;
The crafty and knavish came floating along,
The rich and the beggar of profligate lives:
It was now in woe
For mercy they call
To old Father Noah
And loudly did bawl
But Heaven shut the door and the ark was afloat
To perish they must, for they were found out.

Now the Degree is in England conferred under the Grand Mark Lodge and also has considerable popularity under the control of the Supreme Grand Royal Arch Chapter of Scotland. In the United States the Decree has not prospered in numbers. The College of Rites in its series of ceremonies included the Royal Ark Mariners and a few Bodies were set at work but the only one that seems to have continued activities was the Lodge at Masonic Hall, New York City. The Degree is, as has been intimated, based on the Bible account of the Ark of Noah, the Deluge, and the Dove, and has much interest and significance for thoughtful Brethren.

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ROYAL PRIEST

The Fifth Degree of the Initiated Brothers of Asia, also called the True Rose Croix.

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ROYAL SECRET, SUBLIME PRINCE OF THE
See Sublime Prince of the Royal Secret

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ROYAL SOMERSET HOUSE AND INVERNESS LODGE

One of the four old Lodges establishing the Grand Lodge of England in 1717. Doctor Anderson states that this Lodge met at the "Rummer and Grapes Tavern, in Channel Row, Westminster." The date of its origin is unknown but in 1723 a List of Lodges appeared which gave the name of this Lodge as "Horn Tavern," Westminster. At that time, according to the Grand Lodge records, it was probably the largest and most aristocratic of all English Masonic Lodges. It became designated as No. 3 in 1729 and in 1740 it was known as No. 2. It was erased from the Grand Lodge List on April 3, 1747, the reason being given as "not attending according to the order of the last Quarterly communication.

It was restored, however, in 1751 and in 1767 it officially took the name of "Old Horn Lodge." It united with and took the name of the Somerset House Lodge" in 1774 which was then known as No. 279, becoming then No. 4. This Lodge had been established in 1762 by Dunckerley on board the English ship P7once, being removed from there to the ship known as Guadeloupe and from there to Somerset House. The new combination known as the Somerset House Lodge absorbed the Royal Inverness Lodge November 25, 1828, which had been known as No. 648 and which had been the first Lodge warranted by the United Grand Lodge of England and named after the then Grand Master, the Duke of Sussex, who had officiated at the consecration February 2, 1815, when the Lodge was first instituted at the Freemasons Tavern. After November 25, 1828, the united Lodges were styled the "Royal Somerset House and Inverness Lodge No. 4, of Time Immemorial Constitution."

This Lodge is the holder of the Freemasons Hall Medal as well as a special Medal granted in 1858 bearing the arms of Scotland with a reference to the King's son. This is surmounted by the Coronet of a Prince of the Blood Royal borne by the Duke of Sussex. On the reverse side the inscription appears, "Immemorial Constitution. United with the Old Horn Lodge, No. 2, January 10, 1774." On the rim the following is engraved: "Royal Inverness Lodge, No. 648. The First Lodge consecrated under the United Grand Lodge by Right Worshipful His Royal Highness the Duke of Sussex, 1814" (see also An Introduction to the History of the Royal Somerset House and Inverness Lodge; Rev. Arnold Whitaker Oxford, published at London in 1928).

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ROBBINS, JOSEPH, ORATION BY

American Masons behind the tiled doors of their Lodges and Grand Lodges during the past one and one-half centuries have listened to orations which would be everywhere famous had they been delivered in public, for there has ever been an unbroken succession in the Craft of orators, of great tribunes, of great speech makers—John Marshall, Andrew Jackson, Henry Clay, Stephen Douglas, down to Thomas Riley Marshall, William J. Bryan, and Dr. Parkes Cadman. Among these have been a number of orations which have helped to make Masonic history: Clare's Oration before Grand Lodge; Preston's Oration before Grand Lodge; Ramsay's Oration in Paris; Drake's Oration before the York Grand Lodge; Paul Revere's

Orations; Joseph Tew's famous Provincial Grand Lodge speeches (published in two volumes); etc. It is unfortunate that most of them have not been preserved, and that such of them as lie in old Grand Lodge Proceedings are not collected and published.

In the opinion of literary critics, and applying the canons of eloquence rather than the criteria of Masonic scholarship, the most perfect eloquence of American Masonry is found in Dr. Joseph Robbins' oration, delivered by him to the Grand Lodge of Illinois, a Grand Lodge which was to number among its future Grand Orators Governor Frank Lowden. Dr. Robbins was born in Leominster, Mass., September 12, 1834; was made a Mason in Wyoming Lodge, Mass., Dec. 28, 1856. He transferred his membership to Quincy Lodge, No. 296, Quincy, Ill., where he removed in 1858, and where he lived until he died July 19, 1909. He was elected T. . M.-., and re-elected twelve successive times. He was Grand Master for two terms, in 1876 and 1877; and had been Grand Orator in 1868. His Oration remained famous and familiar for half a century; the complete text was published in The Builder.

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ROME, A LODGE AT

The Jacobite Lodge at Rome came without announcement, worked a few years, vanished and left scarcely a trace, and was always small enough to meet in a private room; yet, like the Rosetta Stone, it has a significance out of proportion to its age or its size because of a number of unique features in its organization and its work; so much so, that William James Hughan, and at the request of the Grand Master of Masons in Scotland, wrote a book about it: The Jacobite Lodge at Rome: 1736-7; Torquay; printed for Lodge of Research, No. 2429, Leicester, England; 1910.

The Lodge met at the Three Kings, Strada Paolina, Rome. Its by-laws were written in Latin, and consisted of twelve rules, each of one sentence. The earliest date in the still-existing Minutes is August 16, 1735; the last is August 20, 1737; including first and last there are Minutes of twelve meetings. John Cotton was Master to and including March 19, 1736; from then on the Right Honorable the Earl of Winton (also spelled Wintown) was Master. The title of the Master is variously given as Master, Maitre, Great Master, Grand Master. In a list of founding members written by hand in the Minute Book William Howard is named as Master; his name is followed by two Wardens, and thirteen members; this means that the Lodge had held at least one meeting before Aug. 16, 1735.

Andrew Lumisden made a gift of the Minute Book to the Grand Lodge of Scotland in 1799. In a memorandum which he wrote to accompany the gift he said, among other things: "Pope Clement XII, having published a most severe edict la Bull] against Masonry, the last Lodge held at Rome was on the 20th August, 1737, when the Earl of Wintown was Master. [The Bull was dated in 1738.] The Officer of the Lodge [sometimes used as title for the Tiler], who was a servant of Dr. James Irvin, u as sent, as a terror to others prisoner to the Inquisition, but was soon released (This exemplary, or token, punishment was doubtless visited on the servant, instead of on the responsible head of the Lodge, because he was a servant, which is an interesting commentary on the morals of the Vatican.)

Bro. Hughan proves that Prince Charles Stuart the Roman Catholic pretender to the English throne, w as not in this Lodge, and that there is no trace of any connection with him. After having studied the biography of each member Bro. Hughan BTote: "Evidently the membership of the Lodge was mainly, if not exclusively, composed of Jacobites...." He believes that the founders were members of Scottish Lodges. Bro. Wintown was Master before he had taken the Third Degree, but it is very significant that he became a Master Mason in 1736; it may indicate that the Lodge at Rome had three Degrees at that period.

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ROYAL ARCH WORLD DISTRIBUTION

In 1942 the Grand Chapter, Royal Arch Masons of Missouri, published a Baedeker for Royal Arch Masons in the armed forces which showed the number and distribution of regular Chapters and Grand Chapters as of that date. The data are such as to deserve permanent record. Unless otherwise specified numbers refer to Chapters. Capital letters following numbers denote jurisdiction according to the following key: GGC= General Grand Chapter of United States; S = Scottish, I = Irish, E = English. Alaska- 4(GGC). Arabia: 1(S). Argentine: 8(E). Australia: there are Six Grand Chapters. Barbados: 2(S). Bermuda: 3(E)- 3(S). Brazil: 2(E). British Guiana: 2(E); 2(S). Canada: has nine Grand Chapters and 311 Chapters. Canal Zone: 2(GGC). Cape of Good Hope: 28(E); 1(I)- 15(S). Chile: 3(S), 1(GGC). China: 10 (EGC); 3(Sj; 1(GGC). Cuba: 1(GGC). Egypt: 6(E); 1 (S) . In England are 1644 Chapters, 438 in London alone. Fiji Islands: 2(S). Gibraltar: 3(E)- 1(S), 1(I). Gold Coast: 7(E); 1(S). Hawaii: 1(GGC). India: 29(E); 1(I); 3(S). Bombay: 24(E); 19(S). Burma: 7(E); 1(S). Ceylon: 6(E); 1(S). Madras: 16(E),3(S). Northwestern: 1(E); 1(S). Punjab: 20(E); 4(S). Rajputana; 1(S); 1(E). Iraq: 2 (E) . Ireland: 342 Chapters. Antigua: 1 (E) . Malta: 3(E)- 1(S). St. Helena: 1(E). Cyprus: 1(E). Isle of Man: 5(E). Isle of Mauritius: 1(S). Isle of Pines: 1(S). Isle of Wight: 6(E). Jamaica: 4(E); 1(S). Japan (Whites) 4(E). Jersey: 3(E). Kenya: 1(E)- 3(S). Malay States : 11 (E); 3(S) . Mesopotamia : 1 (E) . Mexico : 3(GGC). Military Chapters: 2(S). Monte Carlo: 1(E). Morocco: 1(S). Natal: 10(E); 1(I) • 6(S). New South Wales: Gr. Ch. of N. S. W. has 74; Ireland 1; Scotland 144. New Zealand: G. C. of N. Z. has 68,2(I)10(Ep 13(S). Nigeria: 6(E)- 1(I)- 2(S). Northern Rhodesia: 1(E). Nyasaland: 1(S). Orange Free State: 4(E)- 5(S). Palestine: 1(E). Peru 2(S). Philippine Islands: 1(GGC)- 1(S). Porto Rico: 1(GGC). Quebec: 23 under G. C. of I.; 1 (E) . Queensland: G. C. of I. has 95; 1(E)- 4(S). Scotland: 541 and G. C. of S. Siam: 1(S). Sierra Leone: 1(E); 1(S). South Australia: G. S. of S. A. has Chapters in majority of cities and tows. South Rhodesia: 3(E); 2(I); 2(S); Sudan: 1(E). Syria: 1(S). Tanganyika: 4(E). Tasmania: 6(S). Transvaal: 18(S); 16(E); 4(I). Trinidad: 4(S). Turkey: 1(E) at Constantinople. Uganda:1(AS) Uruguay:1(E). Victoria, Australia G. C. of V. has 65. Virgin Islands: 1 (E) . Western Australia: Chapters in most towns under G. C. of VENT. ant-; 7(S).

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ROYALTY AND ENGLISH MASONRY

Queen Anne's children had died before her; and when she passed, two descendants of the original Stuart family had an almost equal genealogical claim to the throne: George, the Elector of Hanover; and James Stuart, Son of the exiled James II. The latter was a Roman Catholic; the former was a Protestant. The Tories were divided between the two, but the Whigs were determined that once and for all England should become officially a Protestant country, and therefore culled George to the throne. He was a middle-aged Germans coarse and arrogant, and personally never Texas popular; even so, James Stuart, and contrary to a romantic tradition in novels, was equally coarse and arrogantly so that his adherents in England and Scotland, the Jacobites, gained no strength for their cause from his personality.

The new king was crowned George I in 1714, and was to reign for thirteen years. The New Grand Lodge of Speculative Masonry was erected in London three years after his coronation, but when the Duke of Wharton undertook to swing it over to the Jacobite side it threw him out and wrote into its Book of Constitutions a law to forbid any political activity by Lodges or Masons. Masons were to be peaceable citizens, loyal to the government. At the time, this meant in effect loyalty to the Hanoverian Dynasty, which is still the Royal House of Britain.

Almost from the first, members of the new Royal Family came into Freemasonry, and with them members of the old nobility and of the high aristocracy in England, Ireland, and Scotland; and not as members in name only but as active workers in Grand Lodge, Provincial Grand Lodges, and Lodges. A non-Masonic British nobleman was an exception. Their relatives by blood and marriage on the Continent were brought in by them; and the fact partly explains the extraordinary spread of the Fraternity over Europe and as far east as Moscow during the first twenty-five years after the erection of the Mother Grand Lodge.

American Masons have never realized how completely the Grand and the Provincial Grand Lodges of Britain have been officered by members of the Royal Family and the nobility, and

even now, and in spite of the great amount of inter-visitation which went on during the Second World War, it continues to be difficult of full realization.

The City of Derby was far from London, the Court, and from its social circles; the home city of scientists, inventors (Watt and Arkwright among them), and capitalists, it became the cradle of the Industrial Revolution; these facts make it the more striking that the records of one of its Lodges, Tyrian No. 953, in its minutes from 1766 to 1885, are studded with titled names: the Duke of Cumberland, Brother of George III, granted its Warrant, which also was signed by the Earl of E5ingham. In 1798 the Lodge contributed A:42 toward a jewel which was presented to the Earl of Aloira, Grand Master of the Ancient when he became Governor General of India. Daniel Coke, a member of Parliament, was twice W.-. M.-.. The Sixth Duke of Devonshire was W. . M.-. in 1813 and in 1814, and was Provincial Grand Master from 1814 to 1858, when he was succeeded by the Marquis of Hartington, Secretary for War. Viscount Tamworth was made a Mason in Tyrian in 1810; and the second Lord Scarsdale in the same year. Both Augustus and Edvard Curzon mere initiated in 1815; Francis Curzon was NV. . M. . in 1826. Earl Howe, Augustus Stanhope, and Earl Ferrers were entered between 1815 and 1848.

Among its visitors were scores of men of the nobility who carried titles among the oldest in Britain. Two Hundred Years of Freemasonry; A History of the Britannic Lodge, No. 55 (Kening & Son; London; 1930), one of the most brilliant of the smaller Lodge histories, home Lodge of the famous John Coustos, had so many members of British and other royal families between 1773 and 1817 that it is called "the Royal period." On the membership list at the same time were two foreign kings, three Hanoverian kings and five royal Dukes. The Earl of Moira was "perpetual Master."

But the most remarkable instance of Royalty in Lodges was No. 259, of which Prance of Wales Lodge, by Thomas Fenn, privately printed in 1890, is the history. It was instituted in 1787 by his Royal Highness, George, Prince of Wales, afterwards George IV. "The Lodge was originally intended to consist only of those who were honored with appointments under H. R. H. or men firmly attached to his person and interest.... Amongst the earliest initiated in this Lodge, were twenty of H. R. H.'s footmen and household servants. They were not admitted as members, but were initiated by order of H. R. H. as serving Brethren without payment of fees."

Among its long list of Royal and otherwise most eminent persons (come in by Royal invitation) were: Duke of York, Duke of Clarence, Lord Lake, Thomas Dunckerley, Major St. Leger (cousin of Elizabeth St. Leger, the Irish "lady Freemason"), General Bowles (afterwards appointed to be "Provincial Grand Master" to the Creek Indians in America!), General Paoli, the Corsican patriot, Earl of Zetland, Duke of Roxburgh, Prince of Moliterno, Prime Minister George Canning, Sir David Pollock, Godfrey Higgins (author of the stupendous monument of erudition, The Anacolypsz a second Earl of Zetland, Lord Monson, Earl of Yarborough, Duke of Beaufort, Lord Rendlesham, Lord Catthorpe, the Maharajah Duleep Singh of India, Viscount Lake, Youssuff Aziz Effendi, Earl of Wigtown, Duke of Sussex (Grand Master from 1813 to 1843), Lord Churchill, Lord Monson, Baron Ferdinand de Rothschild, Prince of Wales (Edward VII), W. . M.-. from 1874, Grand Masterfrom 1875, etc., etc.

In the list of Worshipful Masters five are preceded by The Modern Grand Lodge of England from 1717 to 1813 was with the exception of the lowest bracket of officers, staffed by men of the nobility and of the aristocracy, as were also, to a scarcely lesser degree, the Provincial Grand Lodges. The second part of Bro. Albert F. Calvert's The Grand dodge of England (Herbert Jenkins Ltd.; London; 1917) consists of 3 gallery of portraits in which appear, among others, the following: John, Duke of Montague Earl of Chesterfield, Duke of Wharton, Duke of Richmond, Duke of Lorraine, Duke of Newcastle, Earl of Crawford, Sir Cecil Wray, Sir Thomas De Veil (one of the personages in Hogarth's "Night"), Viscount Harcourt, William, Duke of Cumberland, Frederick Lewis, Prince of Wales (this eldest son of King George II was first King's son to be made a Mason; Nov. 5, 1737; the ceremony was performed by Dr. Desaguliers.

Grand Lodge was exactly 20 years old), Lord Raymond, Sir James Thornhill, Marshal James Keith, Frederick III, King of Prussia, Sir Richard Glynn (Lord Mayor), Lord Blayney, Duke of Beaufort, Edward, Duke of York, Frederick, Duke of York, Thomas Harley (Lord Mayor. Sat for his portrait with his hands in a large fur muff), Admiral Sir Peter Parker, Robert Edward, Lord Petre (like one or two others, Lord Petre was a Roman Catholic. While the Marquis of Ripon was Grand Master he became a convert of Roman Catholicism, resigned his Masonic offices, and his membership), Duke of Manchester, Sir Watkin Lewes (Lord Mayor of London), Col. John St. Leger, Duke of Cumberland, G. M. in 1782-1790, Charles Howard, Duke of Norfolk, Duke of York, William Howley, Archbishop of Canterbury, Earl of Moira (this G. M. was in 1806 also G. M. of Scotland), Francis, Earl of Moira, Prime Minister George Canning, C. T. Hunter (Lord Mayor), Duke of Sussex (once lived in Canada where he was a Prov. G. M.; was G. M. of England 181S1843), Prince of Wales (King George IV), Duke of Kent (also lived in Canada for years; G. M. of Ancient; father of Queen Victoria, who, after her coronation, and as an honor to him, announced herself Patroness of Freemasonry), Prince Augustus Frederick, Duke of Clarence (King William IV), Earl of Zetland, Fifth Duke of Richmond, Earl of Carnarvon, Earl of Lathom, Duke of Connaught, Duke of Clarence, Albert Edward, Prince of Wales, (Edward VII), Lord Ampthill, John, Earl of Atholl, etc.

With only a few exceptions these men of title, who usually were also men of large affairs and of great responsibilities in the State, were good and true Masons in every sense, as members and Brothers, and as officers; but their titles were born with them, their authorities went with them, their privileges were continuous, so that a Prince or a Duke continued to be a Prince or a Duke while sitting in the Grand East (called "throne"), which is in contrast to the American practice, where if a President, Governor, or Senator (the importance of whose of lice is as "high" and even more responsible than that of King, Prince, or Duke) sits in the East or Grand East it is in his capacity only as a Mason—his "titles are left outside the tiled door."

The Modern Grand Lodge between 1721 and 1751 became top-heavy with aristocracy, and many Lodges, especially in London, became exclusive and snobbish; this was in violation of the Landmark of "meeting upon the level" which in Freemasonry was centuries older than the House of Hanover or the House of Stuart; and it was this violation, far more than the violation of two or three customs of ceremony, which in Grand Master Byron's time ("the wicked Lord Byron," who once murdered a man in a drunken brawl) was the reason for so many Lodges going over to the Ancient Grand Lodge. The Ancient Grand Lodge had been erected in 1751 by Irish Masons living in London who could neither visit nor affiliate with London Lodges because they were "mechanics," that is, like the fathers and founders of the Craft, were "workers," or were men in small business. The majority of English writers on Masonic history aide Gould, Calvert, etc.) never fail to quote anything "coarse" that Laurence Dermott ever said about the Moderns; but they never quote the stinging and snobbish things said by the Moderns about Dermott; and never permit a reader to forget that Dermott (God help him!) was a house painter!

And yet, so strange are the ways of men, so Upside down their hearts, the Masons who "made" the Grand Lodges of England and, after 1813, the United Grand Lodge—the ritualists, the hard-working lower officers, and the writers—were commoners: Desaguliers was a doctor; Anderson a dissenting minister; Preston a printer; Dermott a painter (though an extraordinarily well-educated man of genius); Gilkes a grocer; Pine an engraver; and so on; and regardless of how aristocratic the Modern Grand Lodge itself may ever have been its members gave great honor to these men.

The manly, upright, brainy men of the Lodge at Aberdeen, Scotland, who with such great care wrote out the Work Book in 1670, appended it to a solemn address to Masons who might come after them in their ancient Lodge, which for weight and a sincere eloquence can scarcely be rivaled by any utterance that ever came out of Freemasonry: "So ends the names of us all who are authors of this Book and the Mason's box [charity] in order, according to our ages as we were made fellow craft, from which we reckon our age; so we entreat all our good successors in the Mason Craft to follow our rule as your patterns, and not to strive for place, for here ye may see above written and amongst the rest of our names persons of a mean degree insert before great persons of quality.

The history of the Tyrian Lodge, No. 253, of Derby, referred to in an earlier paragraph, is set forth with great compactness in The Centenary Celebration of the Tynan Lodge, No. 253; printed by W. Bacon; Derby; Second Edition; 1885. (The name is from the Latin tyriorum, or trireme.) It is one of the most significant of the early Lodge histories because Derby was in the center of so much of national importance at the time of the French Revolution. Beginning on page 14 the undesignated author gives a number of pages about men of title, fame, eminence who were in the Lodge, connected with it, or then in the Craft. On page 14 he writes: "Francis, Duke of Lorraine, afterwards Emperor of Germany, husband of Maria Theresa, and father of Marie Antoinette, whose beauty and whose cruel fate inspired the glowing eloquence of Burke, was initiated at The Hague as early as 1731." This one small Lodge history alone, in its 74 pages, gives documentary proof of the falseness of those books which set out to show that Freemasonry was a conspiracy which plotted the French Revolution, such as were written by Prof. Robinson, Abbe Barruel, Nesta Webster, Bernard Fay, etc., because it shows that there was as large a number of Masons among the kings, princes, dukes, etc., on the side against the Revolution, as among the leaders on the side in favor of the Revolution—it was there as it was in our own American Revolution; the Fraternity was on both sides and therefore on neither.

Burke, the great antagonist of the Revolution, would certainly not have been a Freemason himself had Freemasonry plotted Louis XVI's overthrow; and he would have known it had such been the fact because the British Government at the time had day-by-day, detailed knowledge of events in Paris from 1787 to 1791.

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RUFFIANS, NAMES OF THE

Theosophical and occultist writers have argued that the combined endings of the three names of the Ruffians form together the mystical, Brahmin AUM, as noted on pace 111; and from this they argue that Freemasonry conceals mysteries from the Far East, etc. Historians have found that Speculative Freemasonry arose in England and developed out of Operative Freemasonry which was for some four or five centuries spread over Britain and Europe; an argument composed of speculations about so slight a fact as the endings of three names is not sufficient to overthrow the massive accumulation of data collected by those historians.

Equally disastrous to the theory is the fact that at one time or another the Ruffians have had other names, and have differed in number; also, the a, u, m endings became crystallized in the Ritual after the founding of Speculative Freemasonry. In the old catechism called The Whole Institutions of Freemasons Opened, a short document published in Dublin in 1725, occur these curious sentences: "Your first word is Jachin and Boaz is the answer to it, and Grip at the forefinger joint.—Your 2nd word is Magboe and Boe is the answer to it, and Grip at the Wrist. Your 3rd word is Gibboram, Esimbrel is the answer."

The origin of the Ruffians themselves is undiscovered; perhaps when the Ritual came to be enacted, instead of being largely composed of a set of drawn symbols with verbal explanations, they were introduced and given their names; if so, the endings may be nothing more than a form of verbal symmetry. (The subject of the many instances of verbal symmetry in the Work, along with other forms of symmetry such as 3, 5, 7, etc., awaits research; if the research were conducted according to the canons of literary analysis, in addition to historical analysis, it might yield light on the origin of the form of the Work now in use. Symmetry cannot be either coincidental or accidental, but must imply redaction, or editorship, or authorship. Bro. and Prof. David Eugene Smith has suggested that the three names are suspiciously like certain old variations on the Hebrew word for "jubilee.")

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R. S. Y. C. S.

An abbreviation of Rosy Cross in the Royal Order of Scotland.

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RUCHIEL

In the old Jewish Angelology, the name of the angel who ruled the air and the winds. The angel in charge of one of the four tests in Philosophic Freemasonry.

*

RUFFIANS

The traitors of the Third Degree are called Assassins in Continental Freemasonry and in the advanced Degrees. The English and American Freemasons have adopted in their instructions the more homely appellation of Ruffians. The fabricators of the high Degrees adopted a variety of names for these Assassins (see Assassins of the Third Degree), but the original names are preserved in the instruetions of the York and American Rites. There is no question that has so much perplexed Masonic antiquaries as the true derivation and meaning of these three names. In their present form, they are confessedly uncouth and without apparent signification.. Yet it is certain that we can trace them in that form to the earliest appearance of the legend of the Third Degree, and it is equally certain that at the time of their adoption some meaning must have been attached to them. Brother Maekey was convinced that this must have been a very simple one, and one that would have been easily comprehended by the whole of the Craft, who were in the constant use of them.

Attempts, it is true, have been made to find the root of these three names in some recondite reference to the Hebrew names of God. But there is in Doctor Mackey's opinion, no valid authority for any such derivation. In the first place, the character and conduct of the supposed possessors of these names preclude the idea of any congruity and appropriateness between them and any of the divine names. And again, the literary condition of the Craft at the time of the invention of the names equally precludes the probability that any names would have been fabricated of a recondite signification, and which could not have been readily understood and appreciated by the ordinary class of Freemasons who were to use them. The names must naturally have been of a construction that would convey a familiar idea would be suitable to the incidents in which they were to be employed, and would be congruous with the character of the individuals upon whom they were to be bestowed.

Now all these requisites meet in a word which was entirely familiar to the Craft at the time when these names were probably invented. The Ghiblim are spoken of by Anderson, meaning Ghiblim, as stonecutters or Masons; and the early amounts show us very clearly that the Fraternity in that day considered Giblim as the name of a Mason; not only of a Mason generally, but especially of that class of Masons who, as Drummond says, "put the finishing hand to King Solomon's Temple"—that is to say the Fellow Crafts. Anderson also places the Ghiblim among the Fellow Crafts; and so, very naturally, the early Freemasons, not imbued with any amount of Hebrew learning, and not making a distinction between the singular and ph1ral forms of that language, soon got to calling a Fellow Craft a Giblim.

The steps of corruption between Giblim arid Jilbelum were not very gradual; nor can anyone doubt that such corruptions of spelling and pronunciation were common among these illiterate Freemasons, when he reads the Old Manuscripts, and finds such verbal distortions as Nembroch for Nimrod, Eaglet for Euclid, and Aymon for Hiram. Thus, the first corruption was from Giblim to Gibalim, which brought the word to three syllables, making it thus nearer to its eventual change.
Then we find in the early works another transformation into Chibbelum. The French Freemasons also took the work of corruption in hand, and from Giblim they manufactured Jiblime and Jibulum and Habmlum. Some of these Freneh corruptions eame back to English Freemasonry about the time of the fabrication of the advanced l)egrees, and even the French

words were distorted. Thus in the Iceland Manuscript, the English Freemasons made out of Pytagore, the French for Pythagoras, the unknown name Peter Gower, which is said so much to have puzzled John Locke.

So we may through these mingled English and French corruptions trace the genealogy of the word Jubelum; thus, Ghiblim, Giblim, Gibalim, Chibbelum, Jiblime, Jibelum, Jabelum, rind, finally, Jubelum. It meant simply a Fellow Craft, and was appropriately given as a common name to a particular Fellow Graft who vas distinguished for his treachery. In other words, he was designated, not by a special and distinctive name, but by the title of his condition and rank at the Temple.

He was the Fellow Craft, who was at the head of a eonspiraey. As for the names of the other two Ruffians, they were readily constructed out of that of the greatest one by a simple change of the termination of the word from am to a in one, and from uoz to o in the other, thus preserving, by a similarity of names, the idea of their relationship, for the old works said that they were Brothers who had come together out of Tyre. This derivation to Doctor Mackey seems to be easy, natural, and comprehensible. The change from Giblim, or rather from Gibalim to Jubelum, is one that is far less extraordinary than that which one half of the Masonic words have undergone in their transformation from their original to their present form (see Ritual).

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RULE

An instrument with which straight lines are drawn, and therefore used in the Past Master's Degree as an emblem admonishing the Master punctually to observe his duty, to press forward in the path of virtue, and, neither inclining to the right nor the left, in all his actions to have eternity in view. The twenty-four-inch gaffe is often used in giving the instruction as a substitute for this working-tool. But they are entirely different; the twenty-four-ineh gaffe is one of the working-tooLs of an Entered Apprentice, and requires to have the twenty-four inches marked upon its surface; the rule is one of the working-tools of a Past Master, and is without the twenty-four divisions. The rule is appropriated to the Past or Present Master, because, by its assistance, he is enabled to lay down on the Trestle-Board the designs for the Craft to use.

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RULE OF THE TEMPLARS

The code of regulations for the government of the Knights Templar, called their Rule, was drawn up by Saint Bernard, and by him submitted to Pope Honorius II and the Council of Troyes, by both of whom it was approved. It is still in existence, and consists of seventy-two articles, partly monastic and partly military in eharaeter, the former being formed upon the Rule of the Benedietines. The first articles of the Rule are ecelesiastical in design, and require from the Knights a strict adherence to their religious duties. Article twenty defines the costume to be worn by the Brotherhood. The professed soldiers were to wear a white costume, and the serving Brethren were prohibited from wearing anything but a black or brown cassock. The Rule is very particular in reference to the fit and shape of the dress of the Knights, so as to seevre uniformity.

The Brethren are forbidden to receive and open letters from their friends without first submitting the-n to the inspection of their superiors. The pastime of hawking is prohibited, but the nobler Sport of lion-hunting is permitted, because the lion, like the devil, goes about continually roaring, seeking whom he may devour. Article fifty-five relates to the reception of married members, who are required to bequeath the greater portion of their property to the Order.

The fifty-eighth article regulates the reception of aspirants, or secular persons, who are not to be received immediately on their application into the society, but are required first to submit to an examination as to sincerity and fitness. The seventy-second and concluding article refers to the intercourse of the Knights with females. No brother was allowed to kiss a woman, though she were his mother or sister. "Let the soldier of the cross," says Saint Bernard, "shun all ladies' lips." At first this rule was rigidly enforced, but in time it was greatly relaxed, and the picture of the interior of a house of the Temple, as portrayed by the Abbot of Clairvaux, would scarcely have been appropriate a century or two later.

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RULERS

Obedience to constituted authority has always been inculcated by the laws of Freemasonrys Thus, in the installation charges as prefixed to the Constitutions of the Grand Lodge of England, the incoming Master is required to promise "to hold in veneration the original rulers and patrons of the Order of Freernasonry, and their regular successors, supreme and subordinate, according to their stations. "

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RUSSIA

Captain John Phillips was appointed in 1731 Provincial Grand Master of Russia by Lord Lovel, Grand Master of England (Constitutions, 1738, page 194) but it does not follow that there were any Lodges in Russia at that time. General Lord James I(eith arrived in Russia in 1728 and he probably founded the Lodge there of which he beeame Worshipful Master, and in 1740 he was appointed Provincial Granal Master. However, the first notiee that we have of Lodges meeting openly is that of Silence, established at St. Petersburg, and the North Star at Riga, both in 1750. Thory says that Freemasonry made little progress in Russia until 1763 when the Empress Catherine II deelared herself Proteetress of the Order.

The Rite of Melesino was introduced by a Greek of that name in 1765, and there were also the York, Swedish and Strict Observance Rites practised by Lodges. Twelve of these Lodges united and formed the National Grand Lodge on September 3, 1776. There was also a Swedish Provincial Grand Lodge in 1779.

For a time Freemasonry flourished but about the year 1794 the Empress alarmed at the political eondition of France, persuaded that members of some Lodges were opposed to the Government, withdrew her protection from the Order. She did not direct the Lodges to close but most of them ceased to meet. The few that continued to work were under police supervision and languished, holding their eommunications only at long intervals. Paul I, 1797, instigated by the Jesuits whom he had recalled, forbade the meetings of secret societies and especially in Masonic Lodges.

Johann V. Boeber, Counselor of State and Director of the School of Cadets at St. Petersburg, obtained an audience of the Emperor in 1803 and sueeeeded in removing his prejudices against Freemasonry. The edict was revoked, the Emperor himself was initiated in one of the revived Lodges, and the Grand Orient of all the Russias was established, of which Brother Boeber was deservedly elected Grand Master (Acta Latomomm i, page 218). Pelican Lodge was revived in 1804 as Alexander of the Crowned Pelican and divided into three parts and elected a Grand Master. Internal dissensions, however, were the cause of its downfall.

Another Grand Lodge, Astrea, controlled the first three Decrees and by 1815 claimed jurisdiction over 24 Lodges. A Grand Chapter was set up to control the remaining degrees in 1818, and there was also a Provincial Grand Body working under the Swedish System. A curious incident brought to an end Freemasonry in Russia.

The Emperor Alexander, instigated in part it is said by the political condition of Poland, received at this time two communications, one from Egor Andrevich Kushelev of the Grand Lodge Astrea, and the other from a Prussian Freemason, Count Gaugwitz, the latter heartily in favor of elosing all the Lodges, both agreeing that the spirit of the times would not permit of secret organizations, sand therefore on August 1, 1822, an Imperial Edic decreed the Closing of all secret societies (Transactions, Quatuor Coronati Loclge, volume xxxviii, pages 35-50). The order was quietly obeyed by the Freemasons of Russia (see Doctor Mackey's revised History of Freemasonry, also Freemasonry in Russia, Dr. Ernest Friedrichs, Berlin, 1904, and Berne, 1903).

A prominent member of the group of Russian Masonic Bodies on the Continent, exiles from Russia, has prepared for us some particulars of the development of Russian Freemasonry from which we make the following extract:

There is a well-established tradition that the first Russian Freemason was Peter the Great and that he was initiated by Sir Christopher Wren in an English Lodge at Amsterdam. There are, however no documents to prove this. The history of Russian Freemasonry may be divided into three periods. First, 1731-71. Membership confined to foreigners residing in Russia; a few officers, the guard, and a few statesmen. The tendency is mystical and the influence negligible . Second, 1772-94. There are three Masonie Bodies at work.

1. Yelaguine's group at St. Petersburg. Work; self preservation, moral uplift, struggle against the ideas of Voltaire. This organization disappears about 1780.

2. Swedish Rite at St. Petersburg headed by Prince Gagarine as Grand Master. This Body Unites with the preceding one and shares its fate.

3. The National Grand Lodge at Moseow, lead by Novickoff and Schwarz working under a strong influence of the Moscow Rosy Cross Fraternity and of the Order of the Martinists. This group exercised a powerful influence during this period and for the future in Russian Freemasonry, and was a potent and intellectual factor in contemporary society. This group chiefly engaged in educational and charitable work and carried these on freely until it fell under the general ban on Freemasonry imposed by Catherine II in 1794.

Third, 1801-22. An irregular Russian Grand Lodge named Vladimir to Order which in 1810 became subject to Swedish Jurisdiction. This Grand Lodge had little influence but counted many prominent persons amongst its members.

As a reaction against the influence of higher Degrees there was founded in 1814 at Paris, under the auspices of the Grand Orient of France and out of the federation of five military Lodges, a New Grand Lodge Astrea. At the end of the Napoleonic Wars and with the return of the army to Russia this Masonic Body grew to the extent of having forty Lodges under their jurisdiction. These Lodges under French influence turned their attention to polities, and ended their career in the turmoil of the attempted Revolution in December, 1825.

During the whole of the nineteenth century, Russian Freemasonry if not dormant was at least hidden and entirely negligible. The revival of interest in spiritual matters which coincided with the beginning of the twentieth century brought about a revival of interest in Freenlasonry. A few prominent Russian intellectuals joined French Lodges. Professor Bajenoff joined at Paris the Scottish Rite Lodge Les Amis Reunis. Paul Jablochkov, world-famous electricians founded the Lodge Cosmos under the Ancient Accepted Scottish Rite at Paris where in 1906 about fifteen Russian publicists joined French Lodges. These Brethren on their return to Russia organized two Lodges. one in St Petersburg, the Polar Star, and a Lodge at Moscow These Lodges were instituted with great ceremony in May, 1908, by two representatives of the Grand Orient of France and up to 1909 six Lodges were organized There was an interval in their activity over poliee restrictions and then these Lodges were reopened in 1911, working under the Grand Orient of France, with practically no ritual and having an avowedly political aim in view, namely, that of the overthrow of autoeraey There was what was known

as a Supreme Couneil, an exclusively administrative Body whose members were elected for three years. This organization had no regularity and enjoyed no recognition abroad. In 1913 and 1914 the organization nevertheless had about fortytwo Lodges chiefly composed of members of the cadet party. The first Revolution in March 1917 is said to have been inspired and operated from these Lodges and all the members of Kerensky's Government belonged to them. After the Bolshevik Revolution most members of these Lodges emigrated, and after a long inactivity they were successful in forming under the auspices of the Grand Orient of France a new Polar Star Lodge at Paris. Four other Lodges working in Russia have been organized under the Grand Lodge of France, and there is also a Lodge of Perfection and a Rose Croix (chapter working in Russian at Paris the rituals of the Ancient and Accepted Scottish Rite finder the Supreme Council.

The volume of the Sacred Law is always on the altar at the meetings of these four Lodges and the work is said to be usually a study of the deeper meanings of Freemasonry. The four Craft Lodges work with a committee which in fact represents what the Brethren believe to be the future Grand Lodge of Russia The Supreme Council has sanctioned a temporary committee in the higher Degrees which represents the nucleus of the future Supreme Couneil for Russia of the Aneient and Aeeepted Scottish Rite. On February 10, 1927, a Russian Consistory, caned Rossia, wan formed.

Russian Brethren have freely written upon Freemasonry. Brother Boris Telepneff has published pamphlets on Freemasonry in Russia, Rosicrucians in Russia, Some Aspects of Russian Freemasonry during the Reign of Emperor Alexander I (Transaclions, Quatuor Coronati Lodge, volume xxxvui, page 6) and essays as in the Masonic Record, 1925.

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RUSSIA, SECRET SOCIETIES OF

First, the .Skopzis, founded about 1740, by Seliwanoff, on the ruins of an anterior sect, the Chlysty, which was originated by a peasant named Philippoff, in the seventeenth century. The Skopzis practised selfmutilation and other horrors. They were rich, and abound throughout Russia and in Bulgaria. Second, the Montainists, who declared that they have a "living Christ," a "living Mother of God," a "living Holy Spirit," and twelve "living Apostles." Their ceremonies were peculiar and but little resembling those of Freemasonry. A society of Martinists has had some vogue and other imported Rites have been instituted.

S

The Hebrew letter is Samech. The nineteenth letter in the English alphabet. Its nulnerical value is 60. The sacred application to the Deity is in the name Somech,Upholder, the Latin Fulcteus or Firmas. The Hebrew letter Shin, a tooth, from its formation, is of the numerical value of 300.

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SAADH

One of a certain Indian sect, who have emigrated Christianity, and who in some remeets resemble the Quakers in their doctrine and mode of life. Sometimes written Saud.

*

SABAISM

The worship of the sun, moon, and stars, the Tsaba Hashmaim, meaning the host of heaven. It was practised in Persia, Chaldea, India, and other Oriental Countries, at an early period a of the world's history (see Blazing Star and Sunworship) .

*

SABAOTH

The Hebrew words pronounced Jehovah Tsabaoth, and meaning Jehovah of Costs, a very usual appellation for the Most High in the prophetical books, especially in Isaiah, Jeremiah, Zechariah, and Malachi, but not found in the Pentateuch.

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SABBAL

Hebrew word, meaning the Burden, the Latin Onus. The name of the sixth step of the mystic ladder of Kadosh of the Ancient and Accepted Scottish Rite. Sometimes spelled Sabael.

*

SABBATH

In the lecture of the Second or Fellow Craft's Degree, it is said, In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors, thereby enjoving frequent opportunities to contelnplate the glorious works of creation, and to adore their great Creator.

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SABIANISM
See Sabaism

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SACELLUM

A availed enclosure without roof. An ornamental chapel Within a church.

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SACKCLOTH

In the Rose Croix instructions, sackcloth is a symbol of grief and humiliation for the loss of that Which it is the object of the Degree to recover.

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SACRED ASYLUM OF HIGH MASONRY

In the Institutes, Statutes, and Regulations, signed by Adillgton, Chancellor, Which are given in the Rectueil des Actes du Supréme Consetél du France, or Collection of the Acts of the Supreme Council of France, as a Sequence to the Constitutions of 1762, this title is given to any subordinate Body of the Scottish Rite. Thus in Article XVI: "At the time of the installation of a Sacred Asylum of High Masonry, the members composing it shall all make and sign their pledge of obedience to the Institutes, Statutes, and General Regulations of High Masonry." In this document the Rite is always called High Masonry, and any Body, whether a Lodge of Perfection, a Chapter of Rose Croix, or a Council of Kàdosh, is styled a Sacred Asylum.

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SACRED LAW

The first Tables of Stone, or Commandments, which were delivered to Moses on Mount Sinai, are referred to in £, preface to the Mashna, bearing this tradition: God not only delivered the Law to Moses on Mount Sinai, but the explanation of it likewise. When Moses came down from the Mount and entered into his tent. Aaron went to visit him, and Moses acquainted Aaron with the Laws he had received from God,together with the explanation of them. After this Aaron placed himself on the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses repeated what he had just before told to Aaron.

These being seated, the one on the right hand, the other on the left hand of Moses, the seventy elders of Israel, who compose the Sanhedrim, came in, and Moses again declared the same laws to them, as he had done before to Aaron and his sons. Lastly, all who pleased of the comnlon people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times w hat Moses had been taught by God upon Mount Sinai, Eleazar and Ithamar three times, the seventv elders twice, and the people once. Moses afterward reduced the laws which he had received into writing, hut not the explanation of them. These he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.
The Sacred Law is repeated in the instructions of the Fourteenth Degree, Ancient and Accepted Scottish Rite.

*

SACRED LODGE

In the lectures according to the English system, we find the following definition of the Sacred Lodge, the symbol has not been preserved in the American instructions: Over the Sacred Lodge presided Solomon, the greatest of kings, and the wisest of men; Hiram, the great and learned King of Tyre; and Hiram Abif, the widow's son, of the tribe of Naphtali. It was held in the bowels of the sacred Mount Moriah, under the part whereon was erected the Holy of Holies. On this mount it was where Abraham confirmed his faith by his readiness to offer up his only son, Isaae. Here it was where David offered that acceptable sacrifice on the threshing-floor of Araunah by which the anger of the Lord was appeased, and the plague stayed from his people. Here it was where the Lord delivered to David, in a dream, the plan of the glorious Temple, afterward erected by our noble Grand Master, King Solomon. And lastly,

here it was where he declared he would establish his sacred name and word, which should never pass away- and for these reasons this was justly styled the Sacred Lodge.

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SACRIFICANT

Tile French is Sacrifant. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis (Saint Louis of the Reunited Friends) at Calais.

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SACRIFICE, ALTAR OF
See Altar

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SACRIFICER
In French, the word is Sacrificateur. 1. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis (Saint Louis of the Reunited Friends) at Calais. 2. A Degree in the collection of Pyron.

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SADDA

Persian Saddar, meaning the hundred gates. A work in the Persian tongue, being a summary of the Avesta, or sacred books.

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SADDUCEES

Sometimes Zedukim. A Sect called from its founder Sadoc, or Zadok (see Secund Samuel viii, 17, xv, 24; First Kings i, 34), who lived about 250 B.C. They denied the resurrection, a future state, and the existence of angels. The Sadducees are often mentioned in the New Testament, the Talmud, and the Midrash. The tenets of the Sadducees are noticed as contrasted with those of the Pharisees. While Jesus condemned the Sadducees and Pharisees, he is nowhere found criticizing the gets, words, or doctrines of the third sect of the Jews, the Essenes; wherefore, it has been strongly favored that Jesus was himself one of the last-named sect, who in many excellent qualities resembled Freemasons. The Sadducees were the most conservative of forces, the Pharisees more advanced in the later thoughts and tendencies. The Gospels throw an interesting and significant light upon these circumstances and their effects in that era.

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SADLER, HENRY

Born 1840, died 1911. One of the most painstaking, patient, and persevering of Masonic students. He was initiated in 1862 in the Lodge of Justice No. 147, being at the time an A. B. in the Mereantile Marine. He became W. M. of this Lodge in 1872. In 1882 he was a founder of the Southgate Lodge, No. 1950, and in 1886 he was a founder and first Master of the Walsingham Lodge, No. 2148; in 1869 he was exalted to the Royal Arch Degree in the Royal York Chapter, No. 7; in 1872 he joined the Temperance Chapter, No. 169, and became its First Principal in 1880. In 1879 he was appointed Grand Tiler of the Grand Lodge of England, and held the post until 1910, when he retired on a pension. In 1887 he was appointed Sub-

Librarian to the Grand dodge of England and was promoted to be its Librarian in 1910. His position in the Grand Lodge Library gave him access to all the old records of the Grand Lodge of England, and enabled him to write most valuable books on various points in connection with the history of English Freemasonry.

In 1887 appeared his principal work, Masonic Facts and Fictions, in which he claimed, and his argument was generally accepted, that the Grand Lodge of the Antients was formed in London by some Irish Freemasons, who had not seceded, as had been supposed from the Regular Grand Lodge. In 1589 he published Notes on tile Ceremonny of Installation; in 1891, the Life of Thomas Dunckerley; on 1898, Masonic Reprints and Historical Revelations; in 1904, Some Memorials of the Globe Lodge, No. BS, also the Illustrated Ilistory of Emulation Lodge of 11nprovement, No. 256; and in 1906, the Histor1y and Records of the Lodge of Emulation, No. 21.

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SAGITTA

The keystone of an arch. The abscissa of a curve.

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SAILORS, AND FREEMASONRY

Much of the United States and Canada as well as Britain has been for a long time at sea. It is not difficult for Englishmen to think of themselves as a people partly afloat, nor the Norwegians, and still less the Japanese; but America also is partly afloat, and ever has been, though it is hard for Americans to believe it. The Navy itself has more duties in peacetime than in war, and of equal importance, for it is our government abroad, without which consuls, ministers, ambassadors and diplomats in general would carry little weight. Wherever the Navy goes, America goes. The Navy, moreover, is one of America's proudest achievements, if Americans knew it, and has given to the land it serves a long succession of dedicated men whose intellectual, literary, and scholarly achievements stand second only after the colleges and universities. As for Britain, its fleet has been its alter ego. Freemasonry also, ever since as a world-wide Speculative Fraternity it escaped out of the cocoon of the Time Immemorial Lodges, has been afloat on the merchant ships and with the navies, and has with its Lodges followed them, or has waited for them in more than 3 thousand ports.

Moreover the sea is one of the oldest of callings, millennia older than Homer who celebrated it, for the first ships appeared at the same time as the first houses and the most ancient cities. Also, like the arts and crafts on land, they have from a long time ago had their own gilds and fraternities; the Greek mariners, who went everywhere, had their associations.

the Roman sailors had their collegia, and for many centuries both of them had mithraea to visit on shore. After the gild system arose early in Medieval times seamen had gilds of their own; they took apprentices; had a Patron Saint; had part in pageants with a float depicting Noah; and from the beginning of the theater were favorite stage characters.

If ever a truly complete history of Freemasonry is written, omitting nothing important enough to have a chapter of its own, it will tell the story of how seamen of Britain, America, and the maritime countries of Europe carried Masonry around the world; so that if they had no share in its antiquity they had a large share in that other Landmark, its universality. (For Mariners in the period of the gilds and pageants see The British Tar in Fact and Fiction, by Charles Napier Robinson; Harper & Bros.; London and New York; 1911. The first novel about the sea was written by an American, James Fenimore Cooper; also, it is believed by many; its greatest, Moby Dtck, by Herman Melville; Shakespeare's last play was "The Tempest," a poemcomedy-drama of the sea, with a setting off our own Atlantic coast; and the fact is a

reminder of the "Odyssey," attributed to Homer, the greatest sea yarn ever written. See also NAVAL LODGES in this Supplement.)

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SAINT ADHABELL

Introduced into the Cooke Manuscript (line 603), where the allusion evidently is to Saint Amphibalus, which see.

*

SAINT ALBAN

Saint Alban, or Albanus, the proto-martyr of England, was born in the third century, at Verulam, now St. Albans, in Hertfordshire.

In his youth he visited Rome, and served seven years as a soldier under the Emperor Diocletian. On his return to Britain he embraced Christianity, and was the first who suffered martyrdom in the great persecution which raged during the reign of that emperor.

The Freemasons of England have claimed Saint Alban as being intimately connected with the early history of the Fraternity in that island. Anderson (Constitutions, 1738, page 57) says, "This is asserted by all the old copies of the Constitutions, and the old English Masons firmly believed it," and he quotes from the Old Constitutions:

Saint Alban loved Masons well and cherished them much, and he made their pay right good; viz., two shillings per week and three pence to their cheer; whereas before that time, through all the land, a Mason had but a penny a day and his meat, until Saint Alban amended it. Ho also obtained of the King a Charter for the Free Masons, for to hold a general council, and gave it the name of Assembly, and was thereat himself as Grand Master and helped to make Masons and gave them good charges.

We have another tradition on the same Subject; for in a little work published about 1764, at London, under the title of The Complete Free Mason or Multa Paucis for the Lovers of Secrets, we find the following statement (page 47) in reference to the Masonic character and position of plaint Alban.

In the following (the third) century, Gordian sent many architects over—into England—who constituted themselves into Lodges, and instructed the Craftsmen in the true principles of Freemasonry; and a few years later, Carausius was made emperor of the British Isles and being a great lover of art and science, appointed Albanus Grand Master of Masons, who employed the Fraternity in building the palace of Verulam, or St. Albans.

Both of these statements are simply legends, or traditions of the not unusual character, in which historical facts are destroyed by legendary additions. The fact that Saint Alban lived at Verulam may be true—most probably is so.

It is another fact that a splendid Episcopal palace was built there, whether in the time of Saint Alban or not is not so certain; but the affirmative has been assumed; and hence it easily followed that, if built in his time, he must have superintended the building of the edifice.. He would, of course, employ the workmen, give them his patronage, and, to some extent, by his superior abilities, direct their labors. Nothing was easier, then, than to make him, after all this, a Grand Master. The assumption that Saint Alban built the palace at Verulam was very natural, because when the true builder's name grass lost—supposing it to have been so—Saint Alban was there ready to take his place, Verulam having been his birthplace.

The increase of pay for labor and the annual congregation of the Freemasons in a General Assembly, having been subsequent events, the exact date of whose first occurrence has been lost, by a process common in the development of traditions, they were readily transferred to the same era as the building of the palace at Verulam. It is not even necessary to suppose, by way of explanation, as Preston does, that Saint Alban was a celebrated architect, and a real encourager of able workmen.

The whole of the tradition is worked out of these simple facts: that architecture began to be encouraged in England about the third century; that Saint Alban lived at that time at Verulam; that a palace was erected then, or at some subsequent period, in the same place; and in the lapse time, Verulam, Saint Alban, and the Freemasons became mingled together in one tradition. The inquiring student of history will neither assert nor deny net Saint Alban built the palace of Verulam. He will be content with taking him as the representative that builder, if he was not the builder himself; and will thus recognize the proto-martyr as the type of Chat is supposed to have been the Freemasonry of his age, or, perhaps, only of the age in which the tradition received its form.

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ST. ALBANS, EARL OF

Anderson (Constitutions, 1738, page 101) says, and, after him, Preston, that a General Assembly of the Craft was held on December 27, 1663, by Henry Jermyn, Earl of St. Albans, Grand Master, who appointed Sir John Denham his Deputy, and Sir Christopher Wren and Tohn Webb his Wardens. Several useful regulations were made at this Assembly, known as the Regulations of 1663. These regulations are given by Anderson and by Preston, and also in the Roberts Manuscript, with the addition of the oath of secrecy. The Roberts Manuscript says that the Assembly was held on the 8th of December.

*

SAINT ALBAN'S REGULATIONS

The regulations said to have been made by Saint Alban tor the government of the Craft are referred to by Doctor Anderson, in his second edition (page 57), and afterward by Brother Preston (see Saint Asian).

*

SAINT AMPHIBALUS

The ecclesiastical legend is that Saint Amphibalus came to England and converted Saint Alban, who was the great patron of Freemasonry. The Old Constitutions do not speak of him, except the Cooke Manuscript, which has the following passage (line 602): "And soon after that came Seynt Adhabell into England, and he converted Seynt Albon to Christendom"; where, evidently, Saint Adhabell is meant for Saint Amphibalus. But amphibalus is the Latin name of a cloak worn by Priests over their other garments; and Godfrey Higgins (Celtic Druids, page 201) has argued that there was no such saint, but that the Sanctus Amphibalus was merely the holy cloak brought by Saint Augustine to England. His connection with the history of the origin of Freemasonry in England is, therefore, accepting the reasoning of Godfrey Higgins, altogether apocryphal.

*

SAINT ANDREW

Brother of Saint Peter and one of the twelve Apostles. He is held in high reverence by the Scotch, Swedes, and Russians. Tradition says he was crucified on a cross shaped thus, X. Orders of knighthood have been established in his name (see Knight of Saint Andrew).

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SAINT ANDREW, KNIGHT OF
See Knight of Saint Andrew

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SAINT ANDREW'S DAY

November 30, was adopted by the Grand Lodge of Scotland as the day of its Annual Communication.

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SAINT ANTHONY
An Order taking its rise from the life and habits of Saint Anthony, the hermit, who died about 357. His disciples, called Anchorites, near Ethiopia, lived in austerity and solitariness in the desert, until John, Emperor of Ethiopia, in 370, created them a religious order of knighthood, and bestowed privileges upon them under the title of Saint Anthony, who was made patron of the empire. They established monasteries, adopted a black habit, and wore a blue cross in the shape of a Tau. The vow of the Order embraced chastity, defense of the Christian faith, to guard the empire, obey their superiors, and go to war when and wheresoever commanded. Marriage required a license. There were two classes—combatants and non-combatants— the second class being composed of those too old for military duty. yet ere they retired they were required to serve three years against Arabian pirates, three against the Turks, and three against the Moors.

The ancient monastery is in the deserts of Thebais, surrounded by an oval wall five hundred paces in circumference and forty feet in height. It is entered by ropes let down from the watch-house, the crane being turned by monks. By age, the cells, which are four by five by seven feet, have been reduced from three hundred to forty. Advantage had been taken of one of nature's curiosities in obtaining abundant water from a riven rock, which is reached through a subterraneous passage of fifty paces, extending beyond the walls. In France, Italy, and Spain there are ecclesiastical and military organizations styled Knights of Saint Anthony, who wear a plain cross, the principals a double cross. The chief seat is at Vienna. In the Abbey rest the remains of Saint Anthony.

*

SAINT AUGUSTINE

Saint Augustine, or Saint Austin, was sent with forty monks into England, about the end of the sixth century, to evangelize the country Leaning says that, according to a tradition, he placed himself at the head of the Corporations of Builders, and was recognized as their Grand Master. No such tradition, nor, indeed, even the name of Saint Augustine, is to be found in any of the 01s1 Constitutions which contain the Legend of the Craft.

*

SAINT BERNARD

Saint Bernard of Clairvaux was one of the most eminent names of the Church in the Middle Ages. In 1128 he was present at the Council of Troyes, where, through his influence, the

Order of Knights Templar was confirmed; and he himself is said to have composed the Rule or Constitution by which they were afterward governed. Throughout his life he was distinguished for his warm attachment to the Templars, and "rarely," says Burnes (Sketch of the Knights Templar, page 12), "wrote a letter to the Holy Land, in which he did not praise them, and recommend them to the favor and protection of the great." To his influence, untiringly exerted in their behalf, has always been attributed the rapid increase of the Order in wealth and popularity.

*

ST. CLAIR OF ROSSLYN

One of the most curious episodes in the history of Freemasonry occurred at the time of the founding of the Grand Lodge of Scotland in 1736 when William St. Clair of Rosslyn (or Rossline, or Roslin) tendered his "resignation of the office of hereditary Grand Master" in order that in the future no confusions would arise as between his family and any Grand Master. The "resignation" begins by saying "that the Masons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clair of Rossline, my ancestors and their heirs, to be their patrons, protectors, judges, or masters," etc. (See page 899.)

Historians have doubted that any family ever held a suzerainty over the Craft in Scotland. Yet it is not impossible that it should have been true, for similar things occurred elsewhere. During the later Middle Ages and early in the Modern Age, it was not uncommon for a family to organize itself (as Japanese families still do), with a head, ruless and penalties, somewhat like a modern business corporation. Until about the Sixteenth Century France, at least lid its government, army, and church, was little more than a network of such families —the "200 families" still claim ancient and hereditary privileges. The most extraordinary of such families in any country was the Hapsburgs (or Habsburgs) which as early as 1291 became a kind of hansa, or gild, and went into the business of supplying (by contract or agreement) kings, queens, princes, etc., to any country in the market for one, and are still at it. The Fuggers were another, except that they were financiers.

One of these families, the most notorious, has a link with the history of Freemasonry through a link it itself had with the gild system in Florence, Italy. This was the Medici Family (it began as Medici and Sons). The founder of the family was a worker in a gild of weavers and carders in the Fourteenth Century, and became a petty but successful gild politician. Gradually, decade after deeade, one Medici after another became "boss" of a gild, then of a number of gilds, got a monopoly of the silk gild, became wealthy and established a bank, and by a deft manipulation of gild funds and politics became ruler of Florence.

Once in power they produced a line of Popes, beginning with the famous Leo X; they produced the noted Cosimo, the famous Lorenzo, patron of the arts, and finally sent a weakling daughter of the house, Katherine, to be Queen of France, where she helped defeat the Protestant Reformation. The Medici history brought to light a fundamental weakness of the gild system; workers' gilds could by manipulation be brought under control by merchant gilds; a group of these latter could be brought under control by one of their own gilds; one man, with money enough, could control that gild. A gild had in its own organization no means to fight off that form of monopolization. Once the Medici had learned how it could be done, the capitalist system was invented, and the gild system was doomed; the emphasis passed from work and things to be made to money and wealth to be gained.

The St. Clair family made no such use of the Mason gilds in Scotland; but a case like that of the Medici, and the history of organized families in general, makes the St. Clair tradition more intelligible, and at the same time more credible; they may even have found it an economic advantage to be "judges and masters" of the Masons.

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SAINT CLAIR CHARTERS

In the Advocates' Library, of Edinburgh, is a manuscript entitled Hay's Memoirs, which is, says Lawrie, "a collection of several things relating to the historical account of the most famed families of Scotland. Done by Richard Augustine Hay, Canon Regular of Sainte Genevefs of Paris, Prior of Sainte Pierremont, etc., Anno Domini 1700." Among this collection are two manuscripts, supposed to have been copied from the originals by Canon Hay, and which are known to Masonic scholars as the Saint Clair Charters. These copies, which it seems were alone known in the eighteenth century, were first published by Lawrie, in his History of Freemasonry, where they constitute Appendices I and II. But it appears that the originals have since been discovered, and they have been printed by Brother W. J. Hughan, in his Unpublished Records of the Craft, with the following introductory account of them by Brother D. Murray Lyon:

These manuscripts were several years ago accidentally discovered by David Lang, Esq., of the Signet Library, who gave them to the late Brother Aytoun Professor of Belles-Lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other manuscripts of the time.

The Charters are in scrolls of paper— the one 15 by 1l½ inches the other 26 by 11½ inches,— and for their better preservation have been affixed to cloth. The calligraphy is beautiful; and though the edges of the paper haste been frayed, and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated and making out the whole of the text. About three inches in depth at the bottom of No. 1, in the right hand corner, is entirely wanting, which may have contained some signatures in addition to those given. The left hand bottom Corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a letter of jurisdiction, granted by the Freemen Masons of Scotland to William Saint Clair of Roslin. The second purports to have been granted by the Freemen Masons and Hammermen of Scotland to Sir William Saint Clair of Roslin.

Facsimiles and transcripts of these manuscripts are given by D. M. Lyon in his History of the Lodge of Edinburgh. The letter of jurisdiction is probably of a date 1600-1, and the seeund document, probably May 1, 1628.

However difficult it may be to decide as to the precise date of these Charters, there are no Masonic manuscripts whose claim to authenticity is more indisputable; for the statements which they contain tally not only with the uniformly accepted traditions of Scotch Freemasonry, but with the written records of the Grand Lodge of Scotland, both of which show the intimate connection that existed between the Freemasonry of that kingdom and the once powerful but now extinct family of Saint Clair.

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SAINT CLAIR, WILLIAM

The Saint Clairs of Roslin, or, as it is often spelled, of Rosslyn, held for more than three hundred years an intimate connection with the history of Freemasonry in Scotland. William Saint Clair, Earl of Orkney and Caithness, was, in 1441, appointed by King James II the Patron anal Protector of the Freemasons of Scotland, and the office was made hereditary in his family. Charles Mackie says of him (Preernasen, May, 1851, page 166) that "he was considered one of the best and greatest Masons of the age."

He planned the construction of a most magnificent collegiate church at his palace of Roslin, of which, however, only the chancel and part of the transept were completed. To take part in this design, he invited the most skilful Freemasons from foreign countries; and in order that they

might be conveniently lodged and carry on the work with ease and despatch, he ordered them to erect the neighboring town of Roslin, and gave to each of the most worthy a house and lands. After his death, whieh occurred about 1480, the office of hereditary Patron was transmitted to his descendants, who, says Lawrie (History of Freemasonry, page 100), "held their principal annual meetings at Kilwinning."

The prerogative of nominating the office-bearers of the Craft, which had always been exercised by the kings of Scotland, appears to have been neglected by James VI after his accession to the throne of England.

Hence the Freemasons, finding themselves embarrassed for want of a Protector, about the year 1600, if that be the real date of the first of the Saint Clair Manuscripts, appointed William Saint Clair of Roslin, for himself and his heirs, their "Patrons and Judges." After presiding over the Order for many years, says Lawrie, William Saint Clair went to Ireland, and in 1630 a second Charter was issued, granting to his son, Sir William Saint Clair, the same power with which his father had been invested. This Charter having been signed by the Masters and Wardens of the principal Lodges of Scotland, Sir William Saint Clair assumed the active administration of the affairs of the Craft, and appointed his Deputies and Wardens, as had been customary with his ancestors. For more than a century after this renewal of the compact between the Laird of Roslin and the Freemasons of Scotland, the Craft continued to flourish under the successive heads of the family.

But in the year 1736, William Saint Clair, to whom the Hereditary Protectorship had descended in due course of succession, having no children of his own, became anxious that the office of Grand Master should not become vacant at his death. Accordingly, he assembled the members of the Lodges of Edinhurgh and its vicinity, and represented to them the good effects that would accrue to them if they should in future have at their head a Grand Master of their own choice, and declared his intention to resign into the hands of the Craft his hereditary right to the office. It was agreed by the assembly that all the Lodges of Scotland should be summoned to appear by themselves, or proxies, on the approaching Saint Andrew's Day, at Edinburgh, to take the necessary steps for the election of a Grand Master.

In compliance with the call, the representatives of thirty-two Lodges met at Edinburgh on the 30th of November 1736, when William Saint Clair tendered the following resignation of his hereditary office:

I, William Saint Clair, of Roslin, Esq., taking into my consideration that the Masons in Scotland did, by several deeds, constitute and appoint trillium and Sir William Saint Clairs of Roslin, my ancestors and their heirs, to be their patrons, protectors judges, or masters, and that my holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and creation of Masonry, whereof I am a member; and I, being desirous to advance and promote the good and utility of the said Craft of Masonry to the utmost of my power, do therefore hereby, for me and my heirs, renounce quit claim over give, and discharge all right, claim, or pretense that I, or my heirs, had, have, or any ways may have, pretend to, or claim to be, patron, protector, judge, or master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any of the kings of Scotland to and in favor of the said William and sir William saint Clairs of Roslin, my predecessors, or any other manner or way whatsoever, for now and ever; and I bind and oblige me and my heirs to warrant this present renunciation and discharge at all hands. And I consent to the registration hereof in the books of council and session, or any other judges' books competent, therein to remain for preservation.

Then follows the usual formal and technical termination of a deed (Lawrie's History of Freemasonry, page 148).

The deed of resignation having been accepted, the Grand Lodge proceeded to the election of its office bearers, when William Saint Clair, as was to be expected, was unanimously chosen as Grand Master; an office which, however, he held but for one year, being succeeded in

1737 by the Earl of Cromarty. He lived, however, for more than half a century afterward, and died in January, 1778, in the seventy-eight year of his age.

The Grand Lodge of Scotland was not unmindful of his services to the Craft, and on the announcement of his death a funeral Lodge was convened, when four hundred Brethren, dressed in deep mourning, being present, Sir William Forbes, who was then the Grand Master, delivered an impressive address, in the course of which he paid the following tribute to the character of Saint Clair. After alluding to his voluntary resignation of his high office for the good of the Order, he ad fled:

"His zeal, however, to promote the welfare of our Society was not confined to this single instance; for he continued almost to the very close of life, on all occasions where his influence or his example could prevail, to extend the spirit of Masonry and to increase the number of the Brethren.... To these more conspicuous and public parts of his character I am happy to be able to add, that he possessed in an eminent degree the virtues of a benevolent and good heart—virtues which ought ever to be the distinguishing marks of a true brother" (Lawrie's History of Freemasonry page 224). Brother Charles Mackie, in the London Freemasons Quarterly Retried (1831, page 167), thus described the last day of this venerable patron of the Order:

"William Saint Clair of Roslin, the last of that noble family, was one of the most remarkable personages of his time; although stripped of his paternal title an(l possessions, he walked abroad respected and reverenced. He moved in the first society; and if he did not carry the purse, he was stamped with the impress of nobility. He did not require a cubit to be addled to his stature, for he was considered the stateliest man of his age."

The preceding account by Doctor Mackey of the connection of the Saint Clairs with Seoteh Freemasonry is based almost entirely on Lawrie's History of Freemasonry, 1804, but a later anal more critical writer—D. Murray Lyon (History of the Lodge of Edinburgh, 1873, page 3)—considers the statement that James II invested the Earl of Orkney and Cattiness with the dignity of Grand Master and subsequently made the office hereditary to be "altogether apocryphal." The real fact appears to be, continues Brother Hawkins, that the Operative Masons of Scotland by the Saint Clair Charters did confer upon the Saint Clair family the office of Patron and Protector of the Craft, and that William Saint Clair was made a Freemason in 1735 in order to resign this office, and in return for such apparent magnanimity to be elected in 1736 the first Grand Master of Scotland.

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SAINT CLAIR, WILLIAM OF ROSLIN

First Grand Master Mason of Scotland, elected, in 1736 when the Grand Lodge of Scotland was formed, an office he held for one year only. A good deal of discussion has been had pro and con as to the validity of two old documents known as the Saint Clair Charters, one dated about 1601 and one 1628, in which documents the statement is made that the Operative Masons of Scotland had conferred upon the family of Saint Clair of Roslin the honor of being recognized as Patron and Protector of the Craft. In 1736 when a first Grand Master was to be chosen for the Scottish Grand Lodge, William Saint Clair was made a Freemason in the Lodge Canongate Kilwinning and he also formally resigned all claim to be Patron and Protector of the Freemasons in Scotland on November 30 of the same year at a meeting held at Edinburgh. William Saint Clair died in 1778.

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SAINT CONSTANTINE, ORDER OF

Presumed to have been founded by the Emperor Isaac Angelus Comnenus, in 1190).

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ST. DOMINGO

Sañto Domingo. One of the principal islands of the West Indies. Freemasonry was taken there at an early period in the eighteenth century.

Rebold (History of Three Grants Lodgers, page 687) said in 1746. It must certainly have been in active condition there at a time not long after, for in 1761 Stephen Morin, who had been deputed by the Council of Emperors of the East and West to propagate the advanced Degrees, selected St. Domingo for the seat of his Grand East, and thence disseminated the system, which resulted in the establishment of the Supreme Council of the Ancient and Aecepted Seottish Rite at Charleston, South Carolina. The French Revolution, and the insurrection of the slaves at about the same period, was for a time fatal to the progress of Freemasonry in St. Domingo. Subsequently, the island was divided into two independent governments—that of Dominica, inhabited by whites, and that of Hayti, inhabited by blacks. In each of these a Masonie obedience was organized. The Grand Lodge of Hayti was charged with irregularity in its bformation, and was not recognized by the Grand Lodges of the United States. It has been, however, by those of Europe generally, and a representative from it was accredited at the Congress of Paris, held in 1855.

Freemasonry was revived in Dominica, Rebold says, in the above mentioned work, in 1822; other authorities say in 1855. A Grand Lodge was organized at the City of St. Domingo, December 11, 1858. Dominican Freemasonry has been established under the Ancient and Accepted Scottish Rite, and the National Grand Orient of the Dominican Republic divided into four sections, namely, a Grand Lodge, Grand Chapter General, Grand Consistory General, and Supreme Council. The last Body was not recognized by the Mother Council at Charleston, since its establishment is in violation of the Scottish Constitutions, which prescribe one Supreme Council only for all the West India Islands.

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SAINTE CROIX, EMANUEL JOSEPH GUIL HEM DE CLERMONT-LODEVE DE

A French antiquary, and member of the Institute, who was born at Mormoiron, in 1746, and died in 1809. His work, published in two volumes in 1784, and entitled Recherches Historiques et Critiques sur les Mysteres du Paganisme, or Historical and Critical Studies on the Mysteries of Paganism, is one of the most valuable and instructive essays that we have in any language on the ancient mysteries—those religious associations whose history and design so closely connect them with Freemasonry. The later editions were enriched by the valuable notes of Silvestre de Tracy.

*

SAINT GEORGE'S DAY

The twenty-third of April. Being the Patron Saint of England, his festival is celebrated by the Grand Lodge. The Constitution requires that "there shall be a Grand Masonic festi val annually on the Wednesday next following Saint George's Day."

*

ST. GERMAIN

A town in France, about ten miles from Paris, where James II established his Court after his expulsion from England, and where he died. Doctor Oliver says (Historical Landmarks ii, page 28), and the statement has been repeatedly made by others, that the followers of the

dethroned monarch who accompanied him in his exile, carried Freemasonry into France, and laid the foundation of that system of innovation which subsequently threw the Order into confusion by the establishment of a new Degree, which they called the Chevalter Maçon Ecossais, and which they worked in the Lodge of Saint Germain.

But Doctor Oliver has here antedated history. James II died in 1701, and Freemasonry was not introduced into France from England until 1725. The exiled House of Stuart undoubtedly made use of Freemasonry as an instrument to aid in their attempted restoration; but their connection with the Institution must have been after the time of James II, and most probably under the auspices of his grandson, the Young Pretender, Charles Edward.

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SAINT GERMAIN, THE COUNT OF

Also known as Count de Bellamura in Venice; as the Chevalier de Schöning at Pisa; as Chevalier Well done at Milan; and at Genoa as Count Soltikow. authentic record of his origin. First heard of in Europe as the Count de Saint Germain, in 1750 Introduced into French society and became Popular in Paris. Handsome, able musician, especially upon the violin, expert magician, inveterate gambler accomplished linguist, and the most reasonable account is that he was the natural son of an Italian princess, born about 1710, at San Germano, Savoy This account gives his father as a local tax-collector Rotondo. Some accounts give his birthplace at Letmeritz, in Bohemia; he was pronounced an Alsatian Jew named Simon Wolff by the Marquis de Crequy. Some place him as the Marquis de Betmar, born in Portugal, others state he was a Spanish Jesuit, named Aymar. Frederick II of Prussia named him "a man no one has ever been able to make out."

He laid claim to the highest rank of Freemasonry, the Order being at that time strong in France, claiming also that he was over five hundred years of age, had been born in Chaldaea, possessed the secrets of the Egyptian sages, master of the art of transmutation of metals, which he said he had learnt in Hindustan, that he could produce pure diamonds by the artificial crystallization of pure carbon.

His familiarity with modern history and the polities of the time were startling and he made a remarkable prophecy in the case of Kinv Louis XV Ellis advertised attainments were of a character to win him renown and he became an intimate of Frederick the Great, remaining long at his Court. He was concerned in the conspiracies at St. Petersburg in 1762. He went to Germany, 1774, later traveled in Italy and Denmark, founded the Society of Saint Jackin which was afterwards known as the Saint Joachim. In 1783 he declared that he was weary of immortality and resigned it at Eckernfiorde, in Schleswig.

*

ST. HELENA

An island in the South Atlantic Ocean. Lodges have been chartered from time to time by English authority at James Town, St. Helena. Several-early ones became extinct and the first to be successful was St. Helena Lodge, warranted on April 6, 1843. Itsoriginal papers were lost or destroyedwithin two years and a duplicate Charter was granted on May 3, 1845.

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SAINT JOHN, FAVORITE BROTHER OF
The Eighth Degree of the Swedish Rite

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SAINT JOHN, LODGE OF
See Lodge of Saint John

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SAINT JOHN OF JERUSALEM, KNIGHT OF
See Knight of Saint John of Jerusalem

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ST. JOHNS' AND YORK MASONS

In England, Scotland, and Ireland at the beginning of the first Grand Lodge in 1717 there was an unknown but comparatively large number of Lodges and Masons called generally St. Johns'. St. Johns' Lodges prwor to 1717 may have been Lodges without any copy of the Old Charges, were therefore seli-constituted as the meaning of that term would have obtained in that time; also, there were a number of Masons not in any Lodge, and apparently in some instances "one Mason Snot in any Lodge] would make another.

" After the new Grand Lodge system was established a number of the St. Johns' Lodges (one may believe a larger number than existing records account for) continued to work (and not as Operative Lodges) but never joined the Grand Lodge. Yet during the first half of the Eighteenth Century these were accepted as genuine Lodges, and their members often Visited regular (on the Roll of Grand Lodge) Lodges. The Rev. George Oliver had a muddled theory that Free masonry had been revived and reformed by St. John the Evangelist and for that reason he called Craft Masonry "St. John's Masonry." Owing to the large circulation of his books in America this term came into general use (it is obsolete now); Oliver's St. John~s Masons had no connection in thought or theory with the St. Johns' Masons familiar to Eighteenth Century Lodges.

One of the many proofs of the numerousness of St. Johns' Masons is given by the records of Old Dundee Lodge, No. 18 (probably older than Grand Lodge). On page 168 of his history of that Lodge Arthur Heiron writes: "In olden days there were certain Lodges who were never regularly constituted, [by Grand Lodge] but merely recognized St. John as their leader. They were looked upon as 'Unattaehed' or 'Independent Lodges,' but their members w ere allowed to visit the regular [on Grand Lodge Rolls] Lodges on terms of equality, signing themselves as 'St. Johns' Men'; paying generally an extra fee.

'Old Dundee' received many such Brethren as visitors, and from 1748 to 177O at least 162 [six per year] signed our Minute Book ...."

When the Antient Grand Lodge was formed in 1751 it described itself as founded according to the Aneient Institutions of York. Its members often called themselves, and were called by others, York Masons. When the Antient Provineial Grand Lodge of Canada was formed in 1792 at Montreal (and Canadian Masonry influenced New England and New York Masonry in many ways) it became known AS the York Body and its members called themselves York Masons. The many Antient chartered Lodges which were warranted during or prior to the Revolution in the Colonies also called themselves York Masons. The term "York" was therefore introduced into America by Canadian and British Lodges and Brethren, and hence did not originate here.
In his introduction to Memorials of the Mason* Union, William James Hughan animadverts on the American use of "York," which he took to be an American-made myth. (This Introduction, famous in 1874, is now obsolete.)

Elsewhere he accuses American Masons of "boasting" of being "York Masons." Bro. Hughan was in his own generation second to none as a cautious, aeeurate, historical scholar, but he had the misfortune to be in some degree in error, and oftentimes w holly in error, in his statements of fact about American Masonry. His attribution of the York myth and boasting to

us is one of his mistakes. We ereated no myth about York, for as said above the term came straight from Britain and Canada; we never boasted about it. Today the word "Yorl;" has lost any meaning it was ever supposed to have, and when used, if ever it still is used, functions as a mere label to distinguish the Craft and Chapter Rites from Templarism and the Scottish Rite.

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SAINT JOHN'S MASONRY

The Constitutions of the Grand Lodge of Scotland (184e,, chapter ii) declare that that Body "practises and recognizes no degrees of Masonry but those of Apprentice, Fellow Craft, and Master Mason denominated Saint John's Masonry."

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SAINT JOHN'S ORDER

In a system of Freemasonry which Doctor Oliver says (Mirror for the Johannites, pa(re 58) was "used, as it is confidently affirmed, in the fourteenth century" (but it is doubtful if it could be traced farther back than the early part of the seventeenth), this appellation occurs in the obligation:

That you will always keep, guard, and conceal,
And from this time you never will reveal
Either to M. M., F. C., or Apprentice
Of Saint John's Order, what our grand intent is.

The same title of Joannis Ordo is given in the document of uncertain date known as the Charter of Cologne.

*

SAINT JOHN THE ALMONER

The son of the King of Cyprus, and born in that island in the sixth century He was fleeted Patriarch of Alexandria, and has been canonized by both the Greek and Roman churches, his festival among the former occurring on the 11th of November, and among the latter on the 23d of January. Bazot (Manuel du Franc-Mason, page 144) thinks that it is this saint, and not Saint John the Evangelist or Saint John the Baptist, who is meant as the true patron of our Order. "'He quit his country and the hope of a throne," says this author, into go to Jerusalem, that he might generously aid and assist the knights and pilgrims.

He founded a hospital and organized a fraternity to attend upon sick and wounded Christians, and to bestow pecuniary aid upon the pilgrims who visited the Holy Sepulcher. Saint John, who was worthy to become the patron of a society whose only object is charity, exposed his life a thousand times in the cause of virtue. Neither war, nor pestilence, nor the fury of the infidels, could deter him from pursuits of benevolence. But death, at length, arrested him in the midst of his labors. Yet he left the example of his virtues to the Brethren, who have made it their duty to endeavor to imitate them. Rome canonized him under the name of Saint John the Almoner, or Saint John of Jerusalem; and the Freemasons—whose temples, overthrown by the barbarians, he had caused to be rebuilt—selected him with one accord as their patron."

Doctor Oliver, however (Mirror for the Johannite Masons, page 39), very properly shows the error of appropriating the patronage of Freemasonry to this saint, since the festivals of the Order are June 24th and Deeember 27th, while those of Saint John the Almoner are January

23d and November 11th. He has, however, been selected as the patron of the Masonic Order of the Templars, and their Commanderies are dedicated to his honor on amount of his charity to the poor, whom he called his Masters, because he owed them all service, and on account of - his establishment of hospitals for the succor of pilgrims in the East.

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SAINT JOHN THE BAPTIST

One of the Patron Saints of Freemasonry, and at one time, indeed, the only one, the name of Saint John the Evangelist having been introduced subsequent to the sixteenth century. His festival occurs on the 24th of June, and is very generally celebrated by the Masonie Fraternity. Dalcho (Ahiman Rezon, page 150) says that "the stern integrity of Saint John the Baptist, which induced him to forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with sA>hieh he met martyrdom rather than betray his duty to his Master; his steady reproval of vice, and continued preaching of repentance and virtue. make him a fit patron of the Masonic institution." The Charter of Cologne says: "We celebrate, annually, the memory of Saint John, the Forerunner of Christ and the Patron of our Community." The Knights Hospitaler also dedicated their Order to him; and the ancient expression of our instrucw tions, which speaks of a "Lodge of the Holy Saint John of Jerusalem," probably refers to the same saint.

Krause, in his Kunsturkunden (pages 295 to 305), gives abundant historical proofs that the earliest Freemasons adopted Saint John the Baptist, and not Saint John the Evangelist as their patron. It is worthy of note that the Grand Lodge of England was revived on Saint John the Baptist's Day, in 1717 (Constitutions, 1738, page 109), and that the Annual Feast was kept on that day until 1725, when it was held for the first time on the Festival of the Evangelist (see page 119 of the above edition). Lawrie says (history of Freemasonry, page 152) that the Seottish Freemasons always kept the festival of the Baptist until 1737, when the Grand Lodge changed the time of the annual election to Saint Andrew's Day.

*

SAINT JOHN THE EVANGELIST

One of the Patron Saints of Freemasonry, whose festival is celebrated on the 27th of December. His constant admonition, in his Epistles, to the cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the eonneetion of the name of the Evangelist with the Masonie Order is to be dated long after the sixteenth century, before which time Saint John the Baptist was exclusively the patron saint of Freemasonry. The two are, however, now always united, for reasons set forth in the article on the Dedication of Lodges, which see.

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SAINT LEGER
See Aldworth, Mrs

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SAINT MARTIN, LOUIS CLAUDE

A mystical writer and Masonic leader of considerable reputation in the eighteenth century, and the founder of the Rite of Martinism. He w as born at Amboise, in France, on January 18, 1743, being descended from a family distinguished in the military service of the kingdom. Saint Martin when a youth made great progress in his studies, and became the master of several aneient and modern languages.

After leaving school, he entered the army, in aeeordanee with the custom of his family, becoming a member of the regiment of Foix. But after six years of service, he retired from a profession which he found uncongenial with his fondness for metaphysical pursuits. He then traveled in Switzerland, Germany, England, and Italy, and finally retired to Lyons, where he remained for three years in a state of almost absolute seclusion, known to but few persons, and pursuing his philosophie studies.

He then repaired to Paris, where, notwithstanding the tumultuous scenes of the revolution which was working around, he remained unmoved by the terrible events of the day, and intent only on the prosecution of his thcosophie studies. Attracted by the mystical systems of Boehme and Swedenborg, he became himself a mystic of no mean pretensions, and attracted around him a crowd of disciples, who were content, as they saids to hear, without understanding the teachings of their leader.

In 1775 appeared his first and most important work, entitled Des Erreurs et de la Vérité, ail les Hommes rappelés au principe universel de la Science, or Some Errors and Truth, where Men recall the Universal Principle of Knowledge.

This work, which contained an exposition of the ideology of Saint Martin, acquired for its author, by its unintelligible transcendentalism, the title of the Kant of Germany. Saint Martin had published this work under the pseudonym of the l Unknown Philoso pher, We Philoso pie inconnu; whence he was subsequently known by this name, which was also assumed by solre of his Masonic adherents; and even a Degree bearing that title was invented and inserted in the Rite of Philalethes. The treatise Des Erreurs et de la Vérité was in fact made a sort of text- w book by the Philalethans, and highly recommended by the Order of the Initiated Knights and Brothers of Asia, whose system was in fact a compound of theosophy and mysticism. It was so popular, that between 1775 and 1784 it had been through five editions.

Saint Martin, in the commencement of his Masonic career, attached himself to Martinez Paschalis, of whom he was one of the most prominent disciples. But he subsequently attempted a reform of the system of Paschalis, and established what he called a Rectified Rite, but which is better known as the Rite or system of Martinism, which consisted of ten Degrees. It was itself subsequently reformed, and, being reduced to seven Degrees, was introduced into some of the Lodges of Germany under the name of the Reformed Ecossism of Saint Martin.

The theosophic doctrines of Saint Martin were introduced into the Masonic Lodges of Russia by Count Gabrianko and Admiral Pleshcheyeff, and soon became popular. Under them the Martinist Lodges of Russia became distinguished not only for their Masonic and religious spirit—although too much tinged with the mysticism of Jacob Boehme and their founder—but for an active zeal in practical works of charity of both a private and public character. The character of Saint Martin has been much mistaken, especially by Masonic writers. Those who, like Voltaire, have derided his metaphysical theories, seem to have forgotten the excellence of his private character, his kindness of heart, his amiable manners, and his varied and extensive erudition. Nor should it be forgotten that the true object of all his Masonic labors was to introduce into the Lodges of France a spirit of pure religion. His theory of the origin of Freemasonry was not, however, based on any historical research, and is of no value, for he believed that it was an emanation of the Divinity, and was to be traced to the very beginning of the world.

*

SAINT NICAISE

A considerable sensation was produced in Masonic circles by the appearance at Frankfort, in 1755, of a work entitled Saint Nicaise, oder eine Sammlung merkwürdiger Maürerischer Briefe, für Freimaürer und die es nicht, Saint Nicaise, or a Collection of curious Masonic papers for Freemasons and others. A second edition was issued in 1786. Its title-page

asserts it to be a translation from the French, but it was really written by doctor Starck. It professes to contain the letters of a French Freemason who was traveling on account of Freemasonry, and having learned the mode of work in England and Germany, had become dissatisfied with both, and had retired into a cloister in France. It was really intended, although Starck had abandoned Freemasonry, to defend his system of Spiritual Templarism, in opposition to that of the Baron Von Hund. Accordingly, it was answered in 1786 by Von Sprengseisen, who was an ardent friend and admirer of Von Hund, in a work entitled Anti Saint Nicaise, which was immediately followed by two other essays by the same author, entitled Archimedes, and Scala Algebraica (Economica These three works have become exceedingly rare.

*

SAINT PAUL'S CHURCH

As Saint Paul's, the Cathedral Church of London, was rebuilt by Sir Christopher Wren—who is called (in the Book of Constitutions, 1738, page 107) the Grand Master of Freemasons—and some writers have advanced the theory that Freemasonry took its origin at the construction of that edifice. In the Fourth Degree of Fessler's Rite—which is occupied in the critical examination of the various theories on the origin of Freemasonry— among the seven sources that are considered, the building of Saint Paul's Church is one. Nicolai does not positively assert the theory; but he thinks it not an improbable one, and believes that a new system of symbols was at that time invented. It is said that there was, before the revival in 1717, an old Lodge of Saint Paul's; and it is reasonable to suppose that the Operative Masons engaged upon the building were united with the architects and men of other professions in the formation of a Lsdge, under the regulation which no longer restricted the Institution to Operative Masonry. But there is no authentic historical evidence that Freemasonry first took its rise at the building of Saint Paul's Church.

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SAINTS JOHN

The Holy Saints John, so frequently mentioned in the instructions of Symbolic Freemasonry, are Saint John the Baptist and Saint John the Evangelist, which see. The original dedication of Lodges.was to the Holy Saint John, meaning the Baptist.

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SAINTS JOHN, FESTIVALS OF
See Festivals

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SAINT VICTOR, LOUIS GUILLEMAIN DE

A French Masonic writer, who published, in 1781, a work in Adonhiramite Masonry, entitled Receuil Précieuz de la Maçonnerie Adonhiramite, or Choice Collection of Adonhiramite Masonry. This volume contained the instructions of the first four Degrees, and was followed, in 1787, by another, which contained the higher degrees of the Rite. If Saint Victor was not the inventor of this Rite, he at least modified and established it as a working system, and, by his writings and his labors, gave to it whatever popularity it at one time possessed. Subsequent to the publication of his Receuil Précieuz, he wrote his Origine de la Maçonnerie Adonhiramite, a learned and interesting work, in which he seeks to trace the source of the Masonic initiation to the Mysteries of the Egyptian Priesthood.

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SAKINAT

The Divine Presence. The Shekinah, which see.

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SAKTI

The female energy of Brahma, of Vishnu, or especially of Siva. This lascivious worship was inculcated in the Tantra meaning Instrument of Faith, a Sanskrit work, found under various forms, and regarded by its numerous Brahmanical and other followers as a fifth Veda.

*

SALAAM

The name of the Arabic form of salutation, which is by bowing the head and bringing the extended arms forward from the sides until the thumbs touch, the palms being down.

*

SALADIM

More properly Salah-ed-din, Yussuf ibn Ayub, the Sultan of Egypt and Syria, in the time of Richard Coeur-de Lion, and the founder of the Ayubite dynasty. As the great Moslem hero of the Third Crusade, and the beau-ideal of Moslem chivalry, he is one of the most imposing characters presented to us by the history of that period. Born at Takreit, 1137; died at Damascus, 1193. In his man hood he had entered the service of Noureddin.

He became Grand Vizier of the Fatimite Calif, and received the title of the Victorious Prince. At Noured din's death, Salah-ed-din combated the succession and became the Sultan of Syria and Egypt. For ten succeeding years he was in petty warfare with the Christians until at Tiberias, in 1187, the Christians were terribly punished for plundering a wealthy caravan on its way to Mecca.

The King of Jerusalem, two Grand Masters, and many warriors were taken captives Jerusalem stormed, and many fortifications reduced This roused Western Europe; the Kings of France and England, with a mighty host, soon made their appearance; they captured Acre in 1191, and Richard Coeur-de-Lion, with an invading force, twice defeated the Sultan, and obtained a treaty in 1192, by which the coast from Jaffa to Tyre was yielded to the Christians. Salah-ed-din becomes a prominent character in two wof the Consistorial Degrees of the Ancient and Accepted Scottish Rite, mainly exemplifying the universality of Freemasonry Brother Lessing has in his dramatic poem, Nathan the Wise, presented a most romantic and edifying character in an Eastern Monarch of this kind to illustrate Masonic toleration.

*

SALFI, FRANCISCO

An Italian philosopher and litterateur, who was born at Cozenza, in Calabria January 1, 1759, and died at Passy, near Paris, September, 1832. He was at one time Professor of history and Philosophy at Milan. He was a prolific writer, and the author of many works on history and political economy. He published, also, several poems and dramas, and received, in 1811, the prize given by the Lodge at Leghorn for a Masonic essay upon the utility of the Craft and its relation to philanthropy and morals, and entitled Della utiltà delta Franca Massoneria sotto it rapporto filantropico é morale.

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SALIX

A significant word in the advanced Degrees, invented, most probably, at first for the system of the Council of Emperors of the East and West, and transferred to the Ancient and Accepted Scottish Rite. It is derived, say the old French rituals, from the initials of a part of a sentence, and has, therefore, no other meaning.

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SALLE DES PAS PERDUS

A French expression meaning the Hall of the Lost Steps. The French thus call the anteroom in which visitors are placed before their admission into the Lodge. The Germans call it the Fore-Court, Vorhof, and sometimes, as with the French, der Saal der verlornen Schritte. Lenning says that it derives its name from the fact that every step taken before entrance into the Fraternity, or not made in accordance with the precepts of the Order, is considered as lost.

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SALOMONIS SANCTIFICATUS ILLUMINATUS, MAGNUS JEHOVA

The elaborate title, somewhat extravagant as Sanctified, illuminated, of the reigning Master or third class of the Illuminated Chapter according to the Swedish system.

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SALSETTE

An island in the Bay of Bombay, celebrated for stupendous caverns excavated artificially out of the solid rock, with a labor which must, says Grose, have been equal to that of erecting the Pyramids, and which were appropriated to the initiations in the Ancient Mysteries of India.

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SALT

In the Helvetian or Swiss instructions, salt is added to corn, wine, and oil as one of the elements of consecrations because it is a symbol of the wisdom and learning which should characterize a Freemason's Lodge. When the foundation-stone of a Lodge is laid, the Helvetian ceremonial directs that it shall be sprinkled with salt, and this formula be used: "May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign." This is but carrying out the ancient instructions of Leviticus (ii, 13)." And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering with all thine offerings thou shalt offer salt." Significant as are the references in the Bible to salt, as the rubbing of salt on the new-born child (Ezekiel xvi, 4); the allusions in Mark (ix, 49, 50)."

For every one shall be salted with fire and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another;" the burnt offerings of Ezekiel (xliii, 24) were sprinkled with salt, "And thou shalt offer them before the Lord, and the priests shall east salt upon them, and they shall offer them up for a burnt offering unto the Lord;" the "covenant of salt for ever before the Lord unto thee and to thy seed with thee" of Numbers (xvii, 19) and

again in Second Chronieles (xii, 5), these are all reminders of the ancient importance of salt, the symbol of pledged affiliation, as in the weighty and warning utterance of Jesus in Matthew (v, 13)."

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It ins thenceforth good for nothing, but to be east out, and to be trodden under foot of men." Salt to the ancient world was pronounced a substance dear to the gods (Plato, Timaeus) and to break bread and eat salt at a meal with others were symbols of lighted faith and loyalty.

*

SALUTATION

Leaning says, that in accordance with the usage of the Operative Masons, it was formerly the custom for a strange Brother, when he visited a Lodge, to bring to it such a salutation as this: "From the Right Worshipful Brethren and Fellows of a Right Worshipful and Holy Lodge of Saint John." The English salutation, at the middle of the eighteenth century, was: "From the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of Saint John, from whence I come and greet you thrice heartily well. " The custom has become obsolete, although there is an allusion to it in the answer to the question, "Whence come you?" in the modern catechism of the Entered Apprentice's Degree. But Leaning is incorrect in saying that the salutation went out of use after the introduction of Certificates. The salutation was, as has been seen, in use in the eighteenth century, and Doctor Mackey noted that Certificates were required as far back at least as the year 1683.

*

SALUTEM

The Latin word for Health and used as a greeting. When the Romans wrote friendly Setters they prefixed the letter S as the initial of Salutem, or health, and thus the writer expressed a wish for the health of his correspondent. At the head of Masonic documents we often find this initial letter thrice repeated, thus: S.-.S.-.S.-., with the same signification of Health, Health, Health. It is equivalent to the English expression, Thrice Greeting.

*

SALUTE MASON

Among the Stone-Masons of Germany, in the Middle Ages, a distinction was made between the Grussmaurer or Wortmaurer, the Salute Mason or Word Mason, and the Schriftmaurer or Letter Mason. The Salute Masons had signs, words, and other modes of recognition by which they could make themselves known to each other; while the Letter Masons, who were also called Brieftrager or Letter Bearers, had no mode, when they visited strange Lodges, of proving themselves, except by the Certificates or written testimonials which they brought with them. Thus, in the examination of a German Stone-Mason, which has been published in Fallou's Mysterien der Freimaurerei (page 25), and copied thence by Findel (History of Freemasonry, page 659), we find these questions proposed to a visiting Brother, and the answers thereto:

Warden. Stranger, are you a Letter Mason or a Salute Mason?

Stranger. I am a Salute Mason.

Warden. How shall I know you to be such?

Stranger. By my salute and words of my mouth.

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SALVADOR
See San Salvador

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SAMARIA

A city situated near the center of Palestine, and built by Omri, King of Israel, about 925 B.C. It was the metropolis of the Kingdom of Israel, or of the Ten Tribes, and was, during the exile, peopled by many Pagan foreigners sent to supply the place of the deported inhabitants. Hence it became a seat of idolatry, and was frequently denounced bv the prophets (see Samaritans).

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SAMARITAN, GOOD
See Good Samaritan

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SAMARITANS

The Samaritans were originally the descendants of the ten revolted tribes who had chosen Samaria for their metropolis. Subsequently, the Samaritans were conquered by the Assyrians under Shalmaneser, who carried the greater part of the inhabitants into captivity, and introduced colonies in their place from Babylon, Cultah, Ava, Hamath, and Sepharvaim. These colonists, who assumed the name of Samaritans, brought with them of course the idolatrous creed and practices of the region from which they emigrated. The Samaritans, therefore, at the time of the rebuilding of the second Temple, were an idolatrous race, and as such abhorrent to the Jews. When they asked permission to assist in the pious work of rebuilding the Temple, Zerubbabel, with the rest of the leaders, replied, "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the king of Persia, has commanded us."

Hence it was that, to avoid the possibility of these idolatrous Samaritans polluting the holy work by their co-operation, Zerubbabel found it necessary to demand of every one who offered himself as an assistant in the undertaking that he should give an accurate account of his lineage, and prove himself to have been a descendant, which no Samaritan could be, of those faithful Giblemites who worked at the building of the first Temple.

There were many points of religious difference between the Jews and the Samaritans. One was, that they denied the authority of any of the Scriptures except the Pentateuch; another was that they asserted that it was on Mount Gerizim, and not on Mount Moriah, that Melehizedek met Abraham when returning from the slaughter of the kings, and that here also he came to sacrifice Isaac, whence they paid no reverence to Moriah as the site of the Holy House of the Lord. A few of the sect have long survived at Nabulus. They did not exceed one hundred and fifty. They had a High Priest, and observed all the feasts of the ancient Jews, and especially that of the Passover, which they kept on Mount Gerizim with all the formalities of the ancient rites.

*

SAMOTHRACIAN MYSTERIES

The Mysteries of the Cabiri are sometimes so called because the principal seat of their celebration was in the Island of Samothrace. "I ask," says Voltaire (Dictionary of Philosophy), "who were these Hierophants, these sacred Freemasons, who celebrated their Ancient

Mysteries of Samothracia, and whence came they and their gods Cabiri?" (see Cabiric Mysteries).

*

SANCTUARY
The Holy of Holies in the Temple of Solomon (see Holy of Holies).

*

SANCTUM SANCTORUM
Latin for Holy of Holies, which see.

*

SANDALPHON

In the Rabbinieal system of Angelology, one of the three angels who receive the prayers of the Israelites and weave crowns from them Longfellow used this idea in a most beautiful poem.

*

SANDWICH ISLANDS

Freemasonry was first introduced into those far islands of the Pacific by the Grand Orient of France, which issued a Dispensation for the establishment of a Lodge about 1848, or perhaps earlier; but it was not prosperous, and soon became dormant. In 1852, the Grand Lodge of California granted a Warrant to Hawaiian Lodge, No 21, on its register at Honolulu. Royal Arch and Templar Freemasonry have both been since introduced. Honolulu Chapter was established in 1859, and Honolulu Commandery in 1871 (see Oceania).

*

SAN GRAAL

Derived, probably, from the old French, sang real, the true blood; although other etymologies have been proposed. The San Graal is represented, in legendary history, as being an emerald dish in which our Lord had partaken of the last supper. Joseph of Arimathea, having further sanctified it by receiving into it the blood issuing from the five wounds, afterward carried it to England. Subsequently it disappeared in consequence of the sins of the land, and was long lost sight of. When Merlin established the Knights of the Round Table, he told them that the San Graal should be discovered by one of them, but that he only could see it who was without sin. one day, when Arthur was holding a high feast with his Knights of the Round Table, the San Graal suddenly appeared to him and to all his chivalry, and then as suddenly disappeared.

The consequence was that all the knights took upon them a solemn vow to seek the Holy Dish. The Quest of the San Graal became one of the most prominent myths of what has been called the Arthuric Cycle. The old French romance of the forte d'Arthur, or Death of Arthur, which was published by Caxton in 1485, contains the adventures of Sir Galahad in search of the San Graal.

There are several other romances of which this wonderful vessel, invested with the most marvelous properties is the subject. The Quest of the San Graal very foreibly reminds us of the Search for the Lost Word. Thc symbolism is precisely the same—the loss and the recovery being but the lesson of death and eternal life—so that the San Graal in the Arthurian

Myth, and the Lost Word in the Masonic Legend, seem to be identical in object and design. Hence it is not surprising that a French writer, De Caumont, should have said (Bulletin Monument, page 129) that "the poets of the twelfth and fourteenth centuries, who composed the romances of the Round Table made Joseph of Arimathea the chief of a military and religious Freemasonry."

There is a considerable literature attached to the history of this romance written about the famous talisman. Even the name has been subjected frequently, as Doctor Mackey points out, to various interpretations. Probably the most of these commcntators today accept the first word as a mutiliated form from the Latin meaning holy. The text compiled and translated by Sir Thomas Malory, and the one best known to English students, is now usually mentioned as the Quest of the Holy Grail, from the French Quête du Saint Grail. Malory himself, by the way, being also much of a puzzle, Sir Sidney Lee (Dictionary of National Biography) admits he could find no one of that name to meet the conditions.

But Professor S. L. Kittredge in his inquiry, Who was Sir Thomas Malory? Harvard Studies and Notes (1896, volume v), identifies him with a Warwickshire, England, gentleman who died on March 14, 1470. Professor W. W. Skeat in the preface to Joseph of Arimathie, published by the Early English Text Society, traces the word grail through the older French to graal and great, thence to a Low Latin original gradale, gradalis or grasale, a flat dish, but on the surface this derivation appears to us more hopeful than scientifically convincing. The legend has been exquisitely told in choice prose and verse since at least the Middle Ages gave it prominence.

*

SANHEDRIM

The highest judicial tribunal among the Jews. It consisted of seventy-two persons besides the High Priest. It is supposed to have originated with Moses, who instituted a Council of Seventy on the occasion of a rebellion of the Israelites in the wilderness. The room in which the Sanhedrim met was a rotunda, half of which was built without the Temple and half within, the latter part being that in which the judges sat. The Nasi, or Prince, who was generally the High Priest, sat on a throne at the end of the hall; his Deputy, called Ab-beth-din, at his right hand; and the Subdeputy, or Chaean, at his left; the other senators being ranged in order on each side. Most of the members of this Couneil were Priests or Levites, though men in private stations of life were not excluded.

According to the English system of the Royal Arch, a Chapter of Royal Arch Masons represents the Sanhedrim, and therefore it is a rule that it shall never consist of more than seventy-two members, although a smaller number is competent to transact any business. This theory is an erroneous one, for in the time of Zerubbabel there was no Sanhadrim, that tribunal having been first established after the Macedonian conquest. The place in the Temple where the Sanhedrim met was called Gabbatha, or the Pavement; it was a room whose floor was formed of ornamental square Stones, and it is from this that the Masonic idea has probably arisen that the floor of the Lodge is a tessellated or mosaic pavement.

*

SAN SALVADOR

The capital of the Rcpublie of Salvador, Central America. Freemasonry was brought into this State quite early, but in 1882 it was suppressed. On March 5, 1882, Rafael Zaldwar, President of the Republic, organized the brethren into a Lodge, Excelsior No. 17, chartered by the Grand Orient of Central America. Another, Caridad y Constancia (Charity and Constancy) No. 18,was opened at Tecla.

On July 14, 1908, the Grand Lodge Cuscatlan do San Salvador was formed by three Lodges, Excelsior, Fuerza y Materia, and Manazan. It was recognized in 1917 by the Grand Lodge of New York. Brother Street, however, in 1922 report, writes:—"It has discredited itself very much in the eyes of the regular Jurisdictions by the readiness with which it recognizes the irregular bodies."

SANTA FE, LODGE AT.

The Mexican War was fought in the Far West by young volunteers from the still-new States of Illinois and Missouri. It happened that John Rolls, Colonel of the Third Regiment of Missouri Volunteers, was Grand Master, Grand Lodge of Missouri; when he discovered a number of Masons in his lines he issued a dispensation for Missouri Military Lodge, No. 86; on June 15, 1847, this Lodge was instituted at Independence, into., the eastern terminal of the Santa Fe Trail; and on October 14, 1847, received its Charter. The Lodge held one Communication there; it held its next Communication in Santa Fe, New Mexico.

Between those two Communications the young men Of Missouri marched 900 miles—a feat of epic proportion; and why it has so nearly escaped the attention of historians, novelists, and poets is one among the many mysteries of the West, which today, and excepting only for a few small populated enclaves, is as empty and almost as unknown as it was then; and especially was it epic because the men marched where never an army had marched before, through lands of hostile tribes, and deserts, and rattlesnakes without number (the existence of which, and still without number, is kept a secret by every Chamber of Commerce west of the Pecos River, they and earthquakes both). From Santa Fe the troops moved down into Old Mexico; the last Minutes (of a little book in the archives of the Grand Lodge of Missouri) recorded a Communication in Santa Cruz, Old Mexico, July 15, 1848. The soldiers they had left behind formed another regimental Lodge at Santa Fe, and it worked as No. 87 until Aug. 14, 1848.

The Masons left permanently behind in New Mexico after peace was declared petitioned the Grand Lodge of Maryland for a Dispensation; receiving no reply it petitioned Missouri, but again received no immediate answer. Then, under date of May 8, 1851, it received a Charter from Missouri under the name of Montezuma, No. 109, and it was instituted the following Aug. 22. This Lodge stood alone in an unsettled empire now divided among thirteen Grand Jurisdictions; a thousand miles from the fringes of the frontier; among an unfriendly, Spanish-speaking, Roman Catholic populace, with Pueblo, Apache, and Navajo Indian peoples along the edges, and at the same time the rendezvous for some of the wildest, most intractable white adventurers on the Continent. But it flourished, and for many years was Lodge, social center, meeting hall, church—it had even to make a cemetery, since the local Romanists would permit no Protestant burials. But the Lodge was strong because in its membership were the men who were to make new Mexico, first as a Territory, then as a State, among them being Christopher Carson, St. Vrain, Lafayette Head.

Carson himself later was to become a charter member of the Lodge at Taos, founded in 1859. Carson's brother in law, Charles Bent, first Territorial Governor, svas also a member in Taos, and it was there that he was assassinated by a crew of Indians, drunken white men, etc., egged on by the notorious Padre Martinez. Carson himself had once been a runaway apprentice, who "took to the Santa Fe Trail," and who found "out there" the country "for which he was born" a gentleman, a man of great dignity, intelligent, a master authority on Indians, an heroic leader in battle, one of the truly great men of the West—who had nothing in common with the boys' books hero "Kit" Carson who was supposed to go about scalping Indians and carrying two revolvers. He was loved, trusted, admired by everybody, Spanish Americans, Indians, and "Americans," even by the beaver trappers, "the mountany men," a tougher, wilder, more primitive set than the Apaches themselves.

NOTE. On page 181 it is stated that Carson died in Santa Fe. This was an error. He died of heart failure aged 58, on his ranch on the Los Animas, in Texas. Masons employed a Spanish-American native to bring his body back for re-interment in his old home, at Taos N. M., in a small plot of ground near his house. In the long tedious return with the body the

Spanish-Ameriean began to have supernatural fears. His peneil-written memo of expenses is in the vault of the Grand Lodge of New Mexieo at Albuquerque; in an entry probably unique in Masonie expense accounts is the explanation of what he did to allay his fears: $5.00 for an image of the Virgin Mary!

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SANTO DOMINGO
See Saint Domingo

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SAPICOLE, THE

Thory (Acta Latomorum i, page 339) says that a Degree by this name is cited in the nomenclature of Fustier, and is also found in the collection of Viany.

*

SAPPHIRE

The Hebrew word, sometimes pronounced sap-peer. The second stone in the second row of the High Priest's breastplate, and was appropriated to the Tribe of Naphtali, The Chief Priest of the Egyptians wore round his neck an image of truth and justice made of sapphire.

*

SARACENS
Although originally only an Arab tribe, the word Saracens was afterward applied to all the Arabs who embraced the tenets of Mohammed. The Crusaders especially designated as Saracens those Mohammedans who had invaded Europe, and whose possessions of the Holy Land gave rise not only to the Crusades, but to the organization of the military and religious orders of Templars and Hospitalers, whose continual wars with the Saracens constitute the most important chapters of the history of those times.

*

SARAJEVO

An unfriendly fate dogs the steps of women who write about Freemasonry, and pro or con; if one of them makes up a book about it by rewriting some old volume too obscure for anybody ever to have heard of, a Masonic book-worm (and there are many of them) ungallantly turns up that obscure volume and gives her away; if she writes an attack on the Fraternity from "original documents loaned by one of the chancelleries" some unexpected expert spoils everything by proving it to be a forgery. This fate shadowed the unfortunate Miss Elizabeth Durham, an English lady, who set out to prove that Masons had both planned and carried out the assassination of the Austrian Arch Duke and his wife at Sarajevo in 1914.

She had for authority a document which she had been told was the official minutes of the trial, and this document proved that the accused men had been Masons, and had received their instructions from a Grand Lodge. But when the actual and official records were finally made public they contained nothing in common with Miss Durham's document; she had been "had." Her document purported to have been written by "Professor Pharos"; it was discovered that "Professor Pharos" was Father Puntigam, leader of the Jesuits in Sarajevo. Even the Rev. Father Hermann Gruber, S. J., who was an Anti-Mason by profession, protested against this dreadful hoax; he pointed out among other things that whereas the assassins were under twenty years of age, it was the common rule in Danubian Masonry to accept no candidate

under twenty-five. Miss Durham also relied on a Mr. H. C. Norman, another English Anti-Mason, and on Horatio Bottomley, later to be proved a swindler. Her book was entitled The Sarajevo Crime.

NOTE.—The continent-wide Anti-Masonic campaign which was carried on between the two World Wars shows nowhere any evidence of spontaneity, and still less of sincerity; both the external and internal evidences prove it to have been planned; character assassination, the outright forging of documents, newspaper campaigns of innuendo, open attacks known to be false but made to start talk, these same techniques appear and re-appear from Czecho-Slovakia to Spain, and including both Ireland and France—there was much more open and dangerous Anti-Masonry in England than American Masons heard about because of the lack of any press of their own.

*

SARDINIA

Freemasonry was introduced into this kingdom in 1737 (Rebold, History of Three Grand Lodges, page 686).

*

SARDIUS

Hebrew, Odem. The first stone in the first row of the High Priest's breastplate. It is a Species of carnelian of a blood-red color, and was appropriated to the Tribe of Reuben.

*

SARSENA

A pretended exposition of Freemasonry, published at Baumberg, Germany, in 1816, under the title of Sarsena, or the Perfect Architect, created a great sensation at the time among the initiated and the profane. It professed to contain the history of the origin of the Order, and the various opinions upon what it should be, "faithfully described by a true and perfect Brother, and extracted from the papers which he left behind him." Like all other expositions, it contained, as Gadicke remarks, very little that was true, and of that which was true nothing that had not been said before.

*

SASH

An old regulation noted by Doctor Mackey on the subject of wearing sashes in a procession is in the following words: "None but officers, who must always be Master Masons, are permitted to wear sashes; and this decoration is only for particular officers." In the United States the wearing of the sash appears, very properly, to be confined to the Worshipful Master, as a distinctive badge of his office.

The sash is worn by the Companions of the Royal Arch Degree, and is of a scarlet color, with the words holiness to the Lord inscribed upon it. These were the words placed upon the miter of the High Priest of the Jews.

In the Ancient and Accepted Scottish Rite, the white sash is a decoration of the Thirty-third Degree. A decree of the Supreme Council of the Southern Jurisdiction confined its use to honorary members, while active members wore the collar.

The sash, or scarf, is analogous to the Zennar, or sacred cord, which was placed upon the candidate in the initiation into the mysteries of India, and which every Brahman was compelled to wear. This cord was woven with great solemnity, and being put upon the left shoulder, passed over to the right side and hung down as low as the fingers could reach.

*

SASKATCHEWAN

The Brethren of the Province of Saskatehewan assembled at Regina on the 10th day of August, 1906, and formally resolved themselves into the Grand Lodge of Saskatehewan. Twenty-five Lodges out of twenty-eight in the Province were represented. Brother H. H. Campkin was elected Grand Master and was installed by Brother McKenzie, Grand Master of Manitoba.

*

SASTRA

One of the sacred books of the Hindu law.

*

SAT B'HAI, ROYAL ORIENTAL ORDER OF THE

Said to have originated in India, and so named after a bird held sacred by the Hindus, whose flight, invariably in sevens, has obtained for the Society the appellation of the Seven Brethren, hence the name. It embosoms seven Degrees—Arch Censor, Arch Courier, Arch Minister, Arch Herald, Arch Scribe, Arch Auditor, and Arch Mute. It promises overmuch. The figure illustrated here is termed the Mystery of the Apex.

*

SATRAP

The title given by the Greek writers to the Persian Governors of Provinces before Alexander's conquest. It is from the Persian word Satrab. The authorized version calls them the Kings Lieutenants; the Hebrew, achashdarpenim, which is doubtless a Persian word Hebraized. These were the Satraps who gave the Jews so much trouble in the rebuilding of the Temple. They are alluded to in the congeneric Degrees of Companion of the Red Cross and Prince of Jerusalem.

*

SAVALETTE DE LANGES.

Founder of the Rite of Philalethes at Paris, in 1773. He was also the President and moving spirit of the Masonic Congress at Paris, which met in 1785 and 1787 for the purpose of discussing many important points in reference to Freemasonry. The zeal and energy of Savalette de Langes had succeeded in collecting for the Lodge of the Philalethes a valuable cabinet of natural history and a library containing many manuscripts and documents of great importance. His death, which occurred soon after the beginning of the French Revolution and the political troubles that ensued, caused the dispersion of the members and the loss of a great part of the collection. The remnant subsequently came into the possession of the Lodges of Saint Alexander of Scotland, and of the Social Contract, which constituted the Philosophic Scottish Rite.

*

SAXONY

The first Masonic Lodge in Saxony appeared at Dresden, in 1738; within four years thereafter two others had been established in Leipzig and Altenburg. The Grand Lodge was formed in 1811.

*

SAYER, ANTHONY

At the Revival in 1717, "Mr. Antony Sayer, gentleman," was elected Grand Master (Constitutions, 1738, page 110). He was succeeded in the next year by George Payne, Esq. In 1719, he was appointed Senior Grand Warden by Grand Master Desaguliers. Afterward he fell into bad circumstances and in 1730 a sum of £15 was granted to him by Grand Lodge, followed by a further grant of £2.2.0 in 1741. In December, 1730, a complaint was made to Grand Lodge of some irregular conduct on his part, and he was acquitted of the charge, whatever it was, but told to do nothing so irregular for the future. When he died, either late in 1791 or early in 1742, he was Tiler of what is now the Old King's Arms Lodge, No. 28. A portrait of him by Highmore, the celebrated painter, is in existence, mezzotinto copies of which are not uncommon (see also a paper "Mr. Anthony Sayer, gentleman," by Brother J. Walters Hobbs, Transactions, Quatuor Coronati Lodge, 1924, volume xxxvii, page 218). The Freemason, June 6, 1925, says of Brother Sayer:

We also find the name among the worthies of the Old King's Arms Lodge, No. 28, London, England, the name of that somewhat elusive character, Anthony Sayer the first Grand Master of England, about whom less definite information is known than of any of his successors in that high office. After serving the office of Grand Master in 1717, he, like George Payne, descended, in 1719, to the Chair of Grand Warden.

His name appears among the lists of members of the Lodge which met at the Queen's Head in Knave's Acre, in Wardour Street, for the years 1723, 1725, and 1730, which Lodge stands as No. 11 on the Engraved List in the Library of Grand Lodge, and is now known as the Lodge of Fortitude and Old Cumbelland, No. 12. It is now known that he became Tyler of the Old King's Arms Lodge in 1733. It is also known that he received assistance from the Charity Fund of Grand Lodge in 1730 and again in 1741, and the Minute Books of the Old King's Arms Lodge reveal the fact that he received assistance from their funds in 1730 and 1740.

According to a notice in the London Evening Post of January 16, 1742, ten days after the election of his successor of Tyler, he passed away a few days prior to that date, evidently in good Masonic order since the funeral cortege set out from the Shakespeare's Head Tavern, in Covent Garden, then the meeting-place of the Stewards' Lodge, followed by a great number of members of the Ancient and Honorable Society of Freemasons "of the best quality," the body being "decently interred in Covent Garden Church." According to the Church Register the funeral took place on January 5, 1742.

*

SCALD MISERABLES

A name given to a set of persons who, in 1741, formed a mock procession in derision of the Freemasons. Sir John Hawkins, speaking (in his Life of Johnson, page 336) of Paul Whites head, says:

In concert with one Carey, a surgeon, he planned and exhibited a procession along the Strand of persons on foot and on horseback, dressed for the occasion, carrying mock ensigns at the Symbols of Freemasonry; the design of which wits to expose to laughter the insignia

and ceremonies of that mysterious Institution; and it was not until thirty years afterward that the Fraternity recovered from the disgrace which so ludicrous a representation had brought on it.

The incorrectness of this last statement will be evident to all who are acquainted with the successful progress made by Freemasonry between the years 1741 and 1771, during which time Sir John Hawkins thinks that it was languishing under the blow dealt by the mock procession of the Scald Miserables.

A better and fuller account is contained in the London Daily Post, March 20, 1741.

Yesterday, some mock Freemasons marched through Pall Mall and the Strand as far as Temple Bar in procession, first went fellows on jackasses, with cows' horns in their hands, then a kettlek rummer on a jackass having two butter firkins for kettle-drums; then followed two carts drawn by jackasses, having in them the stewards with several badges of their Order; then came a mourning-coach drawn by six horses, each of a different color and size, in which were the Grand Master and Wardens; the whole attended by a vast mob. They stayed without Temple Bar till the Masons came by, and paid their compliments to them, who returned the same with an agreeable humor that possibly disappointed the witty contriver of this mock Scene, whose misfortune is that, though he has some mit, his subjects are generally so ill chosen that he loses by it as many friends as other people of more judgment gain.

April 27th, being the day of the Annual Feast, a number of shoe-cleaners, chimney-sweepers, etc,. on foot and in carts, with ridiculous pageants carried before them, went in procession to Temple Bar, by way of jest on the Freemasons."

A few days afterward, says the same journal, "several of the Mock Masons were taken up by the constable empowered to impress men for his Majesty's service, and confined until they can be examined by the Justices." Hone remarks (Ancient Mysteries, page 242), it was very common to indulge in satirical pageants, which were accommodated to the amusement of the vulgar, and he mentions this procession as one of the kind. A plate of the mock procession has engraved by A. Benoist, a drawing-master, under the title of A Geometrical View of the Grated Procession of the Scald Miserable Masons, designed as they were drawn up over against Somerset House in the Strand, on the 27 th day of April Anno 1742. Of this plate there is a copy in Clavel's Histoire Pittoresque. With the original plate Benoist published a key, as follows, which perfectly agrees with the copy of the plate in Clavel:

1. The Grand Sword-Bearer, or Tyler, carrying the Sward of State, a present of Ishmael Ahiff to old Hvram Iting of the Saraeens, to his Graee of Wattin, Grand Master of the Holy Lodge of Saint John of Jorusalem ln Clerkenwell.
2. Tylers or Guarders.
3. Grand Chorus of Instruments.
4. She Stewards. in three Gutt-carts drawn by Asses.
5. Two famous Pillars.
6. Three great Lights: the Sun, Hibroglyphical, to rule the Day- the Moon, Enblematical, to rule the Night; a Master Mason, Political, to rule his Lodge.
7. The Entered Prentice's Token.
8. The letter G. famous in Masonry for differencing the Fellow Craft's Lodges from that of Prentices.
9. The Funeral of a Grand Master according to tho Rites of the Order. with the Fifteen loving brethren.
10. A Master Mason's Lodge.
11. Grand Band of Musiek.
12. Two Trophies; one being that of a Black-shoe Boy and a Sink Boy, the other that of a Chimney-Sweeper.
13. The E4uipage of the Grand Master, all the Attendants wearing Mystical Jewells.

The historical mock procession of the Scald Miserables was, it thus appears, that which occurred on April 27, and not the preceding one of March 20, which may have been only a feeler, and having been well received by the populace there might have been an encouragement for its repetition. But it was not so popular with the higher classes, who felt a respect for Freemasonry, and were unwilling to see an indignity put upon it. A writer in the London Freemasons Magazine (1859 i, page 875) says: "The contrivers of the mock procession were at that time said to be Paul Whitehead, Esq., and his intimate friend (whose real Christian name was Esquire) Carey, of Pall Mall, surgeon to Frederick, Prince of Wales. The city officers did not suffer this procession to go through Temple Bar, the common report then being that its real interest was to affront the annual procession of the Freemasons. The Prince was so much offended at this piece of ridicule, that he immediately removed Carey from the office he held under him."

Captain George Smith (Use and Abuse of Freemasonry, page 78) says that "about this time (1742) an order was issued to discontinue all public processions on feast days, on account of a mock procession which had been planned, at a considerable expense, by some prejudiced persons, with a riew to ridicule these public cavalcades." Smith is not altogether accurate. There is no doubt that the ultimate effect of the mock procession was to put an end to what was called the March of Procession on the Feast Day, but that effect did not show itself until 1747, in which year it was resolved that it should in future be discontinued (see Constitutions, 1756, page 248. On the subject of these mock processions there is an article by Dr. W. J. Chetwode Crawley, Transactions, Quatuor Coronati Lodge, volume xviu).

*

SCALES, PAIR OF

"Let me be weighed in an even balance," said Job, "that God may know mine integrity"; and Solomon says that "a false balance is abomination to the Lord, but a just weight is His delight." So we find that among the ancients a balanse, or pair of scales, was a well-known recognized symbol of a strict observation of justice and fair dealing. This symbolism is also recognized in Freemasonry, and hence in the Degree of Princes of Jerusalem, the duty of which is to administer justice in the inferior Degrees, a pair of scales is the most important symbol.

*

SCALLOP-SHELL

The scallo pushed, the staff, and sandals form a part of the costume of a Masonic Knight Templar in his character as a Pilgrim Penitent. Shakespeare makes Ophelia sing—
And how shall I my true love know
From any other one?
O. by his scallop-shell and staff
And by his sandal shoon!

The scallop-shell was in the Middle Ages the recognized badge of a pilgrim; so much so, that Doctor Clarke (Travels ii, page 538) has been led to say: "It is not easy to amount for the origin of the shell as a badge worn by the pilgrims, but it decidedly refers to much earlier Oriental customs than the journeys of Christians to the Holy Land, and its history will probably be found in the mythology of eastern nations." He is right as to the question of antiquity, for the shell was an ancient symbol of the Syrian goddess Astarte, Venus Pelagia, or Venus rising from the sea.

But it is doubtful whether its use by pilgrims is to be traced to so old or so Pagan an authority. Strictly, the scallop-shell was the badge of pilgrims visiting the shrine of Saint James of Compostela, and hence it is called by naturalists the Pecten Jacobacus—the comb shell of Saint James. Fuller (Church History ii, page 228) says: "All pilgrims that visit Saint James of

Compostela in Spain returned thence obsiti conchis, 'all beshelled about' on their clothes, as a religious denotive there bestowed upon them."

Pilgrims were, in fact, in medieval times distinguished by the peculiar badge which they wore, as designating the shrine which they had visited. Thus pilgrims from Rome wore the keys, those from Saint James the scallop-shell, and those from the Holy Land palm branches, whence such a pilgrim was some times called a palmer. But this distinction was not always rigidly adhered to, and pilgrims from Palestine frequently wore the shell. At first the shell was sewn on the cloak, but afterward transferred to the hat; and while, in the beginning, the badge was not assumed until the pilgrimage was accomplished, eventually pilgrims began to wear it as soon as they had taken their vow of pilgrimage, and before they had commenced their journey.

Both of these changes have been adopted in the Templar ceremonies. The pilgrim, although symbolically making his pilgrimage to the Holy Sepulcher in Palestine, adopts the shell more properly belonging to the pilgrimage to Compostela; and adopts it, too, not after his visit to the shrine, but as soon as he has assumed the character of a pilgrim, which, it will be seen from what has been said, is historically correct, and in accordance with the later practice of medieval pilgrims.

*

SCARAB

From the Latin Scarabaeus, a beetle, the ancient Egyptian symbol usually combining representations of the sacred insect with a pellet suggesting the sun, the whole sacred to the sun-god. Sometimes the venerated beetle as a living soul is shown with outstretched wings or with the horned head of a ram. Scarabs often are inscribed with mottoes or other similar lettering.

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SCARLET
See Red

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SCENIC REPRESENTATIONS

In the Ancient Mysteries scenic representations were employed to illustrate the doctrines of the resurrection, which it was their object to inculcate. Thus the allegory of the initiation has more deeply impressed, by being brought vividly to the sight as well as to the mind of the aspirant. Thus, too, in the religious mysteries of the Middle Ages, the moral lessons of Scripture were dramatized for the benefit of the people who beheld them.

The Christian virtues and graces often assumed the form of personages in these religious plays, and fortitude, prudence, temperance, and justice appeared before the spectators as living and acting beings, inculcating by their actions and by the plot of the drama those lessons which would not have been so well received or so thoroughly understood, if given merely in a didactic form.

The advantage of these scenic representations, consecrated by antiquity and tested by long experience, is well exemplified in the ritual of the Third Degree of Freemasonry, where the dramatization of the great legend gives to the initiation a singular force and beauty. It is surprising therefore, that the English system never adopted, or if adopted, speedily discarded, the drama of the Third Degree, but gives only in the form of a narrative what the American system more wisely and more usefully presents by living action. Throughout the United States, in every State excepting Pennsylvania, the initiation into the Third Degree constitutes

a scenic representation. The latter State preserves the didactic method of the English system. The ceremonies on the Continent of Europe pursue the same scenic form of initiation, and in Doctor Mackey's opinion it is therefore most probable that this was the ancient usage, and that the present English arrangement of this feature is of comparatively recent date (see Ritual).

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SCEPTER

An ensign of sovereign authority, and hence carried in several of the advanced Degrees by officers who represent kings.

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SCHAW MANUSCRIPT

This is a code of laws for the government of the Operative Seasons of Scotland, drawn up by William Schaw, the Master of the Work to James VI. It bears the following title: "The Statutis and Ordinanceis to be obseruit be all the Maister-Maissounis within this realme sett down be William Schaw, Maister of Wark to his Maieste and general Wardene of the said Craft, with the consent of the Maisteris efter specifeit."

As will be perceived by this title, it is in the Scottish dialect. It is written on paper, and dated XXVIII December, 1598, Although containing substantially the general regulations which are to be found in the English manuscripts, it differs materially from them in many particulars. Masters, Fellow Crafts, and Apprentices are spoken of, but simply as gradations of rank, not as Degrees, and the word Lodge or Lodge is constantly used to define the place of meeting.

The government of the Lodge was vested in the Warden, Deacons, and Masters, and these the Fellow-Crafts and Apprentices were to obey. The highest officer of the Craft is called the General Warden. The Manuscript is in possession of the Lodge of Edinburgh, but has several times been published—first in the Laws and Constitutions of the Grand Lodge of Scotland, in 1848 then in the American edition of that work, published by Doctor Robert Morris, in the ninth volume of the Universal Masonic Library; afterward by W. A. Laurie, in 1859, in his History of Freemasonry and the Grand Lodge of Scotland; D. Murray Lyon in History of the Lodge of Edinburgh gives a transcript and the last part in facsimile, and, by W. J. Hughan, in his Unpublished Records of the Craft, and in Doctor Mackey's revised History of Freemasons the Scotch Manuscript has extended treatment in comparison with the various codes of English origin.

*

SCHAW. WILLIAM

A name which is intimately connected with the history of Freemasonry in Scotland. For the particulars of his life, we are principally indebted to the writer, said to have been Sir David Brewster, Lylon's History of Lodge of Edinburgh, page 55, of Appendix Q. 2, in the Constitutions, 1848, of the Grand Lodge of Scotland. William Schaw was born in the year 1550, and was probably a son of Schaw of Sauchie, in the Shire of Clackmannon.

He appears from an early period of life to have been connected with the royal household. In proof of this we may refer to his signature attached to the original parchment deed of the National Covenant, which was signed by King James VI and his household at Holyrood Palace January 28,1580-1, old style. it not being until an Act of the Privy Council in Scotland, 1599, made January 1 New Year's Day, from 1600.

In 1581, Schaw became successor to Sir Robert Drummond of Carnock, as Master of Works. This high Official appointment placed under his superintendence all the royal buildings and palaces in Scotland; and in the Treasurer's accounts of a subsequent period various sums are entered as having been paid to him in connection with these buildings for improvements, repairs, and additions. Thus, in September, 1585, the sum of £315 was paid "to William Schaw, his Majestie's Maister of Wark, for the reparation and mending of the Castell of Striueling," and in May, 1590, £400, by his Majesty's precept, was "delyverit to William Sehaw, the Maister of Wark, for reparation of the house of Dumfermling, before the Queen's Majestic passing thereto."

Sir James Melville, in his Memoirs, mentions that, being appointed to receive the three Danish Ambassadors who came to Scotland in 1585, with overtures for an alliance with one of the daughters of Frederick II, he requested the King that two other persons might be joined with him, and for this purpose he named Schaw and James Meldrum, of Seggie, one of the Lords of Session. It further appears that Schaw Wad been employed in various missions to France. He accompanied James VI to Denmark in the winter of 1589, previous to the King's marriage with the Princess Anna of Denmark, which was celebrated at Upslo, in Norway, on the 23d of November. The King and his attendants remained during the winter season in Denmark, but Schaw returned to Scotland on the 16th of March, 1589-90, for the purpose of making the necessary arrangements for the reception of the wedding-party. Schaw brought with him a paper subscribed by the King, containing the "Order set down be his Majestic to be effectuate be his Hienes Secret Counsel, and prepared again his Majestic's return in Scotland," dated in February, 1589-90.

The King and his royal bride arrived in Leith on the 1st of May, and remained there six days, in a building called the King's Work, until the Palace of Holylood was prepared for their reception. Extensive alterations had evidently been made at this time at Holyrood, as a Warrant was issued by the Provost and Council of Edinburgh to deliver to William Schaw, Maister of Wark, the sum of £1000, "restante of the last taxation of £20,000" granted by the Royal Buroughs in Scotland, the sum to be expended "in biggin and repairing of this Hienes Palice of Halyrud-house," 14th March, 1589-90. Subsequent payments to Schaw occur in the Treasurer's accounts for broad scarlet cloth and other stuff for burde claythes and coverings to forms and windows bayth in the Kilk and Palace of Halyrud-house."

On this occasion various sums were also paid by a precept from the King for dresses, etc., to the ministers and others connected with the royal household. At this time William Schaw, Maister of Wark, received £133 6s. 8d. The Queen was crowned on the 17th of May, and two days following she made her first public entrance into Edinburgh. The inscription on Schaw's monument states that he was, in addition to his office of Master of the Works, Sacris ceremoniis praepositus and Reginae Quaestor, which Monteith has translated as Sacrist and Queen's Chamberlain. This appointment of Chamberlain evinces the high regard in which the Queen held him; but there can be no doubt that the former words relate to his holding the office of General Warden of the ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master as now existing in the Grand Lodge of Scotland.

William Schaw died April 18, 1602, and was buried in the Abbey Church of Dunfermline, where a monument was erected to his memory by his grateful mistress, the Queen. On this monument is his name and monogram cut in a marble slab, which, tradition says, was executed by his own hand, and containing his Freemason's Mark, and an inscription in Latin, in which he is described as one imbued with every liberal art and science, most skillful in architecture, and in labors and business not only unwearied and indefatigable, but ever assiduous and energetic. No man appears, from the records, to have lived with more of the commendation, or died with more of the regret of others, than this old Scottish Freemason.

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SCHISMATIC

Thory (History of the Foundation of the Grand orient) thus calls the Brethren who, expelled by the Grand Lodge of France, had formed in the year 1772, a rival Body under the name of the National Assembly. Any Body of Freemasons separating from the legal obedience, and establishing a new one not authorized by the laws of Freemasonry—such, for instance, as the Saint John's Grand Lodge in New York—is properly schismatic.

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SCHISMS

This, which was originally an ecclesiastical term, and signifies, as Milton defines it, "a rent or division in the church when it comes to the separating of congregations," is unfortunately not unknown in Masonic history. It is in Masonic, as in canon law, a withdrawing from recognized authority, and setting up some other authority in its place.

The first schism recorded after the revival of 1717, was that of the Duke of Wharton, who, in 1722, caused himself to be irregularly nominated and elected Grand Master. His ambition is assigned in the Book of Constitutions as the cause, and his authority was disowned "by all those," says Anderson, "that would not countenance irregularities." But the breach was healed by Strand Master Montague, who, resigning his claim to the chair, caused Wharton to be regularly elected and installed (see Constitutions, 1738, page 114).

The second schism in England was when Brother Preston and others in 1779 formed the Grand Lodge of England South of the River Trent owing to a dispute with the Grand Lodge of the Moderns, which continued for ten years (see Preston).

In France, although irregular Lodges began to be instituted as early as 1756, the first active schism is to be dated from 1761, when the dancing-master Lacorne, whom the respectable Freemasons refused to recognize as the substitute of De Clermont, the Grand Master, formed, with his adherents, an independent and rival Grand Lodge; the members of which, however, became reconciled to the legal Grand Lodge the next year, and again became schismatic in 1765. In fact, from 1761 until the organization of the Grand Orient in 1772, the history of Freemasonry in France is but a history of schisms.

But in Germany, in consequence of the Germanic principle of Masonic law that two or more controlling Bodies may exist at the same time and in the same place with concurrent and coextensive jurisdiction, it is legally impossible that there ever should be a schism. A Lodge or any number of Lodges may with draw from the parent stock and assume the standing and prerogatives of a mother Lodge with powers of constitution or an independent Grand Lodge, and its regularity would be indisputable, according to the German interpretation of the law of territorial jurisdiction. Such an act of withdrawal would be a secession, but not a schism.

On the other hand, in the United States of America, there have been several instances of Masonic schism. Thus, in Massachusetts, by the establishment in 1752 of the Saint Andrew's Grand Lodge; in South Carolina, by the formation of the Grand Lodge of York Masons in 1787; in Louisiana, in 1848, by the institution of the Grand Lodge of Ancient York Masons; and in New York, by the establishment in 1823 of the city and country Grand Lodges; and in 1849 by the formation of the Body known as the Philtp's Grand Lodge. In all of these instances a reconciliation eventually took place; nor is it probable that schisms will often occur, because the principle of exclusive territorial jurisdiction has been now so well settled and so universally recognized, that no seceding or Schismatic Body can expect to receive the countenance or support of any of the Grand Lodges of the Union.

There are these essential points of difference between ecclesiastical and Masonic schism; the former, once occurring, generally remains perpetual. Reconciliation with a parent church is seldom effected. The schisms of Calvin and Luther at the time of the Reformation led to the formation of the Protestant Churches, who can never be expected to unite with the Roman Church, from which they separated. The Quakers, the Baptists, the Methodists, and other

sects which seceded from the Church of England, have formed permanent religious organizations, between whom and the parent body from which they separated there is a breach which will probably never be healed. But all Masonic schisms, as experience has shown, have been temporary in their duration, and sometimes very short-lived among sincere Brethren.

The spirit of Masonic Brotherhood which continues to pervade both parties, always leads, sooner or later, to a reconciliation and a reunion; concessions are mutually made, and compromises effected, by which the schismatic Body is again merged in the parent association from which it had seceded. Another difference is this, a religious Schismatic body is not necessarily an illegal one, nor does it always profess a. system of false doctrine. "A schism," says Milton "may happen to a true church, as well as to a false." But a Masonic schism is always illegal; it violates the law of exclusive jurisdiction; and a schismatic Body cannot be recognized as possessing any of the rights or prerogatives which belong alone to the supreme dogmatic Masonic power of the State.

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SCIENCES

The unknown author (possibly William Preston), or authors who wrote the Dionitorial Lectures of the Fellowcraft Degree used the Liberal Arts and Sciences as a symbol of the kind of education which grown men need, and which is represented by college and university; he gave the traditional list of them (see page 590 this Encyclopedia) which had been current in the Middle Ages:

grammar, rhetoric, dialectic, arithmetic, geometry, music, astronomy.

The extraordinary fact about this list is that though it is supposed to contain the sciences as well as the arts it includes only one science, astronomy, and does not include the fundamental sciences of physics and chemistry. The number of "arts" is equally incomplete, and equally confused. The list has no worth as a list of the subjects on the curriculum (and never did!) but it serves well enough as a symbol, or rather as an emblem, of education. It is unfortunate that in our Masonic literature the great number of commentators on the symbol have given their attention almost exclusively to the "arts" in the list, and almost none to the "sciences," because there is one whole side of Freemasonry and its history which comes under that head. Among the many things which we must have in order to keep alive are those which belong to the two sciences of physics and chemistry.

As organized sciences, carried on in laboratories by specialists, physics and chemistry are not many centuries old; but the materials used by them, and for sake of which the specialists work, have been used by men from the earliest beginnings because there never has been a way to have food, clothing, shelter, tools, weapons, and medicines without them. If by "science" is meant these materials instead of the specialists and their modern, technical methods, then science is as old as man, and the most primitive peoples had the sciences, just as at the present time tribes in the still uncivilized areas of the world have them, and always have.

There are thousands of things in the sciences, and new ones are evermore being discovered, and they differ widely among themselves; but they together have one property in common, that they can be found, used, worked on, and worked with, only by technical methods; and these techniques can be used on all of them. First, the materials themselves are useless lentil made over or modified or manufactured, are very difficult to know and understand, or are poisonous, explosive, rare, costly, or dangerous—thus, sulphur may turn into a poison in ignorant hands, and ordinary cotton can turn into an explosive. Second, the materials are such that units of them are interchangeable, so that what is true of any one is true for any other unit of the same material; it is because of this that physical and chemical formulas are possible.

Third, since the units are interchangeable (any gram of mercury can be used when "gram of mercury" is called for) the materials are mathematizable; and mathematics are so necessary, in fact, that without them there could be no science.

Fourth, the materials require technical treatment, Scientific instruments, and technical knowledge; guesswork is ruled out.

Fifth, the materials are used universally; salt, sulphur, mercury, steam, electricity, the pulley, the cog, force, weight, etc., are not only found and used everywhere but are made or manufactured everywhere by the same methods—the formula for sulphuric acid is the same in every country, and in every period of time.

Whatever the above is true of, belongs to science; if the above is not true of a thing it does not belong to science; since the only things of which it is true are the materials used in physics and chemistry and their sum divisions, they are the only sciences. If the Word "scientific" were used exclusively of the materials and methods of physics and chemistry it would clear up a mass of confusion in thought, especially in "popular " thought; if men, careless of accuracy in speech, insist upon using "scientific" for other fields and methods and materials the fact remains that physics and chemistry (with their subdivisions) remain unique, and stand apart, and do not admit of being mixed with anything else.

In countries and periods of time in Europe and America many names have been used for what is now called science, such as wisdom, philosophy, natural philosophy, etc.; the word "science" itself has had a similarly checkered history; it has meant at different times knowledge, dialectics, medicine, philosophy, ethics, etc. In the present stage of the English language it should be used exclusively of physics and chemistry.

Biology, botany, ethnology, zoology, etc. are Systems of Observation.

They are not sciences because their units are not interchangeable, and the units do not continue to maintain their identity without change—what is today an ounce of alcohol will next week be the same ounce of alcohol, but what is a seed today may be a plant next week an egg today will be a chicken in ten days.

Mathematics, logic, statistics, etc., are Disciplines; they are composed of rigorously accurate formulas which must never vary (they are indifferent to the mathematician's feelings) and must be learned by heart. History, economics, sociology, psychology, etc., are subjects; each man working in them can work where he wishes, as much or as little as he wishes, for any purpose he desires, and can make use of any method he finds will work; they occupy "fields."

Music, architecture, oratory, literature, drama, dancing, sculpture, etc., are Fine Arts. Pottery making, silver and gold work, engravings, carving, etc., belong to the Skilled Crafts. Theology, in its subdivisions, and philosophy, divided into its eight subdivisions, are together describable by no other word than Thought.

In addition there are a number of fields of study and endeavor which are sui generis, unique, and not to be classified; they cannot be described in terms of anything else but must be described in terms of themselves; scholarship is one, antiquarianism is another; Freemasonry itself belongs to this last category; it is not, as Dr. Hemming tried to have us believe, "a system"—scarcely anything could be less a system, but is merely itself, and In a rigorous use of words it would not be a tautology to define it as: "Freemasonry is freemasonry."

When Dr. Hemming defined Freemasonry as "a system of morality" he forgot or else he had never known, that ethics is a sub-division of philosophy, and is wholly unconnected, even remotely, with either of the two sciences. Like many commentators who have followed him he had no eye for anything in Freemasonry except the religion in it; this is especially true of American Masonic writers because from the time of the Rev. George Oliver they have written about that side of the Craft as if it were the only side it had. 'This has been a misfortune

because it has given millions of American Masons a distorted, misshapen picture of Freemasonry, and because it has ignored the salient role of the sciences in Freemasonry from the first Operative Masonry until now.

The Operative Freemasons had to know and use more science than any other men in the Middle Ages; they made tools, understood engineering and constructed engines such as elevators, cranes, etc., used chemicals in staining of glass, knew mechanics, and had to employ mathematics, geometry especially, at every step in their work. The sciences were forbidden; the populace dreaded them as something supernatural, or miraculous, and they believed that chemistry was of the devil because they had the superstition that hell is a place filled with living chemicals. The Freemasons ignored these notions; and though they kept their sciences to themselves they continued to use them against fulminations from either lords or bishops. This use of science was as much a part of Freemasonry as was either morality or brotherhood, and to omit it is to leave us with a falsified picture of the Operative Craft.

In the beginning of Speculative Fraternity under the Grand Lodge system the Masons avowed their devotion to the sciences more boldly, and even almost dramatically. The Royal Society was in the British public mind synonymous with science, and for more than a century it, and its offshoots, were the only exponents and practitioners of science in Britain.

It began in 1660 A.D. and took its first organized form at a meeting of scholars in Gresham College who had assembled to hear a lecture by Bro. Sir Christopher Wren. Sir Robert Moray was elected its first president, March 6, 1661 A.D. he is supposed to have been matte a Mason in 1640 A.D.

Dr. Desaguliers, who later became its secretary for a long period of years, was the "father of the Grand Lodge system," and was one of Sir Isaac Newton's closest friends.

A Lodge largely composed of Royal Society members met in a room belonging to the Royal Society Club in London. At a time when preachers thundered against these scientists, when newspapers thundered against them, street crowds hooted at them, and neither Oxford nor Cambridge would admit science courses, Masonic Lodges invited Royal Society members in for lectures, many of which were accompanied by scientific demonstrations; and it was these scientific lectures which became the pattern for the Monitorial Lectures of the next generation. The enthusiasm for science spread from England to France, and from there to Austria, and Russia; Masons and Lodges had an extraordinarily large and important part in spreading it. The fraternity had an historical justification as well as a symbolic need to set in the midst of the Fellowcraft degree (the Master Masons Degree at that time) the symbol of the Liberal Arts and it would rectify the general conception of Freemasonry and its history if Masonic writers were to cease to drop the and Sciences from that phrase.

(For references see any standard history of science. For the history of Masonry and the sciences see titles on Masonic history, etc., in the General Index to this supplement; in conjunction with them read histories of architecture. A work of especial usefulness to Masonic students is Books and Their Makers During the Middle Ages, by Geo. Haven Putnam; II Vol.; G. P. Putnam's Sons; New York; 1896. As one of the countless proofs that the Tomes of the Liberal Arts and Sciences were never taken at their face value Putnam cites De Artibus ac Disciplints Liberalium Litterarum, by Casidorus, in which that teacher of St. Benedict divides the "Mathematics" in the list into Astronomy, Arithmetic, Music, and Geometry. The book was written about 570 A.D.)

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SCHLEY, WINFIELD SCOTT

American Admiral, born October 9, 1839, and died in 1911. On July 3, 1898, Admiral Cervera's fleet was destroyed at Santiago by the American fleet under the command of

Admiral Sampson and Admiral Schley. Admiral Schley was a Thirty-third Degree Freemason (see New Age, July, 1924).

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SCHNEIDER, JOHANN AUGUST

A zealous and learned Freemason of Altenburg, in Germany, where he was born May 22, 1755, and died August 13, 1816. Besides contributing many valuable articles to various Masonic journals, he was the compiler of the Constitutions such of the Lodge Archimedes zu den drei Reissbretten, or Archimedes of the Three Tracing-boards, at Altenburg, in which he had been initiated, and of which he was a member; an important but scarce work, containing a history of Freemasonry, and other valuable essays.

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SCHOOLS

None of the charities of Freemasonry have been more important or more worthy of approbation than those which have been directed to the establishment of schools for the education of the orphan children of Freemasons; and it is a very proud feature of the Order, that institutions of this kind are to be found in every country where Freemasonry has made a lodgment as an organized society.

In England, the Royal Freemasons Girls School was established in 1788. In 1798, a similar one for boys was founded. At a very early period charity schools were erected by the Lodges in Germany, Denmark, and Sweden. The Freemasons of Holland instituted a school for the blind in 1808. In the United States much attention has been paid to this subject and particularly in the promotion of the Public Schools. In 1842, the Grand Lodge of Missouri instituted a Masonic college, and the example was followed by several other Grand Lodges. But colleges have been found too unwieldily and complicated in their management for a successful experiment, and the scheme has generally been abandoned. But there are numerous schools in the United States which are supported in whole or in part by Masonic Lodges.

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SCHOOLS OF THE PROPHETS

Doctor Oliver (Historical Landmarks ii, page 374) speaks of "the secret institution of the Naboom" as existing in the time of Solomon, and says they were established by Samuel "to counteract the progress of the Spurious Freemasonry which was introduced into Palestine before his time." This claim of a Masonic character for these institutions has been gratuitously assumed by the venerable author. He referred to the well-known Schools of the Prophets, which were first organized by Samuel, which lasted from his time to the closing of the canon of the Old Testament. They were scattered all over Palestine, and consisted of Scholars who devoted themselves to the study of both the written and the oral law, to the religious rites, and to the interpretation of Scripture. Their teaching of what they had learned was public, not secret, nor did they in any way resemble, as Doctor Oliver suggests, the Masonic Lodges of the later day. They were, in their organizational rather like our modern theological colleges, though their range of studies was very different..

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SCOR-LABAN

The Hebrew , the Latin Albus Bos, meaning White ox, or morally, Innocence or Candor. Sometimes written, as in the old French manuscripts, Charlaban. The name of the Ancient and Accepted Scottish Rite

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SCHREPFER, JOHANN GEORG

The keeper of a coffee-house in Leipsic, where, having obtained a quantity of Masonic, Rosierucian, and magical books, he opened, in 1768, what he called a Scottish Lodge, and pretended that he had been commissioned by Masonic superiors to destroy the system of Strict Observance, whose adherents he abused and openly insulted. He boasted that he alone possessed the great secret of Freemasonry, and that nearly all the German Freemasons were utterly ignorant of anything about it except its external forms. He declared that he was an Anointed Priest, having power over spirits, who were compelled to appear at his will and obey his commands, by which means he became acquainted not only with the past and the present, but even faith the future.

It was in thus pretending to evoke spirits that his freemasonry principally consisted. Many persons became his dupes; and although they soon discovered the imposture, shame at being themselves deceived prevented them from revealing the truth to others, and thus his initiations continued for a considerable period, and he was enabled to make some money, the only real object of his system. He has himself asserted, in a letter to a Prussian clergyman, that he was an emissary of the Jesuits; but of the truth of this we nave only his own unreliable testimony. He left Leipsic at one time and traveled abroad, leaving his Deputy to act for him during his absence. On his return he asserted that he was the natural son of one of the French princes, and assumed the title of Baron Von Steinbach.

But at length there was an end to his practices of jugglery. Seeing that he was beginning to be detected, fearing exposure, and embarrassed by debt, he invited some of his disciples to accompany him to a wood near Leipsic called the Rosenthal, where, on the morning of October 8, 1774, having retired to a little distance from the crowd, he blew out his brains with a pistol Clavel has thought it worth while to preserve the memory of this incident by inserting an engraving representing the scene in his Histoire Pittoresque de la Franc-Maçonnerie (page 183). Schrepfer had much low cunning but was devoid of education. Lenning sums up his character in saying that he was one of the coarsest and most impudent swindlers who ever chose the Masorlic Brotherhood for his stage of action.

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SCHROEDER, FRIEDRICH JOSEPH WILHELM

A. Doctor and Professor of Pharmacology in Marburg; was born at Bielefeld, in Prussia, March 19, 1733, and died October 27, 1778. Of an infirm constitution from his youth, he still further impaired his bodily health and his mental faculties by his devotion to chemic, alchemical, and theosophic pursuits.

He established at Marburg, in 1766, a Chapter of True and Ancient Rose Croix Masons, and in 1779 he organized in a Lodge of Sarreburg a School or Rite founded on Magic, Theosophy, and Alchemy, which consisted of seven Degrees, four advanced Degrees founded on these occult sciences being separated to the original three Symbolic Degrees. This Rite, called the Rectifed Rose Croix, was only practiced by two Lodges under the Constitution of the Grand Lodge of Hamburg, Clavel (Histoire Pittoresque, or Picturesque second step of the Mystic Ladder of Kadosh of the History, page 183) calls him the Cagliostro of Germany, Ancient and Accepted Scottish Rite because it was in his school that the Italian charlatan learned his first lessons of magic and theosophy.

Doctor Oliver, misunderstanding Clavel, styles him an adventurer (Historical Landmarks ii, page 710).

But it is perhaps more just that ne should attribute to him a diseased imagination and misdirected studies than a had heart or impure practices. He must not he confounded with Fried. Ludwig Schroeder, who was a man of a very different character.

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SCHROEDER, FRIEDRICH LUDWIG

An actor and a dramatic and Masonic writer, born at Schwerin, November 3, 1744, and died near Hamburg, September 3, 1816. He commenced life as an actor at Vienna, and was so distinguished in his profession that Hoffmann says "he was incontestably the greatest actor that Germany ever had, and equally eminent in tragedy and comedy." As an active, zealous Freemason, he acquired a high character. Bode himself, a well-known Freemason, was his intimate friend.

Through his influence, he was initiated into Freemasonry, in 1774, in the Lodge Emanuel zur Maienblume. He soon after, himself, established a new Lodge working in the system of Zinnendorf, but which did not long remain in existence. Schroeder then went to Vienna, where he remained until 1785, when he returned to Hamburg. On his return, he was elected by his old friends the Master of the Lodge Emanuel, which office he retained until 1799.

In 1794 he was elected Deputy Grand Master of the English Provincial Grand Lodge of Lower Saxony, and in 1814, in the seventieth year of his life, he was induced to accept the Grand Mastership.

It was after his election, in 1787, as Master of the Lodge Emanuel at Hamburg, that he first resolved to devote himself to a thorough reformation of the Masonic system, which had been much corrupted on the continent by the invention of almost innumerable advanced Degrees, many of which found their origin in the fantasies often credited to Alchemy, Rosierucianism, and Hermetic Philosophy. It is to this resolution, thoroughly executed, that we owe the Masonic scheme known as Schroeder's Rite, which, whatever may be its defects in the estimation of others, has become very popular among many German Freemasons. He started out with the theory that, as Freemasonry had proceeded from England to the Continent, in the English Book of Constitutions and the Primitive English Ritual we must look for the pure unadulterated fountain of Freemasonry.

He accordingly selected the well-known English Exposition entitled Jachim and Boaz as presenting, in his opinion, the best formula of the old initiation. He therefore translated it into the German language, and, remodeling it, presented it to the Provincial Grand Lodge in 1801, by whom it was accepted and established. It was soon after accepted by many other German Lodges on account of its simplicity. The system of Schroeder thus adopted consisted of the three Degrees of Ancient Craft Masonry, all the higher Degrees being rejected.

But Schroeder found it necessary to enlarge his system, so as to give to Brethren who desired it an opportunity of further investigation into the philosophy of Masonry. He, therefore, established an England, or Select Historical Union, which should be composed entirely of Master Masons, who were to be engaged in the study of the different systems and Degrees of Freemasonry. The Hamburg Lodges constituted the Mutterbund, or Central Body, to which all the other Lodges were to be united by correspondence.

Of this system, the error seems to be that, by going back to a primitive ritual, which recognizes nothing higher than the Master's Degree, it rejects all the developments that have resulted from the labors of the philosophic minds of a century. Doubtless in the sol advanced degrees of the eighteenth century there was an abundance of chaff, but there was also much nourishing wheat. Schroeder, with the former, has thrown away the latter. He has committed

the logical blunder of arguing from the abuse against the use. His system, however, has some merit, and is still practiced by the Grand Lodge of Hamburg.

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SCHROEDER'S RITE

See Schroeder, Friedrich Joseph Wilhelm

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SCHROEDER'S SYSTEM

See Schroeder, Friedrich Ludwig

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SCHULTZ, EDWARD T

Born August 23, 1827; died March 11, 1913, at Baltimore, Maryland. Initiated on June 3, 1854, in Concordia Lodge No. 13, and for five years was elected Master. He became Senior Grand Warden of Maryland in 1884. From 1880 to 1887 he was engaged upon an authoritative work, The History of Freemasonry in Maryland. For twenty-six years he wrote the reports on Foreign Correspondence of the Grand Lodge of Maryland and for thirty-six years also prepared similar reports for the Grand Chapter of his State. He was totally blind for more than fifteen years and his industry and sacrifice in bringing to a successful issue his many literary labors were truly splendid achievements.

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SCIENCES, LIBERAL

See Aberal Arts and Sciences

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SCIENTIFIC MASONIC ASSOCIATION

The German title is Scientifischer Freimaurer Bund. A society founded in 1803 by Fessler, Mossdorf, Fischer, and other distinguished Freemasons, the object being, by the united efforts of its members, to draw up, with the greatest accuracy and care, and from the most authentic sources, a full and complete history of Freemasonry, of its origin and objects, from its first formation to the present day, and also of the various systems or methods of working that have been introduced into the Craft. Such history, together with the evidence upon which it was founded, was to be communicated to worthy and zealous Brethren The members had no peculiar ritual, clothing, or ceremonies; neither were they subjected to any fresh obligation; every just and upright Freemason who had received a liberal education, who was capable of feeling the truth, and desirous of investigating the mysteries of the Order, could become a member of this Society, provided the ballot was unanimous, let him belong to what Grand Lodge he might. But those whose education had not been sufficiently liberal to enable them to assist in those researches were only permitted to attend the meetings as trusty Brethren to receive instruction.

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SCORPION

A genus of Arachnida, of numerous species, with an elongated body, but no marked division between the thorax and abdomen. Those of the south of Europe and on the borders of the Mediterranean have six eyes. This reptile, dreaded by the Egyptian, was sacred to the goddess Selk, and was solemnly cursed in all temples once a year.

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SCOTLAND

The tradition of the Scotch Freemasons is that Freemasonry was introduced into Scotland by the architects who built the Abbey of Kil winning; and the village of that name bears, therefore, the same relation to Scotch Freemasonry that the city of York does to English. "That Freemasonry was introduced into Scotland," says Laurie (History, page 89) "by those architects who built the Abbey of Kilwinning, is manifest not only from those authentic documents by which the Kilwinning Lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration."

In Sir John Sinclair's Statistical Account of Scotland, the same statement is made in the following words: "A number of Freemasons came from the Continent to build a monastery there, and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a good and true Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the Brethren all over Scotland. He gave rules for the conduct of the Brethren at these meetings and decided finally in appeals from all the other meetings or Lodges in Scotland." His statement amounts to about this: that the Brethren assembled at Kilwinning elected a Grand Master, as we should now call him, for Scotland, and that the Lodge of Kilwinning be came the Mother Lodge, a title which it has always assumed. Manuscripts preserved in the Advocates Library of Edinburgh, which were first published by Laurie, furnish further records of the early progress of Freemasonry in Scotland.

It is said that in the reign of James II, the office of Grand Patron of Scotland was granted to William Saint Clair, Earl of Orkney and Caithness and Baroll of Roslin, "his heirs and Successors," by the King's Charter. But, in 1736, the Saint Clair who then exercised the Grand Mastership, "taking into consideration that his holding or claiming any such jurisdictions right, or privilege might be prejudicial to the Craft and vocation of Masonry," renounced his claims, and empowered the Freemasons to choose their Grand Master. The consequence of this act of resignation was the immediate organization of the Grand Lodge of Scotland, over whom, for obvious reasons, the hereditary Grand Master or Patron was unanimously called to preside.
Brother A. M. Mackey, Past Master and Historian, Lodge Saint David sends us this information of old customs. In the early days of "Canongate Kilwing from Leith," now Lodge Saint David, Edinburg, number 36, it was the usual custom to confer Degrees at Special or Emergency Meetings, and to reserve the Monthly Meetings for the transaction of ordinary business and—more especially—for the reception and entertainment of Deputations from the Sister Lodges in and about the town. On these occasions the evening was devoted to "Harmony." The following Minute of the Monthly Meeting held in April 1740 is not only typical of others of the period, but is also of more than usual interest in the references it contains to matters Masonic and Military:

Canongate Killlvinning from Leith 9th April 1740.
Year of Masonry 5740.

The Right Worshipful being necessary absent, The Senior Warden Brother Collin Mitchell assumed the Chair. Brother Calender appointed Senior Warden, Brother Aitkine Junior Warden, Then the Lodge being met and duly formed conform to adjournment Wee were upon this occasion Visited from the following Lodges, from Leith Killwinning by Brother Dickson, from Canongate Leith, Leith and Canongate by Br Hall and Brother Smith. It was moved by Brother Aitkine, Junior Warden pro tempore that Brother David Buchanan his health should be drunk, whom wee had in the last Mondays news to have been the man who first got in at

the Iron port of Portobelo when taken, and did place the British Collours there, which was unanimously agreed to by the Lodge, and his health drunk with three Claps and three Hussa's. Thereafter the Right Worshipful toasted and drunk the uses wall healths upon this occasion, and the Lodge was closed by their proper officers, and adjourned till the fourteen day of May One thousand Seven hundred and forty years. ARCH SMART. Master
COLLIN MITCHELL S:W:

The episode referred to in the Minute is obviously an incident in the war declared in October 1739, between the forces of George II, and of Philip V of Spain. In those days news necessarily traveled slowly, and it was only on March 13, 1740, that word reached England of a victory achieved in the previous November.

Additional interest attaches to the Minute quoted in respect that it acquaints us with the form in toast drinking which obtained in the Lodge. The "three Claps and three Hussa's" constitute the earliest known record in Scottish Freemasonry of a custom which bears a curious resemblance to a form of "Masonic Firing" not unknown to the Fraternity at the present time (see also Squaremen, Corporation of).

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SCOTLAND, ROYAL ORDER OF
See Royal Order of Scotland

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SCOTT, CAPTAIN ROBERT FALCON

Explorer, born 1868 at Outlands, Devenport, England. Initiated into Freemasonry at the beginning of the twentieth century in Drury Lane Lodge, No. 2127, London, England, and received his Master Mason Degree in Saint Alban's Lodge, Christchurch, New Zealand, on his return from the National Antarctic expedition of 1901-4 which he commanded. In 1910 he headed the British Antarctic Expedition and reached the South Pole on January 18, 1912. Brother Scott and the four men who accompanied him perished on the return trip (see Drury Lane Lodge, No. 2127, Its Founding and Record from 1886 to 1918, by E. T. Pryor, page 5).

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SCOTT, CHARLES

American author of The Analogy of Ancient Craft Masonry to Natural and Revealed Religion, 1850, and The Keystone of the Masonic Arch; a Commentary on the Universal Laws and Principles of Ancient Masonry, 1856.

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SCOTT, JONATHAN

Published Pocket Companion and History of Freemasonry, 1754, London.

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SCOTT, WALTER

Famous novelist and poet. Initiated at thirty years of age. Born at the College Wynd, Edinburgh, Scotland, August 15, 1771, and educated at the High School. Previous to entering the University in November, 1783 he spent some weeks at Kelso attending daily the Public Schools At fifteen he was indentured an apprentice to his father, an attorney. On December

16, 1799, he was appointed to the Sheriffdom of Selkirkshire. At an emergency meeting held on Monday, March 2, 1801, Walter Scott was Initiated, Passed and Raised in Lodge Saint David, No. 36, Edinburgh. The father and the son of Brother Scott were Freemasons, the former Initiated in Lodge Saint David, January, 1754, the latter in Lodge Canongate Kilwinning No. 2, November 29, 1826.

June 4, 1816, Scott, in the presence of the Provincial Grand Master of the district, the most Noble the Marquis of Lothian, laid the foundation of a new Lodge-room at Selkirk and was elected and Honorary Member of the Lodge there, Saint John, now No. 32, on the Grand Lodge roll. Scott was announced as a Baronet in the Gazette on April 1, 1820, the first Baronet made by King George IV. The reference to the Oblong Square of the tournament field in his romance Ivanhoe is familiar, and the Lay of the Last Minstrel by Scott is inscribed to the Earl of Dalkeith, a member of the same Lodge and then Grand Master. Scott was in 1823 offered the Grand Mastership of the Royal Grand Conclave of Knights Templar of Scotland.

He declined because of his "age and health not permitting me to undertake the duties which whether convivial or charitable, a person undertaking such an office ought to be in readiness to perform when called upon." His reasons are all she more impressive when referred to his noble diligence in satisfying a debt not wholly his own, a labor that surely shortened his life.

The failure of the printing house of Ballentyne & Company occurred in 1826. Scott's liabilities as a partner amounted to nearly 150,000 pounds. Determined that all his creditors should be paid, he refused to be a party to a compromise or to accept any discharge. He pledged himself to devote the whole labor of his subsequent life to the payment of his debts and he fulfilled this promise. In the course of four years his literary works yielded nearly 70,000 pounds and ultimately his creditors received every penny of their claims. He paid, indeed. In February, 1830, he had an apoplectic seizure and never thoroughly recovered. After another severe shock in April, 1831, he was persuaded to abandon literary work. He died at Abbotsford, on September 21, 1832, in his sixty-second year. Five days later the remains of Sir Walter Scott were laid in the sepulcher of his ancestors in the old Abbey of Dryburgh. (These details furnished by the late Brother A. M. Mackay, Past Master, Lodge Saint David. See also Treasury of Masonic Thought, George M. Martin-John W. Callaghan, 1924, page 93.)

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SCOTTISH

We are accustomed to use indiscriminately the word Scotch or Scottish to signify something relating to Scotland. Thus we say the Scotch Rite or the Scottish Rite; the latter is, how ever, more frequently used by Masonic writers. This has been objected to by some purists because the final syllable ish has in general the signification of diminution or approximation, as in brackish, saltish, and similar words. But ish in Scottish is not a sign of diminution, but is derived, as in English, Danish, Swedish, etc., from the German termination ische. The word is used by the best writers.

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SCOTTISH DEGREES

The advanced Degrees so frequently credited to Ramsay, under the name of the Irish Degrees, were subsequently called Scottish Degrees in reference to that theory of the promulgation of Freemasonry derived from Scotland (see Irish Chapters) .

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SCOTTISH PROV. C. L'S

The history of the Scottish Provincial Grand Lodge constituted in Boston with Joseph Warren as first Grand Masterand of his jurisdiction over certain Lodges in and around Boston for 100 miles, has been written many times, and has made the names of Boston's St. Andrews Lodge and of Joseph Warren and Paul Revere famous throughout Freemasonry. Warren was installed Provincial Grand Master in it in 1769.

(NOTE.—on page 322, Vol. 5, of Gould's History of Freemasonry, it is stated that when Jeremy Gridley, Grand Master of St. John's Grand Lodge of Massachusetts, died in 1767, he "was Grand Master of Masons in North America." He had no jurisdiction over Antient or Scottish Lodges in Boston. There were at the same time other Grand Masters in America; also Gridley was only a Provincial Grand Master. Antient, Irish, and Seottish Warrants had as much validity in America as did Warrantc from the Modern Grand Lodge of EnRland. There was no exclusive territorial jurisdiction in America until after the Revolution.)

For a reason difficult to explain a second Provincial Grand Lodge of Scotland, set up at about the same time, has been to an opposite extent almost wholly forgotten. Florida had been a Spanish Colony since 1512 (Ponce de Leon) and set up its capital at St. Augustine in 1565. In 1763 it was ceded to England. Then it was ceded back to Spain. It was won by the United States in 1822, and became a Territory in 1822, a State in 1845. On March 15, 1768, during British control, James Grant, Governor of East Florida, and Henry Cunningham, Past Senior Grand Warden of the Grand Lodge of Scotland, "craved a Charter" from that Grand Lodge for a Lodge and for a Provincial Grand Lodge. Scotland granted the Charter and commissioned Grant as Provincial Grand Master.

In this wise came into existence Grant's East Florida Lodge, No. 143, "on the Scottish register," at St. Augustine. Grant's title was: "Provincial Grand Master of the Provincial Grand Lodge over the Lodges of the Southern District of North America." The wording sounds as if the Grand Lodge of Scotland planned at that date to have two Provincial Grand Lodges in America; a Northern District, with its center at Boston; a southern one with its center temporarily in Florida. Scottish Lodges were regular and legitimate, were so recognized by both Grand Lodges in England, and there is nothing in any of the original documents or in the practices of Scottish American Lodges to indicate that they owed any allegiance to the St. John's Grand Lodge of Massachusetts (see note above) or to any other Masonic authority.

This new Provincial Grand Lodge issued Warrants; how many, is not known, but records exist to show that it constituted a regimental Lodge, St. Andrews, No. 1, at Pensacola, in 1771; and another regimental Lodge, Mt. Moriah, at St. Lucia, in 1779.

In 1783 Britain gave Florida back to Spain, and the Dominican priests immediately drove Masonry out of it. St. .indrew's No. 1 moved up to Charleston, S. C., worked under a temporary dispensation, and was rechartered by the Grand Lodge of Pennsylvania as Lodge No. 40 in 1783. In 1787 it helped to form the Grand Lodge of South Carolina.

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SCOTTISH MASTER
See Ecossais

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SCOTTISH RITE

Some authorities call this the Ancient and Accepted Rite, but as the Latin Constitutions of the Order designate it as the Antiquus Scoticus Ritus Acceptus, or the Ancient and Accepted Scottish Rite, that title has now been very generally adopted as the correct name of the Rite.

Although one of the youngest of the Masonic Rites, having been established not earlier than the year 1801, it is at this day most popular and the most extensively diffused. Supreme

Councils or governing Bodies of the Rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic Obedience. The history of its organization is briefly this: In 1758, a Body was organized at Paris called the Council of Emperors of the East and West. This Council organized a Rite called the Rite of Perfection, which consisted of twenty-five Degrees, the highest of which was Sublime Prince of the Royal Secret.

In 1761, this Council granted a Patent or Deputation to Stephen Morin, authorizing him to propagate the Rite in the Western Continent, whither he was about to repair. In the same year, Morin arrived at the City of Santo Domingo, where he commenced the dissemination of the Rite, and appointed many Inspectors, both for the West Indies and for the United States. Among others, he conferred the Degrees on Moses M. Hayes, with a power of appoint ing others when necessary. Hayes accordingly appointed Isaac Da Costa Deputy Inspector-General for South Carolina, who in 1783 introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. Other Inspectors were subsequently appointed, and in 1801 a Supreme Council lvas opened in Charleston by John Mitchell and Frederick Dalcho.

There is abundant evidence in the Archives of the Supreme Council that up to that time the twenty-five Degrees of the Rite of Perfeetion were alone recognized. But suddenly, vith the organization of the Supreme Council, there arose a new Rite, fabricated by the adoption of eight more of the continental advanced Degrees, so as to make the Thirty-third and not the Twenty-fifth Degree the summit of the Rite.

The Rite consists of thirty-three Degrees, which are divided into six sections, each section being under an appropriate Jurisdiction, and are as follows:

I. SYMBOLIC LODGE
1. Entered Apprentice
2. Fellow Craft
3. Master Mason

These are sometimes called the Blue or Symbolic Degrees. They are not conferred by the Scottish Rite in England, Scotland, Ireland, or in the United States because the Supreme Councils refrain from exercising jurisdiction through respect to the older authority in those countries of the York and American Rite.

II. LODGE OF PERFECTION
4. Secret Master
5. Perfect Master
6. Intimate Seeretary
7. Provost and Judge
8. Intendant of the Building
9. Elu, or Elected Knight, of the Nine
10. Illustrious Elect, or Elu, of the Fifteen
11. Sublime Knight Elect, or Elu, of the Twelve
12. Grand Master Architect
13. Knight of the Ninth Areh, or Royal Arch of Solomon
14. Grand Elect, Perfeet and Sublime Mason or

III. CHAPTER OF ROSE CROIX
15. Knight of the East
16. Prince of Jerusalem
17. Knight of the East and West
18. Prince Rose Croix

IV. COUNCIL OF KADOSH
19. Grand Pontiff

20. Grand Master of Symbolic Lodges
21. Noachite, or Prussian Knight
22. Knight of the Royal Ax, or Prince of
23. Chief of the Tabernacle
24. Prince of the Tabernacle
25. Knight of the Brazen Serpent
26. Prince of Mercy
27. Knight Commander of the Temple
28. Knight of the Sun, or Prince Adept
29. Grand Scottish Knight of Saint Andrew
30. Knight Kadosh

V. CONSISTORY OF SUBLIME PRINCES OR MASTERS, OF THE ROYAL SECRET
31. Inspector Inquisitor Commander
32. Sublime Princo of the Roya1 Secrets VI
SUPREME COUNCIL
33. Sovereign Grand Inspector-General

The classification of the above Degrees is as they are arranged in the Southern Jurisdiction. In the Northern Masonic Jurisdiction the Consistory grades begin at Grand Pontiff, the nineteenth, and include the thirty-second, Sublime Prince of the Royal Secret, and the Council of Princes of Jerusalem governs the fifteenth and sixteenth grades Several of the titles of the Degrees vary in their use by the Supreme Councils but the above table covers most of these variations. The Southern Jurisdiction for example omits the word Grand from the names of the twelfth, fourteenth, nineteenth, twentieth and twenty-ninth grades, and also uses Elu instead of the other designations, omits Commander from the thirty-first, and specifies Master in the thirty-second.

A full account of the Rite is in Doctor Mackey's revised History of Freemasonry but numerous details under individual headings are in the present work (see Educational Foundalions).

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SCOTTISH RITE SCHOLARSHIPS
See Educational Foundations

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SCOTTISH TEMPLARS
See Templars of Scotland

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SCOTTISH TRINITARIANS
See Prince of Mercy

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SCRIBE

The Scribe is the third officer in a Royal Arch Chapters according to the American system and is the representative of Haggai. The Sofer, or Seribe in the earlier Scriptures, was a kind of military secretary; but in the latter he was a learned man, and Doctor of the Laws, who expounded them to the people. Thus Artaverres calls Ezra the priest, "a Scribe of the law of the God of heaven." Horne says that the Scribe was the King's Secretary of State, who registered all acts and decrees. It is in this sense that Haggai is called the Scribe in Royal Arch Masonry. In the English system of Royal Arch Masonry there are two Scribes, who represent Ezra and Nehemiah, and whose position and duties are those of Secretaries.

The American Scribe is the Third Principal. The Scribes, according to the English system, appear to be analogous to the Soferim or Scribes of the later Hebrews from the time of Ezra. These were members of the Great Synod, and were literary men, who occupied themselves in the preservation of the letter of the Scriptures and the development of its spirit.

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SCRIPTURES, BELIEF IN THE

The Grand Lodge of Ohio resolved in 1820, that "in the first degrees of Masonry religious tests shall not be a barrier to the admission or advancement of applicants, provided they profess a belief in God and His Holy Word"; and in 1854 the same Body adopted a resolution declaring that "Masonry, as we have received it from our fathers, teaches the Divine Authenticity of the Holy Scriptures." In 1845, the Grand Lodge of Illinois declared a belief in the authenticity of the Scriptures a necessary qualification for initiation. Although in Christendom very few Freemasons deny the Divine authority of the Scriptures of the Old and New Testaments, yet to require, as a preliminary to initiation, the declaration of such a belief, Doctor Mackey was of opinion, is directly in opposition to the express regulations of the Order, which demand a belief in God and, by implication, in the immortality of the soul as the only religious tests (see Bible).

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SCRIPTURES, READING OF THE

By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Freemasonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open, to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Freemasons in this respect obey the suggestion of the Divine Founder of the Christian religion, "Neither do men light a Candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

A closed book, a sealed book, indicates that its contents are secret; and a ,book or roll folded up was the symbol, says Wemyss, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of the Law is opened in our Lodges, to teach us that its contents are to be studied, that the laxv which it ineuleates is still in force, and is to be "the rule and guide of our conduct."

But the Book of the Law is not opened at random. In each Degree there are appropriate passages, whose allusion to the design of the Degree, or to some part of its ritual, makes it expedient that the book should be opened upon those passages. Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each Degree. The custom in the United States of America, at least since the publication of Webb's Monitor, has been fairly uniform, and in general is as follows:

In the First Degree the Bible is opened at Psalm cxxxiii, an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle.

In the Second Degree the passage adopted is Amos vii, 7 and 8, in which the allusion is evidently to the plumb line, an important emblem of that Degree.

In the Third Degree the Bible is opened at Ecclesiastes xii, 1-7, in which the description of old age and death is appropriately applied to the sacred object of this Degree.

But, as has been said, the choice of these passages has not always been the same. At different periods various passages have been selected, but always with great appropriateness, as may be seen from the following brief sketch. Formerly, the Book of the Law was opened in the First Degree at the twenty-second chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaae.

As this event constituted the first grand offering commemorated by our ancient Brethren, by which the ground floor of the Apprentice's Lodge was consecrated, it seems to have been very appropriately selected as the passage for this Degree. That part of the twenty-eighth chapter of Genesis which records the vision of Jacob's ladder was also, with equal appositeness, selected as the passage for the First Degree. The following passage from First Kings vi, 8, was, during one part of the eighteenth century, used in the Second Degree: "The door of the middle chamber was in the right side of the house, and they went up with grinding stairs into the middle chamber, and out of the middle into the third." The appositeness of this passage to the Fellow Craft's Degree will hardly be disputed.

At another time the following passage from Second Chronicles iii, 17, was selected for the Second Degree its appropriateness will be equally evident: "And he reared up the pillars before the Temple, one on the right hand, and the other on the left; and he called the name of that on the right hand Jachin, and the name of that on the left Boaz."

The words of Amos v, 25 and 26, were sometimes adopted as the passage for the Third Degree: "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." The allusions in this paragraph are not so evident as the others. They refer to historical matters, which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the Third Degree, informs us that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre.

The sixth chapter of Second Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the Third Degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the Third Degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master as practiced in the United States.

At present the usage in England differs in respect to the choice of passages from that adopted in the United States of America. There the Bible is opened, in the First Degree, at Ruth iv, 7: "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel."

In the Second Degree the passage is opened at Judges xii, 6: "Then said they unto him, Say now Shibboleth: and he said Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand. " Let not the reader hastily assume that there is but one meaning to be given these figures. The suggestion is offered that the reference may be taken as readily for two thousand and forty as forty-two thousand. We must not overlook the probable size of the population nor for that matter, the tendency in the East for exuberance of expression.

In the Third Degree the passage is opened at First Kings vii, 13 and 14: "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the Tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work." While from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Freemason will, perhaps, prefer the selections made in the Lodges of the United States, especially for the First and Third Degrees, he at the same

time will not fail to admire the taste and ingenuity of the English Brethren in the selections that they have made. In the Second Degree the passage from Judges is undoubtedly preferable to that used in the United States.

In conclusion it may be observed, that to give these passages their due Masonic importance it is essential that they should be covered by the Square and Compasses. The Bible, square, and compasses are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon; the Square, of the power of Hiram; and the Compasses, of the skill of the Chief Builder. Some Masonic writers have still further spiritualized these symbols by supposing them to symbolize the wisdom, truth, and justice of the Great Architect of the Universe. In any view they become instructive and inseparably connected portions of the true Masonic Ritual, which, to be under stood, must be studied together (see Bible).

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SCROLL

The written portion of the Jewish Law read at stated periods before the congregation, and preserved in the Synagogue Witty great security.

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SCYTHE

In the classic mythology, the scythe was one of the attributes of Saturn, the god of time because that deity is said to have taught men the use of the implement in agriculture. But Saturn was also the god of time; and in modern iconography Time is allegorized under the figure of an old many with white hair and beard, two large wings at his back, an hour-glass in one hand and a scythe in the other. It is in its cutting and destructive quality that the scythe is here referred to. Time is thus the great mower who reaps his harvest of men. Freemasonry has adopted this symbolism, and in the Third Degree the seythe is described as an emblem of time, which cuts the brittle thread of life and makes havoc among the human race.

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SEA AND FIELD LODGES

The Grand Lodge of England has warranted three Naval Lodges as follows: One on board His Majesty's ship the Vanguard. This Lodge was warranted in 1760 and is now known as the London dodge No. 108, it having removed to that city 1768.

Another Lodge was warranted in 1762 on board the ship Prince at Plymouth. This lodge was removed in 1764 on board the ship Guadaloupe (see Ro7yal Somerset House and Inertness Lodge). Later on this Lodge was again moved to Somerset House in 1766.

A Lodge, warranted in 1768 on the ship known as Canceaux at Quebec, was erased in 1792.

A petition for a fourth Sea Lodge to be known as Naval Kilwinning and to be held on board the Ardent was made in 1810 to the Grand Lodge of Scotland, which petition was refused. There seems to be no question as to Dunckerley being responsible for the formation of the first two of the Sea Lodges here listed although he had nothing to do with the third (see Thomas Dunckerley, Henry Sadler, London, 1891, pages 68-73; also Military Lodges).

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SEAFARING MASONS

That seafaring man who appears in one of the Degrees, and who as a character is of Shakespearean brevity and poetic power, was always followed by eager interest and applause in the Eighteenth Century by one kind of Masonic audience, the Brethren among the "salt water Lodges" in cities along the coasts; these were the "sea brothers," "mariner Masons, " "our Brethren and Lodges in ships," the famous and far-going seamen of the Craft in the days of sail. A reader of the Minutes of these Lodges is tempted to believe at the end that every Jack Tar in Britain must have been a Mason.

Thus, Sir Francis Columbine, many years the Right Worshipful Master of Royal Naval Lodge at Bapping, is credited with having raised 600 American captains and 400 British Naval officers in twenty years; Old Dundee, its neighbor Lodge, had 267 "Sea-members" (a special classification) in 1810.

The great Thomas Dunckerley, the largest figure in the first days of Grand Chapter and Grand Encampment, u as made a Mason in the latter in 1761, and found there twenty-six others who, like himself (he was in the Navy), were "sea-members." These seafaring Brothers of Britain, along with other thousands from America, Canada, Europe, and the West Indies, carried the Craft into almost every port in the world, and often were the first to plant it in newly-opened countries, as in South Africa, New Zealand, Hawaii, China, India, Egypt.

Can any Brother explain why the historians of Masonry (and mea culpa) have failed to give a chapter to them? they were the missionaries, they and Army and Naval Lodges, of Freemasonry as a universal, a worldwide Brotherhood. Many of the rumors, whispers, traditions of Masonry in America long before 1730 become credible and understandable if it is remembered how many Mason "sea captains" were coming into the ports of Boston, Providence, New York, Philadelphia, and Norfolk.

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SEAL

A stamp on which letters and a device are carved for the purpose of making an impression, and also the wax or paper on which the impression is made. Lord Coke defines a seal to be an impression on wax, sigillum est cera impressa, and wax was originally the legal material of a seal. Many old Masonic Diplomas and Charters are still in existence, where the seal consists of a eireular tin box filled with wax, on which the seal is impressed, the box being attached by a ribbon to the parchment But now the seal is placed generally on a piece of circular paper.

The form of a seal is circular; oval seals were formerly appropriated to ecclesiastical dignitaries and religious houses, and the shape alluded to the old Christian symbol of the Vesica Piscis. No Masonic document is valid unless it has apes pended to it the seal of the Lodge or Grand Lodge. Foreign Grand Lodges never recognize the transactions of subordinate Lodges out of their Jurisdictions, if the standing of the Lodges is not guaranteed by the seal of the Grand Lodge and the signatures of the open officers.

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SEAL, THE GREAT

On the reverse of the silver certificate for one dollar ("dollar bill") issued by the Treasury Department of the United States is a symbolic design representing a truncated pyramid on a shield surrounded by two mottoes in Latin. It has been stated or intimated in Masonic periodicals that this is a Masonic design, or else was suggested by Masonic symbolism, but this is a mistake; the design is nothing other than the reverse side (and therefore the less familiar side) of the Great Seal of the United States, has no Masonic significance, and was not suggested by Masonic symbols; and, as will be seen, of the three men responsible for the design only one was a Mason.

On July 4, 1776, the Congress appointed Benjamin Franklin, John Adams, and Thomas Jefferson a special Committee to draw up the design for a Great Seal. Many designs were submitted to the Committee; one made by William Barton, somewhat altered, was adopted by the Congress on June 20, 1782. The obverse ("face") and reverse sides of the shield are described in technical heraldic language as follows:

"Arms. Poleways stripes of thirteen pieces argent and gules; a chief azure; the escutcheon on the breast of the American eagle displayed proper, holding in his dexter talon an olive branch, and in his sinister a bundle of thirteen arrows, all proper; and in his beak a scroll, inscribed with the motto E PLURIBUS UNUM.

"For the Crest: over the head of the eagle which appears above the escutcheon, a glory breaking through a cloud proper, and surrounding thirteen stars, forming a constellation, argent and on an azure field "Reverse. A pyramid unfinished. In the zenith an eye in a triangle, surrounded with a glory, proper; over the eye these words 'Annuit Coeptis.' On the base of the pyramid the numerical letters 'MDCCLD and underneath, the following motto: 'Novus Ordo Seclorum'."

The poleways were vertical stripes. Argent was white; gules was red; azure was blue; the eseutcheon, was the shield; proper meant upright; dexter is the right hand, toward the right; sinister is the left Loosely translated Annuit Coeptis is "God has fax ored; or prospered, the undertaking"; Norus Ordo Seclorum is "A new series of ages," that is, a new order of things. The obverse side of the Seal is really the Chat of Arms of the United States. Mr. Barton, the designer, explained the eseutcheon, etc., as "denoting the confederacy of the United States of America, and the preservation of their union through Congress." He explained that the pyramid on the reverse side "signifies strength and duration; the eye over it and the motto alludes to the many signal interpositions of Providence in favor of the American cause. The date underneath is that of the Declaration of Independence; and the words under it signify the beginning of the new American era, which commences from that date."

It is significant for American history that the Great Seal was adopted five years before the Constitution was written, and reflects the then prevalent idea of a confederation of thirteen independent nations loosely tied together by a Congress. This was a unilateral government, and consisted wholly of Congress. The Constitution introduced a wholly different system, a tripartite government with three equal departments of the Congress, the Executive, and the Judiciary, each in balance with the other two. It is for this reason that the Great Seal does not include emblems of either the Presidency or of the Supreme Court.

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SEAL OF SOLOMON

The Seal of Solomon or the Shield of David, for under both names the same thing was denoted, is a hexagonal figure consisting of two interlaced triangles, thus forming the outlines of six-pointed star. Upon it was inscribed one of the sacred names of God, from which inscription it was opposed principally to derive its talismanic powers.

These powers were very extensive, for it was believed that it would extinguish fire, prevent Wounds in a anfliet, and perform many other wonders. The sews called it the Shield of David in reference to the protection which it gave to its Possessors. But to we other Orientalists it was more familiarly known s the Seal of Solomon. Among these imaginative people, there was a very prevalent belief in the magical character of the King of Israel. He was esteemed rather as a great magician than as a great monarch, and by the signet which he wore, on which this talismanic seal was engraved, he is supposed to have acomplished the most extraordinary actions, and by it to have enlisted in his service the labors of the genil for the construction of his celebrated Temple.

Robinson Crusoe and the Thousand and One Nights are two books which every child has read, and which no man or woman ever forgets. In the latter are many allusions to Solomon's Seal. Especially is there a story of an unlucky fisherman who fished up in his net a bottle secured by a leaden stopper, on which this seal was impressed. On opening it, a fierce Afrite, or evil genii, came forth, who gave this account of the cause of his imprisonment. Solomon," said he, "the son of David, exhorted me to embrace the faith and submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper and stamped upon it his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the genii, who submitted to him, with orders to cast me into the sea."

Of all talismans, there is none, except, perhaps, the cross, which was so generally prevalent among the ancients as this Seal of Solomon or Shield of David. It has been found in the cave of Elephanta, in India, accompanying the image of the Deity, and many other places celebrated in the Brahmanical and the Buddhist religions. Hay, in an exploration into Western Barbary, found it in the harem of a Moor, and in a Jewish synagogue, where it was suspended in front of the recess in which the sacred rolls were deposited. In fact, the interlaced triangles or Seal of Solomon may be considered as par excellence, by merit, the Creat Oriental talisman.

In time, with the progress of the new religion, it ceased to be invested with a magical reputation, although the Hermetic philosophers of the Middle Ages did employ it as one of their mystical symbols; but true to the theory that superstitions may be repudiated but never will be forgotten, it was adopted by the Christians as one of the emblems of their faith, but with varying interpretations. The two triangles were said sometimes to be symbols of fire and water, sometimes of prayer and remission, sometimes of creation and redemption, or of life and death, or of resurrection and judgment. But at length the ecclesiologists seem to have settled on the idea that the figure should be considered as representing the two natures of our Lord—His Divine and His human nature.

Thus we find the Seal of Solomon dispersed all over Europe, in medallions, made at a very early period, on the breasts of the recumbent effigies of the dead as they lie in their tombs, and more especially in churches, w here it is presented to us either carved on the walls or painted in the windows. Everywhere in Europe and now in the United States, where ecclesiastics architecture is beginning at length to find a development of taste, is this old Eastern talisman to be found doing its work as a Christian emblem. The spirit of the old talismanic faith is gone, but the form remains, to be nourished by us as the natural homage of the present to the past.

Among the old Cabalistic Hebrews, the Seal of Solomon was, as a talisman, of course deemed to be a sure preventive against the danger of fire. The more modern Jews, still believing in its talismanic virtues placed it as a safeguard on their houses and on other buildings, because they were especially liable to the danger of fire. The common people, seeing this figure affixed always to brew-houses, mistook it for a sign, and in time, in Upper Germany, the hexagon, or Seal of Solomon, was adopted by German innkeepers as the sign of a beer house, just as the ehequers have been adopted in England, though with a different history, as the sign of a tavern (see Magic Squares).

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SEALS, BOOK OF THE SEVEN

"And I saw," says Saint John (Apocalypse or Revelation v, 1), "in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." The seal denotes that which is secret, and seven is the number of perfection; hence the Book of the Seven Seals is a symbol of that knowledge which is profoundly Secured from all unhallowed search. In reference to the passage quoted, the Back of the Set in Seals is adopted as a symbol in the Apocalyptic Degree of the Knights of the East and West, the seventeenth of the Ancient and Accepted Scottish Rite.

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SEALS, KEEPER OF THE

An officer who has charge of the seal or seals of the Lodge. It is found in some of the advanced Degrees and in Continental Lodges, but not recognized in the York or American Rites. In German Lodges he is called Siegelbewahrer, and in French, Garde des Sceauz.

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SEARCH FOR TRUTH

This is the object of all Freemasonry and it is pursued from the first to the last step of initiation. The Apprentice begins it seeking for the light which is symbolized by the WORD, itself only a symbol of Truth. At a Fellow Craft he continues the search, still asking for more light. And the Master Mason, thinking that he has reached it, obtains only its substitute; for the True Word, Divine Truth, dwells not in the first temple of our earthly life, but can be found only in the second temple of the eternal life.

There is a beautiful allegory of the great Milton, who thus describes the search after truth: Truth came into the world with her Divine Master and was a perfect shape and glorious to look Upon. Put when He ascended, and His apostles after Him were laid asleep, there straight arose a wicked race of deceivers, who, as the story goes of the Egyptian Typhon, with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely frame into a thousand pieces, and scattered them to the four winds of heaven. Ever since that time the friends of Truth, such as dust appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb still as they could find them.

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SECEDERS

During the anti-Masonic excitement in the United States of America, which gave rise to the Anti-Masonic Party, many Freemasons, fearing the loss of popularity, or governed by an erroneous view of the character of Freemasonry, withdrew from the Order, and took a part in the political and religious opposition to it. These men called them selves, and were recognized by the title of, seceders or seceding Masons.

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SECOND TEMPLE
See Temple of Zerubbabel

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SECRECY AND SILENCE

These virtues constitute the very essence of all Masonic character; they are the safeguard of the Institution, giving to it all its security and perpetuity, and are enforced by frequent admonitions in all the Degrees, from the lowest to the highest. The Entered Apprentice begins his Masonic career by learning the duty of secrecy and silence. Hence it is appropriate that in that Degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the abstruse machinery of symbolism should be employed to impress the same important virtues on the mind of the neophyte or newcomer. The same principles of

secrecy and silence existed in all the ancient Mysteries and systems of worship. When Aristotle was asked what thing appeared to him to be most difficult of performance, he replied, "To be secret and silent."

"If we turn our eyes back to antiquity," says Calcott (Candid Disquisition, page 50), "we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates, to whom they paid peculiar honor and veneration, who was represented with the right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes and ears, to signify, that of many things to be seen and heard, few are to be published."

Apuleius, who was an initiate in the Mysteries of Isis, says: "By no peril will I ever be compelled to disclose to the uninitiated the things that I have had intrusted to me on condition of silence." Lobeck, in his Aglaophamus, has collected several examples of the reluctance with which the ancients approached a mystical-subjeet, and the manner in which they shrank from divulging any explanation or fable which had been related to them at the Mysteries, under the seal of secrecy and silence.

Lastly, in the school of Pythagoras, these lessons were taught by the Sage to his disciples. A novitiate of five years was imposed upon each pupil, which period was to be passed in total silence, and in religious and philosophical contemplation. And at length, when he was admitted to full fellowship in the society, an oath of secrecy was administered to him on the sacred tetraetys, which was equivalent to the Jewish Tetragrammaton.

Silence and secrecy are called "the cardinal virtues of a Seleet Master," in the Ninth or Select Master's Degree of the American Rite.

Among the Egyptians the sign of Silence was made by pressing the index finger of the right hand on the lips. It was thus that they represented Harpoerates, the god of silence, whose statue was placed at the entrance of all temples of Isis and Serapis, to indicate that Silence and secrecy were to be preserved as to all that occurred within.

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SECRECY, SILENCE, CIRCUMSPECTION

In his article on this subject on page 920 Albert G. Mackey followed the clues of the Ancient Mysteries.
The use of such clues has a value even if a student is unable to find any historical connection between the old Mystery Cults which were destroyed along with the Roman Empire, and Freemasonry, the first beginnings of which were not made for some seven or so centuries after that destruction, because the data Mackey cites show that secrecy has often been used by societies of the most honored and exalted reputation. Secrecy in and of itself is neither good nor bad; those adjectives can only apply to the use to which it is put. It was argued by the American Anti-Masons of 1826-1850 that Freemasonry would not have secrets did it not carry on practices which could not endure inspection.

They abandoned their argument after everything in the Craft had been exposed, inspected, and published countless times; they could have abandoned it sooner had they only paused to think that each of them had secrets of his own, had privacies in his family, that he discussed matters in confidence with associates, that there are secret formulas in science and in business, that any committee or board of directors meeting in executive session is meeting in t secrecy—that the world's diplomacy seldom lets the peoples concerned know what it is doing.

When the normally everlasting uses of secrecy are so common, the Anti-Masons had no grounds to accuse Masons of crimes merely because Masons were using for their Own purposes what every man and every family and almost every association uses every day for

unexceptionable purposes. Freemasonry is not a secret society; everybody knows that it exists; its rooms and temples are public and are conspicuously marked; it has printed its Constitutions and each year it publishes its Proceedings; in the United States it has maintained as many as 120 journals or magazines at one time; many tens of thousands of books have been written about it, and it maintains hundreds of libraries. Freemasonry is a society with secrets, but is not a secret society.

Silence has no necessary connection with secrecy; may or may not be its corollary. Silence is often maintained in the most public places and for the most public purposes; spectators sit silent in courtroom and in the theater, the congregation sits silent in church or synagogue, the audience sits silent while the orator speaks, the general maintains silence about his battle plans. There are secrets in nature which scientists search out; the silences of nature are of a different kind, the silence of the seas, the silence of the wilderness, the silence of the desert.

A Masonic Lodge is not a club, a forum, a public gathering, a debating society, or a platform meeting, but is a lodge—a unique form of organization; it is organized within and without, from top to bottom; each member has his place or station in it, and no man is foot-loose; from beginning to end it goes according to a fixed procedure, and conducts its affairs according to a strict Order of Business; anything extraneous or irrelevant to that procedure is out of order, and the Master cannot permit it to be brought on the floor because he is not a presiding officer who can act according to his own will but an installed officer and therefore can act only as the rules governing his office compel him to act.

It is for this reason that the Fraternity maintains silence about the outside world at times when almost every other society or association is most vocal, and naturally so—in a time of political crisis, at the making of a war, in periods of social upheaval, etc. The young Italian Fascists hoodlums who broke into Lodge rooms were agog because of what they expected to find—a weird machinery, an alehemists' laboratory, a magicians' den, what not; they were astounded to find nothing but an empty room. The Fraternity was in silence.

A historian of the Craft goes through analogous experience; he reads through Lodge Minutes or Grand Lodge Proceeding (or Chapters, Consistories, Councils, Commanderies) expecting to find records there of an old excitement about the Revolutionary War, or the Civil War, or the Anti-Masonic Crusade, or the World Wars; he finds only a silence.

Paradoxically enough there is neither silence nor secrecy within the walls. The nervous Pope Leo XIII who all his days was afraid of bogeys, wrote into his Encyclical against Freemasons on April 20, 1884: "Nay, there are in them many secrets which are by law carefully concealed not only from the profane, but also from many associated [members viz., the lost and intimate intentions, the hidden and unknown chiefs, the hidden and secret meetings, the resolutions and methods and means by which they will be carried into execution." Leo had been misinformed. The Fraternity maintains neither secrecy nor silence within itself about its own affairs; everything that is lawfully carried on in a Lodge is carried on without silence and in the full light. Grand Officers live in glass houses; a Master acts in the presence of his Lodge—if it is not there he cannot even declare it open.

Nothing is hidden from any member. Any member of a Lodge is privileged by the laws to demand any information about what is done by his Lodge. There are no "hidden and unknown chiefs" (the Pope must have had the Italian Black Hand Society in mind) because every "chief" is elected by ballot, and he has nowhere to hide.

Silence is connected with circumspection in a phrase which Masons have learned by heart. Circumspection is a self-defining word, being a contraction of two Latin terms slightly altered, and meaning "to look around," to make sure of having the facts before making a decision or beginning an action. In Freemasonry it is used in a sense somewhat different from its use elsewhere, having a peculiarity in our nomenclature which is the expression of the "peculiarity" (or uniqueness) of Freemasonry itself.

It means that Freemasonry follows a path which was surveyed long ago and staked out with the Ancient Landmarks; it is one that Freemasons themselves understand but not outsiders; in consequence it is easy for outsiders to misunderstand Freemasonry, or to be misled by appearances, or to attribute to it purposes it does not have, hence the Craft must act circumspectly, taking such facts into consideration, and in order not to misrepresent itself. For centuries before the first Grand Lodge, Masons like men everywhere had a great fondness for pageants and processions, and this was especially true in London, where the old Mason Company often spent large sums of money on costumes, music, floats, etc., and great throngs would stand for hours to watch the spectacle.

This ancient custom was continued by Lodges for some years after 1717— the Grand Lodge went in a body, in full regalia, to bring the newly elected Grand Master from his home to the Grand Lodge room for his installation; Lodges went in procession in regalia to attend church, theater, corner-stone laying, etc. But by the middle of the century a great change came over London crowds and London street manners; gangs of hoodlums roved about, drunkards were everywhere, and these crowds began to hoot and throw stones and to run through processions, and to break them up; and there grew up the custom of holding "mock" processions, roistering, ribald, derisive, coarse, in order to ridicule something or somebody. The Grand Lodge ordered a complete discontinuance of Masonic processions when the public began to take Masonry to be a roistering, irreverent society of drinkers and mockers because it appeared on the streets. That was an act of circumspection. It was a case of "Don't do it," "Don't say it," and as it works out in practice that usually is what circumspection calls for, therefore it has become connected with secrecy and silence.

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SECRETARIES GUILD OF FREEMASONRY FOR NORTH AMERICA

See the Masonic Grand Secretaries Guild

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SECRETARY

The recording and corresponding officer of a Lodge. It is his duty to keep a just and true record of all things proper to be written, to receive all moneys that are due the Lodge, and to pay them over to the Treasurer. The jewel of his office is a pen, and his position in Lodges of the United States is on the left of the Worshipful Master in front, but in English Lodges he is usually found with the Treasurer at the right, in the North.

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SECRETARY-GENERAL OF THE HOLY EMPIRE

The title given to the Secretary of the Supreme Council of the Ancient and Accepted Scottish Rite.

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SECRETARY, GRAND
See Grand Secretary

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SECRET DOCTRINE

The secret doctrine of the Jews was, according to Steinschneider, nothing else than a system of metaphysics founded on the Commentaries on the Law and the legends of the Talmudists. Of this secret doctrine, Maimonides says: "Beware that you take not these words of the wise men in their literal signification, for this would be to degrade and sometimes to contradict the sacred doctrine. Search rather for the hidden sense; and if you cannot find the kernel, let the shell alone, and confess that you cannot understand it." All mystical societies, and even liberal philosophers, were, to a comparatively recent period, accustomed to veil the true meaning of their instructions in intentional obscurity, lest the unlearned and uninitiated should be offended. The Ancient Mysteries had their secret doctrine; so had the school of Pythagoras, and the sect of the Gnostics.

The Alchemists, as Hitchcock has clearly shown, gave a secret and spiritual meaning to their jargon about the Transmutation of Metals, the Elixir of Life, and the Philosopher's Stone. Freemasonry alone has no secret doctrine. Its philosophy is open to the world. Its modes of recognition by which it secures identification, and its rites and eeremonies which are its method of instruction, alone are secret. All men may know the tenets of the Masonic Creed.

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SECRET MASTER

The Fourth Degree in the Ancient and Accepted Scottish Rite and the first of what are called the Ineffable Degrees. It refers to those circumstances which occurred at the Temple when Solomon repaired to the building for the purpose of supplying the loss of its illustrious builder by the appointment of seven experts, among whom were to be divided the labors which heretofore had been entrusted to one gigantic mind. The lecture elaborately explains the mystic meaning of the sacred things which were contained in the Sanctum Sanctorum, or Holy of Holies. The Lodge is hung with black curtains strewed with tears, symbolic of grief. There should be eighty-one lights, distributed by nine times nine; but this number is often dispensed with, and three times three substituted. Later instructions reduce them to eight.

There are but two presiding officers—a Master, styled Puissant, and representing Wing Solomon, and an Inspector representing Adoniram, the son of Abda, who had the inspection of the workmen on Mount Lebanon, and who is said to have been the first Secret Master Solomon is seated in the east, clothed in mourning robes lined with ermine, holding a scepter in his hand, and decorated with a blue sash from the right shoulder to the left hip, from which is suspended a triangle of gold. Before him is placed a triangular altar, on which is deposited a wreath of laurel and olive leaves.

Adoniram, called Venerable Inspector, is seated in the west, but without any implement of office, in commemoration of the fact that the works were suspended at the time of the institution of this Degree. He is decorated with a triangular white collar, bordered with black, from which is suspended an ivory key, with the letter Z engraved thereon, which constitute the collar, and jewel of the Degree. These decorations are worn by all the Brethren. The apron white edged with black and with black strings; the flap blue, with an open eye thereon embroidered in gold. The modern instruction prescribes that two branches of olive and laurel crossing each other shall be on the middle of the apron.

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SECRET MONITOR

An honorary or side Degree once commonly conferred in the United States. The communication of it was not accompanied, it is true, with any impressive ceremonies, but it inculates a lesson of unfaltering friendship which the prospect of danger could not appall, and the hour of adversity could not betray. It is, in fact, devoted to the practical elucidation of the Masonic virtue of Brotherly Love. In conferring it, those passages of Scripture which are contained in the twentieth chapter of the First Book of Samuel, from the sixteenth to the

twenty-third, and from the thirty-fifth to the forty-second verses inclusive, are usually considered as appropriate.

It may be conferred on a worthy Master Mason by any Brother who is in possession of its Ritual. There was in Holland, in 1778, a secret Masonic society called the Order of Jonathan and David, which was probably much the same as this American Degree. Kloss in his Catalogue, of 1844, gives the title of a book published in that year at Amsterdam which gives its statutes and formulary of reception.

The Grand Recorder W. C. Spratling, of London, England, where a Grand Council of the Order of the Secret Monitor was formed on June 17, 1887, has furnished information from which the following notes have been prepared.

He has found that the Order of the Secret Monitor is developed from a still more ancient Degree known as the Brotherhood of Dated and Jonathan, and is at least as old as Freemasonry itself, its principles and watch-words being founded upon the examples set by the two Hebrew Princes, as recorded in the his history and traditions of the Jews. He points out that it is often forgotten that the Israelites, slaves in Egypt for more than four hundred years, absorbed much of the ancient lore of their taskmasters who long before Jewish history begins, were already an ancient race in an advanced state of civilization. They indeed trace their mysteries as a heritage Mom a still more ancient people who overran Asia Minor long before the dawn of written history.

Brother Spratling says that Statutes covering such a Body as the above are on record in Amsterdam having the date of 1773 and indicating that the organization had been founded three years earlier. Further traces of this brotherhood of David and Jonathan are found in] 77S hut the working of the degree seems to have had its development in the United States where it was carried by immigrants to view Amsterdam and from thence it spread through the Republic in a very simple form and capable of considerable variation. However, the prevailing ceremonies were adopted and then somewhat adapted for English use by the Grand Council in that country. The Degree had been communicated to any Master Mason with little ceremony at any time or place. In this way it was communicated to the following Brethren at or about the dates mentioned;

1840—Dr. Issachar Zacharie in California.
1845—Colonel Shadwell E. Clerke, in Malta.
1846—James Lewis Thomas, in St. Vincent, the West Indies.
1848—Rev. J. Oxley Oxland, M.A., in Jerusalem
1865—Charles Fitzgerald Alatier, by an American passing through London.
Three Degrees have been prepared for use in England. The Council of Allied Masonic Degrees in the United States and the similar Body in England have also worked the Secret Monitor, but independently.

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SECRET OF THE SECRETS, THE
A Degree cited in the nomenclature of Fustier

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SECRET SOCIETIES
Secret societies may be divided into two classes: First, those whose secrecy consists in nothing more than methods by which the members are enabled to recognize each other; and in certain doctrines, symbols, or instructions which can be obtained only after a process of initiation, and under the promise that they shall be made known to none who have not submitted to the same initiation, but which with the exception of these particulars, have no reservations from the public. Second, those societies which, in addition to their secret modes

of recognition and secret doctrine, add an entire secrecy as to the object of their association, the times and places of their meeting, and even the very names of their members.

To the first of these classes belong all those moral or religious secret associations which have existed from the earliest times. Such were the Ancient Mysteries, whose object was, by their initiations, to cultivate a purer worship than the popular one; such, too, the schools of the old philosophers, like Pythagoras and Plato, who in their esoteric instructions taught a higher doctrine than that which they Communicated to their exoteric scholars. Such, also, are the modern secret societies which have adopted an exclusive form only that they may restrict the social enjoyment which it is their object to cultivate, or the system of benevolence for which they are organized, to the persons who are united with them by the tie of a common covenant, and the possession of a common knowledge.

Such, lastly, is Freemasonry, which is a secret society only as respects its signs, a few of its legends and traditions, and its method of inculcating its mystical philosophy, but which, as to everything else—its design, its object, its moral and religious tenets, and the great doctrine which it teaches—is as open a society as if it met on the highways beneath the sun of day, and not within the well-guarded portals of a Lodge.

To the second class of secret societies belong those which sprung up first in the Middle Ages, like the Vehmgericht of Westphalia, formed for the secret but certain punishment of criminals; and in the eighteenth century those political societies like the Carbonari, which have been organized at revolutionary periods to resist the oppression or overthrow the despotism of tyrannical governments. It is evident that these two classes of secret societies are entirety different in character; but it has been the great error of writers like Barruel and Robison, who have attacked Freemasonry on the ground of its being a secret association that they utterly confounded the two classes.

An interesting discussion on this subject took place in 1848, in the National Assembly of France, during the consideration of those articles of the law by which secret societies were prohibited. A part of this discussion is worth preserving, and is in the following words:

Bolette: I should like to have some one define what in meant by a secret society. Coquerel: Those are secret societies which have made none of the declarations prescribed by law.

Paulin Gillon: I would ask if Freemasonry is also to be suppressed?

Flocon: I begin by declaring that, under a republican government, every secret society having for its object a change of the form of such government ought to be severely dealt with. Secret societies may he directed against the sovereignty of the people, and this is the reason why I ask for their suppression; but, from the want of a precise definition, I would not desire to strike, as secret societies, assemblies that are perfectly innocent.

All my life, until the 24th of February, have I lived in secret societies Now I desire them no more. Yes, we have spent our life in conspiracies, and we had the right to do so, for we lived under a government which did not derive its sanctions from the people. To-day I declare that under a republican government, and with universal suffrage, it is a crime to belong to such an association Conquered. As to Freemasonry, your Committee has decided that it is not a secret society. A society may have a secret, and yet not be a secret society. I have not the honor of being a Freemasons.

The President: The thirteenth article has been amended and decided that a secret society is one which seeks to conceal its existence and its objects.

Secret societies, whose members take any oath binding them to engage in mutiny or sedition, or disturb the peace, or whose members and officers are concealed from society at large have been declared unlawful in various countries, England adopting measures to that end in 1799, l817 and 1846, but on these occasions specific exemption was made of Masonic

Lodges. On the Continent of Europe the Carbonari has been confused by some authorities with Freemasonry or, at least, assumed to be a sort of political branch of it though this is, of course, far from the understanding of our institution possessed by those within te fold The Carbonari was founded in Naples by the Republicans in 1808 to destroy French rule in Italy The King of Naples in 1814 soon found the armed Carbonari useful as a means of driving Murat, a Freemason, out of the country. Later on the organization assisted the Austrians also to drive out the French and, gathering numbers up to what is claimed to be half a million members, spread into France and other countries.

Other secret societies found on the Continent and active in various countries are the Camorra and the Mafia. These secret societies need only to be mentioned here because the Roman Catholic Church has united Freemasonry with such political organizations in its condemnation (see Section Act, Politics, Carbonari, Camorra, and Mafia).

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SECRET VAULT
See Vault, Secret

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SECTARIANISM

Freemasonry repudiates all sectarianism, and recognizes the tenets of no sect as preferable to those of any other, requiring in its followers assent only to those dogmas of the universal religion which teach the existence of God and the resurrection to eternal life (see Toleration)

*

SECULAR LODGES

The epithet Secular has sometimes, but very incorrectly, been applied t o Subordinate Lodges to distinguish them from Grand Lodges. In such a connection the word is unmeaning, or, what is worse, is a term bearing a meaning entirely different from that which was intended by the writer. "Secular," says Richardson, "is used as distinguished from eternal, and equivalent to temporal; pertaining to temporal things, things of this world; worldly; also opposed to spiritual, to holy. " Every other orthoepist gives substantially the same definition. It is then evident, from this definition, that the word secular may be applied to all Masonic Bodies, but not to one class of them in contradistinction to another. All Masonic Lodges are secular, because they are worldly, and not spiritual or holy institutions. But a subordinate Lodge is no more secular than a Grand Lodge.

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SEDITION ACT

On July 12, 1799, the British Parliament alarmed at the progress of revolutionary principles enacted a law commonly known as the Sedition Act, for the suppression of secret societies. But the true principles of Freemasonry were so well understood by the legislators of Great Britain many of whom were members of the Order, that the following clause was inserted in the Act:
And whereas certain Societies have been long accustomed to be holden in this Kingdom, under the denomination of Lodges of Freemasons, the meetings whereof have been in a great measure directed to charitable purposes, be it therefore enacted, that nothing in this Act shall extend to the meetings of any such society or Lodge which shall, before the passing of this Act, have been usually holden under the said denomination. and in conformity to the rules prevailing among the said Societies of Freemasons.

*

SEEING

One of the five human senses, whose importance is treated of in the Fellow Craft's Degree. By sight, things at a distance are, as it were, brought near, and obstacles of space overcome. So in Freemasonry, by a judicious use of this sense, in modes which none but Freemasons comprehend, men distant from each other in language, in religion, and in politics, are brought near, and the impediments of birth and prejudice are overthrown. But, in the natural world, sight cannot be exercised without the necessary assistance of light, for in darkness we are unable to see so in Freemasonry, the peculiar advantages of Masonic sight require, for their enjoyment, the blessing of Masonic light. Illuminated by its divine rays, the Freemason sees where others are blind; and that which to the profane is but the darkness of ignorance, is to the initiated filled with the light of knowledge and understanding.

*

SEEKERS

The French word is Chercheurs. The First Degree of the Order of Initiated Knights and Brothers of Asia.

*

SEFIDD SCHAMAGAN

A secret Moslem society, called also the Candidati, from being clothed in white. They taught that the wicked would he transformed, after death, into beasts, while the good would ho reabsorbed into the Divine Creator. The Chief was known as the Veiled Prophet (see Grotto).

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SEJJIN

The Arabic register of all the wicked, also the title of the residence of Eblis.

*

SELAMU ALEIKUM, ES

The Arabic salutation of Peace be with you; which meets with the response Aleikum es Salaam. These expressions are prominently in use by ancient Arabic Associations (see Salaam) .

*

SERMONS, MASONIC

Sermons on Maconic subjects, and delivered in churches before Masonic Bodies or on Masonic festivals, are peculiar to the British and the American Freemasons. Neither the French nor German, nor, indeed, any continental literature of Freemasonry, supplies us with any examples. The first Masonic sermon of which we have any knowledge, from its publication, was "A General Charge to Masons, delivered at Christ Church, in Boston, on the 27th of December, 1749, by the Rev. Charles Brockwell, A.M., published at the request of the Grand Officers and Brethren there."

It was, however, not printed at Boston, Massachusetts, where it was delivered, but was first published in the Freemasons' Pocket Companion for 1754. Brockwell was chaplain of the English troops stationed at Boston. But in the United States of America, at least, the custom of delivering sermons on Saint John's day prevailed many years before. In Doctor Mackey's History of Freemasonry in South Carolina (pages 1520) will be found the authentic evidence that the Lodges in Charleston attended Divine Service on December 27, 1738, and for Several years after, on each of which occasions it is to be presumed that a sermon was preached. In 1742 it is distinctly stated, from a contemporary gazette, that "both Lodges proceeded regularly, with the ensigns of their Order and music before them, to church, where they heard a very learned sermon from their Brother, the Rev. Mr. Durand."

The first Masonic sermon we have recorded here eloquently paid tribute to the virtues taught among the Craftsmen and after the centuries of years is stimulating reading- A copy of it by Brother Dudley Wright was reprinted in the New Age Magazine, October, 1924- This sermon was preached at Boston, Massachusetts, by Brother Rev. Charles Brockwell, M.A., one of the Chaplains of King George II. The sermon is entitled Brotherly Love.

Recommended, and it was preached before the "Ancient and Honorable Society of Free and Accepted Masons" in Christ Church, Boston- It was published "at the request of the Society" and on the flyleaf is the following official Minute:

In the Grand Lodge, held at the Exchange Tavern in Boston on Wednesdays 27th December 1749. Agreed That the thanks of the Ancient and Honorable Society be given to our Brother the Rev. Mr. Charles Brockwell, For his sermon preached this day before the said society and that the Right Worshipful Brother Hugh McDaniel, Brother Henry Price and Brother Aston request a copy of the same to be printed by the society.
Charles Pelham, Secretary.

The sermon is dedicated to the Brethren as follows:

To the Right Worshipful Thomas Oxnard, Esquire Provincial Grand Master of North America; Mr. Hugh McDaniel, Deputy Grand Master, Mr. Benjamin Hallowel, Mr. John Box, Grand Wardens, and others, the Worshipful Brothers and Fellows of the Ancient and honorable Society of Free and Accepted Masons, this sermon, preached and published at your request, is dedicated by their most affectionate Brother and humble servant, Charles Brockwell.

The text chosen was First Thessalonians iv, 9: "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God b to love one another," and in the course of his discourse, Brother Brockwell said:

The principal intention in forming societies is undoubtedly uniting men in the stricter bonds of love, for men, considered as social creatures, must derive their happiness from each other, every man being designed by Providence to promote the good of others. The apostle displays the necessity of brotherly love from a standpoint far more noble than that of interest. Our obligations to resemble God in this favored attribute of love should be incentives to our most earnest endeavors thereafter, should infuse our love and charity by that irresistible influence of example. I have had the honor of being a member of this Aneient and Honorable Soeiety for many years, have sustained many of its offices, and can and do aver in this sacred place and before the Great Architect of the World that I never could observe aught therein but what was justifiable and commendable according to the strictest rules of society.

Thus, being founded on the rules of the Gospel, the doing the will of God, and the subduing our passions, are highly conducive to every sacred and social virtue Our very Constitutions furnish a sufficient argument to confute all gainsayers. For no combination of wicked men, for wicked purposes, ever lasted long. The want of virtue on which mutual trust and confidence is founded, soon i divides and breaks them to pieces.

Nor would men of unquestionable wisdom, known integrity, strict honor, undoubted veracity, and good sense ever continue it as all the world may see they have done and now do, or contribute towards supporting it and propagating it to prosperity. As to any objections that have been raised against this Society, they are as ridiculous as they are groundless.

For what can discover more egregious folly in any man than to attempt to villify what he knows nothing of? He might with equal justice abuse or ealumniate anything else that he is unacquainted with. But there are some peculiar customs amongst us: surely these can be liable to no censure. Has not every Society some peculiarities which are not to be revealed to men of different communities?

But some among us behave not so well as might be expected: we fear this is too true, and are heartily sorry for it. But it might be inferred by parity of reason that the misconduct of a Christian is argument against Christianity, a conclusion which, I presume no man will allow. Let us rejoice in every opportunity of serving and obliging each other, for then, and only then, are we answering the great need of our institution.

Brotherly love, relief, and truth oblige us not only to be compassionate and benevolent, but to demonstrate that relief and comfort which the compassion of any members requires and we can bestow without manifest inconvenience to ourselves. The regulations of this Society are calculated not only for the prevention of enmity wrath, and dissension; but for the promotion of love peace, and friendship.

He who neither contrives mischief against others, nor suspects any against himself, has his mind always serene and his affections composed; all the faculties rejoice in harmony and proportion: by these our society subsists and upon these depend its wisdom, strength, and beauty. What are our secrets? If a Brother in necessity seeks relief, 'tis an inviolable secret, because true charity vaunteth not itself. If an overtaken Brother be admonished, 'tis in secret, because charity is kind. If possibly little differences, feuds, or animosities should invade our peaceful walls, they are still kept secret, for charity suffereth long, is not easily provoked thinketh no evil.

These and many more are the embellishments that emblazon the Mason's escutcheons.

The occasion did not pass without an attempt to burlesque in print the Masonic celebration of the day. This was done in a peculiar poem of 1750, published at Boston, Massachusetts, with the following title: Entertainment for a Winter's Evening: Being a Full and True Account of a Very Strange and Wonderful Sight Seen in Boston on the Twenty-seventh of December at Noon-day. The Truth of Which can be Attested by a Great Number of People who Actually Saw the Same with Their Own Eyes. By Me, the Hon'ble B. B. Esq.

This article bears the imprint Boston, Printed and Sold by G. Rogers, next to the Prison in Queen Street. The poem, published in 1750, had an introduction addressed To the Reader as follows: Courteous and Loving Reader. I thought it necessary to aequaint thee with three things, which thou wilt, perhaps, be inquisitive about. First, Why thou hast not had the following entertainment sooner. Seeondly. Why it now appears abroad without sheltering itself under the name of some powerful patron. And, Thirdly, Why I have given myself the title I have assumed in the front of it.

As for the first article thou must know, that my great distance from the Press near one hundred miles at this difficult season of the year, made it impossible for me to convey it there sooner. As to the second, I had fully determined to select a number of suitable patrons, but was prevented by finding all of them engaged already, not so much as one being left, under whose wings this poor sheet might retire for protection.

Thirdly, the title I have taken to myself, sourlds, I confess somewhat oddly. Nor indeed should I have ventured upon it, had I not been warranted by a Famous Society in an Example whieh they have lately set me. For though this Society is, perhaps, the only one in the world that

ever gave itself those pompous epithets, yet it is allowed to be the standard of Antiquity and Honour. Of Antiquity—as it can boast an Era many years higher than that of the world. Of Honour—as it is invested with that distinguishing badge, whieh is, at this day, the glory of the greatest Potentates on earth. And lf so, I see no reason why Thou and I should not submit to it as a standard of propierty too I am, Loving Reader, with the Greatest Humility, thine,
The Hon'ble B. B. Esq.

The full text of this quaint and interesting old poem follows:

Oh Muse, renowned for story-telling
Fair Clio leave thy airy dwelling.
Now while the streams like marble stand
Held fast by winter's icy hand;
Now, while the hills are clothed in snow;
Now while the keen north west winds blow
From the bleak fields and chilling air
Unto the wormer hearth repair;
Where friends in cheerful circle meet,
In social conversation sit.
Come, Goddess, and our ears regale
With a diverting Christmas tale.
Oh come, and in thy verse declare
Who were the men, and what they were,
And what their names, and what their fame
And what the cause for which they came
To house of God from house of ale,
And how the parson told his tale;
How they returned, in manner odd,
To house of ale from house of God.
Free Masons, so the story goes,
Have two saints for their patrons chose,
And both Saint Johns, one the Baptist,
The other the Evangelist.
The Baptist had the Lodge which stood
Whilom by Jordan's ancient flood.
But for what seeret cause the other
Has been adopted for a Brother,
They cannot, and I will not say,
Nee seire fas est omnia.
The Masons by procession
Having already honored one,
(Thou, to perpetuate their glory,
Clio, did'st then relate the story.)
To show the world they mean fair play,
And that each saint should have his day,
Now ordered store of belly-timber
'Gainst twenty-seventh of December.
For that's the day of Saint John's feast
Fixst by the holy Roman priest
They then in mode religious chose
Their Brother of the roll and rose
The sermon to commence:
He from the sacred eminence
Must first explain and then apply
The duties of Free Masonry.
At length in scarlet apron drest,
Forth rushed the n orning of the fest,
And now the bells in steeple play,
Hark, ding, dong, bell, they chime away,
Until, with solemn toll and steady,

The great bell tolls—the parson's ready.
Masons at ehureh! Strange auditory!
And yet we have as strange a story,
For saints, as history attests,
Have preached to fishes, birds and beasts,
Yea stones so hard: tho' strange, 'tis true,
Have sometimes been their hearers too,
So good Saint Franeis, man of grace,
Himself preached to the braying rnee,
And further, as the story passes,
Addressed them thus—" My brother asses."
Just so old British Wereburga
As ecclesiastic writers say
Harangued the keener both far and wide;
Just so the geese were edified.
The crowds attending gaze around,
And awful silence reigns profound,
Till from the seat which he'd sat an—on
Uprose and thus began the parson.
Rhite Worshipful, at your command
Obedient I in Rostra stand;
It proper is and fit to show '
Unto the crowds that gape below
and wonder much, and well they may,
What on this occasion I can say,
Why in the church are met together,
Especially so in such cold weather,
Such folk as never did appear
So overfond of being there.
Know then, my friends without more pother
That these are Masons I'm a Brother,
Masons, said I?—Yes Masons Free,
Their deeds and title both agree.
While other sects fall out and fight
About a trifling mode or rite
We firm on Love cemented stand,
'Tis Love unites us heart and hand,
Love to a party not confined
A love embracing all mankind,
Both Catholiek and Protestant,
The Scots and eke New England saint,
Antonio's followers, and those
Who've Crispin for their patron chose,
And they who to their idol goose
Oft sacrifice the blood of louse.
Oh Pine Salubrious! From thy veins
Distils the cure of human pains.
Hail Sacred Tree! To thee I owe
This freedom from a world of woe
My heart though grateful, weak my strain,
To show thy worth I strive in vain.
Could Thracian Orpheus but impart
Sit tuneful Iyre and matchless art,
And would propitious fates decree
Old Nestor's length of days to me
That Iyre, that art, that length of days
I'd spend in sounding forth thy praise.
Still thou shalt never want my blessing;—
But to return from this digressing.
Those who with razor bright and keen,

And careful hand, each morn are seen
Devoting to Saint Nicholas
The manly honors of the face
Him too who works, Ah! cruel deed,
The fatal, tough Muscovian weed!
And twists the suffocating string
In which devoted wretches swing
(And, oh my gracious Heaven defend
The Brethren from dishonest end.)
Her cauldron's smoke with juice of Pine
An offering to Saint Catherine.
Rhode-Island's differing, motly tribes,
Far more than Alec. Ross describes,
And light that's new and light that's old,
We in our friendly arms enfold,
Free, generous and unconfined
To outward shape or inward mind.
The high and low and great and small.
F. s P. as short and A- n tall
F. n. n as bulky as a house,
And W-. d smaller than a louse,
The grave and merry, dull and witty;
The fair and brown, deformed and pretty,
We all agree, both wet and dry
From drunken L to sober I,
And Hugh- . But hark, methinks I hear
One assuredly whisper in my ear:
"Pray, parson, don't affirm but prove;
Do they all meet and part in love?
Quarrels ofttirmes don't they delight in
And now and then a little fighting?
Did there not (for the Secret's out)
In the last Lodge arise a route?
M- with a fist of brass
Laid T-. 's nose level with his face,
And scarcely had he let his hand go
When he received from T-.a d—d blow
Now parson, when a nose is broken,
Pray, is it friendly sign or tokens
'Tis true—but trifling is the objection.
Oft from themselves the best men vary
Humanum enim est errare.
But what I've said I'll say again,
And what I say I will maintain,
'Tis Love, pure Love cements the whole,
Love—of the Bottle and the Bowl.
But 'tis nigh time to let you go
Where you had rather be,
I know; And by proceeding I delay
The weightier business of the day;
For it solid sense affords,
Whilst nonsense lurks in many words.
Doubting does oft arise from thinking,
But truth is only found in drinking—
Thus having said, the reverend vicar
Dismissed them to their food and liquor.
From church to Stones they go to eat;
In order walking through the street,
But no Right Worshipful was there
Pallas forbade him to appear,

For, foreseeing that the job
Would from all parts collect a mob
He wisely cought a cold and stayed
At home, at least, if not in bed
So when the Greeks 'gainst the Trojans went,
Achilles tarry'd in his tent
Ashamed he hides himself, nor draws
A conquering sword in harlot's cause.
See B- k before the aproned throng
Marches with sword and book along;
The stately ram with courage bold,
So stalks before the fleecy fold
And so the gander, on the brink
Of river, leads his geese to drink
And so the geese descend, from gabbling
On the dry land, in stream to dab'ling.
Three with their white sticks next are seen,
One on each side and one between
Plump L-W- marches on the right
Round as a hoop, as bottle tight,
With face full orbed and rosy too
So ruddy Cynthia oft we view,
When she, from tippling eastern streams,
First throws about her evening beams
'Tis he the Brethren all admire,
Him for their Steward they require.
'Tis he they view with wondering eyes,
'Tis he their utmost art defies,
For though with nicest skill they work all,
None of 'em e'er could square his circle
Next B- r with M-l paces
Though Brothers, how unlike their faces
So limners better representing
By artful contrast, what they paint.
Who's he comes next?—'Tis P. e by name
P- e, bv his nose well known to fame
These, when the generous choose recruits,
Around the brighter radiance shoots.
So, on some promontory's height
For Neptune's sons the signal light
Shines fair, and bed by unctuous stream
Sends off to sea a livelier beam.
But see the crowds, with what amaze
That on the apothecary gaze!
'Tis he, when belly suffers twitch
Caused by too retentive breech
Adjusts with finger nice and thumb,
The ivory tube to patient's bum.
A-n high rising offer the rest
With tall head and ample chest;
So towering stands the tree of Jove
And proud o'erlooks the neighboring grove.
Where's honest L-ke, that cook from London.
For without L-ke the Lodge is undone
'Twas he who oft dispelled their sadness,
And filled the Brothers' hearts with gladness
For them his ample bowls o'erftowed,
His table groaned beneath its load
For them he stretched his utmost art
Their honors grateful they impart,

L-ke in return is made a Brother
As good and true as any other,
And still, tho' broke with age and wine
Preserves the token and the sign.
But still I see a numerous train
Shall they, alas, unsung remain?
Sage H. I of public soul
And laughing F- k, friend to the bowl,
Meek R- half smothered in the crowd,
And R- who sings at church so loud
Tall de la R- of Gallic city,
Short B- who trips along so pretty,
B- d so truss, with gut well fed,
He to the hungry deals out bread.
And twenty more crowd on my fancy
All Brothers—and that's all you can say.
Whene'er, for aiding nature frail,
Poor bawd must follow the cart's-tail
As through fair London's streets she goes
The mob, like fame, by moving grows,
They shouldering close, press, stink and shove,
Scarcely can the procession move.
Just sueh a street-eolleeted throng
Guarded the brotherhood along
Just such a noise, just such a roar,
Heard from behind and from before.
Till lodged at Stones nor from pursued,
The mob with three huzzas conclude.
And now, withdrawn from public view,
What did the Brethren say and do?
Had I the force of Stentor's lungs,
A voice of brass, a hundred tongues
My tongues and voice and lungs would fail
E'er I had finished half my tale,
E'er I had told their names and nation
Their virtue, arts and occupation,
Or in fit strains had half made known
What words were spoke, what deeds were done,
Clio, 'tis thou alone canst show 'em,
For thou'rt a Goddess and must know 'em.
But now suppress thy further rhyme
And tell the rest another time.
Once more, perhaps, the aproned train
Hereafter may invite thy strain
Then Clio, with descending wing,
Shall downward fly again and sing.

The few following comments may be added: The Honorable B. B. Esq. is the pen name of Joseph Green, born in Boston, Massachusetts, 1706, was a graduate of Harvard University, 1726, he became a merchant, espoused the Royalist cause, was exiled, and in 1780 died in England. He had a great reputation as a wit. This epitaph was written by a friend for his tombstone long before his death:

Siste, Viator! (Stop, Traveler!) Here lies one
Whose life was whim, whose soul was pun
And if you go too near his hearse,
He'll joke you both in prose and verse.

See also Onderdonk's History of American Verse, pages 41, 42 and 168; Drake's History of Boston, page 629, a reprint of the poem by Sam Briggs of Cleveland, Ohio, with notes on the

almanacs of Nathaniel Ames, and articles by Brother R. I. Clegg in the American Freemason, particularly in November, 1911. The preacher, Charles Brockwell was assistant rector of King's Chapel, inducted in 1747, he died in 1755. Drake gives several names of the participants which may be compared with the initials scattered through the poem; Buck, James Perkins, Johnson, Wethred, Captain Benjamin Hallowell, the builder of the ship mentioned in the article in this work headed Clothed, Rea—"probably Mr. John Rea, who kept in Butler's Row in 1748—he was a ship handler," Rowe—"John Rowe was a merchant, an importer, kept on Belcher's Warf in 1744, he lived on Essex Street in 1760."

The Latin phrase, from Horace, thirtieth line of poem, means And to know all things is not permitted.

Brother Briggs gives L-w-s as meaning Lewis Twiner, P-e as Pue, A-n for Doctor Ashton, apothecary at Boston about 1738, died in 1776 aged 74, Luke for Luke Vardy who kept the Royal Exchange Tavern at Boston in 1733, and F-k for Francis Johannot, a distiller and prominent member of the Sons of Liberty, who died in 1775. Stone's was a well-known Tavern. The various Saints mentioned in the text Antonio, Crispin, Nicholas, Catherine, are the patrons of sailors, shoemakers, barbers, and ropemakers (see also Clothed, and Regalia).

Brockwell's, however, is the first of these early sermons which has had the good fortune to be embalmed in type. But though first printed, it was not the first delivered. In 1750, John Entick, afterward the editor of an edition of Anderson's Constitutions, delivered a sermon at Walbrook, England, entitled The free and Accepted Mason Described. The text on this occasion was from Acts xxviu, 22, and had some significance in reference to the popular character of the Order. "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Entiek preached several other sermons, which were printed.

From that time, both in England and the United States of America, the sermon became a very usual part of the public celebration of a Masonic festival. One preached at Neweastle-upon-Tyne, in 1775, is in its very title a sermon of itself: "The Basis of Freemasonry displayed; or, an Attempt to show that the general Principles of true Religion, genuine Virtue, and sound Morality are the noble Foundations on which this renowned Society is established: Being a Sermon preached in Newcastle, on the Festival of Saint John the Evangelist, 1775, by Brother Robert Green."

In 1799, the Rev. Jethro Inwood published a volume of Sermons, in which are expressed and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions bed ore the Provincial Grand Officers and other Brethren in the Counties of Kent and Essez. In 1849 Brother Spencer published an edition of this work, enriched by the valuable notes of Doctor Oliver.

In 1801 the Rev. Thaddeus Mason Harris, Grand Chaplain of the Grand Lodge and Grand Chapter of Massachusetts, published at Charlestown, Massachusetts, a volume of Discourses delivered on Public Occasions, illustrating the Principles, displaying the Tendency, and vindicating the Design of Freenssonr1y. This work has also been annotated in a new edition by Doctor Oliver, and republished in his Golden Remains of Early Masonic Writers. During this nineteenth century there has been an abundance of single sermons preached and published, but for a long period no other collected volume of any by one and the same author has been given to the public since those of Doctor Harris. Yet the fact that annually in Great Britain and America hundreds of sermons in praise or in defense of Freemasonry are delivered from Christian pulpits, is a valuable testimony given by the clergy to the purity of the Institution.

There is a famous medal in existence bearing a message of such dignity and force that it has well been called a Masonic sermon and is known by that name on the Continent of Europe. A splendid specimen of this medal with its forty-one beautiful lines of engraving is in the

possession of Brother Thomas T. Thorp of Leicester, England, where it was examined for the purpose of description here.

This is a bronze medal representing on one side a serpent biting a file and having around the border the words La Mac vivra, Dieu le veut. Gr. . or. . de Belgique 5838, meaning Masonry will live, God wills it. Grand Orient of Belgium, 5838. This medal was struck in consequence of an interdict pronounced against the Masonic Order by the Roman Catholic Archbishop of Mechlin in December, 1838, which however had no effect unless to increase the prosperity of the Fraternity and to revive the loyalty of those whose interest had waned.

The inscription on the reverse of this medal is known as the Masonic Sermon. Here it is:

Masonic conduct is to adore the Grand Architect of the Universe .
Love thy neighbor: do no evil: do good: suffer man to speak:

The worship most acceptable to the Grand Architect of the Universe consists of good morals and to the practice of all the virtues
Do good for the love of goodness itself alone:

Ever keep thy soul in a state so pure as to appear worthily before the presence of the Grand Architect, who is God:
Love the good, succor the weak, fly from the wicked, but hate no one:

Speak seriously with the great, and prudently with thy equals, sincerely with thy friends, pleasantly with the little ones, tender with the poor:
Do not flatter thy Brother, that is treason:
If thy Brother flatter thee, beware that he doth not corrupt thee:

Listen always to the voice of conscience
Be a father to the poor: each sigh drawn from them by thy hard-heartedness will increase the number of maledictions which will fall upon thy head:
Respect the stranger on his journey and assist him: his person is sacred to thee:
Avoid quarrels, forestall insults:
Ever keep the right on thy side:
Respect Woman, never abuse her weakness:
die rather than dishonor her:
If the Grand Architect hath given thee a son, be thankful, but tremble at the trust He hath confided to thee:
be to that Child the image of Divinity:
until he is ten years old let him fear thee:
until he is twenty let him love thee and until death let him respect thee:
until he is ten years old be his master, until twenty his father and until death his friend:
aim to give him good principles rather than elegant manners, that he may hare enlightened rectitude, and not a frivolous elegance:
make of him an honest man rather than a man of dress:
If thou blushes at thy condition it is pride:
Consider that it is not the position which honors or degrades thee, but the manner in which thou dost fill it:
Read and profit, see and imitate, reflect and labor:
Do all for the benefit of thy Brethren, that is working for thyself:
Be Content in all places, at all times, and with all things:
Rejoice in justice, despise iniquity, suffer without murmuring:
Judge not lightly the conduct of men, blame little, and praise still less:
It is for the Grand Architect of the Universe who sews the heart to value His work.

*

SELECT MASTER

The Ninth Degree in the American Rite, and the last of the two conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward. The first three represent the three Grand Masters at the building of Solomon's Temple. The Symbolic colors are black and red, the former significant of secrecy, silence, and darkness; The latter of fervency and zeal. A Council is supposed to consist of neither more nor less than twenty-seven; but a smaller number, if not less than nine, is competent to proceed to work or business The candidate, when initiated, is said to the "chosen as a Select Master." The historical object of the Degree is to Commemorate the deposit of an important secret or treasure which, after the preliminary preparations, is said to have been made by Hiram Abif. The place of meeting represents a Secret vault beneath the Temple.

A controversy has sometimes arisen among ritualists as to whether the Degree of Select Master should precede or follow that of Royal Master in the order of conferring. But the arrangement now existing, by which the Royal Master is made the First and the Select Master the Second Degree of Cryptic Masonry, has been very generally accepted, and this for the best of reasons. It is true that the circumstances referred to in the Degree of Royal Master occurred during a period of time which lies between the death of the Chief Builder of the Temple and the completion of the edifice, while those referred to in the Degree of Select Master occurred anterior to the Builder's death. Hence, in the order of time, the events commemorated in the Select Master's Degree took place anterior to those which are related in the Degree of Royal Master; although in Masonic sequence the latter Degree is conferred before the former. This apparent anachronism is, however, reconciled by the explanation that the secrets of the Select Master's Degree were not brought to light until long after the existence of the Royal Master's Degree had been known and recognized.

In other words, to speak only from the traditional point of view, Select Masters had been designated, had performed the task for which they had been Selected, and had closed their labors, without ever being openly recognized as a class in the Temple of Solomon.

The business in which they were engaged was a secret one. Their occupation and their very existence, according to the legend, were unknown ta the great body of the Craft in the first Temple. The Royal Master's Degree, on the contrary, as there was no reason for concealment, was publicly conferred and acknowledged during the latter part of the construction of the Temple of Solomon; whereas the Degree of Select Master, and the important incident on which it was founded, are not supposed to have been revealed to the Craft until the building of the Temple of Zerubbabel. Hence the Royal Master's Degree should always be conferred anterior to that of the Select Master.

The proper jurisdiction under which these Degrees should be placed, whether under Chapters and to be conferred preparatory to the Royal Arch Degree or under Councils and to be conferred after it, has excited discussion The former usage has prevailed in Maryland and Virginia, but the latter in all the other States. There is no doubt that these degrees belonged originally to the Ancient and Accepted Scottish Rite, and were conferred, as honorary Degrees by the Inspectors of that Rite. This authority and jurisdiction the Supreme Council for the Southern Jurisdiction of the Rite continued to claim until the year 1870; although, through negligence, the Councils of Royal and Select Masters in some of the States had been placed under the control of independent Jurisdictions called Grand Councils. Like all usurped authority, however, this claim of the State Grand Councils does not seem to have ever been universally admitted or to have been very firmly established.

Repeated attempts have been made to take the Degrees out of the hands of the Councils and to place them in the Chapters, there to be conferred as preparatory to the Royal Arch. The General Grand Chapter, in the Triennial Session of 1847, adopted a resolution granting this permission to all Chapters in States where no Grand Councils exist. But, seeing the manifest injustice and inexpediency of such a measure, at the following session of 1850 it refused to take any action on the subject of these Degrees. In 1853 it disclaimed all control over them, and forbade the Chapters under its jurisdiction to confer them. As far as regards the

interference of the Ancient and Accepted Scottish Rite, that question was set at rest in 1870 by the Mother Council, which at its session at Baltimore, formally relinquished all further control over them.

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SEMELIUS

An officer in the Sixth Degree of the Modern French Rite, known as the strand Master of Despatches.

*

SEMESTER

The mot de semestre, or semi-annual word, is used only in France. Every six months a secret word is communicated by the Grand Orient to all the Lodges under its jurisdiction. This custom was introduced October 28, 1773, during the Grand Mastership of the Duke of Chartres, to enable him the better to control the Lodges, and to afford the members a means whereby they could recognize the members who were not constant in their attendance, and also those Freemasons who either belonged to an unrecognized Rite, or who were not affiliated with any Lodge. The Chapters of the advanced Degrees receive a word annually from the Grand Orient for the same purpose. This, with the password, is given to the Tiler on entering the Temple.

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SENATORIAL CHAMBER

When the Supreme Council of the Ancient and Accepted Scottish Rite meets in the Thirty-third Degree, it is said to meet in its Senatorial Chamber.

*

SENESCHAL

An officer found in some of the higher Degrees, as in the Thirty-second of the Ancient and Accepted Scottish Rite, where his duties are similar to those of a Warden of a Lodge, he acting as the deputy of the presiding officer. The title is derived from the old German senne, meaning house, and schalk, servant. The Seneschals in the Middle Ages were the lieutenants of the Dukes and other great feudatories, and took charge of the castles of their masters during their absence.

*

SENIOR DEACON
See Deacon

*

SENIOR ENTERED APPRENTICE

In the ritual of the early part of the eighteenth century the Senior and Junior Entered Apprentices acted in the place of the Deacons, which offices were then unknown. The Senior Entered Apprentice was placed in the south, and his duty there was "to hear and receive instructions, and to welcome strange Brethren" (see Junior Entered Apprentice) .

*

SENIOR WARDEN

The second officer in a Symbolic Lodge. He presides over the Craft during the hours of labor, as the Junior does during the hours of refreshment, and in the absence of the Master he performs the duty of that officer (see Wardens).

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SENSES. FIVE
See Five Senses

*

SENSES, SEVEN
See Man

*

SENTINEL

An officer in a Royal Arch Chapter, in a council of Knights of the Red Cross, and in a Commandery of Knights Templar, whose duties are similar to those of a Tiler in a Symbolic Lodge. In some Bodies the word Janitor has been substituted for Sentinel, but the change is hardly a good one. Janitor is usually applied to the porter of a collegiate institution, and has no old Masonic authority.

*

SEPHIROTH

The Hebrew word is a plural noun, the singular being Sephira. Buxtorf (Talmudic Lexicon) says the word means numerations, from Saphar, to number; but the Cabalistic writers generally give it the signification of splendors, from Saphiri, splendid. The account of the creation and arrangement of the Sephiroth forms the most important portion of the secret doctrine of the Cabalists, and has been adopted and referred to in many of the high philosophic Degrees of Freemasonry. Some acquaintance with it, therefore, seems to be necessary to the Freemason who desires to penetrate into the more abstruse arcana of his Order (see Cabala).

*

SEPHORA

Wife of Moses, and daughter of Raguel or Jethro, Priest of Midian. Mentioned in the Fourth Degree of the French Rite of Adoption.

*

SEPTENARY
The number Seven, which see.

*

SEPULCHER

The spirit of gratitude has from the earliest period led men to venerate the tombs in which have been deposited the remains of their bene. factors In all of the ancient religions there were sacred tombs to which worship was paid. The tombs of the prophets, preserved by the Israelites, gave testimony to their reverence for the memory of these holy personages. After the advent of Christianity the same sentiment of devotion led the pilgrims to visit the Holy Land, that they might kneel at what was believed to be the sepulcher of their Lord. In many of the churches of the Middle Ages there was a particular place near the altar called the Sepulcher which was used at Easter for the performance of solemn rites coromel1lorative of the Savior's resurrection. This custom still prevails in some of the churches on the Continent. In Templar Freemasonry, which is professedly a Christian system, the Sepulcher forms a part of the arrangements of a Commandery. In England, the sepulcher is within the Asylum, and in front of the Eminent Commander. In the United States of America it is placed without; and the scenic representation observed in every well-regulated and properly arranged Commandery furnishes a most impressive and pathetic ceremony.

*

SEPULCHER, KNIGHT OF THE HOLY
See Knight of the Holy Sepulcher

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SERAPHIM
The Hebrew word is the singular form of the word is Seraph, signifying burning, fiery. Celestial beings in attendance upon Jehovah, mentioned by Isaiah (vi, 2-7). Similar to the Cherubim, having the human form, face, voice, two hands, and two feet, but six wings, with four of which they cover their faces and feet—as a sign of reverence— while with two they fly. Their specific office is to sing the praises of the Holy One, and convey messages from heaven to earth.

*

SERAPHIM, ORDER OF

A Swedish Rite, instituted in 1334, revived in 1748. The number of knights, exclusive of the royal family, was twenty-four.

*

SERAPIS, MYSTERIES OF
See Egyptian Mysteries

*

SERPENT

As a symbol, the serpent obtained a prominent place in all the ancient initiations and religions Among the Egyptians it was the symbol of Divine Wisdom when extended at length, and the serpent with his tail in his mouth was an emblem of eternity. The winged globe and serpent symbolized their triune deity. In the ritual of Zoroaster, the serpent was a symbol of the universe. In China, the ring between two serpents was the symbol of the world governed by the power and wisdom of the Creator. The same device is several times repeated on the Isiae Table. Godfrey Higgins (Anacalypsis i, pare 521) says that, from the faculty which the serpent possessed of renewing itself, without the process of generations as to outward appearance, by annually casting its skin, it became, like the Phenix, the emblem of eternity; but he denies that it ever represented, even in Genesis, the evil principle.

Faber's theory of the symbolism of the serpent, as set forth in his work on the Origin of Pagan Idolatry, is ingenious. He says that the ancients in part derived their idea of the serpent from the first tempter, and hence it was a hieroglyphic of the evil principle. But as the deluge was thought to have emanated from the evil principle, the serpent thus became a symbol of the deluge.

He also represented the good principle; an idea borrowed from the winged Seraphim which was blended with the Cherubim who guarded the tree of life—the Seraphim and Cherubim being sometimes considered as identical; and besides, in Hebrew, lot means both a seraph and a serpent. But as the good principle was always male and female, the male serpent represented the Great Father, Adam or Noah, and the female serpent represented the ark or world, the microcosm and the macrocosm. Hence the serpent represented the perpetually renovated world, and as such was used in all the Mysteries.

Doctor Oliver brings his peculiar views to the interpretation, and says that in Christian Freemasonry the serpent is an emblem of the fall and the subsequent redemption of man. In Ancient Craft Masonry, however, the serpent does not occur as a symbol. In the Templar and in the Philosophy Degrees—such as the Knight of the Brazen Serpent, where the serpent is combined with the cross—it is evidently a symbol of Christ; and thus the symbolism of these Degrees is closely connected with that of the Rose Croix.

*

SERPENT AND CROSS

A symbol used in the Degrees of Knights Templar and Knight of the Brazen Serpent. The cross is a tau cross T. and the serpent is twined around. Its origin is found in Numbers xxi, 9, where it is said, "Moses made a serpent of brass, and put it upon a pole." The Hebrew word Nes, here translated a pole, literally means a standard, or something elevated on high as a signal, and may be represented by a across as well as by a pole. Indeed, Justin Martvr calls it a cross.

*

SERPENT, KNIGHT OF THE BRAZEN
See Knight of the Brazen Serpent

*

SERPENT WORSHIP

In ancient times, the serpent was an object of adoration in almost all nations. It was, in fact, one of the earliest deviations from the true system, and in almost all the ancient rites we find some allusion to the serpent. It was worshiped in India, Egypt, Phenicia, Babylonia, Greece, and Italy. Indeed, so widely was this worship distributed, presenting everywhere so many similar features, that it is not surprising that it has been regarded by some writers as the primitive religion of man. And so long did it continue, that in the Sect of Ophites—from the Greek word Ophis, meaning a serpent, it became one of the earliest heresies of the church. In some nations, as the Egyptians, the serpent was the representative of the good principle; but in most of them it was the emblem of the evil principle.

*

SERVIA
or SERBIA

Formerly a kingdom of the Balkan Peninsula, in southeastern Europe, now combined with Montenegro, Bosnia, Herzegovina, Dalmatia, Croatia, Slavonia, Slovenia, and Voyvodina to form Jugoslavia (see Austria Hungary and Czecho-Slouakia). Two Lodges warranted by the Grand Orient of Italy were working in Belgrade in 1885. A governing body for Serbia was opened in 1912 at a Convention beginning on May 10 and lasting for thirteen days. In 1914 it controlled four Lodges whose membership totaled less than 100 in all.

*

SERVING BRETHREN

Freemasons whose duty it is to serve the Lodge as Tilers, waiters at the Lodge table, and to perform other menial services, are called in European Lodges Serving Brethren. They are not known in the United States of America, but were long recognized as a distinct class in England and on the Continent. In 1753 the Grand Lodge of England adopted a regulation for their initiation, which, slightly modified is still in force. By it every Lodge is empowered to initiate without charge Serving Brethren, who cannot, however, become members of the Lodge, although they may join another.

In military Lodges private soldiers may be received as Serving Brethren. On the Continent, at one time, a separate and preliminary form of reception, with peculiar signs, etc., was appropriated to those who were initiated as Serving Brethren, and they were not permitted to advance beyond the first Degree; which, however, worked no inconvenience, as all the business and refreshment of the Lodges were done at that time in the Entered Apprentice's Degree.

The regulation for admitting Serving Brethren arose from the custom of Lodges meeting at taverns; and as at that period labor and refreshment were intermixed, the waiters for the tavern were sometimes required to enter the room while the Lodge was in session, and hence it became necessary to qualify them for such service by making them Freemasons. In France they are called Freres Servants; in Germany, Dienenden Brüder.

The Knights Templar had a class called Serving Brothers, who were not, however, introduced into the Order until it had greatly increased in wealth and numbers. The form of their reception varied very slightly from that of the Knights; but their habit was different, being hlsek They were designated for the performance of various services inside or outside of the Order. Many rich and well-born men belonged to this class. They were permitted to take part in the election of a Grand Master. The Treasurer of the Order was always a Serving Brother. Of these Serving Brothers there were two kinds: Servants at Arms and Artificers. The former were the most highly esteemed; the latter being considered a very inferior class, except the flrzllorers, who were held, on account of the importance of their occupation, in higher estimation.

*

SETH

It is a theory of some Masonic writers that the principles of t he Pure or Primitive Freemasonry were preserved in the race of Seth, which had always kept separate from that of Cain, but that after the Flood they became corrupted by a secession of a portion of the Sethites, who established the Spurious Freemasonry of the Gentiles. This theory has been very extensively advanced by Doctor Oliver in all his works. The pillars erected by Seth to preserve the principles of the arts and sciences are mentioned by Josephus. But although the Old Constitutions speak of Seth, they ascribe the erection of these pillars to the children of Lamedh. But in the advanced Degrees of Freemasonry the erection is attributed to Enoch (see Enoch).

*

SETHOS

In 1731, the Abbe Terrasson published at Paris a work entitled Sethos histotre ou vie tirée files monuments, anecdotes de l'ancienne Egypte. It has passed through a great many editions and has been translated into German and English. This work is a romantic history, life taken from the monuments, anecdotes of ancient Egypt. Under the form of fiction it contains an admirable description of the initiation into the ancient Egyptian Mysteries. The labors and researches of Terrasson have been very freely used by Lenoir, Clavel, Oliver, and other writers on the ancient initiations.

*

SETTING-MAUL

A wooden hammer used by Operative Masons to set the stones in their proper positions. It is in Speculative Freemasonry a symbol, in the Third Degree, reminding us of the death of the builder of the Temple, which is said to have been effected by this instrument. In some Lodges it is improperly used by the Master as his gavel, from which it totally differs in form and in Symbolic signification.. The gavel is a symbol of order and decorum; the setting-maul, of death by violence.
The most famous of Setting Mauls is one treasured by the Lodge of Antiquity, No. 2, United Grand Lodge of England. It once belonged to Sir Christopher Wren, and was by him presented to the Lodge of which he was a member (as was also his son after him). In a written Lodge record called Book E, in what there is said to be a copy of an old Minute Book, an item dated March 18, 1722, refers to "the Old Mallet used at laying the foundation stone of St. Paul's Cathedral." In the Lodge Inventory of 1778 is a record: "the Mallet with which Sir Christopher Wren laid the foundation Stone of St. Paul's Cathedral." In 1827 the Duke of Sussex, Grand Master, caused an engraved silver plate to be affixed to it, reading: "that this is the same Mallet with which his Majesty King Charles the 2nd leveled the foundation Stone of St. Paul's Cathedral A. L. 1677, A. D. 1673, and vv as presented to the Old Lodge of Saint Paul now the Lodge of Antiquity acting by immemorial Constitution by Brother Sir Christopher Wren R.W.D.G.H., W. . M.-. of this Lodge, and Architect of that Edifice." (The date should have been 1675.

A number of textual difficulties center in these and other references to Sir Christopher Ren; they are analyzed by Bros. Rylands and Firebrace in their two-volume Pvecord of the Lodge of Antiquity, No. ma. Bro. Albert F. Calvert devotes nine pages to Wren in his Title Grand Lodge of England, beginning at page 45. Gould devoted some fifty pages of his History to trying to prove that Wren was not a Masons had never been a member of Antiquity, etc.; the amount of space is out of proportion to the subject, and was turned to waste, at least was neutralized, by Bro. Ryland's discovery of Antiquity MSS. which Gould had no knowledge of.)

It is a common fact that the Gavel is one of the Working Tools, and thereby a major symbol, whereas the Maul is but one of many emblems, though the Gavel is almost never mentioned in the older records (Operative Masons used a stone axe) and the Maul often is. The Maul was a thick-bodied mallet, sometimes spherical in shape, sometimes square, by which a finished stone was tapped into place; it came for that reason to stand for the completing of a piece of work. (It is also curious that the Plumb, Square, Level, and Gage, or ruler, were called Working Tools when they were not tools but instruments.)

It is illuminating to assemble the whole set of symbols and emblems having to do with the stone in a single system: the Ashlar. the instruments for measuring it, the tools for cutting it, the maul for putting it in place, etc., for when thus assembled one tool throws light upon the other. When that is done it becomes clear that in the Third Degree there are in reality two mauls: ones a working tool, in the form of an emblem, which explains itself; the second, a weapon. In consequence, there are two separate symbolisms.

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SETTING SUN

It was the duty of the Senior Wardens to pay and dismiss the Craft at the close of day, when the sun sinks in the West; so now the Senior \Narden is said in the Lodge to represent the pettily sun.

*

SEVEN STARS

In the Tracing-Board of the Seventeenth Degree, or Knight of the East and West, is the representation of a man clothed in a white robe, with a golden girdle round his waist, his right hand extended, and surrounded with seven stars. The Seventeenth is an apocalyptic Degree, and this symbol is taken from the passage in Revelation (i, 16), "and he had in his right hand seven stars." It is a symbol of the seven churches of Asia.

*

SEVENTY YEARS OF CAPTIVITY

This period must be computed from the defeat of the Egyptians at Carchemish, in the same year that the prophecy was given, when Nebuchadnezzar reduced the neighboring nations of Syria and Palestine, as well as Jerusalem, under his subjection At the end of seventy years, on the accession of Cyrus, an end was put to the Babylonish monarchy.

*

SHADDAI, EL

One of the names of God in Hebrew. In Exodus vi, 3, the word translated God Almighty is, in the original, Shaddai, me; it is there fore the name by which he was known to the Israel ites before he communicated the Tetragrammaton to Moses. The word has been credited to a root meaning to overthrow, and signifies All-powerful Omnipotent. The prefix El is usually understood as the Ruler or Mighty One, but may have mainly a poetical use when compounded as here with a word of even greater power.

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SHALAL SHALOM ABI

A Hebrew phrase, Diripuit pacem patri. A covered word in the Fifteenth Degree of the Ancient and Accepted Scottish Rite.

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SHALASH ESRIM

A Hebrew expression, Derby tit, meaning twenty-three, and refers to a day in the month Adar, noted in the Sixteenth Degree of the Ancient and Accepted Scottish Rite.

SHAMIR

King Solomon is said, in a Rabbinical legend, to have used the worm Shamir as an instrument for building the Temple. The legend is that Moses engraved the names of the twelve tribes on the stones of the breastplate by means of the blood of the worm Shamir, whose solvent power was so great that it could corrode the hardest substances. When Solomon was about to build the Temple of stones without the use of any metallic implement, he was desirous of obtaining this potent blood; but the knowledge of the source whence Moses had derived it had been lost by the lapse of time.

Solomon enclosed the chick of a bird, either an ostrich or a hoopoe, in a crystal vessel, and placed a sentinel to watch it. The parent bird, finding it impossible to break the vessel with her bill so as to gain access to the young one, flew to the desert, and returned with the miraculous worm, which, by means of its blood, soon penetrated the prison of glass, and liberated the chick. By a repetition of the process, the King of Israel at length acquired a sufficiency of the dissolving blood to enable him to work upon the stones of the Temple.

It is supposed that the legend is based on a corruption of the word Smiris, the Greek for emery, which was used by the antique engravers in their works and medallions, and that the name Shamir is merely the Hebrew form of the Greek word.

*

SEVEN

In every system of antiquity there is a frequent reference to this number, showing that the veneration for it proceeded from some common cause. It is equally a sacred number in the Gentile as in the Christian religion. Doctor Oliver says that this can scarcely be ascribed to any event, except it be the institution of the Sabbath. Godfrey Higgins thinks that the peculiar circumstance, perhaps accidental, of the number of the days of the week coinciding exactly with the number of the planetary bodies probably procured for it its character of sanctity. The Pythagoreans called it a perfect number, because it was made up of three and four, the triangle and the square, which are the two perfect figures. They called it also a virgin number, and without mother, comparing it to Minerva, who was a motherless virgin, because it cannot by multiplication produce any number within ten, as twice two does four, and three times three does nine; nor can any two numbers, by their multiplication, produce it.

It is singular to observe the important part occupied by the number seven in all the ancient systems There were, for instance, seven ancient planets, seven Pleiades, and seven Hyades; seven altars burned continually before the god Mithras; the Arabians had seven holy temples; the Hindus supposed the world to be enclosed within the compass of seven peninsulas the Goths had seven deities, namely, the Sun, the Moon, Tuisco, Woden, Thor, Friga, and Seatur, from whose names are derived our days of the week; in the Persian Mysteries were seven spacious caverns, through which the aspirant had to pass; in the Gothic Mysteries, the

candidate met with seven obstructions, which were called the Road of the Seven Stages; and, finally, sacrifices were always considered as most efficacious when the victims were seven in number.

Muell of the Jewish liturgy was governed by this number, and the etymology of the word shows its sacred import, for the radical meaning of the Hebrew word shabang, is, says Parkhurst, sufficiency or fulness. The Hebrew idea, therefore, like the Pythagorean, is that of perfection. To both the seven was a perfect number. Again: 7, means to swear, because oaths were confirmed either by seven witnesses, or by seven victims offered in sacrifice, as we read in the Covenant of Abraham and Abimelech (Genesis xxi, 28). Hence, there is a frequent recurrence to this number in the Scriptural history.

The Sabbath was the seventh day; Noah received seven days' notice of the commencement of the deluge, and was commanded to select clean beasts and fowls by sevens; seven persons accompanied him into the ark; the ark rested on Mount Ararat in the seventh month; the intervals between despatching the dove were, each time, seven days; the walls of Jericho were encompassed seven days by seven priests, bearing seven rams' horns; Solomon was seven years building the Temple, which was dedicated in the seventh month, and the festival lasted seven days; the candlestick in the tabernacle consisted of seven branches; and, finally, the tower of Babel was said to have been elevated seven stories before the dispersion.

Seven is a sacred number in Masonic symbolism. It has always been so. In the earliest instructions of the eighteenth century it was said that a Lodge required seven to make it perfect; but the only explanation to be found in any of those ceremonies of the sacredness of the number is the seven liberal arts and sciences, which, according to the old Legend of the Craft, were the foundation of Freemasonry. In modern ritualism the symbolism of seven has been transferred from the First to the Second Degree, and there it is made to refer only to the seven steps of the Winding Stairs; but the symbolic seven is to be found diffused in a hundred ways over the whole Masonic system.

The sun was naturally the great central planet of the ancient seven, and is ever represented as the central light of the seven in the branched candlestick. Of the days of the week one was known as Sol's day, or Sunday, and as the Sun was the son of Saturn, he was ushered in by his father Saturn, or Saturdays whom he superseded.

The Jews got their Sabbath from the Babylonians about 700 B.C. (Ancient Faiths, page 863) also see Philo Judoeus, Josephus, and Clement of Alexandria, while Sol's day dates from time immemorial, and was always a sacred one. In a phallic sense, when the sun has been in conjunction with the moon, he only leaves Luna after impregnation, and as Forlong, in his Rivers of Life, expresses it, "the young sun is that faint globe we so often see in the arms of the new moon," which is in gestation with the sun.

The occult meaning of the word Mi-mi perhaps is here revealed, as mentioned in First Kings (xviii, 97), being defined Firewater. Mi is the name of the sun, and as well signifies gold. It is designated in the musical scale, and is also the name of fire in Burmese, Siamese, and cognates tongues, as mentioned by Forlong in treating of the Early Faiths of Western Asia (volume ii, page 65). Next to the sun in beauty and splendor the moon leads all the hosts of heaven. And the Occidental, as well as the Oriental, nations were wrongly moved in their imaginations by the awful majesty, the solemn silence, and the grandeur of that brilliant body progressing nightly through the starry vault: from the distant plains of India to ancient Egypt, and even those far-off lands where the Incas ruled, altars were erected to the worship of the Moon. On every seventh day the moon assumed a new phase, which gave rise to festivals to Luna being correspondingly celebrated; the day so set apart was known as Moon-day, or the second day of the week, that following Sun-day. "The Moon, whose phases unasked and appointed their holy days" (Cicero, Tusculan Disputations, book i, chapter 28) . In the Hebrew, Syrian, Persian, Phenician, Chaldean, and Saxon, the word Seven signifies full or complete, and every seventh day after the first quarter the moon is complete in its change. In all countries the moon is best known under the beautiful figure of the unveiling Queen of Heaven.

The relative values of Seven in the musical scale and in the ancient planetary formula are as follows:

Si ..... Moon ..... Silver
Ut ..... Mercury ..... Quicksilver
Re ..... Venus ..... Copper
Mi ..... Sun ..... Gold
Fa ..... Mars ..... Iron
Sol ..... Jupiter .....Tin
La ..... Saturn ..... Lead

The eminent professor of music, Carl Bergstein, in connection herewith, furnishes the information that Cuido Aretinus, Monk, in the eleventh century, the great reformer of music, invented the staff, several keys, and the names at, re, mi, pa, sol, la, si; they being taken from a prayer to Saint John to protect the voice, running thus:

Ut queant laxis ..... Resonare fibris
Mira gestorum ..... Pamuli tuorum
Solve polluti ..... Labii reatum,
..... Sancte Johannes

The literal translation of which vould be rendered:
For that (or to enable) With expanded breast
Shy servants are able to sing the praise of Thy
Deeds, forgive the pollute lips the sins uttered.

The syllable at has since been changed for the more satisfactory do.

In the vear 1562 there was printed at Leipzic a work entitled Heptalogium Virgilii Salsburgensis, in honor of the number Seven.

It consists of seven parts each embracing seven divisions. In 1624 appeared in London a curious work on the subject of numbers, bearing the following title: The Secret of Numbers according to Theological, Arithmetical, geometrical, and Harmonical Computation; drawn for the better part, out of those Ancients, as well as Neoteriques. Pleasing to read, profitable to understand, opening themselves to the capacities of both learned and unlearned; being no other than a key to lead men to any doctrinal knowledge whatsoever. In the ninth chapter the author has given many notable opinions from learned men, to prove the excellency of the number Seven. "First, it neither begets nor is begotten, according to the saying of Philo. Some numbers, indeed, within the compass of ten, beget, but are not begotten; and that is the unarie. Others are begotten, but beget not, as the octonarie. Only the septenaries have a prerogative above them all, they neither beget nor are they begotten. This is its first divinity or perfection. Secondly, this is a harmonical number, and the well and fountain of that fair and lovely Sigamma, because it includeth within itself all manner of harmony.

Thirdly, it is a theological number, consisting of perfection. Fourthly, because of its compositure; for it is compounded of the first two perfect members equal and unequal, three and four; for the number trio, consisting of repeated unity, which is no number, is not perfect. Now every one of these being excellent of themselves, as hath been demonstrated, how can this number be but far more excellent, consisting of them all, and participating, as it were, of all their excellent virtues?"

Hippocrates says that the septenary member, by its occult virtue, tends to the accomplishment of all things, is the dispenser of life and fountain of all its changes; and, like Shakespeare, he divides the life of man into seven ages. In seven months a child may be born and live, and not before. Anciently a child was not named before seven days, not being accounted fully to have life before that periodical day. The teeth spring out in the seventh month, and are renewed in the seventh year, when infancy is changed into childhood. At

thrice seven years the faculties are developed, manhood commences, and we become legally competent to all civil acts; at four times seven man is in full possession of his strength; at five times seven he is fit for the business of the world; at six times seven he becomes grave and wise, or never; at seven times seven he is in his apogee, and from that time he decays; at eight times seven he is in his first elimaeterie; at nine times seven, or sixty-three, he is in his grand climacteric, or years of danger; and ten times seven, or threescore years and ten, has, by the Royal Prophet, been pronounced the natural period of human life.

Shakespeare's seven ages are lines in the play of As You Like It (act ii, scene 7) as follows:

All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances
And one man in his time plays many parts,
His acts being seven ages. At first the infant
Mervling and puking in the nurse's arms.
And then the whining school-boy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths and bearded like the pard
Jealous in honor, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair round belly with good capon lined,
With eyes severe and beard of formal cut
Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side,
His youthful hose, well saved, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last seene of all
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans every thing.

*

SHAKESPEARE, WILLIAM

Famous playwright and poet, born at Stratford-on-Avon, England, on April 22 or 23,1564; died, April 23, 1616, at Stratford. Brother Henry F. Evans has in the Rob Morris Bulletin of Denver, March, 1918, collected a number of items from the writings of Shakespeare having some bearing on words and phrases common among Freemasons. An article, "Was William Shakespeare a Freemason," by Robert I. Clegg, appeared in the Builder, February, 1910, examined among many others certain references to the letter G. in Richard III i, 1; the grip and whisper, King John iv, 2; the North for darkness and for evil, Henry VI v, 3, Henry IV ii, 4, Merry Wives of Windsor ii, 2; the plant that discovered the grave and thus revealed the murder of Polydorus to the patient seeker, Aeneas, is in Virgil, book iii, 22, and in Macbeth iii, 4, we have similar testimony that murder will out though stones must move and trees speak. These at least show the age of various ritualistic expressions and the advisability of carefully weighing past usefulness before making changes as is sometimes advised with what is now not so familiar in common usage as formerly.

*

SHARESPEARE, WILLIAMS AND MASONRY

There is no obvious connection between Masonic research and Shakespearean research; Freemasonry as a Fraternity does not appear in the plays, and there is no indication that Shakespeare belonged to any one of the Time Immemorial Lodges. But out of Shakespearean research and theory arose two or three theories which became connected with the Craft, and Masonic research was thereby drawn into "the Shakespearean question "

1. There was the theory that Bacon, not the actor Shakespeare. had written the plays at about the same time, and in consequence, there was the theory that Bacon had organized a secret society and that this was the origin of Freemasonry. The discovery of new documents of unquestioned authenticity since Delia Bacon launched "the Baconian Hypothesis' has completely once and for all, destroyed any possibility of the truth of it.

These documents prove that Shakespeare lived for some thirteen years in London, first in the neighborhood of Blackfriars Theater, then in the neighborhood of the Globe Theater; that he was actor, manager, a re-writer and a writer of plays, etc.; that the principal characters in the plays were adapted to fit the personality, physique, and talents in Shakespeare's company; the names and number of these players are known, etc.; Bacon's name nowhere appears in these records, or any representative of Bacon or any of Bacon's ideas. Shakespeare is proved to have lived neighbor to Decker and Jonson for years, which gives their testimony to his authorship the weight of firsthand knowledge. The author of the plays indubitable was William Shakespeare of Stratford; therefore the flounder of any Baconian secret society was not their author. Meanwhile no evidence of any connection between Bacon and Freemasonry has been discovered, on the other hand a massive accumulation of evidence proves that Freemasonry was at work centuries before Bacon was born.

2. Shakespeare was living in London when the commerce, trade, and crafts were still divided among chartered City Companies; these Companies comprised the framework of London, and contributed most of the Lord Mayors for about six centuries In the manuscript of a play entitled "Sir Thomas More" are three pages in Shakespeare's handwriting. This material has a peculiar interest for Freemasons for a reason that must be explained:

One of the rules of the City Companies (the Mason Company among them) gave London workmen monopolistic control of work in London. Any non-London workman brought in was called a "stranger." It might happen under extraordinary circumstances that an exception would be made in favor of a "stranger' but if not it was considered that any work he might do was "bootlegged," or "clandestine"—Scottish Masons would have called them "cowans." The records of the Mason Company are interspersed with protests against and condemnations of "strangers" in the building crafts. Once in a while the members of a City Company might gather on the street to drive "strangers" out; these were called riots or mobs. It happens that the scene written into "Sir Thomas More" by Shakespeare for use on the stage concerned just such a "mob." In a speech for the character of Sir Thomas More he wrote a powerful denunciation of this mobbing in that overwhelming poetry which was uniquely his own.

3. One of the main supports of the anti-Shakespeare theory of authorship of the plays was the argument that a man from Stratford could not have possessed the encyclopedic knowledge revealed in them. This argument has lost its point.

First, Shakespearean research has proved that Shakespeare lived and worked in the very focus of British government and learning, was a boon companion of scholars, met men from travels in distant countries, was received by the Queen, helped to receive the all-important Spanish Ambassador, produced plays in the Inns of the Temple, the center and home of British law, etc.

Second, it has proved that in writing a play he adhered as closely as possible to some volume by Plutarch, Holinshed, Malory, Montaigne, etc.; much of the erudition which went into the plays, and which has constituted the great puzzle, was therefore not his own erudition but

belonged to the books he wed. If he introduced here and there some detail strikingly similar to a Masonic word or phrase, or custom it does not follow that he himself had any knowledge of the Craft. A Shakespeare Lodge constituted at Stratford expressly with the hope of proving Shakespeare to have been a Mason admitted its failure. Evidence may be discovered in the future; if it is it will be welcome; until it is, there are no grounds for believing that he ever entered a Lodge. As for his plays themselves their large themes are historical, political, military; architecture and the gilds have no place in them except as furnishing background for some detail or are mentioned in from passing auction.

Dr. Charles William Wallace, of the University of Nebraskan made in 1919 the discovery of the records of a trial in which Shakespeare was a witness and to one of which he attached his signature. He also discovered in the Record Office the exact location of the Globe Theater. Dr. Leslie Hotson, Haverford College, America, discovered a deed belonging to Shakespeare for a house near Blackfriars; and a subpoena issued to a set of persons who had made threats against a certain William Waytes in 1596, with William Shakespeare among five accused persons named. Shakespeare lampooned this Wayte's close friend Justice William Gardiner as Justice Swallow in two plays. The Countess Clara Longworth de Chambrun discovered the copy of Holinshed which Shakespeare had used.

Discoveries of records and correspondence in late years have cleared up the question of Shakespeare's religion. He spent his boyhood at the period when Roman Catholicism was being driven out of Stratford, and his father, the town's leading citizen, Mayor a number of terms, and until his last years a man of wealth, was the leader of the Protestants who stripped the Stratford Church of its images and other Popish trappings; his mother, on the other hand, was an Arden, a very old family, and famous for its devotion to the Roman Church; she was compelled by law to abandon her creed, but it is probable that she continued to cherish it in secret. Since Shakespeare was as much attached to one parent as to the other it is reasonable to believe that he had no strong inner attachment to either Protestantism or Romanism.

Moreover, Stratford had become not only Protestant but Puritan; since his had been a forced marriage, and since he had gone off to London to work in a theater, the Puritan circles at home could not have looked upon him with approval. He returned, however, a wealthy man, and for that reason was accepted back into respectability, though after his death when London actors arrived in Stratford with a bust to place at his tomb they were ill received, and given one day to leave the town because they belonged to a profession which the Puritans were determined to destroy.

(See Mr. Shakespeare of the Globe, by Frayne Williams; E. P. Dutton & Co.; Stew York; 1941; 396 pages; abundant references Francis Bacon and his secret society. by Mrs. Pott. Speddings Life of Bacon. .Shakespeare: Creator of Freemasonry by Alfred Dodd; Slider & Co.; London.)

*

SHARP INSTRUMENT 1

The emblematic use of a sharp instrument, as indicated in the instructions of the First Degree, is intended to be represented by a warlike weapon, the old rituals call it "a warlike instrumented such as a dagger or sword. The use of the point of a pair of compasses, as is sometimes improperly done, is an erroneous application of the symbol, which should not be tolerated in a properly conducted Lodge. The compasses are, besides, a symbol peculiar to the Third Degree.

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SHARP INSTRUMENT 2

The Minutes of the Lodge of Antiquity (one of "the Four Old Lodges") record that on March 26, 1834 "a poignard for the I. G. was given by Bro. R. W. Jennings . . . " Prior to the Union there had been in general no protection of the door except by the Tiler, who stood outside, armed with a weapon, which, in Speculative Freemasonry, had symbolic purposes only yet was for those purposes inexorably wielded. The story of the sword in early Speculative Freemasonry is an interesting one—it is recommended to Masonic essayists. In the Eighteenth Century young blades wore a sword almost everywhere; sometimes even in Church (if they mere armigerous " or entitled to bear arms, Which "commoners" were not permitted to do). Should Lodges permit swords to be worn in the Lodge Room?

A weapon was out of place there. The young men insisted that they would; the Lodges insisted that they should not; Grand Lodge weakened once and gave permission, but at the end of a year recanted and withdrew permission; swords were left in the Anteroom. But it is probable that as a kind of compromise the Tiler, who was not only a "commoner" but of a lower order still, namely, a "servant," had to give over his ancient practice of carrying about the gentlemen's weapon, and took to wearing a poignard which was really a foreign weapon. When an Inner Guard was added to the Lodge officers after the Union of 1813 he also was armed, and also with what one Secretary wrote down as a "p - - - d. " In the course of time (at least in America) the Inner Guard (or Junior Deacon) went without even that weapon, and the now unlawful sword was returned to the Outer Guard, or Tiler.

What a visitor, or stranger, or a Candidate encountered at the Outer Door of the Lodge was not a door, but a sword! To outsiders the "sword" is a challenge and a warning; to members it is a guard and a protection. (The "border"—or boundary, or tees sellated edge of a Lodge room—is thus an actuality) There is no data to show when or why the symbolism of the Sharp Instrument was introduced, but it is a reasonable theory that it is a symbolical modification of the old custom in which the Tiler (or Outer Guard) guarded the Inner Door with his blade—certainly he never guarded it with a pair of compasses.

*

SHASTER

Hindu word meaning instruction. Any book held more or less sacred among the Hindus, whether included in the Sruti or not. The Great Shasters comprise the Vedas, the Upavedas, and the Vedangas, with their appended works of learning, ineluding the Puranas, the Ramayana, and the Mahabharata (see puranas, Ramaydna, and Mahabharata).

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SHASTRAS

The sacred book of the Hindus, which contains the dogmas of their religion and the ceremonies of their worship. It is a commentary on the Vedas, and consists of three parts: the moral law, the rites and ceremonies of the religion, and the distribution of the people into tribes. To the Hindu Freemason it would be the Greater Light and his Book of the Law, as the Bible is to his Christian Brother.

*

SHEBA, QUEEN OF

In the Books of Kings and Chronicles (see First Kings x, 1-13, and Second Chrolliele3 ix, 1-12), we are told that "when the Queen of Sheba heard of the fame of Solomon coneerning the name of the Lord, she came to prove him with hard questions." Sheba, or Saba, is supposed to have been a province of Arabia Felix, situated to the south of Jerusalem. The Queen, whose visit is thus described, is spoken of nowhere else in Seripture. But the Jews and the

Arabs, who gave her the name of lSalkis, recite many traditions concerning her. The Masonic one will be found under the words Admiration, Sign of, which see.

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SHEBAT

The Hebrew word The fifth month of the Hebrew civil year, and corresponding with the months January and February, beginning with the new moon of the former.

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SHEKEL

In the Fourth or Mark Master's Degree, it is said that the value of a Mark is "a Jewish half-shekel of silver, or twenty-five cents in the curreney of this country." The shekel of silver was a weight of great antiquity among the Jews, its value being about a half-dollar. In the time of Solomon, as well as long before and long after, until the Babylonish exile, the Hebrews had no regularly stamped money, but generally used in traffic a currency which consisted of uncoiled shekels, which they weighed out to one another. The earliest specimens of the coined shekel which we know are of the coinage of Simon Maceabeus, issued about the year 144 B.C. Of these, we generally find on the obverse the sacred pot of manna, with the inscription, Shekel Israel, in the old Samaritan character; on the reverse, the rod of Aaron, having three buds, with the inscription, Jerushalem Kadoshah, or Jerusalem the Holy, in a similar character.

*

SHEKINAH

The Hebrew word brad, derived from Shakan, meaning to dwell. A term applied by the Jews, especially in the Targums, to the divine glory which dwelt in the tabernacle and the Temple, and which was manifested by a visible cloud resting over the merey-seat in the Holy of Holies. It first appeared over the Ark when Moses consecrated the Tabernacle; and was afterward, upon the consecration of the Temple by Solomon, translated thither, where it remained until the destruction of that building.

The Shekinah disappeared after the destruction of the first Temple, and was not present in the second. Christie, in his learned treatise on the Worship of the Elements, says that "the loss of the Shekinah, that visible sign of the presence of the Deity, induced an early respeet for solar light as its substitute. " Now there is mueh that is signifieative of Masonic history in this brief sentence. The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old sunworshipers. But the idea of Masonic light is very different from their idea of solar light. The Shekinah was the symbol of the Divine glory; but the true glory of divinity is Truth, and Divine Truth is therefore the Shekinah of Freemasonry. This is symbolized by light, which is no longer used by us as a "substitute" for the Shekinah, or the Divine glory, but as its symbol—the physical expression of its essence.

*

SHELUM LECKA

The password of the Order of Felicity. It is of Arabic root, signifying, Peace be with you! (see Selamu Aleikum).

*

SHEM

The Name. The Jews in their sacred rites often designated God by the word Name, but they applied it only to him in his most exalted eharaeter as expressed by the Tetragrammaton, JEHOVAH. To none of the other titles of God, such as El, Eheyeh, or Adonai, do they apply the word. Thus, Shemchah Sadosh, Thy name is holy, means Thy name Jehovah is holy. To the Name thus exalted, in its reference to the Tetragrammaton, they applied many epithets, among which are the following used by the Talmudists, Shem shal arbang, the name of four, i.e., four letters, Shem hamjukad, the appropriated name, i.e., appropriated solely to God. Shem haggadol, the great name, and Shem hakkadosh, the holy name. To the Jew, as to the Freemason, this great and holy name was the symbol of all Divine truth. The Name was the true name, and therefore it symbolized and represented the true God.

*

SHEM, HAM, JAPHETH

The three sons of Noah, who assisted him in the construction of the Ark of Safety, and henee they became significant words in the Royal Arch Degree according to the American system. The interpolation of Adoniram in the place of one of these names, which is sometimes met with, is a blunder of some modern ritual maker.

*

SHEM HAMPHORASCH

A Hebrew expression, meaning the Separated Name. The Tetragrammaton is so called because, as Maimonides, in the More Nebukim, Guide of the Perplexed, says, all the names of God are derived from his works except the Tetragrammaton, which is called the separated name, because it is derived from the substance of the Creator, in which there is no participation of any other thing. That is to say, this name indicates the self-existent essence of God, which is something altogether within Himself, and separate from His works.

*

SHEMITIC

One of the three historical divisions of religion—the other two being the Turanian and the Aryan—and embraces Mosaism, Christianity, the Eddaic Code, and Moslemism.

*

SHERIFF

According to Brother Preston, the sheriff of a County possessed, before the Revival of 1717, a power later confined to Grand Masters. He says (Illustrations, page 182) that "A sufficient number of Masons met together within a certain district, with the consent of the Sheriff or chief magistrate of the place, were empowered, at this time, to make Masons, and practise the rites of Masonry without a warrant of Constitution."

This is confirmed by the following passage in the Cooke Manuscript (lines 901-12): "When the masters and fellows be forewarned and are come to such congregations, if need be, the Sheriff of the Country, or the Mayor of the City, or Aldermen of the Town in which such Congregation is holden, shall be fellow and soeiate to the master of the congregation in help of him against rebels and (for the) upbearing the right of the realm."

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SHERMAH, INSECT
See Insect Shermah

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SHERMAN, ROGER

One of the signers of the Declaration of Independence, born at Newton, Massachusetts, April 19, 1721; died in New Haven, Connecticut, July 23, 1793. Was Judge, Superior Court, Connecticut, 1766; Treasurer, Yale University, 1765; Delegate, Continental Congress, 1774; Mayor, New Haven, 1784; United States Senator, 1791; member, Committee Drafting Declaration of Independence and Articles of Federation. He was made a Freemason just prior to the breaking out of the American Revolution (see New Age, April, 1924, and Masonic Presidents, Vice Presidents and Signers, by William L. Boyden).

*

SHESHA

The seven-headed serpent floating in the eosmical ocean, upon which the throne of Brahrna rested.

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SHETHARBOZNAI
See Tatnai

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SHEWBREAD

The twelve loaves which were placed upon a table in the sanctuary of the Temple, and which were called the shewbread or bread of the presence, are represented among the paraphernalia of a Lodge of Perfection in the Ancient and Accepted Scottish Rite. Bähr (Symbolik) says that the shew bread was a symbol of the bread of life—of the eternal life by which we are brought into the presence of Cod and know Him; an interpretation that is equally applicable to the Masonic symbolism.

*

SHIBBOLETH

The Hebrew word neat The word which the Gileadites under Jephthah made use of as a test at the passages of the river Jordan after a victory over the Ephraimites. The word has two meanings in Hebrew: First, an ear of corn; and second, a stream of water. As the Ephraimites were desirous of crossing the river, it is probable that this second meaning suggested it to the Gileadites as an appropriate test word on the occasion. The proper sound of the first letter of this word is sh, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the ease with the Ephraimites, who substituted for the aspiration the hissing sound of s.

Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they "could not frame to pronounce it right " The learned Burder remarks (Oriental Customs ii, page 782) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in the passage of Judges. Hutchinson (Spirit of Masonry, page 182), speaking of this word, rather fancifully derives it from the Greek Gags, I revere, and a stone, and,

therefore, he says Sibbolithon, Colo Lapidem, implies that they—the Freemasons—retain and keep inviolate their obligations, as the Juramentum per Jovem Lapidem, the most obligatory oath held among the heathen."

It may be remarked that in the instructions of the Fellow Graft's Degree where the story of the Ephraimites is introduced, and where Shibboleth is symbolically interpreted as meaning plenty, the word waterford is sometimes used incorrectly, instead of waterfall Shibboleth means a Stood of water, a rapid stream, not a ford. In Psalm lxix, 3, the word is used in this exact sense. Shibboleth shetafatni, meaning the Stood has overwhelmed me.

And, besides a waterfall is an emblem of plenty, because it indicates an abundance of water; while a waterford, for the converse reason, is, if any symbol at all a symbol of scarcity. This explanation by Doctor Mackey has been criticized, the first comment being that the passage of Scripture cited here contains no allusion whatever to a waterfall. Of course it does refer to "the passages of the Jordan" which were certainly waterfords. At these places the test was made to ascertain whether those who came to cross were Ephraimites. Further comment made is that Doctor Mackey seems to have based his opinion on the assumption that the symbol of plenty referred to an abundance of water, and it is urged as opposing this conclusion that an abundance of water is nowhere else a Masonic suggestion of plenty, while corn is so employed in speech. The further point is made that if the reference were to the quantity of water the reasoning is not conclusive.

A running stream may have as much water at a ford as at a fall. All the running water must pass the ford as well as at the cataract.

The water at the ford may be more shallow, but there i8 just as much of it. Indeed it often happens that a fall does not extend entirely across a river, so that the quantity passing over it may not be equal to that at the ford. For this reason it is claimed a waterfall is not a symbol of plenty any more than a waterford. This reasoning is said to be strengthened by consideration of the Hebrew meaning of Shibboleth. One authority gives two meanings, an ear of corn and a stream.

The first is translated oftener. These suggestions have much value for us, and we may add that the references by Doctor Mackey to water, are as with all his comments, very much to the point. Water in some form is essential to life. The fertility of the ground depends upon the use of water. The scarcity of water gives importance to the use of the word as a symbol. The rainfall in Palestine was limited and uncertain, and the rivers few, and of very limited use. A waterfall became a symbol of abundance while a waterford indicated the Scarcity of water in the river, permitting its passage. The two are not the same thing by any means in their allusions.

They do suggest, as Brother Mackey pointed out, the difference between scarcity and abundance. If we consider the reference by Brother Mackey in this light, we see the force of his reasoning very clearly. It is true that the same body of water may at one place widen out and be shallow and then it is crossed at that point by easy passage, while at another place the same amount of water may tumble over a rock and form a waterfall.

If we start out by supposing the same amount of water is falling in each ease, we get the understanding of the critic, but this was not Doctor Mackey's argument. He was thinking of that abundance of water which tumbles plentifully over a precipice, and comparing it with a river which is almost dry and permits easy passage, the one indicating plenty and the other scarcity.

Let it not be forgotten that nowadays we look upon the slaughter of the Ephraimites somewhat differently than formerly. We are told that at that time there fell forty and two thousand. This was once generally understood as meaning forty-two thousand, but it is today usually accepted as two thousand and forty only.

The pronunciation of the word Shibboleth is usually with the stress on the first syllable, the I short, and the o obscure as in the word theory.

Doctor Young's Analytical Concordance puts the stress on the first syllable and gives the o as obscure in sound, but he also places on record an alternative pronunciation in which the o is marked long. Another authority, Concise Dictionary of Hebrew and Chaldee Terms in the Bible, Hunt and Eaton, 1894, puts the stress on the second syllable with the o long. Here the word is traced to a Hebrew one, pronounced showable, from a root meaning to flow, and therefore shibboleth as meaning a stream that is flowing, an ear of corn groung out, and by analogy a flood; an ear of corn is given as shibboleth, with the o long. But a careful search among English Bibles including the Jewish Encyclopedia unearthed no alternative pronunciations.

However, the Fonolexika Langenscheidt,, Hebrew English Dictionary, a vocabulary of the Hebrew Old Testament based upon the pronunciation of the Sephardirn or Jews of Western Europe, does give on page 339 the word with the stress on the second syllable and the o long, the definition being ear (of corn), point, branch, stream, water-course. For those who may hear the alternative pronunciation and are tempted to mention it, then it is well to understand that both sets of sounds and stresses of syllables have substantial support, one from Jewish authority, the other from English acceptance. In any event, there is nothing to justify between critic and speaker a repetition of the Bible history as told by John Milton:

That sore battle, when so many died
Without reprieve, adjudged to death
For want of well pronouncing Shibboleth.

In commenting upon the use of picturesque phrases the London Times, 1924 asked: How many of those who talk glibly of shibboleths have before them the picture of the wretched Ephraimites at the for d striving frantically to frame the word which is going to be the arbiter for them of life and death? Rev. Walter Crick, of Oving Vicarage, in answer, mentions a striking repetition, not of the word, but of the facts which the word connotes, as related to him by Major General Sir George Mac Munn:

After Lord Allenby's final routing of the Turkish forces broken parties of fugitives arrived at the fords of Jordan. There were many Arabs and Syrians conscriptioned in the Turkish Army. The fords were held by our Arab allies, and when Turkish soldiers tried to pass they one and all said they were Syrians. So the Arab guards said, " Say now, Bozzel" meaning onion, and they said 4' Bossel" for no Turk could pronounce it right.

History is said to repeat itself, adds Mr. Criek, and, if this is so, no more singular illustration of the fact could well be imagined than is presented by this picture of the Turkish soldiers "striving frantically to frame the word which is going to be the arbiter for them of life and death." just as did the Ephraimites, three thousand years ago, and probably at the selfsame ford.
The curious instance of the Ephraimites is not the only one related in history. The Builder, 1923 (page 31), records that during the awful days of the Sicilian Vespers a suspect was similarly tried. The name of dried peas among the Sicilians was ciceri: if the man pronounced the c with a chee sound he was allowed to pass as being a Sicilian; but if he gave it an s sound, he was captured as being a Frenchman. During a battle between the Danes and Saxons on Saint Bryee's Day in 1002, if tradition is to be trusted, the words Chichester Church were employed as a like test.

*

SHIELD

The shape of the shield worn by the knight in the Middle Ages varied according to the caprice of the wearer, but generally it was large at the top and gradually diminished to a point, being

made of wood and covered with leather, and on the outside was seen the escutcheon or representation of the armorial bearings of the owner.

The shield, with all the other parts of the armor worn by the knights except the gauntlets, has been discontinued by the modern Masonic Knights. Doctor Oliver thinks that in some of the military initiations, as in those of the Scandinavian mysteries, the shield was substituted for the apron. An old heraldic writer, quoted by Sloane-Evans (Grammar of British Heraldry, page 153), thus gives the symbolic import of the shield: "Like as the shield served in the battle for a safeguard of the body of soldiers against wounds, even so in time of peace, the same being hanged up, did defend the owner against the malevolent detractions of the envious."

*

SHIELD OF DAVID

Two interlaced triangles, more commonly known as the Seal of Solomon, and considered by the ancient Je vs as a talisman of great efficacy (see Seal of Solomon). Because the shield was, in battle a protection, like a talisman, to the person, the Hebrews used the same word, Magen, to signify both a shield and a talisman. Gaffarel says, in his Curiositates Inauditae (London, 1650, page 133), "The Hebrew word Maghen signifies a scutcheon, or any other thing noted with Hebrew characters, the virtue whereof is like to that of a scutcheon." After shoving that the shield was never an image, because the Mosaic law forbade the making of graven images, he adds: "Maghen, therefore, signifies properly any piece of paper or other like matter marked or noted with certain characters drawn from the Tetragrammaton, or Great Name of four letters, or from any other."

The most usual form of the Shield of David was to place in the center of the two triangles, and at the intersecting points, the Hebrew word sass, Agla, which was compounded of the initials of the words of the sentence, Atah Gibor Lolam Adonai, meaning Thou art strong in the eternal God. Thus constructed, the Shield of David was supposed to he a preservative against all sorts of dangers (see Magic Squares).

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SHINTO

The national worship of the Japanese, and the word signifies the path of the gods. I t is ancient and is analogous to nature worship with ancestor worship.

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SHINTOISM

From Shin, meaning god or gods, and to, the way. The ancient religion of Japan, and founded on the worship of ancestors and nature. It acknowledges a Supreme Creator and numerous subordinate gods called Kami, many of whom are the apotheoses of emperors and great men. It believes in the immortality of the soul, and in its ritual uses symbols, such as the mirror—which is the symbol of an unsoiled life—and lustrations symbolic of moral purification.. Like the early Grecian mythology Shintoism has deified natural objects, such as the sun, the air, earth, fire, water, lightning, thunder, etc It is a system much mixed up with the philosophy of Confucius and with myths and legends.

About the sixth century, 522, Buddhism came by way of Korea from China to Japan and thereafter continued side by side with Shintoism for three hundred years when the two were united in the doctrine of Ryobu-Shinto, the Dual Shinto.

From the ninth century the two grew together intimately until the middle of the seventeenth century when a determined effort was made to return to the pure Shinto of the Kojiki. The Record of Antiquity, the Kojiki and the Record of Japan, the Nihonyis, both completed in the eighth century, are the sacred books of Shinto and contain picturesque accounts of prehistoric events. Such ethics as are taught by them and their adherents may be briefly expressed as the advice to follow the pure impulses of one's heart. Buddhism for a time suffered temporary eclipse by the later reaction toward primitive Shintoism but was too deeply planted for complete uprooting. Slowly Buddhism regained much of its former prominence.

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SHRINE

Doctor Oliver says that the shrine is the place where the secrets of the Royal Arch are deposited. The word is not so used in the United States of America, nor does it seem properly applicable according to the legend of the Degree. The word is frequently applied to the Ancient Arabic Order, Nobles of the Mystic Shrine.

The Shrine, as is for brevity the familiar name applied to the Ancient Arabic Order Nobles of the Mystic Shrine, has an origin about which the various writers upon the subject have not agreed.The point on which there is general agreement is that the real work of preparing a Ritual and organizing a Temple in the City of New York and four years later organizing what was first known as the "Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America," was done by Dr. Walter M. Fleming, ably assisted by Nobles (Charles T. McClenachan and a few others (see history of the Imperial Council, Nobles of the Mystic Shrine, W. B. Melish, Preston Belvin, Jarnes McGee, George S. Meredith, Fred D. Schram, Committee on History, Cincinnati,1919, page 14, also see Doctor Mackey's revised History of Freemasonry, pages 1973 to 1983). Noble Fleming and his associates purposely gave the Ritual an alluring mysticism presented in Oriental style. So much is this in evidence that even those active in the Shrine from the earlier years found difficulty in saying with precision how much or how little confidence should be placed in any claims made for an exclusively foreign origin of the institution.

We submit some of the statements. From these the reader may determine whether the Shrine was from the far East, or of near New York, or Oriental in dress and American by birth. The history is discussed in Mecca, the Parent Temple, 1894, a book "compiled and collated" by Noble Dr. Walter M. Fleming and Noble William S. Paterson. Brother Fleming was the first Grand Imperial Potentate. Grand in the titles was discarded by the Imperial Council in 1887. The name of the Temple at New York was Gotham and was changed when it was decided that all Temples should have an Arabic or Egyptian title, when Mecca was chosen.

Noble Paterson was the first Recorder of Mecca Temple, serving for twenty-five years, and was also Recorder of the Imperial Council, 1876-89. Pages 12 to 14 of the above work state, '"the Order of the Nobles of the Mystic Shrine was instituted by the Mohammedan Kalif Alee (whose name be praised!), the cousin-german and son-in-law of the Prophet Mohammed (God favor and preserve him!), in the year of the Hegira 25 (A.D. 644) at Mecca, in Arabia, as an Inquisition or Vigilance Committee, to dispense justice and execute punishment upon criminals who escaped their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations."

Brothers Fleming and Paterson say also: "The Order of the Nobles of the Mystic Shrine in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people.

The Ritual now in rise is a translation from the original Arabic, found preserved in the Archives of the Order at Aleppo, Syria, whence it was brought, in 1860, to London, England, by Rizk Allah Hassoon Effendee, who was the author of several important works in Arabic, one of

which was a metrical version of the Book of Job. His History of Islam offended the Turkish Government because of its humanitarian principles, and he was forced to leave his native country. He was a ripe scholar in Arabic poetry and the general literature of the age, and his improvements in the direction of certain parts of the Ritual of the Shrine are of great beauty and value." They add that in 1698 a "learned Orientalist, Luigi Marracci," was initiated into "our Order of Nobles," and translated the Ritual into Italian, and "in making the present version the translator has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon.

The rendering is literal where the idiom permitted, except where a local reference required the substitution of America for Oriental names of cities. The work was perfected in August, 1870, under the supervision of Dr. Walter M. Fleming, Thirty-third Degree, Sovereign Grand Inspector General, Ancient Accepted Scottish Mite, and Past Commander of Columbian Commandery, No. 1, Knights Templar, New York, who received his instructions and authority from Rizk Allah Hassoon Effendee, who had competent jurisdiction for America."

The History of 1894 by Brothers Fleming and Paterson deals with William J. Florence, the famous actor. A long letter from Brother Florence written in 1882 tells of a visit by him in August, 1870, at Marseilles, France, to a Hall near the Grand Hotel de l'Univers where there was a meeting of Bokhara Shrine Temple presided over by Yusef Churi Bey, of the Persian Consulate. Brother Florence says:

"I need not describe the work of the Temple any further than to say that the intention is to enact a drama very much like our own, which had for its object the same lesson, and there can be no better or more zealous workers in a good cause than those French brothers who celebrated the Mysteries at Marseilles on that evening. My duties prevented a sufficiently long stay in Marseilles to witness a second performance and I therefore begged Yusef Bey to allow me to have a copy of the Ritual and Laws which I received on the day I sailed for Algiers.

In Algiers the Shrine of the Mogribins was in full operation, meeting each week on Friday evening. zebu Mohammed Baki was the Shayk, and among the members were nearly every one of the many consuls, vice-consuls, and other diplomats of the port, many of the most noted merchants and bankers, and not a few of the learned and gifted Mohammedans, who are passionately fond of perpetuating ancient customs which increase their social pleasures.

The costumes and furniture of the Shrine in Algiers were gorgeous in silk, wool and fine linen, decorated with embroidery in gold, silver and colors, and the sword, spears, and other articles used by the guards and officers in the work were genuine steel, many of which had been in actual service in the field of battle." A few months before Brother Florence died, (Grand Secretary Parvin of Iowa submitted to him a newspaper clipping that said among other things that he was initiated at Cairo. In reply the famous actor wrote: "The points in the paper are mainly correct. I was the first to introduce the Order in America. Doctor Fleming amplified and perfected the work."

A letter written by Doctor Fleming is in the History by Noble Paterson and himself. He says: "Mr. Florence was entertained as a Mason at Marseilles, in Bokhara Temple of the Arabic Bektash. He at this time simply witnessed the opening session of the exoteric ceremonials which characterize the politic or religious Order of Bektash of Oriental Europe. A monitorial, history and explanatory manuscript he also received there. It did not embrace the esoteric inner temple exemplification or obligation, nor the Unwritten Law which is never imparted to any one except from mouth to ear. Shortly afterwards, Mr. Florence was similarly favored in Algiers and Aleppo.

Through letters and commendations he finally secured the manuscript monitor, history and descriptive matters, from which sprang the Order in this country. It was in Algiers and Aleppo that he was received into the Inner Temple under the domain of the Crescent, and first became possessor of the esoteric ivory the unwritten law, and the Shayk's obligation. Subsequently he visited Cairo, Egypt, and was admitted, and collected more of Oriental history and the manuscript of Memorial Ceremonials.

But Mr. Florence was never fully recognized or possessed of authority until long after his return to America. All he possessed was a disconnected series of sheets in Arabic and French, with some marginal memoranda made by himself from verbal elucidation in Aleppo Through Professor Albert L. Rawson, these, with others received afterwards through correspondence abroad, comprised the translations from which the Order started here. Mr. Florence and myself received authority to introduce the Order in America."

Brother James McGee in his Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrive e in North America tells a different story. Published in 1918 this pamphlet says that with the object of bringing the Order to the notice of the Masonic Fraternity the founder felt the same necessity, as did those who have founded other secret fraternal orders, of giving it the flavor of mysticism and antiquity to secure a standing and success. Brother Fleming wanted the Order to be Arabic by birth but American by adoption, having a broad toleration, "He who holds a belief in a Supreme or Most High is never questioned as to any definition of that belief." In this connection examine the dialogue between the Angel and the Student on page 208 of Francis S. Salturs' book Honey and Gall, published by J. E. Lippincott & Company, at Philadelphia, 1875, a copy of which was owned by Doctor Fleming and preserved by his family. This work has some significant marginal notes written by Doctor Fleming showing that his manuscript of the ceremonies was influenced by this poem. The lines in question are:

ANGEL
Believest thou? . .
STUDENT
In what?
ANGEL
In powers supreme that fix and shape thy lot
That either wound or kill, sustain, create,
That rule thy doings, and command thy fate?
STUDENT
Spirit! A sacrilege thou mayst suspect.
But hark thee! All religions I respect
As good and worthy,—but believe in none.
The bronze-skinned savage who adores the sun
And bows before the flament eye in fear
Should not be scoffed at, if his voice sincere
In simple wordings swelleth out in prayer
To one that warms and feeds him by its glare.
The Parsees kneeling to their God of Fire
Ascend with cheerful steps a blazing pyre
To perish faithful—girt with strong belief.
Do they not merit for their martyred grief
An envied life of joys in other spheres
As consolation for their worldly fearst
Cannot a noble heart in Greek or Turk
In breast of Jew as well as Christian lurk?
The struts and splendors of the Orient's rites,
The pageants, jewelled costumes, countless lights,
The wailing dervishes with sandalled feet,
The censors swinging with their perfumes sweet.
The sumptuous mosques, marvels of Eastern art,
The tekke's domed, chiselled in every part
With crafty hand, till stone resembles lace
A glorious tribute. age cannot efface—
lithe sensuous music, velvet to the ear
Monotonous of rhythm, deep, sad, austere,
Yet soul vibrating, mystic, gravely sung
By throat melodious. and by fervent tongue:
The stately Imans robed in white and blue,
The zains, defenders, eunuchs, retinue,

Steel, gold and glory pomp immense.
Does not this speak to eye, to soul, to sense,
Persuading all as loud the muessin drones,
Allah is great, Mahonlet's love atones."

Doctor Fleming has a note substituting the word Arab for Jew in the above text, and two additional lines were added by him in his copy of Saltus' books These are:
Stir thy lethargy—
Go forth, expiate thy sins.

Brother Fleming had traveled throughout Europe, the Orient, and America. Democratic congenial, a sportsman, ever at home with kindred spirits, a constant student, he had a book in hand up to his last moments Possessing a keen retentive memory, he was the best of entertainers, having a fund of recitations and he attracted a host of friends. Through miscellaneous literary work he developed into form his conception of the Order of the Mystic Shrine as a relaxation from the serious labor necessary in the portrayal by himself and his fellow members of the many characters in the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry.

The foundation of the Shrine was laid in that Rite. On Sunday, April 21, 1867, Aurora Grata Lodge of Perfection of Brooklyn held a special meeting at the Metropolitan Hotel, New York Cites for the purpose of communicating the Ineffable Grades of the Ancient and Accepted Scottish Rite upon Brother William J. Florence who was "about to depart for Europe," as the Minutes say. There were present Illustrious Brother McClenachan and one other member of the Supreme Council for the Northern Masonic Jurisdiction, two from the Southern, and a number of Brethren of Aurora Grata. The Degrees of the Council, Chapter, and Consistory were also conferred upon Brother Florence before his departure. This was the trip made by him to the Old World preceding the establishment of the Ancient Arabic Order of the Nobles of the Mystic Shrine in the United States.

Brother Charles A. Brockaway, Past Potentate of Kismet Temple, and Historian of the Aurora Grata Bodies says: "Brother Florence brought back monitorial, historical and explanatory manuscripts and communicated the secrets of the Order to Dr. Walter M. Fleming of Aurora Grata Consistory, who was empowered to introduce and establish the Order in America. It was determined to confer the Order only on Freemasons and on the 16th of June, 1871 (brother McGee puts the date in September of the following year), four Knights Templar and seven members of Aurora Grata Consistory, Thirty-second Degree, were made acquainted with the secrets of the Order by Doctor Fleming and Brother Florence. It was decided to engage in the establishment of the Order, and on the 26th of September, 1872, the organization was effected and officers elected. Nine of the thirteen founders of the Mystic Shrine in the United States were members of the Aurora Crata Bodies~2 (see One Hundred Years of Aurora Grata, Charles A. Brockaway, Brooklyn, 1908, page 48).

William J. Florence, Walter M. Fleming, Charles T. MeClenachan, Daniel Sickels, John W. Simons, (George W. Millar, William S. Paterson, John A. Moore and James S. Chappelle were the nine members mentioned above. The first thirty Nobles of the Mystic Shrine were officially listed and numbered as follows:

1, Walter Millard Fleming
2, William Jermyn Florence
3, Sherwood C. Campbell
4, James ,S. Chappelle
5, Oswald M. d'Aubigne
6, Edward Eddy
7, Charles T. McClenachan
8, George W. Millar
9, John A. Moore
10, Albert P. Moriarty
11, William S. Paterson

12, Daniel Sickels
13, John W. Simons
14, Benson Sherwood
15, Charles Aikman
16, William V. Alexander
17, John E. Bendix
18, William Blanchard
19, Benjamin F. Brady
20, John F. Collins
21, Edward du Laurans
22, Edward Martin Luther Ehlers
23, Peter Forrester
24, William Fowler
25, William T. Hardenbrook
26, Philip Lenhart
27, Joseph M. Levey
28, James McGee
29, Charles T. Murrat
30, William D. May

Brother Fleming was working early in the seventies upon the Ritual. He joined the Consistory in May, 1871, and in March, 1872, became a member of Columbian Commandery. He conferred with an able ritualist and Masonic student, Charles T. McClenachan, and Brother McGee says they agreed to decorate the Shrine Ritual with the glamour of Eastern mysticism and color. The new organization became an adjunct to the York as well as the Scottish Rite. A candidate must be a Thirty-second Degree Freemason or a Knights Templar.

Doctor Fleming was the physician and friend of Brother Florence. Fleming and McClenachan, according to Noble James McGee, considered how the Order could gain the quickest success. Florence consented to the use of his name. Fleming drew upon his imagination and wrote up Florence in his visits to the imaginary Shrine Temples of foreign lands in "regal splendor," as he termed it, and his "comminglings" with the Nobility of the Order abroad, bestowing upon his congenial patient and chum many honors (see Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrine in North America, James McGee, New York, 1918, page 9).

While less romantic, this the more recent account of the Order has gained ground though the story lacks the picturesque qualities of the days when on paper at least relations with Shrine Temples of the East were presumably maintained and the advertising of a welcome to visiting Nobles was printed regularly in Arabic in the columns of a New York publication.

Mecca Temple was organized in 1872. The following officers were elected, there being thirteen members of the Temple, of whom eleven were present. Florence and Campbell were absent: Walter M. Fleming, Potentate; Charles T. McClenaehan, Chief Rabban; John A. Moore, Assistant Rabban; William S. Paterson, Recorder; Edward Eddy, High Priest; James S. Chappelle, Treasurer; George W. Millar, Oriental Guide; and Oswald M. d'Aubigne, Captain of the Guard. In the Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America was organized on June 6, 1876. The following were officers of the Imperial Grand— Grand as a title was dropped later—Council for three years: Walter M. Fleming, New York, Grand Potentate; George F. Loder, Rochester, New York, Deputy Grand Potentate; Philip F. Lenhart, Brooklyn, Grand Chief Rabban; Edward M. L. Ehlers, New York City, Grand Assistant Chief Rabban; William H. Whiting, Roehester, New York, High Priest and Prophet; Samuel R. Carter, Rochester, New York, Oriental Guide; Aaron L. Northrup, New York City, Grand Treasurer; William S. Paterson, New York City, Grand Recorder; Albert P. Moriarty, New York City, Grand Financial Secretary; John L. Stettinius, Cincinnati, Ohio, Grand First Ceremonial Master; Benson Sherwood, New York City, Grand Second Ceremonial Master; Samuel Harper, Pittsburgh, Grand Marshal; Franl; Bascom, Montpelier, Vermont, Grand Captain of the Guards; and George Scott, Paterson, New Jersey, Grand Outer Guard.

Brother Fleming was born at Portland, Maine, June 13, 1838, and died at Mount Vernon, New York, on September 9, 1913; McClenachan was born at Washington, District of Columbia, on April 13, 1829, and died on December 19, 1896; Florence was born at Albany, New York, on July 26, 1831, and died at Philadelphia on November 19, 1891; Paterson was a Scotehman, born at Haddington on March 6, 1844, coming to the United States at three years of age, and died in New York City on May 21, 1913. Brief Masonic biographies are given in the Early History by Noble McGee of Nobles Fleming, Florence, McClenachan, Paterson, and Sam Briggs, the latter succeeding Noble Fleming as Imperial Potentate at the Cleveland session of 1886. Noble Briggs as the first Potentate of Al Koran Temple of Cleveland, Ohio, is credited highly by Brother McGee for the fine staging of the ceremonies in the early days. DamasCU3 Temple of Rochester is credited by him on page 17 of his History with the first complete rendition of the ceremonial work, but the History of the Imperial Council (page 167), assigns this honor to Al Koran Temple.

Important articles of Shrine interest were published in the Builder, 1916 (pages 157, 242, 286, and 350), the last giving a list of the Masonic connections of Noble Florence whose affiliation with Freemasonry had been mistakenly questioned.

William Winter, the historian of the American stage, has a chapter of eulogy upon Florence in his Wallet of Time. He is bountiful of praise in verse and prose, stating of Florence that he was "in art admirable; in life gentle; he was widely known, and he was known only to be loved." Again, he claims of Florence that "Heaven were lonely but for souls like this." We must not too readily exclude from the credit of truly active work for the Shrine this gracious personality, "Billy" Florence. At the suggestion of Brother W. Freeland Kendrick, a resolution was offered at the meeting of the Imperial Council at Indianapolis in 1919 by Brother Philip D. Gordon, proposing the establishment of a home for friendless, orphaned, and crippled children, to be supported by the Nobles of the Mystic Shrine of North America.

The matter was laid over until the meeting of 1920 at Portland, Oregon, when Brother Kendrick personally presented the matter in his annual address as Imperial Potentate. At this time a resolution was adopted authorizing the establishment of a hospital to be supported on an annual per capita basis and to be known as the Shrine Hospital for Crippled Children. An assessment of $2.00 per capita was levied upon the entire membership and a Committee of Seven was to be appointed to select a site and secure plans and specifications. Provision was also made for additional assessments to be levied annually for the support of the institution

After the Portland session Imperial Potentate Ellis L. Garretson appointed the following Committee and called its first meeting at St. Louis on October 30, 1920: Sam P. Cochran, Hella Temple; Philip D Gordon, Karnak Temple, Frederic W. Reator, Afifi Temple; W. Freeland Kendrick, Lu Lu Temple; Oscar M. Lanstrum, Algeria Temple; John D. McGilvray, Islam Temple; John A. Morrison, Kismet Temple. At the St. Louis meeting Noble Cochran was appointed chairman and Noble Morrison elected secretary. A resolution was adopted providing for the incorporation of the hospital work under the title "The Shriners' Charity Foundation." The word "charity" was afterward eliminated and the official title became "Shriners' Hospitals for Crippled Children."

Up to this time but one large hospital centrally located was contemplated, but at the next session in Des Moines, 1921, the report of the Committee was convincing that no one hospital would meet the needs. the Imperial Council adopted a resolution providing for the election of a Board of Trustees to be incorporated and vested with authority to select and purchase sites in various parts of the Jurisdiction of the Imperial Council.

A unanimous vote was cast for the following Trustees: Nobles Sam P. Cochran, W. Freeland Kendrick, Philip D. Gordon, Frederic W. Keator, Oscar M. Lanstrum, John D. McGilvray and Forrest Adair. Organization was perfected at once by the election of Noble Cochran, chairman; W. Freeland Kendrick, vice chairman; and Forrest Adair, secretary. Two changes in the Board resulted from deaths. Noble Gordon was succeeded by Noble Arthur W. Chapman of Khartum Temple, appointed by Imperial Potentate McCandless in 1923, and Noble Keator

was succeeded by Noble James R. Watt, of Cyprus Temple, appointed by Imperial Potentate Dykeman, in 1924. At the 1924 session in Kansas City the Imperial Council added its first four officers as ex-officio members.

They were James E. Chandler, Imperial Potentate; James C. Burger, Deputy Imperial Potentate; David W. Crosland, Imperial Chief Rabban, and Clarence M. Dunbar, Imperial Assistant Rabban. Trustees whose terms had expired were re-elected. The next meeting of the Board of Trustees was held in Atlanta, in September, 1921, all members attending. It was here that the board received the advice and co-operation of three distinguished orthopedic surgeons: Robert B. Osgood, of Boston; A. McKenzie Forbes, of Montreal, and Michael Hoke, of Atlanta. From their willingness to assist in the work and give the board the benefit of their skill and experience there grew the Advisory Board of Orthopedic Surgeons, who devote a great deal of time, without remuneration, to the Shrine institutions.

In the spring of 1925, with the opening late in February of the hospitals at Montreal, Canada, and Springfield, Massachusetts, there were seven regular hospitals in the series, besides four mobile units, the total capacity being five hundred beds, which meant that two thousand bed-patients a year can be given surgical treatment and hospital care. The Philadelphia Hospital was then well under way, the contracts having been let the previous Fall, and the bids for the Chicago Hospital were opened by the Board of Trustees in March.

The first child admitted for surgical treatment by a Shriners' surgeon was a patient at Shreveport, Louisiana, in September, 1922. The hospital building was not then completed but an old structure on the property was used temporarily The new fifty-bed institution was dedicated in April, 1923. Twin Cities Hospital, in the corporate limits of Minneapolis lout on the St. Paul side of the river, opened in March, 1923, with a capacity of sixty beds. San Francisco Hospital opened in June, 1923, with a capacity of fifty beds. Portland, Oregon, Hospital opened in January, 1924, with a capacity of fifty beds. St. Louis Hospital opened in April, 1924, and dedicated on June 1 with a capacity of one hundred beds.

Springfield and Montreal Hospitals, of fifty beds each, opened in February, 1925. Sites were Selected in 1924 for the hospitals in Philadelphia and Chicago and were donated by Lu Lu and Medinah Temples. The Shriners' hospitals and mobile units are open to every crippled child, without restriction as to race or religion, subject to the following requirements: The parents or guardians must be financially unable to pay for its treatment. The child must not be over fourteen years of age, of normal mentality, and there must be reasonable hope of materially improving the child's condition through orthopedic surgery.

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SHOCK

A striking of hands and feet, so as to produce a sudden noise. There is a ceremony called the shock, which was in use in the reception of an Apprentice in the beginning of the nineteenth century, and is still used by some Lodges in what is called the Shock of Entrance, and by all in the Shock of Enlightenment. Of the first shock as well as of the second, there are evident traces in some of the earlier rituals of the eighteenth century, and there is no doubt that it was an ancient ceremony, the gradual disuse of which is an innovation (see Shock of Entrance and Shock of Enlightenment) .

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SHOCK OF ENLIGHTENMENT

A ceremony used in all the Degrees of Symbolic Freemasonry. By it we seek to symbolize the idea of the birth of material light, by the representation of the circumstances that accompanied it, and their references to the birth of intellectual or Masonic light. The one is the type of the other; and therefore the illumination of the candidate is given with a ceremony that may be

supposed to imitate the primal illumination of the universe—most feebly, it is true, and yet not altogether without impressiveness. The Shock of Enlightenment is, then, a symbol of the change which is now taking place in the intellectual condition of the candidate. It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness.

*

SHOCK OF ENTRANCE

A ceremony formerly used on the admission of an Entered Apprentice, but becoming obsolete. In the old initiations, the same word signified to die and to be initiated, because, in the initiation, the lesson of death and the resurrection to eternal life was the dogma inculcated. In the initiation of an Apprentice in Freemasonry the same lesson begins to be taught, and the initiate, entering upon a new life and new duties, disrupting old ties and forming new ones, passes into a new birth. This is, or ought to be, necessarily accompanied by some ceremony which should symbolically represent this great moral change. Hence the impression of this idea is made bit the symbolism of the shock at the entrance of the candidate.

The shock of entrance is then the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Freemasonry. it is the symbol of the agonies of the First death and of the throes of the new birth.

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SHOE

Among the ancient Israelites, the shoe was made use of in several significant ways. To put off the shoes, imported reverence, and was done in the presence of God, or on entering the dwelling of a Superior To unloose one's shoe and give it to another was the way of confirming a contract.

Thus we read in the Book of Ruth, that Boaz having proposed to the nearest kinsman of Ruth to exercise his legal right by redeeming the land of Naomi, which was offered for sale, and marrying her daughter-in-law, the kinsman, being unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say (Ruth iv, 7 and S), "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe." The reference to the shoe in the First Degree is therefore really as a symbol of a Covenant to be entered into. In the Third Degree the symbolism is altogether different. For an explanation of it, see Discalceation.

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SHOULKAIN

A Hebrew compound word, meaning close-guarded captive. Stolkin, mentioned in the Ninth and other Degrees of the Ancient and Accepted Scottish Rite.

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SHOVEL

An instrument used to remove rubbish. It is one of the avorking-tools of a Royal Arch Mason, and symbolically teaches him to remove the rubbish of passions and prejudices, that he may

be fitted, when he thus escapes from the captivity of sin, for the search and the reception of Eternal Truth and Wisdom

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SHRINER OATH OF ALLEGIANCE
See Flag Ceremony

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SHRYOCK, THOMAS J.

When Thomas J. Shryock died on February 3, 1918, he was in the midst of his thirty-second year as Grand Master, Grand Lodge of Maryland—almost twice the length of office held by any predecessor in his own or in any other Grand Lodge. Such a record is now impossible among modern American Grand Jurisdictions which elect a new Grand Master each year (New York reelects for one year, Massachusetts for two) but one that could have surprised no Mason in Great Britain where it has long been a tradition among the three Grand Lodges to reselect the same Grand Master for many years on end.

General Shryock, the great-grandson of a Revolutionary Lieutenant-Colonel, was born in Baltimore, February 27, 1851. He held almost every office of high rank in Masonry; was a railway president, a businessman, bank director, was director or treasurer of hospitals, was once police commissioner of Baltimore; and from having been Brigadier General on the staff of Governor Henry Lloyd came into the title of "the General" by which he was everywhere known. Among his countless Honorary Lodge memberships was one in Solomon Lodge, 346t, of England, of which the Worshipful Master was Robert Freke Gould, and which had among its subscribing and Honorary Members Theodore Roosevelt, Sr., William Howard Taft Duke of Connaught, Count Goblet d'Alviella, and the Kings of Denmark and Sweden.

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SIDE DEGREES

There are certain Masonic Degrees, which, not being placed in the regular routine of the acknowledged Degrees, are not recognized as a part of Ancient Freemasonry, but receive the name of Honorary or Side Degrees. They constitute no part of the regular ritual, and are not taken under the specific control of either Grand Lodges, Grand Chapters, or any other of the legal, Administrative Bodies b of the Institution. Although a few of them are very old, the greater number are of a comparatively modern origin, and are generally supposed to have been indebted for their invention to the ingenuity of either Grand Lecturers, or other distinguished Freemasons.

Their history and ceremonies are often interesting, and so far as we have been made acquainted with them, their tendency, when they are properly conferred, is always moral. They are not given in Lodges or Chapters, but at private meetings of the Brethren or companions possessing them, informally and temporarily called for the sole purpose of conferring them. These temporary assemblies owe no allegiance to any supreme controlling Body, except so far as they are composed of Master or Royal Arch Masons, and when the business of conferring the Degrees is accomplished, they are dissolved at once, not to meet again, except under similar circumstances and for a similar purpose.

Some of them are conferred on Master Masons, some on Royal Arch Masons, and some only on Knights Templar. There is another class which females connected by certain ties of relationship with the Fraternity, are permitted to receive; and this fact, in some measure, assimilates these Degrees to the Freemasonry of Adoption, or Female Freemasonry, which is practiced in France and some other European countries, although there are important points of difference between them . These female Side Degrees have received the name of

Androgyrwous Degrees, from two Greek words signifying man and woman, and are thus called to indicate the participation in them by both sexes.

The principal Side Degrees that have been practiced in the United States of America are as follows:

1. Secret Monitor
2. Knight of the Three Kings
3. Knight of Constantinople
4. Mason's Wife and Daughter
5. Ark and Dove
6. Mediterranean Pass
7. Knight and Heroine of Jericho
8. Good Samaritan
9. Knight of the Mediterranean Pass

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SIERRA LEONE

The Grand Lodges of England and Scotland each have three Lodges in Sierra Leone, on the west coast of Africa.

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SIGHT, MAKING MASONS AT

The prerogative of the Grand Master to make Freemasons at sight is described as the eighth landmark of the Order. It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of Emergency, or, as it is called in the Book of Constitutions, an Occasional Lodge, specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the Brethren have been dismissed by the Grand Master.

The following item appeared in the Leeds Mercury, April 7 to 14, 1730, and bore the heading, London.

A few days since, their Graces the Dukes of Richmond and Montague, accompanied by several Gentlemen, who were all Free and Accepted Masons, according to Ancient Custom, formed a Lodge upon the Top of a Hill near the Duke of Richmond's Seat, at Goodwood in Sussex, and made the Right Hon. the Lord Baltimore a Free and Accepted Mason. It is but right to say that this doctrine is not universally received as established law by the Craft. Brother Mackey did not think, however, that it was ever disputed until within a comparatively recent period.

It is true that Brother Cole (Freemasons Library, book 51), as far back as 1817, remarked in reference to the custom in the United States that it was "a great stretch of power, not recognized, or at least, he believed, not practiced in this country." But the qualifying phrases in this sentence, clearly show that he was by no means certain that he was correct in denying the recognition of the right. Brother Cole, however, would hardly be considered as competent authority on a question of Masonic law, as he was evidently unacquainted with the Book of Constitutions, and does not quote or refer to it throughout his voluminous work.

In that Rook of Constitutions, however, several instance are furnished of the exercise of this right by various Grand Masters.

In 1731, Lord Lovell being Grand Master, he "formed an Occasional Lodge at Houghton Hall, Sir Robert Walpole's House in Norfoll," and there made the Duke of Lorraine, afterward Emperor of Germany, and the Duke of Newcastle, Master Masons. We do not quote the case of the initiation, passing and raising of Frederick, Prince of Wales, in 1737, which was done in "an Occasional Lodge," over which Doctor Desaguliers presided, because, as Desaguliers was not the Grand Master, nor even, as has been incorrectly stated by the New York Committee of Correspondence, Deputy Grand Master, but only a Past Grand Master, it cannot be called a making at sight. He most probably acted under the Dispensation of the Grand Master, who at that time was the Earl of Darnley.

But in 1766, Lord Blaney, who was then Grand Master, convened "an Occasional Lodge," and initiated, passed, and raised the Duke of Gloucester.

Again in 1767, John Salter, the Deputy, then acting as Grand Master, convened "an Occasional Lodge," and conferred the three Degrees on the Duke of Cumberland. In 1787, the Prince of Wales was made a Freemason "at an Occasional Lodge convened," says Brother Preston, "for the purpose at the Star and Garter, Pall Mall, over which the Duke of Cumberland— Grand Master—presided in person."

It has been said, however, by those who deny the existence of this prerogative, that these Occasional Lodges were only Special Communications of the Grand Lodge, and the "makings" are thus supposed to have taken place under the authority of that body, and not of the Grand Master. The facts, however, do not sustain this position. Throughout the Book of Constitutions, other meetings, whether regular or special, are distinctly recorded as meetings of the Grand Lodge; while these Occasional Lodges appear only to have been convened by the Grand Master for the purpose of making Freemasons.

Besides, in many instances the Lodge was held at a different place from that of the Grand Lodge, and the officers were not, with the exception of the Grand Master, the officers of the Grand Lodge. Thus the Occasional Lodge which initiated the Duke of Lorraine was held at the residence of Sir Robert Walpole, in Norfolk, while the Grand Lodge always met in London. In 1766, the Grand Lodge held its communications at the Crown and Anchor, but the Occasional Lodge, which in the same year conferred the Degrees on the Duke of Gloucester, was convened at the Horn Tavern. In the following year, the Lodge which initiated the Duke of Cumberland was convened at the Thatched House Tavern, the Grand Lodge continuing to meet at the Crown and Anchor.

But Doctor Mackey also held that a conclusive argument d fortiori, a stronger reason, may be drawn from the dispensing power of the Grand Master which has never been denied. No one ever has doubted, or can doubt, the inherent right of the Grand Master to constitute Lodges by Dispensation, and in these Lodges, so constituted, Freemasons may he legally entered, passed, and raised. This is done every day. Seven Master Masons applying to the Grand Master, he grants them a Dispensation, under authority of which they proceed to open and hold a Lodge and to make Freemasons. This Lodge is, however admitted to be the mere creature of the Grand Master, for it is in his power at any time to revoke the Dispensation he had granted, and thus to dissolve the Lodge.

But if the Grand Master has the power thus to enable others to confer the Degrees and make Freemasons, by his individual authority out of his presence, are we not permitted to argue à fortiori, all the more, that he has also the right of congregating seven brethren and causing a Freemason to be made in his sight?

Can he delegate a power to others which he does not himself possess? And is his calling together an Occasional Hodges and making, with the assistance of the Brethren thus assembled, a Freemason "at sight," that is to say, in his presence, any thing more or less than the exercise of his dispensing power for the establishment of a Lodge under Dispensation for a temporary period and for a special purpose. The purpose having been effected, and the Freemason having been made, he revokes his Dispensation, and the Lodge is dismissed. If we assumed any other ground than this, we should be compelled to say that

though the Grand Master might authorize others to make Freemasons when he was absent, he could not do it himself when present.

The form of the expression "making Masons at sight" is borrowed from Laurence Dermott, the Grand Secretary of the Atholl Grand Lodge; "making Masons in an Occasional Lodge" is the phrase used by Anderson and his subsequent editors. Brother Dermott (Ahimen Rezon), commenting on the thirteenth of the old regulations, which prescribes that Fellow Crafts and Master Masons cannot be made in a private Lodge except by the Dispensation of the Grand Master, says: "This is a very ancient regulation, but seldom put in practice, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master has full power and authority to make, or cause to be made, in his worship's presence Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his worship's presence without a written Dispensation for that purpose. Nor can his worship oblige any warranted Lodge to receive the person so made, if the members should declare against him or them; but it such case the Right Worshipful Grand Master may grant them a Warrant and form them into a new Lodge."

But the fact that Brother Dermott uses the phrase does not militate against the existence of the prerogative, nor weaken the argument in its favor. For, in the first place, he is not quoted as authority; and secondly, it is very possible that he did not invent the expression, but found it already existing as a technical phrase generally used by the Craft, although not to be found in the Book of Constitutions. The form there used is "making Masons in an Occasional Lodge," which, as we have already said, is of the same signification.

The mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other Freemasons, convenes a Lodge, and without any previous probation, but on sight of the candidates confers the Degrees upon him, after which he dissolves the Lodge and dismisses the Brethren.

This custom of making Freemasons at sight has been practiced by many Grand Lodges in the United States of America, but is becoming less usual, and some Grand Lodges have prohibited it by a constitutional enactment. A few noted eases may be mentioned: John Wanamaker, at Philadelphia; former Vice-President Charles W. Fairbanks, at Indianapolis, Indiana; Rear-Admiral Winfield Scott Schley, at Washington, District of Columbia; and when William Howard Taft was President-Elect, he was made a Freemason "at-sight" on February, 1909, at Cincinnati, by the Grand Master of Ohio.

A valuable historical account of Making Masons at Sight was contributed to the New Age, March, 1925, by Brother William L. Boyden, Librarian at Washington of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite.

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SIGN

Signs constitute that universal language of which the commentator on the Leland Manuscript was that "it is a thing rather to be wished than hoped for." It is evident, however, that such a substitute for a universal language has always existed among mankind. There are certain expressions of ideas which, by an implied common consent, are familiar even to the most barbarous tribes. An extension forward of the open hands will be understood at once by an Australian savage or an American Indian as a gesture betokening peace, while the idea of war or dislike would be as readily conveyed to either of them by a repulsive gesture of the same hands. These are not however, what constitute the signs of Freemasonry. It is evident that every secret society must have some conventional mode of distinguishing strangers from those who are its members, and Freemasonry, in this respects must have followed the universal custom of adopting such modes of recognition.

The Abbé Grandidier (Essais Historiques et Topographiques, page 422) says that when Josse Dotzinger, as architect of the Cathedral of Strassburg, formed, in 1452, all the Master Masons in Germany into one body, "he gave them a word and a particular sign by which they might recognize those who were of their Confraternity." Martene, who wrote a treatise on the ancient rites of the monks (De Antiquis Monachorum ritibus), says that, at the Monastery of Hirsehau, where many Masons were incorporated as Lay Brethren, one of the officers of the monastery was called the Master of the Works; and the Masons under him had a sign which he describes as pugnam super pugnam pone uicissim quasi simules constructores marum; that is, they placed alternately fist upon fist, as ef imitating the builders of ways. He also says, and other writers confirm the statement, that in the Middle Ages the monks had a system of signs by which they were enabled to recognize the members of their different Orders.

Krause (Kunsturkunden iv, page 420) thinks that the Freemasons derived their custom of having signs of recognition from this rule of the old monks. But we can trace the existence of signs to remote antiquity. In the Ancient Mysteries, the initiates were always instructed in a sign. Thus, when a wreath was presented to an initiate of the Mysteries of Mithras by another, instead of receiving it, he east it upon the ground, and this gesture of casting down was accepted as a sign of recognition.

So, too, Apuleius (Metamorphoses) describes the action of one of the devotees of the Mysteries of Isis, and says: "He walked gently, with a hesitating step, the ankle of the left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I might recognize him. " And in another work (Apologia) he says:

"If any one happens to be present who has been initiated into the same rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with so much care."
Plautus, too, alludes to this custom in one of his plays (Miles Gloriosuos iv, 2) when he says: Cedo Signum si horune Bacohorum est.

Give me the swn, if you are one of these Bacchantes.
Signs, in fact, belong to all secret associations, and are no more peculiar to Freemasonry than is a system of initiation. The forms differ, but the principle has always existed.

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SIGNS, UNIVERSALITY OF

Churchward, Yarker, Ward, Cockburn, and a number of other Masonic writers of their way of thinking, have made much of the fact, or at least have tried to, that "Masonic Signs" have been encountered among Congo tribes, Eskimos, Melanesians, the Hairy Ainus, etc., and that on many occasions such tribesmen have responded to Masonic signs.

The difficulty with their "fact" is that there is too much of it. Some 175 separate, distinct, identifiable, nameable motions can be made by the hands, arms, legs, torso, head, eyes, the whole body, etc.; each and every one of those motions has been employed as a "sign" by at least one people, and usually bysmany, not once but thousands of times.

It would be a strange anomaly if explorers, traders, soldiers, missionaries, and other travelers among the so-called "primitive" people did not encounter "Masonic signs"; as for that, the "Masonic signs" were not originated or invented by Masons, who were never able to alter anatomy, but were chosen by them from among the 175 possible motions, gestures, etc., suitable for use as "signs." For at least nine centuries our own Navajo people have had an outdoor ceremony strikingly like our Third Degree; but if one of them who has been made a Mason is asked if they are the same he will smile and say, "They have nothing in common."

So with a Pueblo ceremony similar to HA.-. (the writer has not only seen and studied these ceremonies on the spot, but has taken part in a few portions of them). Two young traders of

New Mexico (both Masons) rode horseback to San Diego and return without once using a highway, and visited some twenty Indian peoples en route with whom they conversed easily by the still-living, still used old Indian sign language. A sign in use somewhere, even if identical with one of our own, proves nothing about Freemasonry—Freemasonry never had the slightest connection with "the ancient gods" (which, incidentally, almost never were "gods"; American Indians have never had any "gods"). Consult Sign Talk, by Ernest Thompson Seton; Doubleday, Page & Co.; Garden City, L. I.; 1918;1725 signs are explained. Frazer's Golden Bough is an encyclopedia of the subject.

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SIGNATURE

Every Freemason who receives a Certificate or Diploma from a Grand Lodge is required to affix his signature in the margin, for a reason which is given under the words We Varietur, which see.

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SIGNET

A ring on which there is an impression of a device is called a signet. They were far more common among the ancients than they are among the moderns, although they are still used by many persons. Formerly, as is the custom at this day in the East, letters were never signed by the persons who sent them; and their authenticity depended solely on the impression of the signets which were attached to them.

So common was their use among the ancients, that Clement of Alexandria, while forbidding the Christians of the second century to deck their fingers with rings, which would have been a mark of vanity, makes an exception in favor of signet rings. "We must wear," he says, "but one ring, for the use of a signet; all other rings we must east aside." Signets were originally engraved altogether upon stone; and Pliny says that metal ones did not come into use until the time of Claudius Caesar.

Signets are constantly alluded to in Scripture. The Hebrews called them nosed Sabaoth, and they appear to have been used among them from an early period, for we find that when Judah asks Tamar (Genesis xxxviii, 18) what pledge he shall give her she replies, "Thy signet, and thy bracelets, and thy staff that is in thine hand."

They were worn on the finger, generally the index finger, and always on the right hand, as being the most honorable; thus (Jeremiah xxu, 24) we read: "As I live, saith the Lord, though Coniall, the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence."

The signets of the ancients were generally sculptured with religious symbols or the heads of their deities. The sphinx and the sacred beetle were favorite signets among the Egyptians. The former was adopted from that people by the Roman Emperor Augustus. The Babylonians followed the same eustom, and many of their signets, remaining to this day, exhibit beautifully sculptured images of BaalBerith and other Chaldean deities.

The impression from the signet-ring of a King gave the authority of a Royal Decree to any document to which it was affixed; and hence the delivery or transfer of the signet to anyone made him, for the time the representative of the King, and gave him the power of using the royal name.

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SIGNET OF TRUTH

The signet of Zerubbabel, used in the instructions of the Royal Arch Degree, is also there called the Signet of Truth, to indicate that the neophyte who brings it to the Grand Council is in search of Divine Truth, and to give to him the promise that he will by its power speedily obtain his reward in the possession of that for which he is seeking. The Signet of Truth is presented to the aspirant to assure him that he is advancing in his progress to the attainment of truth, and that he is thus invested with the power to pursue the search.

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SIGNET OF ZERUBBABEL

This is used in the American instructions of the Royal Arch Degree. It refers to a passage of Haggai (ii, 23) where God has promised that he will make Zerubbabel His signet. It has the same symbolic meaning as is given to its synonym the Signet of Truth, because Zerubbabel, as the head of the second Temple, was the symbol of the searcher after truth. But something may be said of the incorrect form in which it is found in many Chapters.

At least from the time when Cross presented an engraving of this signet in his Hieroglyphic Chart, and perhaps from a much earlier period, for he may possibly have only perpetuated the blunder, it has been represented in some Chapters by a triangular plate of metal. Now, an unattached plate of metal, in any shape whatsoever, is about as correct a representation of a signet as a walking-cane is of a piece of money.

The signet is and always has been a finger-ring, and so it should be represented in the ceremonies of the Chapter. What the peculiar device of this signet was—for every signet must have a device—we are unable to show, but we may suppose that it was the Tetragrammaton, perhaps in its well-known abbreviated form of a god within a triangle. Whether this was so or not, such a device would be most appropriate to the symbolism of the Royal Arch teaching.

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SIGNIFICANT WORD

Significant is malting a sign, from two Latin words meaning respectively make and sign. A significant word is a sign-making word, or a word that is equivalent to a sign; so the secret words used in the different Degrees of Freemasonry, and the knowledge of which becomes a sign of the possession of the Degree, are called significant words. Such a word Lenning calls ein bedeutendes Wort, which has the same meaning.

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SIGN OF ASSENT

Brother Henry F. Berry M. A., of the Public Record Office in Ireland, discovered among the papers of Archbishop Ussher preserved in the Library of Trinity College, Dublin a complete Code of manual signs used by the Vietorine Canons at Saint Thomas's Abbey, Dublin. The Latin code contains the following item:

Pro signo annuendi, leva manum moderate et move non inversam sed ut exterior superfieies sit sursum.
For the sign of assent, lift the hand moderately, and move it, not inverted but so that the outer surface may be upwards.

The above code is published in the Journal of the Royal Society of At uaries of Ireland, part il. volume ii, 1892.

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SIGN OF DISTRESS

This is probably one of the original modes of recognition adopted at the revival period, if not before. It is to be found in the earliest ceremonies extant of the eighteenth century, and its connection with the legend of the Third Degree makes it evident that it probably belongs to that Degree. The Craft in the Eighteenth Century called it sometimes the Master's Clap, and sometimes the Grand Sign, which latter name has been adopted by the Freemasons of the Nineteenth Century, who call it the Grand Hailing Sign, to indicate its use in hailing or calling a Brother whose assistance may be needed.

The true form of the sign has unfortunately been changed by carelessness or ignorance from the ancient one, which is still preserved in Great Britain and on the Continent of Europe. It is impossible to be explicit; but it may be remarked, that looking to its traditional origin, the sign is a defensive one, first made in an hour of attack, to give protection to the person. This is perfectly represented by the European and English form, but utterly misrepresented by the American. The German Rite of Schroeder attempted some years ago to induce the Craft to transfer this sign from the Third to the First Degree. As this would have been an evident innovation, and would have contradicted the ritualistic history of its origin and meaning, the attempt was not successful.

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SIJEL, AL
The Recording Angel of Islam

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SILENCE
See Secrecy and Silence

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SILENT BROTHERHOOD

Dwellers in the Priories of Cluny and Hirsan in the eleventh century were placed under rigid discipline as to speech. Those of Cluny were the first to adopt the system of signs for daily intercommunication, which system, by consent or per missal, granted after application through three special messengers from the Priory of Hirsan, was adopted by that Priory in all its elaborateness, and indeed enlarged and perfected by the well-known Abbot William. The doctrine of a perfect silence in such extensive communities became noteworthy in history. These earnest and devoted men, under strong discipline, as Conversi or barbati fratres, Returned or Bearded Brethren, were encouraged in the Abbeys of the Middle Ages. Their labors were conducted in companies of ten each, under Deans of the Monastery, who were in turn instructed by Wardens and Superiors.

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SILOAM INSCRIPTION

An inscription accidentally discovered in 1880 by a native pupil of Schick, a German architect, who had long settled in Jerusalem. is chiseled in the rock that forms the southern wall at the channel which opens out upon the ancient Pool of Siloam, and is partly concealed by the water. The modern Pool includes the older reservoir, supplied with water by an excavated tunnel, 1708 yards long, communicating with the Spring of the Virgin, which is cut through the ridge that forms the southern part of the Temple Hill. The Pool is on the opposite side of the

ridge, at the mouth of the Tyropoeon Cheesemakers valley, which was filled with rubbish, and largely built over. The inscription is on an artificial tablet in the rock, about nineteen feet from the opening upon the Pool.

The first intelligible copy was made by Prof. A. H.Sayce, whose admirable little work, called Fresh Light on the Ancient Monuments, gives full details.

Doctor Guthe, in March, 1881, made a complete facsimile copy of the six lines, which read thus:
(Behold) the excavation! now this is the history of the excavation. While the excavators were still lifting up the pick, each towards his neighbor and while there were yet three cubits to (excavate there was heard) the voice of me than calling to his neighbor, for there was an excess in the rock on the right hand (and on the left). And after that on the day of excavating, the excavators had struck pick against pick, one against the other, the waters flowed from the spring to the pool for a distance of 1200 cubits. And (part) of a cubit mas the height of the rock over the head of the excavators.

The engineering skill must have been considerable, as the work was tortuous, and yet the excavators met at the middle. There is no date, but the form of the ztters show the age to be nearly that of the Moabite stone. Scholars place the date during the reign of Hezekiah and in that event appraise it as the oldest Hebrew inscription known. "He made the pool and the aqueduct and brought the water into the city" (Second Kings xx, 20). The discovery was an important one. Processor Sayce deduces the following

The modern city of Jerusalem occupies very little of the same ground as the ancient one, the latter stood entirely on the rising ground to the east of the Tyropoeon valley, the northern portion of which is at present occupied by the Mosque of Omar, while the southern portion is uninhabited. The Tyropoeon valley itself must be the Valley of the Sons of Hinnom, where the idolaters of Jerusalem burnt their children in the fire to Moloeh. It must be in the southern cliff of this valley that the tombs of the kings are situated," they being buried under the rubbish with which the valley is filled; and " among this rubbish must be remains of the city and temple destroyed by Nebuchadnezzar. Here, as well as in the now obliterated Valley of the Cheesemakers, probably lie the relies of the dynasty ox David.

Hebrew inscriptions of an early date have hitherto long been sought for in vain. Seals and fragmentary inscriptions have heretofore been discovered. Several of these seals have been found in Babylonia and Mesopotamia, and are regarded as memorials of the Jewish exiles; but the Schick discovery gives us a writing certainly as old as the time of Isaiah.

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SILVER AND GOLD

When Saint Peter healed the lame man whom he met at the gate Beautiful of the Temple, he said to him "Silver and gold have I none; but such as I have give I thee" (Acts iii, 6); and he bestowed on him the gift of health. When the pious pilgrim begged his way, through all the perils of a distant journey, to kneel at the Holy Sepulcher, In his passage through poor and inhospitable regions, a crust of bread and a draft of water were often the only alms that he received. This has been symbolized in the ceremony of reception of a Knight Templar, and in it the words of Saint Peter have been preserved, to be applied to the allegorical pilgrimage there represented.

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SILVER CORD

In the beautiful and affecting description of the body of man suffering under the infirmities of old age given in the twelfth chapter of Ecclesiastes, we find the expression "or ever the silver

cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Doctor Clarke thus explains these beautiful metaphors. The silver Cord is the spinal marrow; its loosening is the cessation of all nervous sensibility; the golden bowl is the brain, which is rendered unfit to perform its functions by the approach of death; the pitcher means the great vein which carries the blood to the right ventricle of the heart, here called the fountain; by the wheel is meant the great artery which receives the blood from the left ventricle of the heart, here designated as the cistern. This collection of metaphors is a part of the Scripture reading in the Third Degree, and forms an appropriate introduction to those sublime ceremonies whose object is to teach symbolically the resurrection and life eternal.

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SIMONIS, JOHN W.

A tactful and native factor in the Saint Johns Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in the State of New York independently formed about 1837, and headed by Harry C. Atwood, Master of York Lodge No. 367 of New York City. This was united with the old Grand Lodge of New York on December 27, 1850, by a public procession on Saint John's Day and suitable ceremonies at Tripler Hall. Brother Simons was noted for his knowledge of Masonic Jurisprudence and was also Grand Master of his State in 1861 (see History of Freemasonry in the State of New York, Ossian Lang, 1922, pages 134, 146).

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SIMORGH

A monstrous griffin, guardian of the Persian mysteries.

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SINAI

A mountain of Arabia between the horns of the Red Sea. It is the place where Moses received the Law from Jehovah, and where he was directed to construct the Tabernacle. Hence, says Lenning, the Scottish Freemasons make Mount Sinai a symbol of truth. Of the advanced Degrees, the Twenty-third and Twenty-fourth of the Ancient and Accepted Scottish Rite, or the Chief and Prince of the Tabernacle, refer in their instructions to this mountain and the Tabernacle there constructed.

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SINGAPORE, THE FOUNDER OF

With the same suddenness in which it began, the war with Japan in 1941 filled American papers, movies, and magazines with a continuing food of discussions and descriptions of islands, nations, cities, and men who, before Pearl Harbor, had been scarcely better known to the American public than Marco Polo or Prester John, and in doing so made us see of what importance to us had been the City of Singapore which, though a British port, cost us Americans by its fall five billion dollars and tens of thousands of men and the attack on Pearl Harbor. Coincidentally, we American Masons discovered, to our very great surprise, that Freemasonry had been at work "out there" almost as long as it had been at work here, and that it had in quietness and by peaceable means a part in Asiatic settlement beyond anything anybody could have believed possible.

The discoverer and founder—a British writer says "almost the inventor"—of Singapore was Sir Stamford Rafiles. (The name has no connection with the verb "to raffle" but is the French form of the botanic name for the plant from which raffia comes.) He was born at sea July 5, 1781, the son of a merchant captain plying between England and the West Indies—the year in which Britain surrendered at Yorktown. After a small bit of schooling at Hammersmith he went to work for almost nothing in the offices of the East India Company—offices in which Charles Lamb and John Stuart Mill also were to work in after times. During the years of an iron apprenticeship in that ruthless corporation he worked as hard nights and Sundays on studying at home as he did in his office by day.

In 1805 he was sent out to be assistant-secretary in the Malay city of Penang, where he learned the native speech, came to love the people, and exhibited a religious tolerance (in that Mohammedan country) which was astonishing.

"Mahomet's mission does not invalidate our Savior's"; he wrote; "one has secured happiness to the Eastern and one to the Western world, and both deserve our veneration." (While there he studied Hebrew and Greek, the Hebrew in order the better to understand Arabic.)

In 1806 Napoleon placed his Brother Louis on the throne of Holland and sent out a French Army to occupy Java, the first step of a Napoleonic scheme to conquer the whole of Asia. (The Nazis and Japanese studied Napoleon's Asiatic plans and strategy down to the last detail.) Raffles laid before the Governor General of India, Lord Minto, a military plan to crush the French in Java, prepared the way, and with Minto in 1811 drove them out. Raffles was appointed Lieutenant-Governor.

Lord Minto was an active Mason. On a coffee estate near Batavia was a small Lodge called Virtuitis et Artis Amici (Friends of Virtue and Arts), the Worshipful Master of which was Nicolas Englehardt, a former Dutch Governor of Java. With Minto present, Raffles received the first two Degrees. On July 5, 1813, he took the Third in Lodge De Vriendschap, at Sourabaya. In the years that followed, Sir Stamford went through black hours: Java went back to the Dutch; Minto died; Raffles' wife died, and after her their children. In 1816 he received the Rose Croix Degree in Batavia.

On his jot y back to England he stopped off to visit Napoleon on St. Helena. In a few months (after a second marriage) he went back to be Governor of Sumatra, and on the way visited Lord Hastings in India—also an ardent Mason. It was there and then that Raffles proposed the building of a city and great naval base at Singapore. Space does not permit a description of his labor thereafter, among them being his founding of the London Zoology Society. He died in April, 1826.

If a Freemason writes about the power Freemasonry has to shape men, to inspire them toward tolerance and enlightenment, and to cultivate in them lindliness and friendliness, non-Masons may be tempted to discount it by half on the grounds of enthusiasm or a favorable prejudice; but if any non-Mason, and concerned only with unvarnished facts, will begin with Sir Stamford Raffles (or Minto, or Hastings) and search out the Mystic Tie in Asia as it stretched from one man to another, even across languages and in the midst of wars, and across the barriers of race (Hindus, Malays, Filipinos, Chinese became Brothers), and see how Masonry led to schools; hospitals, orphanages and tolerance, he will be forced in the end to admit that the part taken by the Craft in the bringing of civilization and culture into the Far East was astounding—and all the more so, in that it had behind it no armies, no powers of public office, no wealth, and never employed intrigue or force.

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SIR

this is the distinctive title given to the possessors of the Degrees of Masonic Knighthood, and is borrowed from the heraldic usage. The word knight is sometimes interposed between the

title and the personal name, as, for example, Sir Knight John Smith. English knights are in the habit of using the word Crater, or brother, a usage which to some extent is being adopted in the United States of America. English Knights Templar have been led to the abandonment of the title Sir because legal enactments made the use of titles not granted by the Crown unlawful. But there is no such law in America. The addition of Sir to the names of all Knights is accounted, says Ashmole, "parcel of their style." The use of it is as old, certainly, as the time of Edward I, and it is supposed to be a contraction of the old French Sire, meaning Seigneur, or Lord.

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SIRAT, AS or AL
See Al-Sirat

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SIROC

The Hebrew word n . A Significant word, formerly used in the Order of High Priesthood in the United States of America. It signifies a shoelatchet, and refers to the declaration of Abraham to Melchizedek, that of the goods which had been captured he would "not take from a thread even to a shoelatchet" (Genesis xiv, 23), that is, nothing even of the slightest value. The introduction of this word into some of the lower Capitular Degrees was an error of the ritualists.

*

SISTER LODGES

Lodges are so called which are in the same Masonic Jurisdiction, and owe obedience to the same Grand Lodge.

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SISTERS BY ADOPTION

In the Lodges of the French Adoptive Rite this is the title by which the female members are designated. The female members of all androgynous, both sexes, Degrees are Sisters, as the male members are Brethren.

*

SISTERS OF THE GILD

The attempt of some writers to maintain that women were admitted into the Medieval Confraternities of Freemasons fails to be substantiated for want of sufficient proof. The entire spirit of the Old Constitutions indicates that none but men, under the titles of Brethren and fellows, were admitted into these Masonic Gilds; and the first Code of Charges adopted at the Revival in 1717, declares that "the persons admitted members of a Lodge must be good and true men . . . no women, etc."

The opinion that women were originally admitted into the Masonic Gild, as it is asserted that they were into some of the others, is based upon the fact that, in what is called the York Manuscript, No. 4, whose date as affixed to the Roll is 1693, we find the following words: "The one of the elders taking the Booke, and that hee or shee that is to be made mason shall lay their hands thereon, and the charge shall be given. "

But in the Alnwick Manuscript, which is inserted as a Preface to the Records of the Lodge at Alnwick, beginning September 29, 1701, and which manuscript was therefore probably at least contemporary with that of York, we find the corresponding passage in the following words, "Then shall one of the most ancient of them all hold a book that he or they may lay his or their hands upon the said Book," etc.

Again in the Grand Lodge Manuscript, No. 1, whose date is 1583, we meet with the same regulation in Latin thus: Tunc unus er senioribus teneat librum et ille vet illi apposuerunt manus sub librum et tune praecepta deberent legi. This was no doubt the original form of which the writer of the York Manuscript gives a translation, and either through ignorance or clerical carelessness, the ille vet illi, instead of We or they, has been translated he or she. Besides, the whole tenor of the Charges in the York Manuscript clearly shows that they were intended for men only. A woman could scarcely have been required to swear that she "would not take her fellow's wife in villainy," nor make anyone a Free mason unless "he has his right limbs as a man ought to have."

It cannot be admitted on the authority of a mistranslation of a single letter, by which an a was taken for an e, thus changing ille into illa, or he into she, that the Masonic Gild admitted women into a Craft whose labors were to hew heavy stones and to ascend tall scaffolds.. Such never could have been the ease in Operative Masonry.

There is, however, abundant evidence that in the other Gilds, or Livery Companies of England, women or sisters were admitted to the freedom of the company. Herbert (History of the Livery Companies xi, page 83) thinks that the custom was borrowed, on the constitution of the Companies, by Edward III from the Ecclesiastical or Religious Gilds, which were often composed of both sexes. But there does not seem to be any evidence that the usage was extended to the Building Corporations or Freemasons Gilds. A woman might be a female grocer or haberdasher, but she could hardly perform the duties of a female builder.

*

SIT LUX ET LUX FUIT

A motto frequently used in Freemasonry, although sometimes written, Luz ftat et Luz flit, signifying Let there be light, and there was light (Genesis i, 3); the strict translation from the Hebrew continues, "And the Lord took care of the light, that it was useful, and He divided the light from the darkness."

*

SITUATION OF THE LODGES

A Lodge is, or ought to be, always situated due East and West, for reasons which are detailed in the articles on East and Orientation, which see.

*

SIVAN

The Hebrew word ll'D. The ninth month of the Hebrew civil year, corresponding with the months May and June, beginning with the new moon of the former.

*

SIX LIGHTS

The six lights of Symbolic Freemasonry are divided into the Greater and Lesser Lights, which see. In the American system of the Royal Arch there is no symbol of the kind, but in the English system there are six lights—three lesser and three greater—placed in the form of two interlaced triangles. The three lesser represent the Patriarchal, Mosaic, and Christian Dispensations; the three greater the Creative, Preservative, and Obstructive Power of God. The four lesser triangles, formed by the intersection of the two great triangles, are emblematic of the four Degrees of Ancient Craft Masonry.

*

SIX PERIODS

The Grand Architects' Six Period's constituted a part of the old Prestonian lecture in the Fellow Craft's Degree. It referred to the six days of creation, the six periods being the six days. It no longer forms a part of the lecture as modified by Doctor Hemming in England, although Brother Oliver devotes a chapter in his Historical Landmarks to this subject. It was probably at one time taught ill the United States of America before Brother Webb modified and abridged the Prestonian lectures, for Hardie gives the Six Periods in full in his Mozlitor, which was published in 1818. The Webb lecture, practiced in the United States, comprehends the whole subject of the Six Periods, which make a closely printed page in Browne's Master Kely, in these few words: "In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator. "

*

SKELETON

A symbol of death. The ancient Egyptians often introduced a skeleton in their feasts to remind the revelers of the transitory nature of their enjoyments, and to teach them that in the midst of life we are in death. As such an admonitor a symbol it has been used in some of the advanced Degrees (see Skull).

*

SKIRRET

In the English system the Skirret is one of the working-tools of a Master Mason. It is an implement which acts on a center-pin, whence a line is drawn, chalked, and struck to mark out the ground for the foundation of the intended Structure. Symbolically, it points to us that straight and undeviating line of conduct laid down for our pursuits in the volume of the Sacred Law. The Skirret is not used in the American system.

*

SKULL

The skull as a symbol is not used in Freemasonry except in Masonic Templarism, where it is a symbol of mortality. Among the Articles of Accusation sent by the Pope to the Bishops and Papal Commissaries upon Which to examine the Knights Templar, those from the forty-seeond to the fifty seventh refer to the human skull, Cranium humanus, which the Templars were accused of using in their reception, and worshiping as an idol. It is possible that the Old Templars made use of the skull in their ceremony of reception; but Modern Templars will readily acquit their predecessors of the crime of idiolatry, and find in their use of a skull a symbolic design (see Baphomet).

Of this symbol of mortality, the skull, much has been written and when found of suitable service quoted with effect at Masonic meetings. About 1860 Brother J. S. Parvin of Iowa

received a copy of a poem entitled Lines to a Skeleton as printed in a newspaper published at Glasgow, Scotland. He was struck with its beauty and used it in his Knight Templar work, he at that time being Eminent Commander of the local Commandery. A similar experience befell Brother Eugene S. Elliott of Wisconsin but brother Parvin is believed to have been first to use the poem as above described and it soon became vers popular and is still generally used. The popularity of the poem has caused it to be paraphrased by several Brethren, Denman S. Wagstaff, New Age Magazine, April 1917 (page 178); Newton Newkirk, .Missouri Freemason, October 29, 1904; and copies of others published by H. D. Loveland, California, Nortnan T. Cassette, and so on are in our possession but lack particulars of first place of publication.

However, the original also has its uncertainties. The Square and Compass, Denver, July, 1923, page 44, says "The poem was written by Robert Philip of Gormyre Cottage, Scotland. He wrote the verses unite Watching for 'body snatchers' in the parish churchyard of Torphichen where during the repairing of the church the unearthing of a skeleton suggested the subject." Clothes C. GX Hunt, (grand Secretary of Iowa's) has kindly investigated the matter for us, sprites "In 1816 the manuscript of the poem was found in the museum of the Royal College of Surgeons at London near a perfect human skeleton.

The attendant who found it handed it to the curator of the museum and he in turn sent it to the London Morning Chronicle for publication.

The first authentic record that we have of the poem is its appearance in the London Chronicle in 1816. It excited so much attention that a reward of fifty guineas was offered for information that would lead to the discovery of its author. This was without avail, however, as the author preserved his incognito and to this day no one knows who he was. Thus you will note the similarity in the fact that the author of the poem as well as the former occupant of the skeleton about whom it was written remain unknown."

Hoyt's New Cyclopedia of Practical Quotations, 1922 (page 687), credits the ode to Anna Jane Vardill (Mrs. James Niven) and it did appear in the European Magazine, November, 1816, signed with the initial "V 2 But Brother Hunt points out that the poetess denied the authorship and the coincidence of the initial is the only thing to connect her with the poem. The Subject came up frequently in Notes and Queries, London, and usually was credited to Miss Vardill but has been claimed for J. D. Gordman and Robert Philip, the latter in 1826. The lines are listed as anonymous in Edith Granger's Index to Poetry and Recitations, Chicago, 1904, McClurg.

Behold this ruin, 'Twas a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.

What beauteous visions filled this spot
What dreams of pleasure long forgot?
Nor hope, nor joy, nor love, nor fear
Have left one trace on record here.

Beneath this mouldering canopy
Once shone the bright and busy eye:
But start not at the dismal vold—
If Social love that eye employed.

If with no lawless fire it gleamed
But through the dews of kindness beamed;
That eye shall be forever bright
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue
If Falsehood's honey it disdained,
And when it could not praise was chained.

If bold in Virtue's cause it spoke
Yet gentle concord never broke—
This silent tongue shall plead for thee
When Time unveils Eternity.

Say, did these fingers delve the mine
Or with the envied rubies shine?
To hew the rock or wear a gem
Can little now avail to them.

But if the page of truth they sought
Or comfort to the mourner brought
These hands a richer meed shall claim
Than all that wait on Wealth and Fame.

Avails it whether lottre or shod
These feet the paths of duty trod?
If from the bowers of Ease they fled. To seek Afflietion's humble shed.

If Grandeur's guilty bribe they spurned,
And home to Virtue's cot returned—
These feet with angel wings shall vie,
And tread the palace of the sky.

There is an earlier poem of 1808 by Lord Byron on the skull. He tells of it in his conversations with Medwin; "The gardener in digging discovered a skull that had probably belonged to some jolly friar or monk of the abbey (Newstead Abbey) about the time it was demonstrated. Observing it to be of giant size and in a perfect state of preservation, a strange fancy seized me of having it set and mounted as a drinking cup. I accordingly sent it to town, and it returned with a very high polish, and of a mottled color like tortoise shell." Start not—nor deem my spirit fled:

In me behold the only skull
From which, unlike a living head,
Whatever flows is never dull.

I lived, I loved, I quaffed like thee:
I died: let earth my bones resign:
Fill up—thou canst not injure me
The worm hath fouler lips than thine.

Better to hold the sparkling grape,
Than nurse the earth-worm's slimy brood
And eirele in the goblet's shape
The drink of Gods, than reptile's food.

Where Once my wit, perchance hath shone,
In aid of others let me shine
And when, alas! our brains are gone,
What nobler substitute than wine?

Quaff while thou eanst, another race
When thou and thine like me are sped,

May rescue thee from earth's embrace
And rhyme and revel with the dead.

Why not? since through life's little day
Our heads such sad effects produce
Redeem'd from worms and wasting elay,
This chance is theirs, to be of use.

*

SKULL AND CROSS-BONES

They are a symbol of mortality and death, and are so used by heralds in funeral achievements. As the means of inciting the mind to the contemplation of the most solemn subjects, the skull and cross-bones are used in the Chamber of Reflection in the French and Scottish Rites, and in all those Degrees where that Chamber constitutes a part of the preliminary ceremonies of initiation .

*

SLADE, ALEXANDER

On the title page of a 32-page pamphlet, The Free Mason Examined, published at London, England, 1754, the author is given as "Alexander Slade, Late Master of Three Regular Constituted Lodges, In the City of Norwich." Careful search among the archives failed to find a Brother who by the year 1751 had occupied the chair of three Norwich (England) Lodges. The pamphlet was reproduced in facsimile by the Lodge of Research, No. 2429, Leicester, 1926-7, with comments by Brother John T. Thorp, who also read a paper "Freemasonry Parodied in 1754 by Slade's Free Mason Ezamin'd" (see Transactions, Quatuor Coronati Lodge, 1907, volume xx, pages 95-111).

Slade has not been identified with Norwich nor with Freemasonry and the purpose of this unknown writer is mysterious, Brother Thorp suggesting several possibilities: first, that this curious production is what it claims to be—an account of some Lodge ceremonies of that time; second, perhaps published to ridicule the claims made to a remote antiquity by the Grand Lodge of the Ancient; third, a misleading parody upon certain Masonic work of that period, and fourth, an outright invention prompted by pure greed, there being a lively demand for such information, Prichard's pamphlet of 1730 having four editions in a month and nearly twenty by 1754. Six editions of Slade's work were published four in 1754, the others bear no date, and Copies of all are rare.

*

SLANDER

Inwood, in his sermon on Union Amongst Masons, says: "To defame our Brother, of suffer him to be defamed, without interesting ourselves for the preservation of his name and character there is scarcely the shadow of an excuse to be formed. Defamation is always wicked. Slander and evil speaking are the pests of civil society, are the disgrace of every degree of religious profession, are the poisonous bane of all brotherly love."

*

SLAVE
See Free Born

*

SLAVES, SERVANTS, ETC.

The first Lodge constituted in South Africa w as De Goede Hoop (Lodge of Good Hope), under a Dutch w arrant, in the Transvaal, 1772. The Minutes of this Lodge which was set up in a frontier country to bring a ray of light into a Dark Continent contain the most surprising set of entries ever written before or since by a Lodge Secretary; perhaps they are unique. In 1774 the Lodge rented a slave. By 1775 they had come to own a slave, named Slammat, then sold him for 170 rix dollars. In the following year the Secretary records show that the Lodge had purchased another, named September.

They sold September, and then bought two others, without names. The last slave sale was dated 1777. George, Prince of Wales, afterwards George IV, in 1787 initiated ("with his own hands"!) twenty footmen, etc., in order to have personal servants to wait on him while he sat in the East of his Prince of Wales Lodge, No. 259. Bro. George Washington inherited a slave from his mother. But no such items as these, nor any other among Masonic curzosa, can ever rob Goede Hoop of its melancholy and surprising distinction of dealing in slaves. (See The Early Histor1y of the Lodge De Goede Hoop, by O. H. Bate; Cape Town, South Africa.)

G. G. Coulton (in Art and Reformation; page 74) records one case of the selling of a Freemason into slavery. A Normandy lady was so inordinately proud of a castle a Master Freemason built for her that she had him beheaded to guarantee against his making another like it. John Coustos was sent to the galleys by the Portuguese Inquisition for being a Freemason. Kings sometimes "bonded" a favorite physician, musician, Mason, etc., for life, a status which was serfdom in effect. In Tudor times more than one king sent out sheriffs to round up Freemasons to compel them by force to work on royal buildings.

In 1907 Bro. Harry W. Gowen, of Halifax, N. C., wrote an exuberant booklet to prove that Georgia had in it the first and only Provincial Grand Master of Masons for America (1771-1776) and the only Provincial Grand Lodge for America; it was entitled The Stony of the Right Worshipful Joseph Montfort. On page 26 is a paragraph about a slave:

"During the early years of the records a Brother died in the West Indies, and by his will, left a slave, a negro woman, to Royal White Hart Lodge. Halifax" The Lodge loaned the slave to Mrs. Taylor, a Mason's widow, and after 3 few years appointed a committee to recover the slave and her increase; but whenever the committee Vent after the woman, Mrs. Taylor would hide her. The chase was ineffectually kept up for a few years, finally abandoned and was most amusing. "

NOTE. On page 676 of this Encyclopedia Bro. Clegg writes: 'Royal White Hart Lodge, No. 2, Halifax, North Carolina, has met in an old frame building erected in 1769 and since mused exclusively and continuously for Lodge purposes. ' In two details Bro. Clegg was misled by his sources of information. The lower door was made and equipped for a school room and was so used for many years. The "old frame building" suggests a poor or decrepit building whereas it was a very fine structure. "We have a description of the temple written in 1820, when it was in a perfect state of preservation: the roof was of slate color; the building white with green blinds, red brick chimney and foundation, and mahogany doors; the ceiling of the lodge room (which is arched) was blue; the woodwork white, excepting the doors, which were mahogany." Gowen; page 26.

It is a fact of large significance that in the Minute Books of Lodges and the Proceedings of Great Lodges of the United States from 1850 neither slavery nor the Civil War is almost ever mentioned, and still less is ever discussed It was assumed tacitly, as it necessarily had to be, that the Tenets of Freemasonry are incompatible with buying, selling, or owning men and women. But the slavery issue from 1850 to 1865 was brought into the Fraternity, or made to confront it, in an indirect way, and, as it were, through the back door; because when the Roman Catholic hierarchy in the second period of the Anti-Masonic Crusade joined the Anti-Masons in their attempt to obliterate the Fraternity, one of its modes of attack was to accuse Freemasons of being abolitionists.

The hierarchy of the Roman Church, though not always with the support of the lower clergy, and from 800 A.D. to World War II, has always been on the side of special privilege, ruling classes, slave and serf owners, etc., as against democracy, freedom, representative government, public schools, etc. Even in the North the hierarchy was outspokenly pro-slavery; in the South its hatred of Lincoln, emancipation, and abolitionism was malignant. Thus in a letter to Secretary of War Cameron in 1861, Archbishop Hughes wrote that "it should be understood that, with or without knowing it, if they [Catholics] are to fight for the abolition of slavery, then indeed they will turn away in disgust from the discharge of what would otherwise be a patriotic duty."

In a book published in 1941 the Roman Catholic historian Theodore Maynard described the Emancipation Proclamation as a "blot on Lincoln's record." (The records and documents in the case may be found in American Catholic Opinion in the Slavery Controversy, by Madeline Hooke Riee; Columbia University Press; New York; 1944. The Church did not disavow its pro-slavery after the war, but permitted the subject to die away. This book by Maynard, it is interesting to note, is one of a long series of propaganda volumes being published by Roman Catholic agencies in order to re-write American history in their own favor.)

Note. Detailed week-by-week records of Roman Catholic attacks on Freemasonry may be found in diocesan newspapers between 1848/1865, North and South.

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SLIP

This technical expression in American Freemasonry, but commonly confined to the Western States, and not generally used, is of comparatively recent origin; and both the action and the word probably sprang up, with a few other innovations, intended as especial methods of precaution, about the time of the anti-Masonic excitement.

*

SLOANE MANUSCRIPTS

There are three copies of the Old Constitutions which bear this name. All of them were found in the British Museum among the heterogeneous collection of papers which were once the property of Sir Hans Sloane.

The first Sloane Manuscript, which is known in the Museum as No. 3848, is one of the most complete of the copies extant of the Old Constitutions. At the end of it, the date is certified by the following subscription: finis p. me Eduardu Sankey decimo sexto die Octobris Anno Domini 1646. It was published for the first time, from an exact transcript of the original, by Brother Hughan in his Old Charges of the British Freemasons.

The second Sloane Manuscript is known in the British Museum as No. 3323. It is in a large folio volume of three hundred and twenty-eight leaves, on the fly-leaf of which Sir Hans Sloane has written "Loose papers of mine Concerning Curiosities." There are many manuscripts by different hands. The Masonic one is subscribed thus with the date and name of the writer, Haec scripta fuerunt p. me Thomam Martin, 1659, and this fixes the date. It consists of three leaves of paper six inches by seven and a half, is written in a small, neat hand, and endorsed Free Masonry. It was first published, in 1871, by Brother Hughan in his Masonic Sketches and Reprints.

The Rev. Brother A. F. A. Woodford thinks this an "indifferent copy of the former one." But this seems unlikely. The entire omission of the Legend of the Craft from the time of Lamech to the building of the Temple, including the important Legend of Euclid, all of which is given in full in the other manuscript, No. 3848, together with a great many verbal discrepancies, and a total difference in the eighteenth charge, would lead one to suppose that the former manuscript

never was seen; or at least copied, by the writer of the latter. On the whole, it is, from this very omission, one of the least valuable of the copies of the Old Constitutions.

The third Sloane Manuscript is really one of the most interesting and valuable of those that have beers heretofore discovered. A portion of it, a small portion, was inserted by Findel in his History of Freemasonry; but the whole has been since published in the Voice of Masonry, a periodical printed at Chicago in 1872. The number of the manuscript in the British Museum is 3329, and Brother Hughan places its date at from 1640-1700; but he says that Messrs. Bond and Sims, of the British Museum, agree in stating that it is "probably of the beginning of the eighteenth century."
But the Rev. Brother Woodford mentions great authority, Wallbran, on manuscripts who declares it to be "previous to the middle of the seventeenth century." Findel thinks it originated at the end of the seventeenth century, and "that it was found among the papers which Doctor Plot left behind him on his death, and was one of the Sources whence his communications on Freemasonry were derived." It is not a copy of the Old Constitutions, in which respect it differs from all the other manuscripts, but is a description of the ritual of the Society of Free Operative Masons at the period when it was written.

This it is that makes it so valuable a contribution to the history of Freemasonry, and renders t so important that its precise date should be fixed.

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SMARAGDINE, TABLET OF HERMES

The foundation of Hermetic knowledge, by an unknown author. Translated in the Oedipus Aegyptiacus.

*

SMITH, GEORGE

Captain George Smith was a Freemason of some distinction during the latter part of the eighteenth century. Although born in England, he at an early age entered the military service of Prussia, being connected with noble families of that kingdom. During his residence on the continent it appears that he was initiated in one of the German Lodges.

On his return to England he was appointed Inspector of the Royal Military Academy at Woolwich, and published, in 1779, a Universal Military Dictionary, and, in 1783, a Bibliotheca Miliaris. Brother Smith devoted much attention to Masonic studies, and is said to have been a good workman in the Royal Military Lodge at Woolwich, of which he was for four years the Master. During his Mastership the Lodge had on one occasion, been opened in the King's Bench prison, and some persons who were confined there were initiated. For this the Master and Brethren were censured, and the Grand Lodge declared that "it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement" (see Constitutions, 1784, page 349).

Brother Smith was appointed by the Duke of Manchester, in 1778, Provincial Grand Master of Kent, and on that occasion de livered his Inaugural Charge before the Lodge of Friendship at Dover. He also drew up a Code of Laws for the government of the Province, which was published in 1781.

In 1780 he was appointed Junior Grand Warden of the Grand Lodge; but objections having been made by Heseltine, the Grand Secretary, between whom and himself there was no very kind feeling, on the ground that no one could hold two offices in the Grand Lodge, Smith resigned at the next Quarterly Communication. As at the time of this appointment there was really no law forbidding the holding of two offices, its impropriety was so manifest, that the

Grand Lodge adopted a regulation (Constitutions, 1784, page 336) that "it is incompatible with the laws of this society for any Brother to hold more than one office in the Grand Lodge at the same time. "

Captain Smith, in 1783, published a work entitled The Use and Abuse of Freemasonry: a work of the greatest utility to the Brethren of the Society, to Mankind in general, and to the Ladies in particular. The interest to the ladies consists in some twenty pages, in which he gives the "Ancient and Modern reasons why the ladies have never been accepted into the Society of Freemasons," a section the omission of which would scarcely have diminished the value of the work or the reputation of the author.

The work of Brother Smith would not at the present day, in the advanced progress of Masonic knowledge, enhance the reputation of its writer. But at the time when it appeared, there was a great dearth of Masonic literature—Anderson, Calcott, Hutchinson, and Preston being the only authors of any repute that had as yet written on the subject of Freemasonry. There was much historical information contained within its pages, and some few suggestive thoughts on the symbolism and philosophy of the Order. To the Craft of that day the book was therefore necessary and useful. Nothing, indeed, proves the necessity of such a work more than the fact that the Grand Lodge refused its sanction to the publication on the general ground of opposition to Masonic literature.

Noorthouck (Constitutions, 1784, page 347), in commenting on the refusal of a sanction, says:

No particular objection being stated against the abovementioned work, the natural conclusion is, that a sanction was refused on the general principle that, considering the flourishing state of our Lodges, where regular instruction and suitable exercises are ever ready for all Brethren who zealously aspire to improve in masonical knowledge new publications are unnecessary on a subject which books cannot teach. Indeed, the temptations to authorship have effected a strange revolution of sentiments since the year 1720, when even ancient manuscripts were destroyed, to prevent their appearance in a printed Book of Constitutions! for the principal materials in this very work, then so much dreaded, have since been retailed in a variety of forms, to give consequence to fanciful productions that might have been safely withheld, without sensible injury, either to the Fraternity or to the literary reputation of the writers.

To dispel such darkness almost any sort of book should have been acceptable. The work was published without the sanction, and the Craft being wiser than their representatives in the Grand Lodge, the edition was speedily exhausted. In 1785 Captain Smith was expelled from the Society for "uttering an instrument purporting to be a certificate of the Grand Lodge recommending two distressed Brethren."

Doctor Oliver (Revelations of a Square, page 215) describes Captain Smith as a man "plain in speech and manners, but honorable and upright in his dealings, and an active and zealous Mason." It is probable that he died about the end of the eighteenth or the beginning of the nineteenth century.

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SMITH, WILLIAM

Brother Smith published The Freemasons Pocket Companion, 1736, at London, England.

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SMITH, WM.; HIS CONSTITUTIONS

When the Modern (first) Grand Lodge of Pennsylvania dedicated its Lodge house (Americans first Masonic building), and called "The Freemasons' Lodge," the dedication sermon was

preached by William Smith, D. D., a member of Lodge No. 2, famous for his learning throughout the Colony. In 1781, the year that Cornwallis surrendered at Yorktown, the Grand Lodge decided to reissue its Shiman Rezon, or Book of Constitutions, and appointed Bro. Smith to revise and to abridge it. He was to become Grand Secretary in 1783.

In 1782 he was Provost of the College of Philadelphia—now the University of Pennsylvania. He had the revision ready in 1781, and on November 22 of that year it was approved by Grand Lodge. But the printing was delayed. In 1782 Smith wrote a dedication to George Washington; in 1783 the Book was published. Though its editor could not know of it at the time, it was a book destined to be carried far, because it was to become the sanction and guide for Lodges in Tennessee, Kentucky, the West Indies Louisiana, Mexico, etc., and to be a model for later editors in other and future Grand Lodges.

Since the volume is now listed as a rare book, collectors may find useful its full title page: "Ahiman Rezon Abridged and Digested; as a Help to all that are. or would be Free and Accepted Masons, to which is added a Sermon, Preached at Christ-Church, Philadelphia, at a General Communication, Celebrated, Agreeable to the Constitutions, Monday, December 28, 1778, at the Anniversary of St. John the Evangelist, Published by Order of The Grand Lodge of Pennsylvania, by William Smith, D. D., Philadelphia; Printed by Hall and Sellers, M,Dcc, LXXXIII."

The 1778 London Edition of the Ahiman Rezon which presumably Bro. Smith had before him, has as its title: "Ahiman Rezon: or a Help to all that are, or could be Free and Accepted Masons." It mas the Third Edition.

The first paragraph of Bro. Smith's Chapter I appears to have been of his om n composition, and may be guessed to have been a device for condensing into one sentence a series of exhortations which in the original version Laurence Dermott had spread over a number of pages. In this paragraph and in the chapter sub-head Bro. Smith uses a phrase which is peculiar, so peculiar that it is difficult to know why it has thus far escaped attention.

In the sub-head he says: "for the use of Operative Masons, in the American Lodges . . ."; in the first line of the paragraph he says: "Before we enter upon the duties of the operative Mason," ete. (Italics ours.) Why did he say "Operative" instead of Speculative? (Two or three other Books of Constitutions afterwards repeated these phrases, Massachusetts being one of them.) one can only surmise that he took "operative" to mean Masons who operate a Lodge, the officers, tiler, janitor, etc.; this surmise has a support in his describing the duties of the "Operative Mason," "in the various offices and stations to which he may be called in the Lodge...." In any event this misreading of the meaning of "Operative" supports a statement made elsewhere in this Supplement to the effect that the first American Masons were often themselves uninstructed on Craft practices, and in the dark about its customs and Landmarks.

Note. The Book of Constitutions prepared by Thaddeus Mason Harris for the new United Grand Lodge of Massachusetts. and which he printed in 1798, was a revision of an earlier Book; Harris also uses the phrase "for Operative Masons. '

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SMITTEN BUILDER

The old lectures used to say "The veil of the Temple is rent, the builder is smitten, and we are raised from the tomb of transgression." Brother Hutchinson, and after him Doctor Oliver, apply the expression, The smitten builder, to the crucified Savior, and define it as a symbol of His divine mediation; but the general interpretation of the symbol is, that it refers to death as the necessary precursor of immortality. In this sense, the smitten builder presents, like every other part of the Third Degree, the symbolic instruction of eternal life.

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SNOW, JOHN

A distinguished lecturer on Freemasonry, who was principally instrumental in introducing the system of Webb, of whom he was a pupil, into the Lodges of the Western States. He was also a Grand Master of the Grand Lodge of Ohio, and was the founder and first Grand Commander of the first Grand Encampment of Knights Templar in the same State. He was born in Providence, Rhode Island, February 25, 1780; was initiated into Freemasonry in Mount Vernon Lodge, of Providence, in 1809, and died May 16,1852, at Worthington, Ohio.

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SNOWS
See Rains

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SOANE, GEO., HIS ROSICRUCIAN THEORY

In his Curiosities of Literature; and Book of the Months (London; 1849), Vol. II., page 35, George Soane, a non-Mason, published one of the earliest essays in the attempt to prove that Freemasonry originated in Rosicrucianism.

It is written by an intelligent, well read antiquarian who has neither a fool nor a fanatic; it is therefore the more useful as a specimen of the kind of theories which even the well-informed entertained before much was known about Masonic history. Some takes it for granted that Freemasonry was invented in 1717 by a few gentlemen inspired by antiquarian curiosity; the symbols and ceremonies and their attribution by the Masons to the old builders he dismisses as "trash." (There were some Masons in 1849 who held a similar theory.) Those ceremonies and symbols had a queer and occult look to him (it did not occur to him that as a non-Mason he could have no knows ledge of them), therefore he cast about among the "queer fish" of occult and pseudo-occult "societies" current in 1717 to see if he could find one "similar" to the Craft, and at the same time "older." Rosicrucian~ ism appeared to him to fill the bill.

His history of Rosicrucianism is not made of the facts as now known. He traced it to a pamphlet written by John Valentine Andrea, and more especially to a second edition of 1617 entitled Fama Frater witatis (published by Cassel). He took it that in consequence of this putative "revelation" an organized fraternity ensued; and that this fraternity emerged in 1717 under the disguise of Freemasonry. These notions have gone the way of all flesh. Rosicrucianism was never anything more than a book, a name, a rumor, a nickname for anything queer, archaic, occult until in the Nineteenth Century a small group of English Masons organized a side order under that label. Andrea could not have fathered Masonry in l717 because there had been Speculative Lodges before that date, and there had been Operative Lodges many centuries before.

The discovery of the Regius and Cooke MSS. destroyed the last vestige of any feasibility Soane's theory may ever have had. That theory would be no longer of any importance were it not that a Masonic writer or lecturer now and then repeats Soane's argument, a thing possible only to those w ho have never read an authentic historic of the Fraternity.

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SOCIAL CHARACTER OF FREEMASONRY

Freemasonry attracts our attention as a great social Institution. Laying aside for the time those artificial distinctions of rank and wealth, which, however, are necessary in the world to

the regular progression of society, its members meet in their Lodges on one common level of brotherhood and equality. There virtue and talent alone claim and receive pre-eminence, and the great object of all is to see who can best work and best agree. There friendship and fraternal affection are strenuously inculcated and assiduously cultivated, and that great mystic tie is established which peculiarly distinguishes the society. Hence is it that Washington has declared that the benevolent purpose of the Masonic Institution is to enlarge the sphere of social happiness, and its grand object to promote the happiness of the human race.

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SOCIAL STATUS OF MASONS

The damage done by the barbarians when they devastated France and Italy in the Fourth and Fifth Centuries was in the long run not as great as was the consequence of the caste system which they rooted so deeply in Europe that it has not yet been eradicated. At the top were the kings, nobles, and the prelates; next afterwards came patricians and knights and later, squires; at the bottom were slaves (slavery was still in practice in Britain in the Eighteenth Century); next above the slaves were the cotters, next above them were the villains, and next above the villains were working men, consisting of craftsmen and farmers. According to the dogma of the original barbarism God Himself had created these castes or classes, and it was not only illegal but impious for a man to presume to climb up and out "of the station in which God has seen fit to place him." Where did the Medieval Masons stand in this hierarchy of castes? The majority of the pages in the histories of the Fraternity now extant ask the question, What were the Masons? The question raised here is, Who were the Masons? The who is of equal importance to the what for the solution of the problems of Masonic history.

The data as we now possess them, only half discovered and seldom thoroughly examined, give a confusing answer. On the whole, they give the impression that here, as on other counts, we shall find that Operative Freemasonry as regards social classes was in a peculiar sense an exception; that impression is of a piece with bodies of data of other kinds which show that in the first period the Fraternity was as "peculiar," as "unique" in many other ways also.

During the century prior to the discovery of Gothic architecture in and around Paris, there had been developed to a high degree of perfection the art of the miniature painter, the master who ornamented vellum manuscript books with tiny miracles of almost perfect paintings. and who made most of the discoveries of form, composition, and perspective which made possible the "great painting" in Italy during the Renaissance—Leonardo da Vinci's "Last Supper" is a masterly reproduction in the large of a miniature subject that had been perfected two centuries before his time.

Coincidentally with the discovery of the Gothic, miniature painting escaped from the monasteries, which were always tending to lapse into decay from sloth and ignorance (sloth itself was defined as "the idleness of the illiterate"), into the hands of lay artists, and almost immediately it was carried on and up into its own dazzling, great age in the reign of Philip Augustus, in which appeared those supreme artists, Honor, Jean Pucelle, Forrequet, Paul, Hermann Male-well, etc.

These miniaturists were not, as the cant of barbarian usage had it, laborers; they did not work in soil, stone, clay, bricks, wood, or the malodorous leather; they were pure artists in the most absolute sense of the word "pure"; and they were great artists —more than one of their masterpieces has actually been used to "ransom a kingdom." It is a revelation, therefore, to see where and how these artists stood in the social scheme.

First, they were personally so ignored that they were not suffered to sign their work (occasionally one of them slipped his first name, very small, into an end device), and their works were called not by the name of the artist but by the names of their owners. Second, they formed a gild, had a master and wardens, apprenticeships, fixed hours and wages, and

thereby became established solidly in the same social bracket as brick-layers, paviors, cloth weavers, and leather workers, well down among the lower orders, so that if one of them was invited to dine in a patrician's home he ate at table with the servants. Though a craft of pure artists, the miniaturists were thus nevertheless a gild, and their station was that assigned to every other gild of craftsmen in the caste system of the times. The Freemasons' gild was like their gild, and yet m as unlike it.

The Masons went through a long hard apprenticeship; they had much schooling beside; they became in adult manhood the superior of any of their contemporaries in knowledge, intelligence, independence, skill, and they also were pure artists; and vet, because they were workmen, they were frozen into the "lower classes." Also, like the miniaturists, they were compelled to work, at least in theory, anonymously; Masters of Masons like William of Sens and Arnolfo, alongside their fellows, not only erected but also conceived, designed, and ornamented the cathedrals, yet the chroniclers of the time, monks most of them, and snobs to their marrow, give no credit to any Master of Masons for any cathedral, but tell us that Bishop Walter Montague "built" the cathedral at Laon, Bishop Maurice de Sully "built" Notre Dame, and so on, though no one of those bishops could have read a plan or calculated the scale of an arch if his life had depended upon it.

Yet on the other hand these Master Masons received oftentimes a princely wage, and consorted with gentlemen and high lords; Martin de Lonay, only one elf hundreds of others, when he was building the Abbey at St. Gilles, ate at the Abbots' table, stabled his horse in the Abbots' stalls, and received gifts of robes of state, collars, and had an honored place in solemn pageants, etc. At one end of it the Craft was solidly imbedded in the lowly craft gild and belonged to the lower orders; at the other end of it, it was embedded with equal solidity in the highest class of all; and as in France, so in England, where apprentices, usually of country stock, were taught the etiquette of the hall and the courtly manners of milord.

This meeting and mixture of social extremes inside the Crafts' own circle explains what, as against the known facts of the Middle Ages, would otherwise be inexplicable: the consorting of men of title with working men, the commingling of stone-masonry and pure art, the possession by hand workers of a better education than bishops had, the admittance of non-Operatives into some such status as Honorary membership, the freedom of Masons to work some years in one town and then move to another; their occupancy of a position at the very center of church life and yet their independence from church rule; their having their roots in the very soil of Medievalism and yet their finding out of truths so modern that even yet modern men have not caught up with them.

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SOCIETAS ROSICRUCIANA IN ANGLIA
See Rosicrucianism

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SOCIETAS ROSICRUCIANA IN SCOTIA
See Rosicrucianism

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SOCIETY ISLANDS
See Oceania

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SOCIETY OF THE CHAIN
See Chain, Society of the

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SOCIUS
The Sixth Degree of the Order of Strict Observance

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SOCIOLOGY AND FREEMASONRY

In the eyes of sociology a people consists of institutions, cultural agencies, established groups, organized societies, living traditions, mores, etc. These the sociologists study, classify, and describe as a botanist describes and classifies plants, impersonally, impartially, and without moral judgments. In sociology Freemasonry is classified as belonging to the group of cultural agencies, within the sub-classification of fraternities; the sociologist then attempts to discover the "sociologic laws" of fraternities; that is, principles, forms of organizations, and purposes common to them.

Except indirectly, or in passing, sociologists have never made a special study of Freemasonry according to their own categories and canons, but there have been signs lately to indicate that they are about to do so. Secret Societies; a Study of Fraternalism in the United States, by Noel P. Gist, Ph.D., Columbia University; New York; 1940; and "Sociology of Secret Societies" in the American Journal of Sociology; Vol. XI; 1906; p. 441, are together a fairly complete portrait of the Craft as it appears to the eyes of sociologists. Studies of a similar kind, though not technically sociologic, are:

Secret Societies Old and New, by Herbert Vivian; London; 1927 (the author does not possess sufficient knowledge for his task, and on some pages writes in a style that is either crude or sarcastic, it is impossible to say which). Hutton Webster's famous Secret Societies is sociologic but is not concerned with modern fraternities. Three of G. G. Coulton's works are histories, but they contain chapters which are in effect sociologic studies of Medieval Freemasonry: Medieval Panorama. Social Life in Britain; From the Conquest to the Reformation (Cambridge; 1919). Life in the Middle Ages; Macmillan; New York; 1930.

It is probable that only sociology itself will gain much from these researches, because its data long have been familiar to Masonic scholars to whom it is a commonplace that Freemasonry is a fraternity, and nas secrets, and has only fraternal purposes, is a free association, etc. It is however possible that from sociology Masons will gain a somewhat clearer knowledge of the Fraternity's place among other cultural agencies in modern society.

Not long after the beginning of this century sociology came suddenly into a general popularity. Ward, Giddings, Veblen, Ross, etc., were suddenly catapulted into a place among best-sellers alongside popular novelists; even practical politicians began to study these volumes in the hopes of finding a magic key to their own problems; a few adventurers made fortunes out of exploiting the half-conscious fears of the populace, and a cheap and trashy book, called The Rising Tide of Color, foretold a global war between the White race and the Yellow, or even the Black, and this was viewed with huge alarms because it was assumed that the White race was "so vastly superior" to either of the other two that if it "fell" it would take civilization with it! These apocalyptic vaticination had a reincarnation in the "ideologies" of Fascism and Naziism under the label of "racism," though confusion became confounded when the Teutonic champion of the White race discovered to their delighted military surprise that the Japanese are "White Aryans."

This episode of lunacy was a debacle for sociology, from which it has not recovered, and will not until it ceases to consider itself a "science" and becomes in name as well as in fact, what Boas affirmed it to be: a series of non-scientific studies of, and of thought about, the subject of race, and of such subjects as are auxiliary to it. Like psychology, sociology had become maddened by too many theories, has fallen from popular interest, and been dropped out of a

large number of colleges; even sociologists themselves, some of them, have lost confidence in their own subject.

In spite of its thus having been temporarily derailed, sociology has established one truth, and there is no possibility of its being questioned again: it has discovered that men are not born as individuals, separate and mutually-repellent atoms, which can be brought into groups only by preaching idealism, or by force, or by "moral suasion," as the orthodox sociologic theory of the Nineteenth Century had said they were. Men are in groups before they are born, because to be so is in their anatomy, their physiology, is the way they are made. A baby already is a member of a family, belongs to a society of blood relatives, is in a community, is a member of a people, is predestined to attend school, and to be a citizen, and to enter free associations—he cannot evade or avoid these "sociologic" engagements any more than he can avoid eating or sleeping.

Society itself, as sociology employs the term, consists not of separate, atomistic individuals (still less of "rugged" individuals), but to begin with consists of institutions, groups, and associations; they are the units by which it is comprised. It is at this point, and in these terms, that Freemasonry is in the field of sociology, and may be sociologically studied. Its regalia, its charity, its Ritual and symbols, these are of no concern of sociology; on the other hand free associations do belong to sociology, and a Lodge therefore, as a Lodge, belongs to it because it is one of many forms of free associations.

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SODALITIES

From the Latin word meaning Companion. Societies or companies of friends or companions assembled together for a special purpose. Such confraternities, under the name of Sodalitia, were established in Rome, by Cato the Censor, for the mutual protection of the members. As their proceedings were secret, they gave offense to the government, and were suppressed, 80 B.C., by a Decree of the Senate, but were afterward restored by a law of Clodius. The name is applied in the Roman Catholic Church to associations of persons for charitable or devotional purposes.

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SOFISM

The Sofis were a mystical sect which greatly prevailed in Eastern countries, and especially in Persia, whose religious faith was supposed by most writers to embody the secret doctrine of Mohammedanism. Sir John Malcolm (History of Persia, chapter xx) says that they have among them great numbers of the wisest and ablest men of the East, and since his time the sect has largely increased.

The name is most probably derived from the Greek wisdom; and Malcolm states that they also bore the name of philosaufs, in which we may readily detect the word philosophers. He says also: "The Mohammedan Sofis have endeavored to connect their mystic faith with the doctrine of their prophet, who, they assert, was himself an accomplished Sofi."

The principal Sofi writers are familiar with the opinions of Aristotle and Plato, and their most important works abound with quotations from the latter. Sir John Malcolm compares the school of Sofism with that of Pythagoras. It is evident that there is a great similarity between Sofism and Gnosticism, and all the features of the biofic initiation remind us very forcibly of those of the Masonic 'the object of the system is the attainment of Truth; and the novice is invited "to embark on the sea of doubt," that is, to commence his investigations, which are to end in its discovery.

There are four stages or degrees of initiation: the first is merely preliminary, and the initiate is required to observe the ordinary rites and ceremonies of religion for the sake of the vulgar, who do not understand their esoteric meaning. In the Second Degree he is said to enter the pale of Sofism, and exchanges these external rites for a spiritual worship.

The Third Degree is that of Wisdom, and he who reaches it is supposed to have attained supernatural knowledge, and to be equal to the angels. The Fourth and last degree is called Truth, for he has now reached it, and has become completely united with Deity. They have, says Malcolm, secrets and mysteries in every stage or degree which are never revealed to the profane, and to reveal which would be a crime of the deepest turpitude.

The tenets of the sect, so far as they are made known to the world, are, according to Sir William Jones (Asiatic Researches ii, page 62), "that nothing exists absolutely but God; that the human soul is an emanation of His essence, and, though divided for a time from its heavenly source, will be finally reunited with it; that the highest possible happiness will arise from its reunion; and that the chief good of mankind in this transitory world consists in as perfect a union with the Eternal Spirit as the incumbrance of a mortal frame will allow." It is evident that an investigation of the true system of these Eastern mysteries must be an interesting subject of inquiry to the student of Freemasonry; for Godfrey Higgins is hardly too enthusiastic in supposing them to be the ancient Freemasons of Mohammedanism.

His views are thus expressed in the second volume of his Anacalypsis (page 301): a wonderful work—wonderful for the vast and varied learning that it exhibits; but still more so for the bold and strange theories which, however untenable, are defended with all the powers of a more than ordinary intellect. "The circumstances," he says, "of the gradation of ranks, the initiation, and the head of the Order in Persia being called Grand Master, raise a presumption that the Sofia were, in reality, the Order of Masons."

Without subscribing at once to the theory of Godfrey Higgins, we may well be surprised at the coincidences existing between the customs and the dogmas of the Sofis and those of the Freemasons, and we would naturally be curious to investigate the uses of the close communication which existed at various times during the Crusades between this Mohammedan sect of philosophers and the Christian Order of Templars. C. W. King, in his learned treatise on the Gnostics, seems to entertain a similar idea of this connection between the Templars and the Sofis.

He says that, Inasmuch as these Sofis were composed exclusively of the learned amongst the Persians and Syrians, and learning at that time meant little more than a proficiency in medicine and astrology, the two points that brought the Eastern sages into amicable contact with their barbarous invaders from the West, it is easy to see how the latter may have imbibed the secret doctrines simultaneously with the science of those who were their instructors in all matters pertaining to science and art.

The Sofi doctrine involved the grand idea of one universal creed, which could be secretly held under any profession of an outward faith: and in fact took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters.

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SOFTAS

Students in the universities of Islam

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SO HELP ME GOD

The usual observation or imprecation affixed in modern times to oaths, and meaning, May God so help me as I keep this vow.

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SOJOURNER
See Principal Sojourner

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SOJOURNERS' CLUB, THE NATIONAL

According to data in its own publications the National Sojourners' Club, like the Masonic Fraternity itself, is unable to put its finger on the exact place and date of its origin. More or less tentative experiments, made at widely- separated places and in different years, both proved the need of and prepared the way for it. As Sojourners' Club was founded by army officers (from other services, also) in Manila, P. I., in 1900, it: finally became Manila Lodge, No 342, on October 10, 1901. Another club of Sojourners appeared in the same city, in 1907, Manila being then, as it is non fruitful in Masonic origins, and, it may well be destined to be a Mother City of Freemasonry in the Far East where it maw have nobody can tell how large a future.

The present organization in America began when fifteen officers met at the Hamilton Club in Chicago (which is among clubs what Manila is among cities, for it is a mother of clubs), in 1917. A formal organization was completed February 28, 1918 Membership was made eligible to commissioned officers in the uniformed services who are Masons; patriotism was proclaimed its chief tenet. At the first meeting twenty-four were present; Captain F. C. Russell was elected President.

The roster of its local and national officers contains names made famous the World over by two World Wars; and also contained at least one President of the United States. Masons in the services on land and sea will always find each other out and form circles regardless of difficulties, for the Mystic Tie means much to them. For two centuries the Craft has tried out Army Lodges, Navy Lodges, Lodges on board ship, Mariners' Lodges, Ambulatory Lodges but they have not everywhere been satisfactory. The Sojourners is not a Lodge but a club, and it may in the future be proved to have found the most satisfactory formula for Masonic fellowship among Masons in the armed services.

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SOJOURNERS, NATIONAL
See National Sojourners

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SOLDIERS OF CHRIST

Milites Christi is the title by which Saint Bernard addressed his exhortations to the Knights Templar. They are also called by a more complete Latin title in some of the old documents, Militia Templi Salomonis, meaning The Chivalry of the Temple of Solomon; but their ancient Statutes were entitled Regina pauperum commilitonum Templi Salomonis, meaning The Rule of the poor fellow-soldiers of the Temple of Solomon; and this is the title by which they are now most generally designated.

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SOLI SANCTISSIMO SACRUM

Latin, meaning Sacred to the most holy Sun. Mentioned in the Twenty-eighth Degree, Ancient and Accepted Scottish Rite.

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SOLOMON

In writing the life of King Solomon from a Masonic point of view, it is impossible to omit a reference to the legends which have been preserved in the Masonic system.

But the writer, who, with this preliminary notice, embodies them in his sketch of the career of the wise King of Israel, is by no means to be held responsible for a belief in their authenticity. It is the business of the Masonic biographer to relate all that has been handed down by tradition in connection with the life of Solomon; it will be the duty of the severer critic to seek to separate out of all these materials that which is historical from that which is merely mythical, and to assign to the former all that is valuable as fact, and to the latter all that is equally valuable as symbolism.

But it must constantly be kept in mind that the chronology of early Jewish history is obscure. Periods given in the books of Moses are in round numbers and seem based only on tradition. Only when the biblical dates can be checked by external means, as for example by the records of Assyria, may definite dates be accepted with any certainty. Such is the conclusion of the Dictionary of Dates (Nelson's Encyclopedic Library).

Solomon, the King of Israel, the son of David and Bathsheba, ascended the throne of his kingdom 2989 years after the creation of the world, and 1015 years before the Christian era. He was then only twenty years of age, but the youthful monarch is said to have commenced his reign with the decision of a legal question of some difficulty, in which he exhibited the first promise of that wise judgment for which he was ever afterward distinguished.

One of the great objects of Solomon's life, and the one which most intimately connects him with the history of the Masonic institution, was the erection of a temple to Jehovah. This, too, had been a favorite design of his father David. For this purpose, that monarch, long before his death, had numbered the workmen whom he found in his kingdom; had appointed the overseers of the work, the hewers of stones, and the bearers of burdens; had prepared a great quantity of brass, iron, and cedar; and had amassed an immense treasure with which to support the enterprise.

But on consulting with the Prophet Nathan, he learned from that holy man, that although the pious intention was pleasing to God, yet that he would not be permitted to carry it into execution, and the divine prohibition was proclaimed in these emphatic words: "Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." The task was, therefore, reserved for the more peaceful Solomon.

Hence, when David was about to die, he charged Solomon to build the Temple of God as soon as he should have received the kingdom. He also gave him directions in relation to the construction of the edifice, and put into his possession the money, amounting to ten thousand talents of gold and ten times that amount of silver, which he had collected and laid aside for defraying the expense. Solomon had scarcely ascended the throne of Israel, when he prepared to carry into execution the pious designs of his predecessor. For this purpose, however, he found it necessary to seek the assistance of Hiram, King of Tyre, the ancient friend and ally of his father.

The Tyrians and Sidonians, the subjects of Hiram, had long been distinguished for their great architectural skill; and, in fact, many of them, as the members of a mystic operative society, the Fraternity of Dionysian Artificers, had long monopolized the profession of building in Asia Minor. The Jews, on the contrary, were rather more eminent for their military valor than for

their knowledge of the arts of peace, and hence King Solomon at once conceived the necessity of invoking the aid of these foreign architects, if he expected to complete the edifice he was about to erect, either in a reasonable time or with the splendor and magnificence appropriate to the sacred object for which it was intended. For this purpose he addressed the following letter to King Hiram:

Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I, at present, enjoy, and on that account I am at leisure, and design to build a house to God. for God foretold to my father, that such a house should be built by me wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber for the Sidonians are more skillful than our people in cutting of wood. as for wages to the hewers of wood, I will pay whatever price thou shalt determine. Hiram, mindful of the former amity end alliance that had existed between himself and David, was disposed to extend the friendship he had felt for the father to the son, and replied, therefore, to the letter of Solomon in the following epistle:

It is fit to bless God that he hath committed thy father's government to thee, who art a wise man endowed with all virtues.

As for myself, I rejoice at the condition thou art in and will be subservient to thee in all that thou sendest to me about; for when, by my subjects I have cut down many and large trees of cedar and cypress wood, I will send them to sea and will order my subjects to make floats of them. and to sail to what places soever of thy country thou shalt desire and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber which we stand in need of, because we inhabit in an island.

Hiram lost no time in fulfilling the promise of assistance which he had thus given; and accordingly we are informed that Solomon received thirty-three thousand six hundred workmen from Tyre, besides a sufficient quantity of timber and stone to construct the edifice which he was about to erect.

Hiram sent him, also, a far more important gift than either men or materials, in the person of an able architect, "a curious and cunning workman," whose skill and experience were to be exercised in superintending the labors of the craft, and in adorning and beautifying the building. Of this personage, whose name was also Hiram, and who plays so important a part in the history of Freemasonry, an account will be found in the article Hiram Abif, to which the reader is referred.

King Solomon commenced the erection of the Temple on Monday, the second day of the Hebrew month Zif, which answers to the twenty-first of April, in the year of the world 2992, and 1012 years before the Christian era. Advised in all the details, as Masonic tradition informs us, by the wise and prudent counsels of Hiram, King of Tyre, and Hiram Abif, who, with himself, constituted at that time the three Grand Masters of the Craft, Solomon made every arrangement in the disposition and government of the workmen, in the payment of their wages, and in the maintenance of concord and harmony which should insure despatch in the execution and success in the result. To Hiram Abif was entrusted the general superintendence of the building, while subordinate stations were assigned to other eminent artists, whose names and offices have been handed down in the traditions of the Order.

In short, the utmost perfection of human wisdom was displayed by this enlightened monarch in the disposition of everything that related to the construction of the stupendous edifice. Men of the most comprehensive minds, imbued with the greatest share of zeal and fervency, and inspired with the strongest fidelity to his interests, were employed as masters to instruct and superintend the workmen; while those who labored in inferior stations were excited to enthusiasm by the promise of promotion and reward. The Temple was at length finished in the month Bul, answering to our November, in the year of the world 3000, being a little more than seven years from its commencement.

As soon as the magnificent edifice was completed, and fit for the sacred purposes for which it was intended, King Solomon determined to celebrate the consummation of his labors in the most solemn manner.

For this purpose he directed the Ark to be brought from the king's house, where it had been placed by King David, and to be deposited with impressive ceremonies m the holy of holier beneath the expanded wings of the cherubim This important event is commemorated in the beautiful ritual of the Most Excellent Master's Degree. Our traditions inform us, that when the Temple was completed, Solomon assembled all the heads of the Tribes, the Elders and Chiefs of Israel to bring the Ark up out of Zion, where King David had deposited it in a tabernacle until a more fitting place should have been built for its reception. This duty, therefore, the Levites now performed, and delivered the Ark of the Covenant into the hands of the Priests, who fixed it in its place in the center of the Holy of Holies.

Here the immediate and personal connection of King Solomon with the Craft begins to draw to a conclusion. It is true, that he subsequently employed those worthy Freemasons, whom the traditions say, at the completion and dedication of the Temple, he had received and acknowledged as Most Excellent Masters, in the erection of a magnificent palace and other edifices, but in process of time he fell into the most grievous errors; abandoned the path of truth; encouraged the idolatrous rites of Spurious Freemasonry; and, induced by the persuasions of those foreign wives and concubines whom he had espoused in his later days, he erected a fane for the celebration of these heathen mysteries, on one of the hills that overlooked the very spot where, in his youth, he had consecrated a temple to the one true God.

It is, however, believed that before his death he deeply repented of this temporary aberration from virtue, and in the emphatic expression, "Vanity of vanities! all is vanity" (Ecclesiastes I, 2), he is supposed to have acknowledged that in his own experience he had discovered that falsehood and sensuality, however they may give pleasure for a season, will, in the end, produce the bitter fruits of remorse and sorrow.

That King Solomon was the wisest monarch that swayed the scepter of Israel, has been the unanimous opinion of posterity.

So much was he beyond the age in which he flourished, in the attainments of science, that the Jewish and Arabic writers have attributed to him a thorough knowledge of the secrets of magic, by whose incantations they suppose him to have been capable of calling spirits and demons to his assistance; and the Talmudists and Mohammedan doctors record many fanciful legends of his exploits in controlling these ministers of darkness. As a naturalist, he is said to have written a work on animals of no ordinary character, which has, however, perished; while his qualifications as a poet were demonstrated by more than a thousand poems which he composed, of which his epithalamium on his marriage with an Egyptian princess and the Book of Ecclesiastes alone remain.

He has given us in his Proverbs an Opportunity of forming a favorable opinion of his pretensions to the character of a deep and right-thinking philosopher; while the long peace and prosperous condition of his empire for the greater portion of his reign, the increase of his kingdom in wealth and refinement, and the encouragement which he gave to architectures the mechanic arts, and commerce, testify his profound abilities as a sovereign and statesman- After a reign of forty years he died, and with him expired the glory and the power of the ancient Hebrew Empires

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SOLOMON'S TEMPLE, BUILDERS OF

In the Cooke MS, written between 1410-1450, is imbedded the oldest Masonic tradition about Solomon's Temple, w hereby is meant the oldest adopted by Masons, because the unknown

author of the document drew much of his materials from non-Masonic books. Beginning at line 539 and extending to line 572 the MS. states that when the Israelites came from Egypt to Jerusalem they brought Masonry (architecture) with them.

David began the Temple; "he loved well Masons...." But the Temple was made in Solomon's time. He had 80,000 Masons employed. (At the American equivalent of $3.00 per day, that would total $240,000 per day, a yearly payroll of 300 working days of $72,000,000!) The MS. states that "the King's son of Tyre" was Solomon's Master Mason; this would normally be taken to mean the son of the King of Tyre. David had given Masons their charges; Solomon confirmed them, though this is admittedly taken from "other chronicles" and is written "in old books of Masonry" (architecture). Solomon taught them manners, "but little different from the manners that now be used."

It is evident that the author is not here writing down Masons' traditions, or he would have said so, since he was careful to give his sources; and he did not have the Boosts of Kings or Chronicles before him but drew from old chronicles, polychrontcons (universal histories), etc. Nor was he offering a history, or connected narrative; the fact is evident from the table of contents which can be made for the MS. and which in this connection are: Abraham teaches Euclid the science of geometry; Euclid creates the craft of Masonry; the Israelites learn Masonry in Egypt; from Solomon's Temple the author then leaps to Charles II (not known to whom this refers); to St. Alban of England; to Athelstan; then back to Egypt and to Euclid.

The first, or 1723, Edition of the Book of Constitutions (see ante page 11) has another account. It says that there were 3600 princes [or harodim, or provosts] or Master-Masons . . . with 80,000 Fellow Craftsmen who were "hewers of stone in the mountains" (in reality the quarry was in the hill under the Temple), and 70,000 laborers; in addition there was a special levy of 30,000, making in all 183,600. They were at work for seven and one-half years. At the rate of only $1.00 per day the cost for 183,600 for 2250 days would come to the large total of $413,100,000! (In a pseudo-learned foot-note it is curious to note that a Hebrew word bonai, pronounced bow-nay, is given as meaning a builder in stone; it is a reminder of another and more famous word. In another paragraph of notes on the next page an attempt is made to explain the name Hiram Abif.)

The Book of Kings (I, 5: 15, 16) has a census of the Temple workers: 70,000 workmen; 80,000 "hewers"; and 3600 overseers, or foremen. In the corresponding chapter in II Chronicles, these same numbers are given in two places, Ch. II, 5, and 18; perhaps its editor had two manuscripts before him and deemed it wisest to quote from both. His figures add to 153,600, or 30,000 less than the number given in the Book of Constitutions.

In a widely-used version of the Monitorial (or Exoteric) Work: "There were employed in its construction three Grand Masters, three thousand and three hundred Masters or Overseers of the work, eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices or bearers of burdens."It is clear that the author of this enumeration (Preston originally?) was following the Old Testament and not the Old Constitutions —and the fact proves that Masons have never had an orthodox, infallible, unchanging text rigidly binding on them by law. So little was this the case that when the young Mother Grand Lodge prepared a second edition of the Constitutions of 1738 it altered the first part of it radically and at many points. Versions of the Old Charges differ among themselves. It is a reasonable theory that after the Edition of the Book of Constitutions of 1723 was read, a number of Time Intermorial Lodges discovered its accounts of the "history" to differ from theirs and made a clamor to have their own included.

(It is a paradox of the history of Solomon's Temple that though Solomon and his people were Jews, it was built not by Jews but by Tyrians, and working under Tyrian overseers; and these latter must have built it in the Tyrian style because in that period of history Masons were not taught architecture in terms of principles and pure geometry and engineering, but were rained to do only a given style of work—a Tyrian Mason would have said, "I can do Tyrian work but not Egyptian or Assyrian."

It is also a curious fact that just after the author of the Constitutions had said that the Jews were trained in architecture he then goes on to say that Solomon had to send to Tyre for architects !)The publishing of a cheap form of illustrated Bible about 1700 set everybody in England to reading it. one of the results was a wide spread amateur study of Hebrew; another was the discovery and popularity of Josephus' History of the Jews. The consequence to Masonry of the former was to introduce a few Hebrew words into its nomenclature, such as gibtim, harodim, bonay, etc.; the consequence of the latter was to introduce into the history of Solomon's period a set of traditions not in Kings and Chronicles, and a number of old Oriental tales about Solomon.

There was yet another source of Temple lore: the enthusiastic public interest in the two "great" models of the building exhibited for years in England, one by Schott, the other by Leon, each with a handbook, and of which at least one contained lore from the Talmud. Thus, the Solomon's Temple of the Ritual was constructed, as it were, and in a poetic sense, by at least seven different sets of architects, and not working together: the Old Charges, Book of Constitutions, Book of Kings, Book of Chronicles, Josephus, Schott's model, Leon's model.

But this commixing was not yet at an end; indeed, it was only at a beginning. For with Inigo Jones (during 1600-1652) the architectural style perfected by Palladio was brought from Italy into England, and almost at once began to replace the mixture of Tudor styles and the last vestiges of Gothic. Palladio was a modern style, but in essence was an adaptation of Greek; that is, more strictly, it made use of certain features of the classical Greek.

It was called Italian, Palladian, Classical, Neo-Classical, Grecian, etc. By the time of the 1723 Constitutions this had become the style, and had been for so long that everybody had forgotten Gothic; and the compilers of the Constitutions not only forgot (or did not know) that Freemasonry was a child of the Gothic, but they sneered at it as a piece of barbarism, and no doubt assumed that each and every fine building in the past, including Solomon's Temple, had been designed in the Italian style. There was thus introduced into the Craft traditions, and on top of Solomon's Temple, "another temple," a Neo-Classical one.

But even this was not the end. Once architects and amateurs became engrossed in Palladio, they were inevitably led back to Vitruvius, and through him discovered the genuine, classical Greek temple, which, unlike the Palladian adaptation, was composed of pillars and columns, with few or no walls, and 8 flattened down, simple roof without spires, or domes. or towers. The wonderful Greek columns were adopted into Masonic symbolism, where they became the Five Orders of Architecture.

What few data we have about the Esoteric Work indicate that until the middle of the Eighteenth Century, in both Britain and America, and by comparison with its rigidity afterwards, the Ritual was between 1700 and 1750 in a fluid condition. It is improbable that Preston, or any other one man, was responsible for the fixation; but it is probable that the general acceptance of Preston's system of Monitorial Lectures signalized the fact that the Ritual had become stable.

When it did so the Temple in it was not Solomon's Temple, or any other in particular. It was wholly a symbolical Temple, called Solomon's for symbolic purposes, and it was "built" out of whatever the Ritualists needed from many styles and traditions.
They were not engaged as contractors to erect a London church; they were not historians or architects; they were Ritualists, great Ritualists, and they obeyed the laws of ritualism; and according to those laws historical or technological facts are of small importance; indeed, the fewer of them the better!

Their symbolic temple had something of Solomon's in it; yet it also came to a focus in a drama not about his building or Solomon's people or even (this is remarkable!) about himself, but about a Tyrs architect—a workman; the fact that Greek columns of 500 B.C. had no place in a Tyrian Temple on Jewish soil of 1000 B.C. did not disturb them. They introduced priests bowing toward the Inner Sanctum alongside London college professors lecturing on ethics

and the curriculum of Medieval Schools. They had Greek columns alongside ancient, legendary pillars.

They put Euclid and Pythagoras cheek by jowl with Moses on the one hand and the English St. Albans (Thomas a Becket?) on the other. Historically and architecturally they had a museum of ruins, of anachronisms, solecisms, fallacies; ritualistically they had a masterpiece—and if Phidias had been a Ritualist he could not have built a better ritualistic temple. The once-burning question as to whether Solomon was the founder of Masonry or not (the Tyrians had been Masons long before Solomon!) answers itself as soon as the Masonic student sees the recorded, indisputable facts before him, and studies the Second and Third Degrees for himself.

Note. In 1723 the Constitutions give HA.·. as the Master of Masons, in 1738, as Deputy Grand Master. In a very revealing aside Anderson, or whoever wrote the paragraph gives as his authority "the traditions of the old Masons who talk much of these things."

What he meant probably was that they talked much to the Grand Lodge leaders whose iconoclasm was disturbing them. The Old Charges do not attribute the founding of Masonry to Solomon, but to Adam—itself another answer to the above referred-to "burning question"; if they give any one man the credit it was Euclid—a Greek, and a Greek whom the Medieval Church had both hated and feared. It also is significant that the oldest existing MS., the Regius, does not include Solomon's Temple—early Operative Lodges enjoyed a wide latitude in matters ritualistic and symbolic.

Medieval builders themselves either knew nothing about Solomon's Temple or else took no interest m it; among its few appearances among the cathedrals was Wursburg where the pillars J and B were set up in the porch.

The French Compagnonnage had a symbolic rite or symbolism about HA.·. but there is no known connection between that fraternity and early English Lodges- for some 200 years Englishmen and Frenchmen were almost completely out of touch with each other, what with wars and a conflict in religion; the majority of English tourists preferred to go to Italy, which became almost a tourist colony. It remained for Voltaire to rediscover the English and to bring them and their Loeke's philosophy and Newton's science to French attention. The fact helps to explain why Speculative Freemasonry is so purely English in origin.

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SOLOMON, HOUSE OF

Lord Bacon composed, in his New Atlantis, an apologue, in which he describes the Island of Bensalem—that is, Island of the Sons of Peace—and on it an edifice called the House of Solomon where there was to be a confraternity of philosophers devoted to the acquisition of knowledge. Nicolai thought that out of this subsequently arose the society of Freemasons, which was, he supposes, established by Elias Ashmole and his friends (see Micolai)

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SOLOMON, TEMPLE OF
See Temple of Solomon

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SOLSTICES

The days on which the sun reaches is greatest northern and southern declination, which are June 21 and December 22. Near these days are those in which the Christian church

commemorates Saint John the Baptist and Saint John the Evangelist, who have been selected as the patron saints of Freemasonry for reasons which are explained in the article on the Dedication of a Lodge, which see.

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SOMALILAND

Sometimes called the Eastern Horn of Africa, south of the Gulf of Aden in the Indian Ocean. Of the three districts, British, Italian, and French Somaliland, the last possesses a Lodge. It was erected at Jibuti under the Grand Lodge of France

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SONGS OF FREEMASONRY

The song formed in early times a very striking feature in what may be called the domestic manners of the Masonic institution. Nor has the custom of festive entertainments been yet abandoned. In the beginning of the eighteenth century songs were deemed of so much importance that they were added to the Books of Constitutions in Great Britain and on the Continent, a custom which was followed in America, where all the early Monitors contain an abundant supply of lyrical poetry. In the Constitutions published in 1723, we find the well-known Entered Apprentice's song, written by Matthew Birkhead, which still retains its popularity among Freemasons, and has attained an elevation to which its intrinsic merits as a lyrical composition would hardly entitle it.

Songs appear to have been incorporated into the ceremonies of the Order at the revival of Freemasonry in 1717. At that time, to use the language of the venerable Doctor Oliver, "Labor and refreshment relieved each other like two loving Brothers, and the gravity of the former was rendered more engaging by the characteristic cheerfulness and jocund gayety of he latter."

In those days the word refreshment had a practical meaning, and the Lodge was often called from labor that the Brethren might indulge in innocent gaiety, of which the song formed an essential part. This was called harmony, and the Brethren who were blessed with talents for vocal music were often invited "to contribute to the harmony of the Lodge." Thus, in the Minute-Book of a Lodge at Lincoln, in England, in the year 1732, which is quoted by Doctor Oliver, the records show that the Master usually "gave an elegant Charge, also went through an Examination, and the Lodge was closed with song and decent merriment." In this custom of singing there was an established system. Each officer was furnished with a song appropriate to his office, and each Degree had a song for itself.

Thus, in the first edition of the Book of Constitutions, we have the Master's Song, which, says Doctor Anderson, the author, is "to be sung with a chorus— when the Master shall give leave—either one part only or all together, as he pleases"; the Warden's Song, which was "to be sung and played at the Quarterly Communication"; the Fellow Craft's Song, which was to be sung and played at the grand feast; and, lastly, the Entered 'Prentiss' Song, which was "to be sung when all grave business is over, and with the Master's leave."

In the second edition the number was greatly increased, and songs were appropriated to the Deputy Grand Master, the Secretary, the Treasurer, and other officers.. For all this provision was made in the Old Charges so that there should be no confusion between the hours of labor and refreshment; for while the Brethren were forbidden to behave "'ludicrously or jestingly while the Lodge is engaged in what is serious or solemn," they were permitted, when work was over, "to enjoy themselves with innocent mirth. "

The custom of singing songs peculiarly appropriate to the Craft at the Lodge meetings, when the grave business was over, was speedily introduced into France and Germany, in which

countries a large number of Masonic songs were written and adopted, to be sung by the German and French Freemasons at their Table Lodges, which corresponded to the refreshment of their English Brethren. The lyrical literature of Freemasonry has, in consequence of this custom, assumed no inconsiderable magnitude; as an evidence of which it may be stated that Kloss, in his Bibliography of Freemasonry, gives a catalogue—by no means a perfect one—of two hundred and thirteen Masonic song-books published between the years 1734 and 1837, in the English, German, French, Danish, and Polish languages.

The Freemasons of the present day have not abandoned the usage of singing at their festive meetings after the Lodge is closed; but the old songs of Freemasonry are passing into oblivion, and we seldom hear any of them, except sometimes the never-to-be forgotten Apprentice's Song of Matthew Birkhead. Modern taste and culture reject the rude but hearty stanzas of the old song-makers, and the more artistic and pathetic productions of Mackay, and Cooke, and Morris, and Dibdin, and Wesley, and other writers of that class, have taken their place.

Some of these songs cannot be strictly called Masonic, yet the covert allusions here and there of their authors, whether intentional or accidental, have caused them to be adopted by the Craft and placed among their minstrelsy. Thus the well-known ballad of Tubal Cain, by Charles Mackay, always has an inspiring effect when sung at a Lodge banquet, because of the reference to this old worker in metals, whom the Freemasons fondly consider as one or the mythical founders of their Order; although the song itself has in its words or its ideas no connection whatever with Freemasonry. The first two verses are as follows:

Old Tubal Cain was a man of might,
In the days when the earth whas young;
By the fierce red light of his furnace bright
The strokes of his hammer rung;
And he lifted high his brawny hand
On the iron glowing clear.
Till the sparks rushed out in scarlet showers,
As he fashioned the sword and spear
And he sang, " Hurrah for my handiwork
Hurrah for the spear and sword!
Hurrah for the hand that shall wield them well,
For he shall be king and lord !
To Tubal Cain came many a one,
As he wrought by his roaring fire,
And each one prayed for a strong steel blade,
As the crown of his desire;
And he made them weapons sharp and strong,
Till they shouted loud for glee
And gave him gifts of pearl and gold,
And spoils of the forest free;
And they sang, ' Hurrah for Tuhal Cain,
Who hath given us strength anew!
Hurrah for the smith! Hurrah for the fire!
And hurrah for the metal true!"

Brother Burns's Auld Lang Syne is another production not verbally Masonic, which has met with the universal favor of the Craft, because the warm fraternal spirit that it breathes is in every way Masonic, and hence it has almost become a rule of obligation that every festive party of Freemasons should Close with the great Scotchman's invocation to part in love and kindness. But Robert Burns has also supplied the Craft with several purely Masonic songs, and his farewell to the Brethren of Tarbolton Lodge, beginning,

Adieu! a hear1,warm, fond adieu,
Dear Brothers of the mystic tie,

is often sung with fine effect at the Table Lodges of the Order.

As already observed, we have many productions of our Masonic poets which are talking the place of the older and coarser songs of our predecessors. It would be tedious to name all who have successfully invoked the Masonic muse. Masonic songs—that is to say, songs whose themes are Masonic incidents, whose language refers to the technical language of Freemasonry, and whose spirit breathes its spirit and its teachings—are now a well-settled part of the literary curriculum of the Institution. At first they were all festive in character and often coarse in style, with little or no pretension to poetic excellence. Now they are festive, but refined; or sacred, and used on occasions of public solemnity; or mythical, and constituting a part of the ceremonies of the different Degrees. But they all have a character of poetic art which is far above the mediocrity so emphatically condemned by Horace (see Poetry of Freemasonry).

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SON OF A FREEMASON

The son of a Freemason is called a Louveteau, and is entitled to certain privileges, for which see Louveteau and Lewis.

*

SON OF HIRAM

A mixed tradition states that Aynon was a son of Hiram Abif, and was appointed master of the workmen who hewed the cedars and shaped the timber for the temple, and was recognized for his geometrical knowledge and skill as an engraver (see Aynon).

*

SONS OF LIGHT

The science of Freemasonry often has received the title of Lux, or Light, to inculcate that mental and moral illumination is the object of the Institution. Hence Freemasons are often called Sons of light.

*

SONS OF THE PROPHETS

we repeatedly meet in the Old Testament with references to the Beni Hanebiian, or Sons of the Prophets. These were the disciples of the prophets, or wise men of Israel who underwent a course of esoteric instruction in the secret institutions of the Nabiim, or prophets, just as the disciples of the Magi did in Persia, or of Pythagoras in Greece. "These sons of the prophets,;' says Stehelin (Rabbinical Literature i, page 16), "were their disciples, brought up under their tuition and care, and therefore their masters or instructors were called their fathers."

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SONS OF THE WIDOW

This is a title often given to Freemasons in allusion to Hiram the Builder, who was "a widow's son, of the tribe of Naphtali "' By the advocates of the theory that Freemasonry originated with the exiled House of Stuart, and was Organized as a secret institution for the purpose of reestablishing that house on the throne of Great Britain, the phrase has been applied as if

referring to the adherents of Queen Henrietta, the widow of Charles 1. The name is also applied to a society of the third century (see Widow, Sons of the, also Widow's Son).

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SOPHISIENS, SACRED ORDER OF

Founded at Paris, early nineteenth century, by Cavalier de Trie, Master of the Lodge Freres Artistes and had three Degrees and a short life.

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SORBONNE

A college of theological professors in Paris, who exercised a great influence over religious opinion in France during the sixteenth, seventeenth, and greater part of the eighteenth centuries. The bigotry and intolerance for which they were remarkable made them the untiring persecutors of Freemasonry. In the year 1748 they published a Letter and Consultation on the Society of Freemasons, in which they declared that it was an illegal association, and that the meetings of its members should be prohibited. This was republished in 1764, at Paris, by the Freemasons, with a reply, in the form of an appendix, by De la Tierce, and again in 1766, at Berlin, with another reply by a writer under the assumed name of Jarhetti.

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SORROW LODGE

It is the custom among Freemasons on the Continent of Europe to hold special Lodges at stated periods, for the purpose of commemorating the virtues and deploring the less of their departed members, and other distinguished worthies of the Fraternity who have died. These are called Funeral or Sorrow Lodges. In Germany they are held annually; in France at longer intervals. In the United States of America the custom has been introduced by the Ancient and Accepted Scottish Rite, whose Sorrow Lodge Ritual is peculiarly beautiful and impressive, and the usage has been adopted by many Lodges of the American Rite. On these occasions the Lodge is clothed in the habiliments of mourning and decorated with the emblems of death, solemn music is played, funeral dirges are chanted, and eulogies on the life, character, and Masonic virtues of the dead are delivered.

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SOTER
A Greek appellation implying Savior

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SOUL OF NATURE

A platonic expression, more properly the Anima Mundi, that has been adopted into the English Royal Arch system to designate the hundred Delta, or Triangle, which Dunckerley, in his lecture, considered as the symbol of the Trinity. "So highly," says the modern lecture, "indeed did the ancients esteem the figure, that it, became among them an object of worship as the great principle of mated existence, to which they gave the name of God because it represented the animal, mineral, and vegetable creation They also distinguished it by an appellation which, in the Egyptian language, signifies the Soul of Nature." Doctor Oliver (Jurisprudence, page 446) warmly protests against the introduction of this expression as an unwarrantable innovations borrowed most probably from the Rite of the Philalethes. It has not been introduced into the American system

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SOUTH

When the sun is at his meridian height, his invigorating rays are darted from the south. When the sun rises in the East, we are called to labor; when he sets in the West, our daily toil is over; but when he reaches the South, the hour is high twelve, and we are summoned to refreshment. In Freemasonry, the South is represented by the Junior Warden and by the Corinthian column, because it is said to be the place of beauty.

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SOUTH AUSTRALIA

A state in the Commonwealth of Australia. Friendship Lodge at Adelaide introduced Freemasonry to South Australia in 1834. The ceremony, at which the President of the Legislative Council and the Chief Justice of the Colony were initiated, was held in London. In 1844 the first Scotch Lodge was opened and eleven years later an Irish Body was chartered. Provincial Grand Lodges were formed by Scotland in 1846, England 1848, and Ireland 1860.

\In 1883 it was feared that a few of the Lodges were about to annex authority over the rest. Brother H. M. Addison thereupon called a Convention which met April 16, 1884. Twenty-eight Lodges sent delegates and the Grand Lodge of South Australia was opened in due form, with Chief Justice the Hon. S. J. Way as Grand Master. Almost all the Brethren supported the new Grand Lodge, indeed only one Lodge, the Duke of Leicester No. 363 remained wholeheartedly faithful to its early authority (see Grand Lodge).

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SOUTH CAROLINA

Solomon's Lodge was warranted in 1735 by the Grand Master of England and organized at Charleston on October 28, the following year. John Hammerton was appointed Provincial Grand Master by the Earl of Loudoun in 1736, but no further facts about the establishment of a Grand Lodge are available until there appeared a notice in the South Carolina Gazette of January 1, 1754, of the formation of a Provincial Grand Lodge on December 27, 1753. On March 30, 1754, a Deputation was signed in London and given to Chief Justice Leigh by the Marquis of Carnarvon which resulted in the reorganization of the Provincial Grand Lodge. According to Doctor Mackey this Grand Lodge became independent in 1777 and Barnard Elliott was the first Grand Master of the "Grand Lodge of Free and Accepted Masons." The Athol or Ancient Freemasons appeared in the State as early as 1783, and in 1787 there were five Lodges of the Ancient in existence. On March 24 of that year they held a meeting and organized the "Grand Lodge of Ancient York Masons 29 In 1808 a temporary union between the two Grand Lodges took place but not until 1817 were they united under the name "Grand Lodge of Ancient Freemasons."

On February 1, 1803, the Grand Chapter of Ncw York granted a Warrant to Carolina Chapter at Charleston. The Grand Chapter for South Carolina was instituted May 29, 1812, and was represented at the Convocations of the General Grand Chapter held in 1826, 1829, 1844, and 1859. The Grand Chapter has always paid allegiance to the General Grand Chapter and has firmly resisted any suggestion that it should be independent. Nine Councils of Royal and Select Masons were established by Charters from the Supreme Council of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, during the years 1858-9. In 1860 the Supreme Council relinquished its authority and a Grand Council was constituted on February 15. In 1880 the Degrees reverted to the Supreme Council but in 1881 the Grand Council was reorganized and duly became a constituent of the General Grand Council.

A Certificate of Membership still in existence, dated March 3, 1782, proves that South Carolina Commandery, No. 1, of Charleston was constituted at an early date. The first Warrant was destroyed by fire in 1843 and the Encampment petitioned for renewed authority. A Dispensation was therefore issued by the Grand Encampment on May 17, 1843. South Carolina, No. 1; Columbia, No. 2, and Lafayette, No. 3, formed a Grand Encampment in 1826 which was represented the same year in the General Grand Encampment. In 1830 Templarism had died down to such an extent that for over eleven years no work was done. It revived in 1841, but owing to the Civil War relapsed again until December, 1865, when Sir Albert G Mackey became eminent Commander Encampments at Columbia, Georetown and Baufort had disappeared for the time being, but after a time enthusiasm awakened and on March 25 , l 907 representatives of South Carolina, No. l; Columbia, No. 2; Spartanbury, No. 3, and Greenville, No. 4, met and instituted the Grand Commandery of South Carolina according to a Warrant issued on March 15, 1907.
In the City of Charleston Delta Lodge of Perfection, No. 1, was granted a Charter by the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, March 23, 1868; Buist Chapter of Rose Croix on May 10, 1871; Bethlehem Council of Kadosh on February 20, 1907, and Dalcho Consistory, No. l, on June 9, l911.

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SOUTH DAKOTA

When the Territory was divided in 1890 the Grand Lodge of Dakota became known as the Grand Lodge of South Dakota, and among its Lodges was the one which had been the first to be formed in Dakotan namely, Saint John's Lodge, chartered on June 3, 1863. In the same way it was decided to organize two Grand Chapters, one for North and one for South Dakota. All the Chapters treated in the latter State met on January 6, 1890, at Yankton to discuss the question, and the Grand Chapter of South Dakota was constituted in Ample Form. Representatives from Yankton, No. 1; Aberdeen, No. 14; Mitchell, No. 16; Brookings, No. 18; Orient, No. 19, and Rabboni, No. 23, were present at this meeting. On April 11, 1891, the Officers of the General Grand Council granted a Dispensation to Alpha, No. 1, at Sioux Falls, and a Charter was issued on July 21, 1891. A meeting of representatives of the chartered Councils in South Dakota was hel(l OI1 June 9, 1916, at which Companion Andrew P. Savanstrom, Past General Grand Master, presided. Officers were installed and the new Grand Council constituted.

Dakota, No. 1, was the first Commandery to be established in Dakota. It may also be considered the first Commandery in South Dakota, since it was located in that District. With Cyrene, No. 2; De Molay, No. 3, and Fargo, No. 5. Dakota, No. 1, organized on May 14, 1884, the Grand Commandery of Dakota, which later changed its name to that of Grand Commandery of South Dakota.

A Consistory of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, was established at Yankton by Charter dated December 22, 1888. Robert de Bruce, No. 1, a Council of Kadosh, was chartered on March 10, 1887; Mackey, No. 1, a Chapter of Rose Croix, on February 27, 1882, and Alpha, No. 1, a Lodge of Perfection, on February 8, 1882.

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SOVEREIGN

An epithet applied to certain Degrees which were invested with supreme power over inferior ones; as, Sovereign Prince of Rose Croix, which is the highest Degree of the French Rite and of some other Rites, and Sovereign Inspector General, which is the controlling Degree of the Ancient and Accepted Scottish Rite. Some Degrees, originally Sovereign in the Rites in which they were first established, in being transferred to other Rites, have lost their sovereign character, but still improperly retain the name.

Thus the Rose Croix Degree of the Scottish Rite, which is there only the Eighteenth, and subordinate to the Thirty-third of Supreme Council, still retains everywhere, except in the Southern Jurisdiction of the United States, the title of Sovereign Prince of Rose Croix. The expression Sovereign of Sovereigns was a title once used for the presiding officer of a Consistory (see Doctor Mackey's revised History of Freemasonry, page 1891) and a similar title was also applied to members of Supreme Councils, Sovereigns of Masonry, in the circular letter sent out by the Supreme Council at Charleston, December 4, 1802 (reprinted fully in above History, pages 1871-5).

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SOVEREIGN COMMANDER OF THE TEMPLE

The French expression is Souverain Commandeur du Temple. Styled in the more recent instructions of the Southern Supreme Council Knight Commander of the Temple. This is the Twenty-seventh Degree of the Ancient and Accepted Scottish Rite The presiding officer is styled Most Illustrious and Most Valiant, the Wardens are called Most Sovereign Commanders, and the Knights Sovereign Commanders The place of meeting is called a Court. The apron is flesh-colored, lined and edged with black, with a Teutonic cross encircled by a wreath of laurel and a key beneath, all inseriloell in black upon the Hap The scarf is red bordered with black, hanging from the right shoulder to the left hip, and suspending a Teutonic cross in enameled gold. The jewel is a triangle of gold, on which is engraved the Ineffable Name in Hebrew. It is suspended from a white collar bound with red and embroidered with four Teutonic crosses.

Vassal, Ragon, and Clavel are mistaken in connecting this Degree with the Knights Templar, with which Order its own ritual declares that it is not to be confounded. It is without a lecture. Vassal expresses the following opinion of this Degree: "The twenty-seventh degree does not deserve to be classed in the Scottish Rite as a degree, since it contains neither symbols nor allegories that connect it with initiation. It deserves still less to be ranked among the philosophic degrees. I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an Order once justly celebrated." It is also the Forty-fourth Degree of the Rite of Mizraim.

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SOVEREIGN GRAND INSPECTOR- GENERAL

The Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite. The Latin Constitutions of 1786 call it Tertius et trigesimus et sublimissimus gradus, that is, the Thirty-third and Most Sublime Degree; and it is staled the Protector and Conservator of the Order. The same Constitutions, in Articles I and II, say:

The Thirty-third degree confers on those Freemasons who are legitimately invested with it, the quality, title, privilege, and authority of Sovereign, Supremorum, Grand Inspectors-General of the Order. The peculiar duty of their mission is to teach and enlighten the Brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works of each Degree and to take care that it is preserved by others, to cause the dogmas, doctrines, institutes, constitutions statutes and regulations of the Order to be reverently regarded, and to preserve and defend them on every occasion; and, finally, everywhere to occupy themselves in works of peace and mercy.

The Body in which the members of this Degree assemble is called a Supreme Council. The symbolic color of the Degree is white, denoting purity. The distinctive insignia are a sash, collar, jewel, Teutonic cross, decoration, and ring.

The sash is a broad, white watered ribbon, bordered with gold, bearing on the front a triangle of gold glittering with rays of gold, which has in the center the numerals 33, with a Sword of

silver, directed from above, on each side of the triangles pointing to its center. The sash, worn from the right shoulder to the left hip, ends in a point, and is fringed with gold, having at the junction a circular band of scarlet and green containing the jewel of the Order.

The collar is of white watered ribbon fringed with gold, having the rayed triangle at its point and the swords at the sides. By a regulation of the Southern Supreme Council of the United States, the collar has been worn by the active, and the sash by the honorary, members of the Council. The emblem is a black double-headed eagle, with golden beaks and talons, holding in the latter a sword of gold, and crowned with the golden crown of Prussia.

The red Teutonic cross is affixed to the left side of the breast.

The decoration rests upon a Teutonic cross. It is a nine-pointed star, namely, one formed by three triangles of gold one upon the other, and interlaced from the lower part of the left side to the upper part of the right a sword extends, and in the opposite direction is a hand of, as it is called, Justice. In the center is the shield of the Order, azure (blue), charged with an eagle like that on the banner, having on the dexter (right) side a Balance or (gold), and on the sinister (left) side a Compass of the second, united with a Square of the second. Around the whole shield runs a band of the first, with the Latin inscription, of the second, Ordo ab Chao, meaning Order out of Disorder, which band is enclosed by two circles, formed by two Serpents of the second, each biting his own tail. Of the smaller triangles that are formed by the intersection of the greater ones, those nine that are nearest the band are of crimson color, and each of them has one of the letters that compose the Word S. A. P. I. E. N. T. I. A., or Wisdom.

The ring is a triple one, like three small rings, each one-eighth of an inch wide, side by side, and having on the inside a delta surrounding the figures 33, and inscribed with the wearer's name, the letters S..G.. I..G.., and the motto of the Order, Deus meumque Jus, meaning God and my right. It has been worn on the fourth finger of the right hand but in 1923 provision was made that the Thirty-third Degree ring should be worn on the little finger of the left hand in ache Southern Jurisdiction. The ring is worn on the third finger of the left hand in the Northern Jurisdiction of the United States of America (see Ring).
Until the year 1801, the Thirty-third Degree was unknown. Until then the highest Degree of the Rite, introduced into America by Stephen Morin, was the Sublime Prince of the Royal Secret, or the Twenty-fifth of the Rite established by the Emperors of the East and West. The administrative heads of the Order were styled Grand Inspectors-General and Deputy Inspectors-General; but these were titles of official rank and not of Degree. Even as late as May 24, 1801, John Mitchell signs himself as Kadosh, Prince of the Royal Secret and Deputy Inspector General

The document thus signed is a Patent which certifies that Frederick Dalcho is a Kadosh, and Prince of the Royal Secret, and which creates him a Deputy Inspector-General. But on May 31, 1801, the Supreme Council was created at Charleston, and from that time we hear of a Rite of thirty-three Degrees, eight having been added to the twenty-five introduced by Morin, and the last being called Sovereign Grand Inspector General.

The Degree being thus legitimately established by a Body which, in creating a Rite, possessed the prerogative of establishing its classes, its Degrees and its nomenclature revere accepted unhesitatingly by all subsequently created Supreme Councils; and it continues to be the administrative head of the Ancient and Accepted Scottish Rite.

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SPECULATIVE MASONRY, EARLY

The Masonic Fraternity writes its own history as it goes along in the form of Minutes and Proceedings. Unfortunately, it is not an easy history to read, nor convenient, nor is it furnished with an index, but it is a better and more reliable chronicle of the Craft than any work written

by the historians. Below is a summary drawn from some 200 Minute Books and Lodge Histories of the oldest Lodges in Britain, Canada, and the United States; of these, about 60 are of the very earliest Speculative Lodges, of which one-half or so are long since defunct, or else have been merged with other Lodges.

The items are chosen to illustrate some point important to the history of the Fraternity; and to save space, names, numbers, and dates are omitted; also, the data are representative, not exhaustive; scarcely any two of the earliest Lodges were alike in the details of Lodge practice, and the same Lodge made changes in itself from time to time. The summary is not so much a portrait of early Speculative Freemasonry as a photo montage:

The majority of Lodges were very small; one of Sixty members was excessively large, almost too large to be managed; the majority had some fifteen or twenty members. Meetings with only six or seven members present were common.

During the Eighteenth Century and well into the Nineteenth they met in taverns inns hotels. Since the room was in use for other purposes, Lodge furniture was either the property of the landlord, or else had to be packed up and stored away between meetings. The arrangement was almost never satisfactory, and Lodges moved much about—one of them made twelve removals in ten years. It did the Fraternity no good to hold its meetings at the centers of hard drinking. Sometimes a " wine drawer " or waiter, or even the landlord, were 'made" expressly to enable him to enter and leave the Lodge Room while the Lodge was in session.

Lodges went by the name of the tavern in which they met—thus " the Lodge at the Goose and Gridiron, " the Lodge at " the Goat's Head, " etc. They were thus entered on the Grand Lodge's engraved lists of Lodges. They were not numbered until Dr. Thomas Dunckerley made the suggestion (he ranked with Desaguliers, Preston and Dermott as an architect of the Fraternity).
In the center of the Lodge Room was placed a table, usually of the board and trestle type. The Lodge was opened with the members at table; Lodge business was conducted there; initiations were "made"; the Brethren ate and drank together for hours on end, the feasting being not an adjunct to Lodge business but as an integral part of it.

A Lodge "feast" was therefore a Lodge meeting, and when the old Lodges insisted that Grand Lodge "Quarterly Feasts " be restored, it was in reality a demand that full Grand Lodge meetings be held, "as according to the old customs. " The meals in the richer Lodges sometimes were elaborate and costly, with a dozen liquors, and a long list of " healths. " In one instance the Secretary of a rich Lodge set down one "feast," for 51 members, at a sum now worth about 8500. Many Lodges owned their own punch bowls, plate, glasses, pitchers; a few of them had their own wine cellars.

Dues were caned "subscriptions"; most of the money went to pay for the dinners. The charity fund usually was voluntary, a Charity Box being kept at hand. Fines were imposed right and left, for non-attendance, for "being disguised in liquor, " for quarreling, for "profane swearing, " etc. Visitors were " fined " a dollar or two as their share of the costs of the food and drink. The title of the Master was " Right Worshipful. " He was elected for six months, and in some instances appointed his own Wardens.

Only a few Secretaries received stipends, and almost none of them had any regular system of books, so that there was frequent trouble over Lodge accounts (The Grand Lodge of Scotland expelled a Grand Secretary for that reason.) The Tiler wore a sword or a " poignard, " and received pay- he was a "servant" and seldom belonged to the same "class" as the members. He had many duties: to stand guard, to examine visitors, to deliver summons, to care for the furniture, etc.; the office was sometimes held in succession from father to son in the same family. (Montgomery, a famous Grand Tiler, became a personage almost as well known as the Grand Masters.) In at least one ease a Brother made a profession of being Lodge Secretary to a group of Lodges; Tilers often did.

Minutes were bare, brief, and never of large importance in the early years. For decades they were not countersigned by the Master. The Secretary kept his records " in ye bag," and either took the bag home with him, or stowed it in the bottom of a pedestal. Spelling went by ear, and a Secretary spelled words as they chanced to sound to him at the moment; in more than one Minutes the Master's name was spelled three ways in one entry.

Thus, one encounters apprentice as prentice, interprentice, prentiss, prentayee, etc. (The language was not pronounced then as now; thus, tea was pronounced to rhyme with " tay, " as one recalls from a couplet by Bro. Alexander Pope.) Minutes were meager because Secretaries did as little work as possible; or were afraid of violating secrecy; or as a protection from prying eyes when they kept the bag at home.

Candidates, it appears, wore robes, for there is often mention of the purchase of them in Lodge inventories or minuses; sometimes "trousies," or "drawers" are mentioned. (Present day British Masons have weird notions about American customs. Even a learned Lodge of research was recently told that " in the States Candidates go naked!")

The average early British Lodge was as local as it was small. and knew little about the Fraternity at large, still less about foreign countries To many of them "America" meant the West Indies. This lack of knowledge made them an easy prey to " foreigner " impostors. A number of Minute Books record relief being given to "Turks" who turned out to be frauds, to French counts, ditto, and to men coming over as " rich Americans "—the "rich American" myth is even now still alive in some British centers; a "Turk" was almost any dark-skinned foreigner.

The great majority of members were Fellowcrafts only. In one ease a Worshipful Master was an Apprentice. The two grades often were conferred at one time, in "emergency meetings." The Master Mason grade was at first given in Masters' Lodges, and was confined, it appears, to Masters or Past Masters only (actual or virtual.)

The oldest Lodges, such as constituted the first Grand Lodge in 1717, were familiar with the rites and customs; but after Lodges of 'new men" had multiplied by the hundreds, the Masons themselves had only a rudimentary understanding of Freemasonry, and made many experiments, changes, etc., trying out first one thing and then another. (One Lodge might use a Bible on the altar, another would use the Old Charges on a pedestal.)

The Lodges of Speculatives under the Grand Lodge with their two Degrees (and later, their Third) were only one of many developments which came out of the old Operative Masonry; there was a Right Worshipful Society of Operative Masons; Masons' Companies in the cities; there were many self-constituted (St. Johns') Lodges which were regular but did not belong to a Grand Lodge; in North Ireland there were many individual Masons who sometimes called themselves " clandestines " and who had no Lodges or only loose and temporary ones; there were many " high grades, " or " side orders " (sued as the "Seoteh Masons" who appear then disappear in English Lodge Minutes), etc.; that this was confusing to Chartered Lodges is exhibited by almost every Minute Book, and it took nearly a century to clear up and crystallize and unify a single system of Regular Masonry.

If Masons quarreled outside the Lodge, if one of them accused another of some dishonest practices they often brought the quarrel into the Lodge for adjudication. (This occurrence of private non-Lodge affairs is another reason for the brevity of the Minutes.)

Lodges (except in and about London) had little consciousness of Grand Lodge. or interest in it, and the Grand Lodge itself appears to have had even less interest in the Lodges because it was almost impossible oftentimes for a Lodge to secure a reply from the Grand Secretary. After a Provincial Grand Lodge was established, a Lodge was given to thinking of it, rather than "the London Grand Lodge," as "Grand Lodge."

Also, Lodges were not encouraged to submit their grievances to Grand Lodge; still less were they encouraged ever to question any act of Grand Lodge—one Lodge was rebuked for doing

so by the Grand Secretary who told them they had " insulted H. R. H. the Grand Master." The Wigan secessionist Grand Lodge was formed partly in consequence of the almost complete inactivity of both Grand Lodge and a Provincial Grand Lodge for nearly four years.

An American Mason is always very conscious of "the Fraternity"; even when he has his own Lodge in mind he refers to it as "the Fraternity"; Masons 501) years ago had only a thin awareness of "the Fraternity" and their interest was almost solely concentrated in the local Lodge. But as against the present day Mason, with his dim consciousness of his own Lodge, a Mason 200 years ago loved his Lodge next only after his home. He filled it up with gifts— silverware, glassware, pictures, furniture, paraphernalia, books, etc., until many old Lodges had scarcely a square yard of bare wall, and a very rich atmosphere of family feeling, of an intimate friendliness, and of Brethren gone but who had left many mementos in the Lodge Room.

Piecing together scattered hints it appears that a "Degree" followed in the main the same pattern as now, but with less of it enacted (wherein American Masonry still differs most from British). The Candidate was prepared; he took an OB--; a Tracing Board (or floor Cloth, or the "Lodge") contained the symbols of the Degree and these were explained.

It was only gradually that Degrees became in a strict sense "degrees," or separate ceremonies, each one complete in itself, and with its own members and officers, with the Lodge not permitted to alter the ceremonies, and with Lodges everywhere using the same ceremonies.

The earliest Speculatives spoke not of the "Degree" of Apprentice (etc.) but of the Lodge of Apprentices. To become a full-fledged member of the circle, was the principal aim of initiation; the ceremonies were a means to that end. A new movement began, and was destined to become triumphant, especially in America, when Preston and Hutchinson and a few others began to study the Ritual for its own sake.

Any Mason could belong to more than one Lodge— in one Lodge record a member is listed as belonging to thirteen. The smallness of Lodges was partly responsible. As "class Lodges" became a rule, each with a specialized membership and interests, a new incentive to plural membership came into play. But the greatest incentive was the simple one, that many Masons enjoyed Lodge life for its own sake.

The Minute Books and Lodge Histories leave the history of the Master Mason Degree as unsettled as ever, not because these contradict each other but because for nearly a century there was no uniform rule. Some of the oldest (Time Immemorial) Lodges appear to have kept firm hold on the whole of ceremony. Some had the Master's Degree separate from the other two (a Candidate was "made" a Fellowcraft) but kept it under Lodge control.

There were Masters' Lodges, with their own rooms, officers, and meeting times; to them would go members from a number of surrounding Lodges. In some Lodges it looks as if any member could become a Master Mason; in others, only Masters or Past Masters; and in the latter, some had to be actual Past Masters, some could be "virtual" Past Masters by "passing the chair." The general tendency seems to have been to look upon the Grand Master as sovereign over the Craft, with Grand Lodge in a secondary role; which was in contrast to the present American tendency (in reality the Grand Master and the Grand Lodge have equal sovereignty but in different fields).

Since a Grand Master was a Prince of the Blood, a Duke, an Earl, etc., the prerogatives which belonged to his person remained with him in the Grand East; in consequence a deal of snobbishness and exclusiveness developed among the Lodges, titles and ranks were over-valued, and this exclusiveness was (the writer so takes it) the principal reason for the division of England between two Grand Lodges; such a Mason as Peter Gilkes refused to accept Grand Honors or to attend Grand Lodge because the gentlemen there were "above his

station." This was not true of the Ancient Grand Lodge, or of Scotland, Ireland, Canada, and the American Colonies.

The oldest American Minute Books could almost be interchanged with the oldest British, so alike were the customs of the two until the end of the Revolution.

There were, however, two fundamental differences in the Craft in general; first, Lodges of English, Scottish, Irish, and French origin worked here side by side, and this made more puzzling the questions the earliest American Masons were called upon to decide; second, the American Provincial Grand Lodges were left hanging in the air, because they could not obtain continuous cooperation or supervision from Britain, and at the same time did not possess complete sovereignty; expediency became the general rule. Also, the American Lodges could not obtain light on Masonry itself, because it had no teaching from Grand Lodge and no literature of its own.

(Note. One instance is that of Thomas Smith Webb, who had to move in the dark, and who adopted Preston with no clear knowledge of Preston's status in the Grand Lodge in England. Another is the odd fact that two of the first American Books of Constitutions begin with a paragraph explaining that the Book is designed for Operative (! !) Masons; further on in the Book it transpires that the authors had taken Operative" to mean the book-keeping of the Secretary, the care of Lodge rooms funds, etc.; by "Speculative" they meant the Ritual.)

The Eighteenth Century Lodges had no Order of the Eastern Star; yet the women had some connections with the Craft. In Ireland there were called "Masonic Dames." In England one Lodge purchased "gloves for the ladies." The history of Lodge symbolism is obscure; in old Tracing Boards are pictures of symbols no longer used, absence of symbols none in use, and symbols would be dropped and then resumed, etc.

The broached thurnel (a stone axe plus a certain type of stone); Common Gudge (or judge; a template); perpend ashlar; these are a few of the symbols or terms not familiar to us also on Tracing Boards were arches, the Star of David, a chisel, sometimes a pencil, etc.; the trowel v, as once widely used then widely discontinued. The Pps. of the OB. . was used at least as early as 1700, but not in its present elaborate form. The Ob.-. appears to have been shorter. The Box, for relief, was a fixture in a Lodge; but such monies were expended from it represent but a fraction of the relief given; for where Lodges were small, and relations were close, much help was given Masonically to widows and orphans which was not done by Lodge action.

Early American Lodges were those which worked between 1730 and 1780-5; and while, as stated above, they were in essential Lodges of the same sort as worked in Britain during the same period, there was as between the former and the latter one difference which though small at the time was to lead to an ever widening divergence: the British Lodge was small, its members were recruited (generally) from its immediate neighborhood, and their social evening around the table was their Lodge's greatest appeal to them;

an American Lodge was larger, had fewer sister Lodges near it, drew its members from a larger radius, its membership represented every type, and the Lodge's greatest appeal to them was as a meeting place, an opportunity to become acquainted, a social center, a place to see friends which a man could not see otherwise; there was far less emphasis on the "feast" (which usually was a lunch) and much more on the Work.

(At the present time, and not to make comparisons, the American Craft Ritual is larger, more complete, more interesting, and more artistically and self-consistently developed than its English counterpart in any one of the English Workings.) In their first impact on a Masonic student's mind the 200 or so Minute Books and Lodge Histories of which the above random notes are only slight indicia, alive him a sense of confusion, as if Speculative Masonry began with no clear understanding of itself; in the end he learns that the opposite was true.

There never has been deviation or uncertainty in the things that count. Before even the Mother Grand Lodge waw dreamed of, Freemasonry was a fraternity of workmen, was a philosophy of work (the first ever given to the world). raised work to the level of an attribute of God whose name was appropriately Sovereign Grand Architect (or Workman), envisaged mankind as a Lodge, or body of workmen, taught that work was not a curse but belongs to what a man is and therefore it cannot be despised without abasing him.

It was these discoveries truths, and principles which brought Freemasonry into being; they drove it forward, they persisted unaltered among many changes, and in the long run, by the tests they imposed, determined what belonged to Freemasonry and what did not, what rites, ceremonies, symbols, lectures, rules. regulations, and customs; whatever has opposed them has died, or hangs withering on the branch; and it is they, working through the Lodges, which have made Masonry a power among men. Deviations, details, experiments, localisms, these have been unimportant in the long run. It is Freemasonry that has created the Lodges; not the Lodges that have created it. This stands clear and evident in the Histories and Minute Books themselves.

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SPECULATIVE-2

The word Speculative is used by Freemasons in its primary sense as symbolic, or theoretical, when opposed to Operative. The Matthew Cooke Manuscript transcribed about 1400 A. D. from an earlier original, makes use of the word in this technical connection, and its adoption by Anderson in his version of the Old Charges, 1723 A.D., is one of the proofs that this Manuscript was under his hand when compiling the Book of Constitutions Otherwise he would have substituted for Speculative and Operative the Scottish terms Geomatic and Domatic, just as he used Fellow Craft and Cowan.

Dogmatic is derived from the Latin word Domus, which signifies a house. It therefore means of or belonging to a house. Its Masonic meaning is transparent from its usage in former times. When a body of Freemasons who were also Operative Masons, applied for a Charter to found a Lodge, as was the case with the petitioners for Ayr Kilwinning in 1765, they designated themselves Dogmatic Masons.

On the other hand, members of Lodges who were not Operative Masons—Nobles, Lairds, etc.—were styled Geomatic Masons, a term derived from the Greek word afa, the land or soil, and therefore intended to show that they were landed proprietors or men in some way or another connected with agriculture. This was evidently the idea the word was meant to express at first but it was by and by applied to all Freemasons who were not Operative Masons, and who were in those days styled "Gentlemen Masons."

So says Brother D. Murray Lyon, of the Grand Lodge of Scotland, in his History of Mother Kilwinning. But this will hardly hold water; it may pass with the bastard Latin Domaticus, but no one sufficiently acquainted with Greek to know that meant the Earth, could tolerate the meaningless termination. Judging by linguistic analogues, Geomatic should be a corruption of Geometic, due to the sharp sound of the short e in Lowland Scottish aided by the jingling assonance of Domatic (see Domatic).

Similarly, the word Cowan is first met with amongst Scottish Operative Masons applied with contempt to a Dry-Diker, that is, a spurious Freemason who builds walls without cement. Its etymology is uncertain and the far-fetched derivations from a dog, or from listening, a listening person, that is, an eavesdropper, must be dismissed as inconsistent with philological principles. In the present writer's opinion the most likely derivation is that which connects it with the French Cofon or Coyon, a man of no account, a wretch. If so, it adds another to the list of low French words embedded in Lowland Scottish, during the medieval intercourse of the two countries, for the curious derivation of the French word and its Romance cognates from Latin Coleus, Greek (see Cowan).

The above notes are by Brother W. J. Chetwode Craxvley (Caementaria Hibernica, Faseieulus 1, page 6).

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SPECULATIVE FREEMASONRY

The lectures of the Symbolic Degrees instruct the neophyte in the difference between the Operative and the Speculative divisions of Freemasonry. They tell him that "we work in Speculative Masonry, but our ancient Brethren wrought in both Operative and Speculative." The distinction between an Operative Art and a Speculative Science is, therefore, familiar to all Freemasons from their early instructions.

To the Freemason, this Operative Art has been symbolized in that intellectual deduction from it which has been correctly called Speculative Freemasonry. At one time each was an integral part of one undivided system. Not that the period ever existed when every Operative Mason was acquainted with, or initiated into, the Speculative Science. Even now, there are thousands of skillful artisans who know as little of that as they do of the Hebrew language which was spoken by its founder. But Operative Masonry was, in the inception of our history, and is, in some measure, even now, the skeleton upon which was strung the living muscles and tendons and nerves of the Speculative system. It was the block of marble, rude and unpolished it may have been, from which was sculptured the life-breathing statue.

Speculative Masonry, which is but another name for Freemasonry in its modern acceptation, may be briefly defined as the Scientific application and the religious consecration of the rules and principles, the language, the implements, and materials of Operative Masonry to the veneration of God, the purification of the heart, and the inculcation of the dogmas of a religious philosophy.
Speculative Masonry, or Freemasonry, is then a system of ethics, and must therefore, lice all other ethical systems, have its distractive doctrines. These may be divided into three classes, namely, the Moral, the Religious, and the Philosophical.

1. The Moral Doctrines.
These are dependent on, and spring out of, its character as a social institution. Hence among its numerous definitions is one that declares it to be "a science of morality," and morality is said to be, symbolically, one of the precious jewels of a Master Mason.

Freemasonry is, in its most patent and prominent sense, that which most readily and forcibly attracts the attention of the uninitiated; a fraternity, an association of men bound together by a peculiar tie; and therefore it is essential, to its successful existence, that it should, as it does, inculcate, at the very threshold of its teachings, obligation of kindness, man's duty to his neighbor.
"There are three great duties," says the Charge given to an Entered Apprentice, "which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself." And the duty to our neighbor is said to be that we should act upon the square, and do unto him as we wish that he should do unto ourselves.

The object, then, of Freemasonry, in this moral point of view, is to carry out to their fullest practical extent those lessons of mutual love and mutual aid that are essential to the very idea of a brotherhood. There i8 a socialism in Freemasonry from which spring all Masonic virtues—not that modern project exhibited in a community of goods, which, although it may have been practiced by the primitive Christians, is found to be uncongenial with the independent spirit of the present age but a community of sentiment, of principle, of design, which gives to Freemasonry all its social, and hence its moral, character. As the old song tells us:
That virtue had not left mankind
lier social maxims prove

For stamp'd upon the Mason's mind
Are unity and love.

Thus the moral design of Freemasonry, based upon its social character, is to make men better to each other; to cultivate brotherly love, and to inculcate the practice of all those virtues which are essential to the perpetuation of a brotherhood. A Freemason is bound, say the Old Charges, to obey the moral law, and of this law the very keystone is the divine precept—the Golden Rule of our Lord—to do unto others as we would that they should do unto us. 'I`o relieve the distressed, to give good counsel to the erring, to speak well of the absent, to observe temperance in the indulgence of appetite, to bear evil with fortitude, to be prudent in life and conversation, and to dispense justice to all men, are duties that are inculcated on every Freemason by the moral doctrines of his Order.

These doctrines of morality are not of recent origin. They are taught in all the Ok. Constitutions of the Craft, as the parchment records of the fifteenth, sixteenth, and seventeenth centuries show, even when the Institution was Operative in its organization, and long before the speculative element was made its predominating characteristic. Thus these Old Charges tell us, almost all of them in the same words, that Freemasons "shall be true, each one to other, that is to say, to every Mason of the science of Masonry that are Masons allowed, ye shall doe to them as ye would that they should doe unto youth

2. The Religious Doctrines
of Freemasonry are very simple and self-evident. They are darkened by no perplexities of sectarian theology, but stand out in the broad light, intelligible and acceptable by all minds, for they ask only for a belief in God and in the immortality of the soul. He who denies these tenets can be no Freemason, for the religious doctrines of the Institution significantly impress them in every part of its instructions. The neophyte no sooner crosses the threshold of the Lodge, but he is called upon to recognize, as his first duty, an entire trust in the superintending care and love of the Supreme Being, and the series of initiations into Symbolic Freemasonry terminate by revealing the awful symbol of a life after death and an entrance upon immortality.

Now this and the former class of doctrines are intimately connected and mutually dependent. For we must first know and feel the universal fatherhood of God before we can rightly appreciate the universal brotherhood of man. Hence the Old Records already alluded to, which show us what was the condition of the Craft in the Middle Ages, exhibit an eminently religious spirit. These ancient Constitutions always begin with a pious invocation to the trinity, and sometimes to the saints, and they tell us that "the first Charge is that a Mason shall be true to God and holy Church, and use no error nor heresy." And the Charges published in 1723, which professes to be a compilation made from those older records, prescribe that a Freemason, while left to his particular opinions, must be of that "religion in which all men agree," that is to say, the religion which teaches the existence of God and an eternal life.

3. The Philosophical Doctrines of Freemasonry are scarcely less important, although they arc less generally understood than either of the preceding classes. The object of these philosophical doctrines is very different from that of either the moral or the religious. For the moral and religious doctrines of the Order are intended to make men virtuous, while its philosophical doctrines are designed to make them zealous Freemasons. He who knows nothing of the philosophy of Freemasonry will be apt to become in time lukewarm and indifferent but he who devotes himself to its contemplation will feel an ever-increasing ardor in the study.

Now these philosophical doctrines are developed in that symbolism which is the especial characteristic of Masonic teaching, and relate altogether to the lost and recovered word, the search after divine truth, the manner and time of its discovery, and the reward that awaits the faithful and successful searcher. Such a philosophy far surpasses the abstract quiddities of metaphysicians. It brings us into close relation to the profound thought of the ancient world, and makes us familiar with every subject of mental science that lies within the grasp of the human intellect. So that, in conclusion, we find that the moral, religious, and philosophical

doctrines of Freemasonry respectively relate to the social, the eternal, and the intellectual progress of man.

Finally, it must be observed that while the old Operative Institution, which was the cradle and forerunner of the Speculative, as we now have it, taught abundantly in its Constitutions the moral and religious doctrines of which we have been treating, it makes no reference to the philosophical doctrines. That our Operative predecessors were well acquainted with the science of symbolism is evident from the architectural ornaments of the buildings which they erected; but they do not seem to have applied its principles to any great extent to the elucidation of their moral and religious teachings; at least, we final nothing said of this symbolic philosophy in the Old Records that are extant.

And whether the Operative Masons were reticent on this Subject from choice or from ignorance, we may lay it down as an axiom, not easily to be controverted, that the philosophic doctrines of the Order are altogether a development of the system for which we are indebted solely to Speculative Freemasonry.

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SOVEREIGN MASTER

This title has two references. 1. The presiding officer in a Council of Companions of the Red Cross. He represents Darius, King of Persia. 2. The Sixtieth Degree of the Rite of Mizraim.

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SOVEREIGN OF MASONRY
See Sovereign

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SOVEREIGN OF SOVEREIGNS
See Sovereign

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SOVEREIGN PRINCE MASON
A title first conferred on its members by the Council of Emperors of the East and West.

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SOVEREIGN PRINCE OF ROSE CROIX
See Rose Croix

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SPAIN

Anderson says (see Constitutions, second edition, page 194) that a Deputation was granted by Lord Coleraine, Grand Master, in 1728, for constituting a Lodge at Madrid; another in 1731, by Lord Lovell, to Capt. James Cummerford, to be Provincial Grand Master of Andalusia; and a third in 1732, by Lord Montagu, for establishing a Lodge at Valenciennes. George Smith, writing in 1783, says (Use and Abuse of Freemasonry, page 203): "The first, and, I believe, the only Lodge established in Spain was by a Deputation sent to Madrid to constitute a Lodge in that city, under the auspices of Lord Coleraine, 1727; which continued under English jurisdiction till the year 1776, when it refused that subordination, but still continues to meet under its own authority." From these two differing authorities we derive only

this fact, in which they concur: that Freemasonry was introduced into Spain in 1727, more probably 1728, by the Grand Lodge of England. Smith's statement that there never was a second Lodge at Madrid is opposed by that of Gadieke, who says that in 1751 there were two Lodges in Madrid.

What was probably the first active Masonic Lodge in Spain was held at a French Hotel in Madrid on February 15, 1728, and was summoned by Philip, Duke of Wharton. This was also the first Lodge to be warranted abroad by the Grand Lodge of England. Saint John of Jerusalem Lodge, Number 51, was chartered at Gibraltar on March 9, 1729, and two years later Capt. James Cummerford was appointed Provincial Grand Master for Andalusia.

Llorente says (History of the Inquisition, page 525) that in 1741 Philip V issued a Royal Ordinance against the Freemasons, and, in consequence, many were arrested and sent to the galleys. The members of the Lodge at Madrid were especially treated by the Inquisition with great severity. All the members were arrested, and eight of them sent to the galleys. In 1751, Ferdinand VI, instigated by the Inquisitor Joseph Torrubia, published a Decree forbidding the assemblies of Freemasons, and declaring that all violators of it should be treated as persons guilty of high treason. In that year, Pope Benedict XIV had renewed the Bull of Clement XII. In 1793, the Cardinal Vicar caused a Decree of death to be promulgated against all Freemasons. Notwithstanding these persecutions of the Church and the State, Freemasonry continued to be cultivated in Spain; but the meetings of the Lodges were held with great caution and secrecy.

From 1728 onwards although Freemasonry suffered much persecution it grew strong amid dangers and in 1809 a Grand Orient of Spain was actually founded at Madrid in the dungeons of the Inquisition. Not until the Revolution of 1868 could Freemasonry be practiced openly in the country.

But the York Rite, which had been formerly practiced, appears now to have been abandoned, and the National Grand Lodge just alluded to was constituted by three Lodges of the Scottish Rite which, during that year, had been established at Madrid. From that time the Freemasonry of Spain has been that of the Ancient and Accepted Scottish Rite. Clavel says (Picturesque History, page 252) that

In 1810, the Marquis de Clermont-Tonnere, member of the Supreme Council of France, created" near the National Grand Lodge, of the Scottish Rite m Spain, a Grand Consistory of the Thirty-second Degree; and, in 181I, the Count de Grasse added to this a Supreme Council of the Thirty-third Degree, which immediately organized the National Grand Lodge under the title of Grand Orient of Spain and the Indies. The overthrow of French domination dispersed, in 1813, most of the Spanish Freemasons, and caused the suspension of Masonic work in that country

Ferdinand VII having succeeded to the throne, 1814, restored the Inquisition with all its oppressive prerogatives, proscribed Freemasonry, and forbade the meetings of the Lodges. It was not until 1820 that the Grand Orient of Spain recovered its activity, and in 1821 we find a Supreme Council in actual existence, the history of whose organization was thus given, in 1870, to Brother A. G. Goodall, the Representative of the Supreme Council of the Northern Masonic Jurisdiction of the United States:

The parties now claiming to be a Supreme Council assert that the Count de Tilly, by authority from his cousin, De Grasse Tilly, constituted a Supreme Council, Ancient Accepted Rite, at Seville, in 1807; but in consequence of a revolution, in which Tilly was a prominent actor, the Grand Body was removed to Aranjuez where on the 21st of September, 1808, the officers were duly installed; Saavedra as Sovereign Grand Commander, Ad Vitam, or for life; Count de Tilly, Lieutenant Grand Commander, Carlos de Rosas, Grand Treasurer, Jovellanos. Grand Chanchellor; Quintana, Grand Secretary Pelajos, Captain of Guard. On the death of civilly anti Saavedra, Badilla became Sovereign Grand Commander and under his administration the Supreme Council was united with the Grand Orient of Spain at Granada in 1817, under the title of Supreme Council, National Grand Orient of Spain.

On the death of Ferdinand VII in 1853, the persecutions against the Freemasons ceased, because, in the civil war that ensued, the priests lost much of their power. between 1845 and 1849, according to Findel (History, page 584), several Lodges were founded and a Grand Orient established, which appears to have exercised powers up to at least 1848. But subsequently, during the reign of Queen Isabella Freemasonry again fell into decadence. It has however, revived, and many Lodges continued in existence who formerly were under the jurisdiction of the Grand Orient of Portugal.

Nowadays there are several independent Masonic Bodies in Spain and it is almost impossible to trace their history and their present status.

However, the Annuaire reports the Grand Lodge of Spain, formerly Catalonia-Baleares, to have been founded in 1885, and that the Grand Orient of Spain at Madrid had decided at an Assembly held on October 21-4, 1922, to dissolve and form the following Bodies: Grand Lodge of Northeastern Spain (comprising Catalonia, Navarre, Baleares, and Aragon), Grand Lodge of the Levant (Valenee, Mureia, Cuenea, and Ferrol), Grand Lodge of North western Spain (Galieia, Asturias, Leon), Grand Lodge of Middle Spain (Andalusia, Canaries, Northern Africa), Grand Lodge of Central Spain (Castille, Estremadure, Vaseongadas), Grand Lodge of Porto Rico, and the Grand Lodge of the Philippines.

The last two projects must not be confused with the properly authorized Bodies already at work in these islands. But the Grand Orient of Spain has not respected jurisdictional boundaries and even before the above ambitious undertaking, had attempted a Regional Grand Lodge of North America, which was promptly denounced and vigorously condemned by the regular Grand Lodges of the United States.

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SPARTACUS

The characteristic name assumed by Adam Weishaupt, the founder of the Order of the Illuminati.

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SPEAKERS BUREAU

The Educational Committees of American Grand Lodges which maintain Speakers Bureaus for convenience of their Lodges employ such methods as their needs require or their circumstances allow, methods thereby differing from one Grand Jurisdiction to another. The most comprehensive system, and the one in which almost every possible method has a place at one point or another, is the one employed by the Board of General Activities, an educational department of the Grand Lodge of New York, which occupies a floor of Masonic Hall in New York City, and is administered by a salaried staff. In 1920 the then Grand Lodge Committee on Educational Service, R.-. W.. Sidney Morse being Executive Secretary, established the first Speakers Bureau.

When this and four other Committees were consolidated in 1926 to become the Board of General Activities (not to be confused in its functions with the Board of General Purposes of the United Grand Lodge of England) the Speakers Bureau was enlarged and placed in care of a full-time, salaried member of the Department. Volunteer speakers were called for from each of the fifty-nine Districts. They furnished data about themselves.

These reports were in each District reviewed by the District Deputy Grand Master and the Masters. The Board made a final selection, averaging three per District. The name, address, occupation, Lodge, and favorite speech subjects., etc., were entered in a file. When a Lodge asked for a speaker the Board sent it data on three speakers at convenient distances from it. The Lodge made its choice, and itself made the arrangements with the chosen speaker in

person. Afterwards the Lodge made a report to the Board of General Activities; and if from these reports it was learned that some given speaker was a failure, or personally unsuitable, etc., his name was removed from the list.

*

SPENCER MANUSCRIPT

A manuscript copy of the Old Charges of the date of 1726, which belonged to the late Brother Richard Spencer and was sold in 1875 to Enoch T. Carson, of Cincinnati, Ohio, and with his library, after Brother Carson's death, became the property of the Grand Lodge of Massachusetts through the generosity of General Lawrence. It was reproduced in Spencer's Old Constitutions in 1871.

*

SPES MEA IN DEO EST

A Latin motto meaning: My hope is in God. The motto of the Thirty-second Degree of the Ancient and Accepted Scottish Rite.

*

SPETH, GEORGE WILLIAM

English Freemason, a founder of Quatuor Coronati Lodge and the first Secretary. He originated the Correspondence Circle of that Lodge. This eminent Brother was born in 1847, was initiated in the Lodge of Unity No. 183 of London in 1872, becoming Worshipful Master in 1876. He wrote several papers and works on the Fraternity, History of his Mother Lodge appearing in 1881 and a work on Royal Freemasons being published in 1885. He was also the author of many articles appearing in Masonic journals such as Ars Quatuor Coronatoram. For sixteen years he held the office of Secretary to the Quatuor Coronati Lodge, his service only terminating with his death on April 19, 1901.

*

SPIRE, CONGRESS OF

Spire is a city in Bavaria, on the banks of the Rhine, and the seat of a Cathedral which was erected in the eleventh century A Masonic Congress was convoked there in 1469 by the Grand Lodge of Strasburg, principally to take into consideration the condition of the Fraternity and of the edifices in the course of construction by them, as well as to discuss the rights of the Craft.

*

SPIRITUALIZING

In the early lectures of the eighteenth century, this word was used to express the method of Symbolic instruction applied to the impalements of Operative Masonry. In a ritual of 1725, it is said: "As we are not all working Masons, we apply he working-tools to our morals, which we call spiritualizing ." Thus, too, about the same time, Bunyan wrote his symbolic book which he called Solomon's Temple Spiritualized. Phillips, in his New World of Words, 1706, thus defines to spiritualize: "to explain a passage of an author in a spiritual manner, to give it a godly or mystical sense."

*

SPIRITUAL LODGE

Hutchinson (Spirit of Masonry page 94) says: "We place the spiritual Lodge ,in the vale of Jehosophat, implying thereby, that le principles of Masonry are derived from the knowledge of God, and are established in the Judgment of the Lord; the literal translation of the word Jehosophat, from the Hebrew tongue, being no other than those express words." This refers to the Lodge, which is thus described in the old lectures at the beginning of the eighteenth century, which were in vogue at the time of Hutchinson.

Where does the Lodge stand?
Upon the Holy Ground, on the highest hill or lowest vale. or in the vale of Jehoshaphat, or any other sacred place.

The Spiritual Lodge is the imaginary or Symbolic Lodge, whose form, magnitude, covering, supports, and other attributes are described in the lectures.

*

SPIRITUAL TEMPLE

The French Freemasons say: "We erect temples for virtue and dungeons for vice"; thus referring to the great Masonic doctrine of a spiritual temple. There is no symbolism of the Order more sublime than that in which the Speculative Freemason is supposed to be engaged in the construction of a spiritual temple, in allusion to that material one which was erected by his operative predecessors at Jerusalem. Indeed, the difference, in this point of view, between Operative and Speculative Freemasonry is simply this: that while the former was engaged in the construction, on Mount Moriah, of a material temple of stones and cedar, and gold and precious stones, the latter is occupied, from his first to his last initiation, in the construction, the I adornment, and the completion of the spiritual temple of his body.

The idea of making the temple a symbol of the body is not, it is true, exclusively Masonic. It had occurred to the first teachers of Christianity. Christ himself alluded to it when he said, "Destroy this temple, and in three days I will raise it up"; and Saint Paul extends the idea, in the first of his Epistles to the Corinthians (iii, 16), in the following language: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And again, in a subsequent passage of the same Epistle (vi, 19) he reiterates the idea in a more positive form: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

But the mode of treating this symbolism by a reference to the particular Temple of Solomon, and to the operative art engaged in its construetion, is an application of the idea peculiar to Freemasonry. Hitchcock, in his Essay on Swedenborg, thinks that the same Idea was also shared by the Hermetic Philosophers He says: "With perhaps the majority of readers, the temple of Solomon, and also the tabernacle, were mere buildings—very magnificent, indeed, but still mere buildings—for the worship of God.

But some are struck with many portions of the account of their erection admitting a moral interpretation; and while the buildings are allowed to stand, or to have stood, once, visible objects, these interpreters are delighted to meet with indications that Moses and Solomon, in building the Temples, were wise in the knowledge of God and of man; from which point it is not difficult to pass on to the moral meaning altogether, and affirm that the building, which was erected without the noise of a 'hammer, nor ax, nor any tool of iron' (First Kings vi, 7), was altogether a moral building—a building of God, not made with hands. In short, many see in the story of Solomon's Temple, a symbolical representation of Man as the temple of God, with its Holy of Holies deep seated in the center of the human heart."

*

SPOULEE, JOHN DE

He is claimed to have presided over the Freemasons of England in 1350, in the reign of Edward III. Doctor Anderson says he was called Master of the Ghiblim (see Constitutions, 1738, page 70).

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SPRATT, EDWARD

Editor of an Irish edition of Anderson's Constitutions of 1738, published at Dublin, 1751. He was Grand Secretary to the Grand Lodge of Ireland.

*

SPREADING THE BALLOT
Taking the vote on the application of a candidate for initiation or admission. It is an Americanism, principally developed in the Western States. Thus: "The ballot may be spread a second time in almost any case if the harmony of the Lodge seems to require it."—Grand Master Swigert of Kentucky. "It is legal to spread the ballot the third time, if for the correction of mistakes, not otherwise." —Rob Morris. It is a technicality.

*

SPRENGSEISEN, CHRISTIAN FRIEDRICH KESSLER VON

An ardent adherent of Von Hund and admirer of his Templar system, in defense of which, and against the Spiritual Templarism of Starck, he wrote, in 1786, the book, now very rare, entitled Anti Saint Nicaise, and other works. He was born at Saalsfield, in 1731, and died January 11, 1809 (see Saint Nicaise).

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SPRIG OF ACACIA
See Acacia

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SPURIOUS FREEMASONRY

For this term, and for the theory connected with it, we are indebted to Doctor Oliver, whose speculations led him to the conclusion that in the earliest ages of the world there were two systems of Freemasonry, the one of which, preserved by the patriarchs and their descendants, he called Primitive or Pure freemasonry (see Primitive Freemasonry).

The other, which was a schism from this system, he designated as the Spurious Freemasonry of Antiquity. To comprehend this system of Oliver, and to understand his doctrine of the declension of the Spurious from the Primitive Freemasonry, we must remember that there were two races of men descended from the loins of Adam, whose history is as different as their characters were dissimilar. There was the virtuous race of Seth and his descendants, and the wicked one of Cain. Seth and his children, down to Noah, preserved the dogmas and instructions, the legends and symbols, which had been received from their common progenitor, Adam; but Cain and his descendants whose vices at length brought on the destruction of the earth, either totally forgot or greatly corrupted them.

Their Freemasonry was not the same as that of the Sethites. They distorted the truth, and varied the landmarks to suit their own profane purposes. At length the two races became

blended together. The descendants of Seth, becoming corrupted by their frequent communications with those of Cain, adopted their manners, and soon lost the principles of the Primitive Freemasonry, which at length were confined to Noah and his three sons, who alone, in the destruction of a wicked world, were thought worthy of receiving mercy.

Noah consequently preserved this system, and was the medium of communicating it to the post-diluvian world. Hence, immediately after the Deluge, Primitive Freemasonry was the only system extant. But this happy state of affairs was not to last. Ham, the son of Noah, who had been accursed by his father for his wickedness, had been long familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which, through the influence or evil example, had crept into the system of Seth. After the Deluge, he propagated the worst features of both systems among his immediate descendants.

Two sets or parties, so to Speak, now arose in the world— one which preserved the great truths of religion, and consequently of Freemasonry, which had been handed down from Adam, Enoch, and Noah—and another which deviated more and more from this pure, original Source. On the dispersion at the Tower of Babel, the schism became still wider and more irreconcilable. The legends of Primitive Freemasonry were altered, and its symbols perverted to a false worship; the mysteries were dedicated to the worship of false gods arid the practice of idolatrous rites, and in the place of the Pure or Primitive Freemasonry which continued to be cultivated among the patriarchal descendants of Noah, was established those Mysteries of Paganism to which Doctor Oliver has given the name of the Spurious Freemasonry.

It is not to Doctor Oliver, nor to any very modern writer, that we are indebted for the idea of a Masonic schism in this early age of the world. The doctrine that Freemasonry was lost, that is to say, lost in its purity, to the larger portion of mankind, at the Tower of Babel, is still preserved in the ritual of Ancient Craft Masonry.

And in the Degree of Noachites, a Degree which is attached to the Scottish Rite, the fact is plainly adverted to as, indeed, the very foundation of the Degree. Two races of Freemasons are there distinctly named, the Noachites and the Hiramites; the former were the Conservators of the Primitive Freemasonry as the descendants of Noah; the latter were the descendants of Hiram, who was himself of the race which had fallen into Spurious Freemasonry, but had reunited himself to the true sect at t he building of King Solomon's Temple, as we shall hereafter see. But the inventors of the Degree do not seem to have had any very precise notions in relation to this latter part of the history. The Mysteries, which constituted what has been thus called Spurious Freemasonry, were all more or less identical in character.

Varying in a few unimportant particulars, attributable to the influence of local causes, their great similarity in all important points showed their derivation from a common origin. In the first place, they were communicated through a system of initiation, by which the aspirant was gradually prepared for the reception of their final doctrines; the rites were performed at night, and in the most retired situations, in caverns or amid the deep recesses of groves and forests; and the secrets were only communicated to the initiated after the administration of an obligation.

Thus, Firmicus, a Latin author in the reign of Constantine who about the year 346 A.D. wrote of false objects of worship in De erroributs profanarum religionum (book vii), tells us that "when Orpheus explained the ceremonies of his mysteries to candidates, he demanded of them, at the very entrance, an oath, under the solemn sanction of religion, that they would not betray the rites to profane ears." Hence, as Warburton says from Horus Apollo, the Egyptian hieroglyphic for the mysteries was a grasshopper, because that insect was supposed to have no mouth.

The ceremonies were all of a funereal characters Commencing in representations of a lugubrious description, they celebrated the legend of the death and burial of some mythical being who was the especial object of their love and adoration. But these rites thus beginning in lamentation, and typical of death, always ended in joy. The object of their sorrow was

restored to life and immortality, and the latter part of the ceremonial was descriptive of his resurrection. Hence, the great doctrines of the mysteries were the immortality of the soul and the existence of a God.

Such, then, is the theory on the subject of what is called Spurious Freemasonry, as taught by Doctor Oliver and the disciples of his school. Primitive Freemasonry consisted of that traditional knowledge and symbolic instruction which had been handed down from Adam, through Enoch, Noah, and the rest of the patriarchs, to the time of Solomon. Spurious Freemasonry consisted of the doctrines and initiations practiced at first by the antediluvian descendants of Cain, and, after the dispersion at Babel, by the Pagan priests and philosophers in their Mysteries (see Clandestine) .

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SPURS

In the Orders of Chivalry, the slurs had a Symbolic meaning as important as their practical use was necessary. "To win one's spurs" was a phrase which meant "to win one's right to the dignity of knighthood." Hence, in the investiture of a knight, he was told that the spurs were a symbol of promptitucle in military Service; and in the degradation of an unfaithful knight, his spurs were hacked off by the book, to show his utter unworthiness to wear them. Stowe says (Annals, 902), in describing the ceremony of investing knights: "Evening prayer being ended, there stood at the chapel-door the king's master-cook, with his white apron and sleeves, and chopping-knife in his hand, gilded about the edge, and challenged their spurs. which they redeemed with a noble a piece, and he said to every knight, as they pressed by him: fair Knight, look that you be true and loyal to the King, my master, or else I must hew these spurs from your heels.' " In the Masonic Orders of Chivalry, the symbolism of the spurs has unfortunately been omitted.

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SQUARE

This is one of the most important and significant Symbols in Freemasonry. As such, it is proper that its true form should be preserved. French Freemasons have almost universally given it with one leg longer than the other, thus making it a carpenter's square American Freemasons, following the incorrect delineations of Brother Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches; thus making it an instrument for measuring length and breadth which it is not. It is simply the trying square of a stone-mason, and has a plain surface; the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle.

In Freemasonry, the square is a symbol of morality. This is its general signification, and is applied in various ways:
1. It presents itself to the neophyte as one of the Three Great Lights.
2. To the Fellow Craft as one of his Working-tools.
3. To the Master Mason as the official emblem of the Master of the Lodge.

Everywhere, however, it inculcates the same lesson of morality, of truthfulness, of honesty. So universally accepted is this symbolism, that it has gone outside of the Order, and has been found in colloquial language communicating the same idea. Square, says Halliwell, Dictionary of Archaic and Provincial Words, means honest, equitable, as in "square dealing." To play upon the square is proverbial for to play honestly. In this sense the word is found in the old writers.

As a Masonic symbol, it is of very ancient date, and was familiar to the Operative Masons. In the year 1830, the architect, in rebuilding a very ancient bridge called Baal Bridge, near

Limerick, in Ireland, found under the foundation-stone an old brass square, much eaten away, containing on its two surfaces the following inscription, the U being read as V: I. WILL. STRIUE. TO. LIUE.—WITH. LOUE. & CARE.— UPON. THE. LEUL.—BY. THE. SQUARE., and the date 1517. The modern Speculative Freemason will recognize the idea of living on the level fled by the square This discovery proves, if proof were necessary, that the familiar idea was borrowed from our Operative Brethren of former days.

The square, as a symbol in Speculative Freemasonry, has therefore presented itself from the very beginning of the revival period. In the very earliest catechism of the eighteenth century, of the date of 1725, we find the answer to the question, "How many make a Lodge?" is "God and the Square, with five or seven right or perfect Masons." God and the Square, religion and morality, must be present in every Lodge as governing principles.

Signs at that early period were to be made by squares and the Furniture of the Lodge was declared to be the Bible, Compasses, and Square.

In the public lecture of Brother Herbert A. Giles, Worshipful Master of Ionic Lodge, No. 1781 at Amoy, delivered in 1880 and entitled Freemasonry in China, says:

From time immemorial we find the Square and Compasses used by Chinese Writers to symbolize precisely the same phases of moral conduct as in our system of Freemasonry. The earliest passage known to one which bears upon the subject is to be found in the Book of history embracing the period reaching from the twenty-fourth to the seventh century before Christ. There in an account of a military expedition we read:

"Ye officers of government, apply the Colllpasses!"
In another part of the same venerable record a Magistrate is spoken of as:
" A man of the level, or the level man"

The public discourses of Confucius provide us with several Masonic allusions of a more or less definite character. For instance. when recounting his own degrees of moral progress in life, the Master tells us that only at seventy-five spears of age could he venture to follow the inclinations of his heart without fear of " transgressing the limits of the Square." this would be 481 B.C. belt it is in the works of his great follower, Mencius, who flourished nearly two hundred years later, that we meet with a fuller and more impressive Masonic phraseology. In one chapter we are taught that just as the most skilled artificers are unable, without the aid of the Square and Compasses to produce perfect rectangles or perfect circles, so must all men apply these tools figuratively to their lives, and the level and the marking-line besides, if they would walk in the straight and even paths of wisdom and keep themselves within the bonds of honor and virtue. In Book iv we read:

"The Compasses and Square are the embodiment of the rectangular and the round, just as the prophets of old were the embodiment of the due relationship between man and man" In Book vi we find these words:

The Master Mason, in teaching his apprentices makes use of the Compasses and the Square Ye who are engaged in the pursuit of wisdom must also make use of the Compasses and the Square. In the Great Learning, admitted on all sides to date from between 300 to 400 years before Christ, in Chapter 10, we read that a man should abstain from doing unto others what he would not they should do unto him, ' this," adds the writer, is called the principle of acting on the Square. " In all rites and in all languages where Freemasonry has penetrated, the square has preserved its primitive Signification as a symbol of morality.

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SQUARE, THE

The article on page 963 shows that in Freemasonry (and Masons can have only a secondary interest in the symbol as used outside the Craft) the Square has more than one use or exposition: it can even be said that instead of taking it as one symbol with many meanings it is more correct to take it that m Ancient Craft Masonry there are a number of Squares, each (relatively) independent of the other. The following can be added to the article given on that page:

1. The Oblong Square. This is an old and not very fortunate name for a rectangle, one never properly belonging to the nomenclature of mathematics.

2. Circumambulation. In almost every known instance outside of Freemasonry the rite of circumambulation has meant a movement, or procession, or walking in a circle. or circuit; in Freemasonry it is movement along a line that is part circle and part square—a circuit around corners. The Lodge room itself is an Oblong Square in which the members comprise a Circle, Circumambulation is, among other things, a visible representation of that combination of square and circle.

3. " Part upon the square. " This is a verbal symbol but it is an independent one, and not merely a commentary on the Square in general. Masons meet upon the level, no member being excluded from other members by any taboo of rank, class, title, or caste and it is expected that they thou thus meet not in theory, nor in some remote and abstract sense, but actually and regularly; but while they are thus meeting they will do and say only what upright men do and say, so that when they part (leave the Lodge) they will not carry away any feeling of hypocrisy or resentment. In this instance the symbolic try-square does not lie in a horizontal plane but in a vertical plane, and one leg is on the level, the Lodge room floor; the other leg is upright.

4. The Forty seventh Proposition, or Pythagorean Theorem. This theorem concerns a right-angled triangle, but a good half of it is composed of the properties of the Square. The Square itself is probably the oldest, or at least one of the oldest, of any Masonic tool, instrument, or action used as a symbol, for in the " Mason window " of some of the oldest cathedrals it is used to symbolize the Mason Craft; but it is probable that the Pythagorean triangle is as old, or almost as old, because the data indicate that it was used as the method for teaching geometry, since so much of Euelid can be deduced from it. Euclid himself worked out a proof for this theorem, one of the very few known to have been his. though it has never been wholly satisfactory to geometricians- our Brother Mason James A. Garfield, discovered a new proof for it as late as the Nineteenth Century.

The Minute Books of the oldest Lodges prove that for a number of years after 1717 Speculative Masons were in confusion about Masonic symbols; differed among themselves as to what symbols to include, differed as to their correct form, and differed as to their symbolic meaning. It is to that period of confusion that we owe the phrase "Working Tool" as applied to the Square (also the Level, Plumb, and Gage); manifestly it is not a tool but an instrument, and it had far more use by the mind (consider today the carpenter's square and the slide rule) than by the hand; in colas sense there was always much Speculative Masonry in the Fraternity even when the great majority of members were working masons.

SQUARE AND COMPASSES

These two symbols have been so long and so universally combined— to teach us, as says an early instruction, "to square our actions and to keep them within due bounds," they are so seldom seen apart, but are so kept together, either as two Great Lights, or as a jewel worn once by the Master of the Lodge, now by the Past Master—that they have come at last to be recognized as the proper badge of a Master Mason, just as the Triple Tau is of a Royal Arch Mason or the Passion Cross of a Knight Templar.

So universally has this symbol been recognized, even by the profane world, as the peculiar characteristic of Freemasonry, that it has recently been made in the United States the subject of a legal decision. A manufacturer of flour having made, in 1873, an application to the Patent Office for permission to adopt the Square and Compasses as a trade-mark, the Commissioner of Patents, .J. M. Thatcher, refused the permission as the mark was a Masonic symbol.

If this emblem were something other than precisely what it is—either less known", less significant, or fully and universally understood—all this might readily be admitted. But, Considering its peculiar character and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol—perhaps the best known of all—of its ordinary signification, wherever displaced, either as an arbitrary character or otherwise.

It will be universally understood, or misunderstood, as having a Masonic significance; and, therefore, as a trade-mark, must constantly work deception. Nothing could be more mischievous than to create as a monopoly, and uphold by the poser of lacy anything so calculated. as applied to purposes of trade. to be misinterpreted, to mislead all classes, and to constantly foster suggestions of mystery in affairs of business (see Infringing upon Freemasonry, also Imitative Societies, and Clandestine).

In a religious work by John Davies, entitled Summa Totalis, or All in All and the Same Forever, printed in 1607, we find an allusion to the Square and Compasses by a profane in a really Masonic sense. The author, who proposes to describe mystically the form of the Deity, says in his dedication:

Yet I this forme of formelesse Deity,
Drewe by the Squire and Compasse of our Creed.

In Masonic symbolism the Square and Compasses refer to the Freemason's duty to the Craft and to himself; hence it is properly a symbol of brotherhood, and there significantly adopted as the badge or token of the Fraternity.

Berage, in his work on the higher Degrees, Les plus secrets Mystéres des Hauts Grades, or The Most Secret Mysteries of the High Grades, gives a new interpretation to the symbol. He says: "The Square and the Compasses represent the union of the Old and New Testaments. None of the high Degrees recognize this interpretation, although their symbolism of the two implements differs somewhat from that of Symbolic Freemasonry.

The Square is with them peculiarly appropriated to the lower Degrees, as founded on the Operative Art; while the Compasses, as an implement of higher character and uses, is attributed to the Decrees, which claim to have a more elevated and philosophical foundation. Thus they speak of the initiate, when he passes from the Blue Lodge to the Lodge of Perfection, as 'passing from the Square to the Compasses,' to indicate a progressive elevation in his studies. Yet even in the high Degrees, the square and compasses combined retain their primitive signification as a symbol of brotherhood and as a badge of the Order."

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SQUARE AND COMPASS FRATERNITY

A college fraternity of Masons with less rigid requirements than its sister fraternity, The Acacia, the Square and Compass began as a college club in Washington and Lee University; after its transformation into a fraternity it received a Charter from the State on May 12, 1917. The nationwide organization is similar to the Grand Lodge system; it has one Square to a State, and these are in a loose federation. The federation has a full-time Secretary; publishes a magazine. Any Master Mason in good standing in a regular Lodge is qualified for membership. (See UNIVERSITY LODGES in this supplement.) A number of Grand Masters along with many Masons among college and university presidents have expressed the hope that the two Masonic college fraternities might lead ultimately to the formation of a large number of campus Lodges, thereby opening a way for American Freemasonry into the circles of learning and scholarship—a thing done long ago in Britain and Europe. The name of the Square and Compass fraternity perpetuates a mistake made by early American Masons about the Working Tool. A compass is an instrument for finding directions; and has never been used as a Masonic symbol. The instrument for drawing a circle has always been called compasses.

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SQUARE, TRIANGLE AND CIRCLE

Visitors to English Chapters of the Royal Arch will recall that there is a peculiar use of these geometrical figures in "firing," the ceremonious unity of all present in recognizing a toast and honoring it by the Brethren.

There are also to be found in literature various allusions to geometrical figures. Of these there are so many that no complete compilation may here be attempted. One or two are of sufficient interest to warrant mention. For further information refer to an article by R. I. Clegg in the American Freemason (volume iiu, pages 265-72, April, 1912).

That beloved Brother Robert Burns, born 1759 died 1796 , refers to the rectangle-triangle in his poem "Caledonia." His allusion is usually understood as being more particularly to the forty-seventh proposition of Euclid, and is as follows:
Thus hold, independent, unconquered and free
Her bright course of glory for ever shall run
For brave Caledonia immortal must be;
I'll prove it from Euclid as Lear as the sun:—
Rectangle-triangle the figure we'll choose;
The upright is Chance, and old Time is the base
But brave Caledonia's the hypotenuse
Then ergo, she'll match them, and match them always.

William Shakespeare, born 1564, died 1616, refers to many matters of interest to us. He says, King Lear, first scene, Regan speaking of her love for the king,
I profess
Myself an enemy to all other toys
Which the most perfect square of sense possesses

And find I am alone felicitate
In your dear highnesses love.

Various explanations have been offered for "the next perfect square of sense." Grant Allen interprets it "as the entire domain of sense," Wright by the "most delicately sensitive part of my nature'; Moberly by the "choicest estimate of sense"; while Capell explains it by "the entire domain of sensation." John Foster, Shakespeare Word-Book, prefers an explanation given by Professor Dowden, Atlantic Monthly, September, 1907, where the puzzling lines are compared with others by Edmund Spenser (Faerie Queene, Book II, canto ix, stanza 22). These are as follows:

The frame thereof seemed partly circulare
And part triangulare; O worke divine!
These two the first and last proportions are The one imperfect, mortal feminine
Th' other immortal perfect, masculine;
And 'twixt them both a quadrate was the base
Proportions equally by seven and nine;
Nine was the circle sett in heaven's place
All which compacted made a goodly diapase.

The last word here, diapase, means a harmonious combination. Professor Dowden discussing "Elizabethan Psychology" of body, soul and spirit, the forms of life or energy, says "The vegetable soul is found apart from the other two in plants, they live and increase in size, and multiply themselves by virtue of this soul. The vegetable and sensible souls are found co-operating in animals; they need only live and grow and multiply, they also feel. In man alone are three souls—vegetable, sensible and rational— found working together." Spenser by this reasoning is considering Alma as the indwelling soul, and the House is the containing body, the architecture of the latter being as in the poetry. Quoting Bartholomew Anglieus we are told that "The vegetable soul, with its three virtues of self-sustaining, growth, and reproduction, is 'like unto a triangle in Geometry.'

The sensible soul is 'like unto a quadrangle, square and four cornered. For in a quadrangle is a line drawn from one corner to another corner, afore it maketh two triangles, and the soul sensible maketh two triangles of virtues. For wherever the soul sensible is, there is also the soul vegetablis. Finally the rational soul is likened to a circle, because the circle is the most perfect of figures, having the greater power of containing than any other. The triangle of Castle Alma is a vegetable soul; a quadrate—identical with Shakespeare's 'square of sense'—is a sensible soul, the circle is the rational soul." Spenser was born in London about 1553, and died in January, 1599. For other references to quaint literary allusions of Masonic interest, see "Was William Shakespear a Freemason?" (Builder, 1919, volume v, page 32) .

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SQUAREMEN

The Companies of Wrights, Slaters, etc, in Scotland, in the seventeenth century, were called squaremen They had ceremonies of initiation and a word, sign, and grip, like the Freemasons. Brother Lyon (history of the Lodge at Edinburgh, page 23) says: "The 'Squaremen Word' was given in conclaves of journeymen and apprentices, wrights, slaters, etc., in a ceremony in which the aspirant was blindfolded and otherwise 'prepared'; he was sworn to secrecy, had word, grip, and sign communicated to him, and was afterward invested with a leather apron. The entrance to the apartment, usually a public house, in which the 'brethren' was performed, was guarded, and all who passed had to give the grip. The fees were spent in the entertainment of the Brethren present. Like the Masons, the Squaremen admitted non-operatives."

In the Saint Clair charter of 1628, among the representatives of the Masonic Lodges, we find the signature of "George Liddell, deakin of squarmen and nov quartermaistir" (see History of the Lodge at Edinburgh, page 62). This would show that there must have been an intimate connection between the two Societies or Crafts (see Squaremen, Corporation of).

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SQUAREMEN, CORPORATION OF

The Corporation of Squaremen was originally an Operative Lodge held in Ayr and formed one of the number which constituted the Grand Lodge of Scotland. Minutes were kept but the Minute-Book was lost when lent to Murray Lyon. The Banner used by the Corporation is still preserved by an Ayrshire Freemason and there are other relies in existence.

The organization does not admit any but Mark Masons who hold or have held office in a Craft Lodge or who are Royal Arch Companions. Candidates must have been Master Masons for at least five years and must be thirty years of age or over.

Meetings are held on the first day of each of the five winter months November to April and at the January meeting office bearers are elected. The joining fee is 60 Scottish Merks (£3/5/0 or about $15.75) which includes the Diploma and Apron. There is an obligation, assays (test) piece, signs and secrets, working tools, tracing board and lectures, all different from those of the usual Craft Masonry. All, however, tend to throw light upon the ancient procedure for admission to an operative or working shed.

At present the Order is in a flourishing condition but for some years it was dormant. It was revived by brothers Philip and William Murray who communicated the working and secrets to Brother Alfred A Murray. Not one of the Murrays is related to cither of the others. The above particulars are in letters to us from Brother David Lowe Turnbull Portobello, Scotland, and from the Scottish Masonic historical Directory, 1924 (see Squaremen).

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SQUIN DE FLEXIAN

A recreant Templar, to whom with Noffodei and, as some say, another unknown person, is attributed the invention of the false accusations upon which were based the persecutions and the downfall of the Order of Knights Templar.

He seas a native of the city of Beziers, in the south of France, and having been received as a Knight Templar, had made so much proficiency in the order as to have been appointed to the head of the Priory of Montfaucon. Reghellini states that both Squin de Flexian and Noffodei were Templars, and held the rank of Comrnanders; but Dupuy (Condemnation des Templiers) denies that the latter was a Templar. He says: all historians agree that the origin of the ruin of the Templars was the work of the Prior of Montfaucon and of Noffodei, a Florentine, banished from his country and whom nobody believes to have been a Templar. This Prior, by the sentence of the Grand Master, had been condemned, for heresy and for having led an infamous life, to pass the remainder of his days in a prison. The other is reported to have been condemned to rigorous penalties by the Provost of Paris."

Reghellini's account (La Maçonnerie considérée, etc., i, page 451) is more circumstantial. He says: In 1506, two Knights Templar, Noffodei and Florian were punished for crimes, and lost their Commanderies; that of the latter being Montfaucon. They petitioned the Provincial Grand Master of Mount Carmel for a restoration to their offices, but met with a refusal. They then obtained an entrance into the Provincial Grand Master's country-house, near Milan, and having assassinated him, concealed the body in the woods under some thick shrubbery, after With they fled to Paris. there they obtained access to the King, and thus furnished Philip with an occasion for executing his projects, by denouncing the Order and exposing to him the

immense Wealth which it possessed. They proposed the abolition of the Order, and promised the King. for a reward, to be its denouncers. The King accepted their proposition, and, assuring them of his protection, pointed out to them the course which they were to pursue.

They associated with themselves a third individual called by historians the Unknown, in French, l'Inconnu, and Noffodei and Florian sent a memorial to Enguerand de Marigni, Superintendent of the Finances, in Which they proposed, if he would guarantee them against the attacks of the Order of Templars, and grant them civil existence and rights, to discover to the King secrets which they deemed of more value than the conquest of an empire. As a sequel to this first declaration they addressed to the King an accusation, which was the same as he had himself dictated to them for the purpose of the turn which he desired to the affair. This accusation contained the following charges:

1. That the Order of Templars was the foe of all kings and all sovereign authority, that it communicated secrets to its initiates under horrible oaths, witch the criminal condition of the penalty of death if they divulged them and that the secret practices of their initiations were the consequences of irreligion, atheism, and rebellion.

2. That the Order had betrayed the religion of Christ by communicating to the Sultan of Babylon all the plans and operations of the Emperor Frederick the Second whereby the designs of the Crusaders for the recovery of the Holy Land were frustrated.

3 That the Order prostituted the mysteries most venerated by Christians. by making a Knight, when he has received, trample upon the Cross. the sign of redemption; and abjured the Christian religion by making the neophyte declare that the true God had never died, and never could die, that they carried about them and worshiped a little idol called Bafomet; and that after his initiation the neophyte was compelled to undergo certain obscene practices.

4. That when a Knight was received, the Order bound him by an oath to a complete and blind obedience to the Grand Master which was a proof of rebellion against the legitimate authority,
5. What Good Friday was the day selected for the grand orgies of the Order.
6. That they were guilty of unnatural crimes.
7. That they burned the children of their concubines so as to destroy all traces of their debauchery.
These calumnies formed the basis of the longer catalogue of accusations, afterward presented by the Pope, upon which the Templars were finally tried and condemned.

In the preliminary examinations of the accused, Squin de Flexian took an active part as one of the Commissioners. In the pleadings for their defense presented by the Knights, they declare that "Knights were tortured by Flexian de Beziers, Prior of Montfaucon, and by the monk, William Robert, and that already thirty-six had died of the tortures indicted at Paris, and several others in other places."

Of the ultimate fate of these traitors nothing is really known. When the infamous work which they had inaugurated had been consummated by the king and the Pope, as their services were no longer needed, they sank into merited oblivion. The author of the Secret Societies of the Middle Ages (page 268) says;
"Squin was afterwards hanged, and Noffodei beheaded, as was said, with little probability, by the Templars."

Hardly had the Templars, in their prostrate condition, the power, even if they had the will, to inflict such punishment. It was not Squin, but Marigni, his abettor, who was hanged at Montfaucon, by order of Louis X, the successor of Philip, two years after his persecution of the Templars. The revenge they took was of a Symbolic character. In the change of the legend of the Third Degree into that of the Templar system, when the martyred James de Molay was substituted for Hiram Abif, the three assassins were represented by Squin de Flexian, .Noffodei, and the Unknown. As there is really no reference in the historical records of the persecution to this third accuser, it is most probable that he is altogether a mythical

personage, invented merely to complete the triad of assassins, and to preserve the congruity of the Templar with the Masonic legend. The name of Squin de Flexian, as well as that of Noffodei, have been differently spelled by various writers, to say nothing of the incomprehensible error found in some of the oldest French Cahiers of the Kadosh, such as that of De la Hogue, where the two traitors are named Gerard Tabé and Benoit Mehui. The Processus contra Templarios, or Proceedings against Templars, calls him Esquitts de flexian de Biteriis; and Raynouard always names him Squin de florian, in which he is blindly followed by Reghellini, Ragon, and Thory. But the weight of authority is in favor of Squin de flexian, which appears to be the true name of this Judas of the Templars.

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SRUTI

A Hindu word meaning Revelation. A collective name of those Sanskrit writings supposed by the Hindus to have been revealed by a deity, and applied at first only to the Vedic Mantras and Brahmanas, but afterward extended to the older Upanishads.

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STAFF

A white staff is the proper insignia of a Treasurer. In the order of Profession for laying a foundation-stone as given by brother Preston (Illustrations, 1792 editions page lll), we find "Grand treasurer with his staff." In the United States of America the use of the staff by the Treasurer of a Lodge has been discontinued. It was derived frown the old custom for the Treasurer of the King's Household to carry a staff as the ensign of authority. In the old Customary Books we are told that the Steward or Treasurer of the Household—for the offices were formerly identical—received the office from the King himself by the presentation of a staff in these words: Tennez le baston de nostre rnaison, these words in Old French meaning Receive the stag of our house." Hence the Grand Lodge of England decreed, June 24, 1741 that "in the procession in the hall" the Grand Treasurer should appear "with the staff" (see Constitutions, 1756, page 236).

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STAIRS, WINDING
See Winding Stairs

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STAMPS, MASONIC POSTAGE

In the early days of governmental and other mail delivery systems postmasters (note the master in that word !) used whatever cancellation device they might personally devise, one of the commonest being a cork with a design carved on an end, inked on a pad; this continued until near the end of the Nineteenth Century.

Among the cancellations which are collectors' items are a number with Masonic emblems, square & compasses, triangle, coffin, trowel, G. etc. The richest Masonic period lies between 1851 and 1880. The number of Masonic cancellations in Canada are more numerous proportionately than in the United States; in its issue of May, 1933, page 347, The Masonic Sun of Toronto published a page of 17 reproductions, accredited by it to a book by Mr. Fred Jarratt, a Toronto dealer. The New York Masonic Outlook, Masonic Hall, N.Y.C., published two articles on Masonic cancellations: October, 1927, page 44; April, 1931, page 233; with 31 cuts. It quotes prices as S10.00 up. From 1847 to 1927 there had been among men whose portraits had been used on stamps the following Masons: Washington, Franklin, Jackson,

Clay, Hamilton, Perry, Gaffield, Farragut, John Marshall, Roosevelt, McKinley Monroe, Harding, Nathan Hale, Taft and Sullivan

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STANDARD

An ensign in war, being that under which the soldiers stand or to which they rally it's the fight. It is sometimes used in the higher Degrees, in connection with the word Bearer, to denote a particular officer. But the term mostly Unseal to indicate any one of the ensigns of the various Degrees of Freemasonry is Banner. The Grand Standard of the Order of Knights Templar in the United States is described in the Regulations as being "of white woollen or silk stuff, six feet in height and five feet in widths made tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the center of the field a blood-red passion cross, over which the motto, in hoc signo vinces (By this Sign, Conquer), and under, Non Nobis, Domine non Nobis sed Nomini tuo da Gloriam! (Not unto us, O Lord; not unto us, but to Thy Name be the Glory!). The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff a gilded globe or ball four inches in diameter, surmounted by the patriarchal cross, twelve inches in height. The cross to be crimson, edged with gold."

The Standard of the Order in the Ancient and Accepted Scottish Rite is thus described in the fundamental Statutes. It is white with a gold fringe, bearing in the center a black double-headed eagle with wings displayed; the beaks and thighs are of gold; it holds in one talon the golden hilt and in the other the silver blade of an antique sword, placed horizontally from right to left; to the sword is suspended the Latin device, in letters of gold, Deus meumque Jus. The eagle is crowned with a triangle of gold, and holds a purple band fringed with gold and strewn with golden stars.
There is really no Standard of the Order properly belonging to Symbolic or Royal Arch Masonry. Many Grand Chapters, however, and some Grand Lodges in this country, have adopted for a Standard the blazonment of the Arms of Freemasonry first made by Lawrence Dermott for the Atholl Grand Lodge of Freemasons. In the present condition of the ritual, with the disseverance of the Royal Arch Degree from the Master's, and its organization as a distinct system, this Standard, if adopted at all, would be most appropriate to the Grand Chapters, since its charges consist of symbols no longer referred to in the instructions of Symbolic freemasonry.

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STANDARD-BEARER

An Cheer in a Commandery of Knights Templar, whose duty it is to carry and protect the Standard of the Order. A similar officer exists in Several of the higher Degrees.

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STAND TO AND ABIDE BY

Tile Covenant of Freemasonry requires every Freemason "to stand to and abide by" the Laws and Regulations of the Order, whether expressed in the Edicts of the Grand Lodge, the By-laws of his Lodge, or the Landmarks of the Institution The terms are not precisely synonymous, although generally considered to be so. To stand to has a somewhat active meaning, and signifies to maintain and defend the laws; while to abide by is more passive in meaning, and signifies to submit to the award made by such laws.

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STAR

In the French and Scottish Rites lighted candles or torches are called stars when used in some of the ceremonies, especially in the reception of distinguished visitors, where the number of lights or stars with which the visitor is received is proportioned to his rank; but the number is always odd, being 3, 5, 7, 9, or 11.

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STAR AND GARTER

The reference in the Ritual to "golden fleece" and to "the Roman eagle" continues to be a puzzle in the archeology of words.

Lionel Vibert, with whom most will agree, wrote that "fleece" refers not to Jason's Golden Fleece but to the Flemish Order of the Golden Fleece—the woolsak in Parliament is another memorial to the days when wool was the great source of national wealth in both England and the Lowlands. The Roman Eagle was the Badge of the Hanse, or Hanseatic League, which once vitas to Northern Europe, and to the wool trade in particular, what the East India Company later was to India. Charles added a star to the insignia of the Order of the Garter. An Order of the Star as founded by John of France in 1352 but was replaced in the Fifteenth Century by the Order of Michael. In 1429 Philip, Duke of Bergundy, formed the Order of the Golden Fleece in Bruges—it w as popularly called "the Golden Fleece." (Selfridge has some interesting pages on the Mercers Company [an old London Livery Company] and the Golden Fleece in his Rownance of Commerce.)

In the Fifteenth Century the French Kings had even less "government" around them than did the English kings. A French king "farmed out," or "let by contract" the raising and quarter mastering and even the command of armies, the levying of taxes, the building and command of navies, etc.; even the coining of money was let out to private contractors who grew rich on their "seigniorage," or milling fees, and divided their profits with the King.

Thus Charles VII, of whom Joan of Arc was a personal friend and under whom she ranked as an army commander (and not depending on miracles !), signed contracts with Ravant Ladenois for minting coins in Orleans, Portiers, St. Pourcain, Chinon, and in the King's home city of Bourges (the home also of a powerful gild of Freemasons). So also was it with commerce, manufacturing (especially of armor and weapons), etc. The members of the trades, crafts, and gilds with which the Kings thus had to deal, and upon whom they depended for so many purposes, were not members of the hereditary classes of the aristocracy or the nobility and therefore could inherit no titles. One of the original purposes in setting up the honorary Orders was to enable a king to confer a title on some faithful friend or citizen who otherwise could never have received one.

King Charles created the Order of the Golden Fleece as a royal honor to the wool trade, to indicate that he was its especial patron, and to encourage the younger sons of noble families to enter it, and it was for such reasons that this Order won renown in the Low Countries and England, the European center of the "fleece," or "staple," or wool industry. The Order must have proved popular from the start, and spread rapidly, because in 1432, only three years after Charles had constituted it, Sir Andre Toulongeon is found in Palestine wearing its insignia. Randle Holme and Elias Ashmole who were among the first of the famous "Accepted Freemasons" were enthusiasts about armory and heraldry; but they were only the first of a long line, and the earliest Speculative Lodges lived in an atmosphere where heraldry, coats of arms, honorary Orders, etc., mere staples of daily conversation.

(On King Charles see Jacques Coeur, by Albert Boardman Kerr; Charles Scribner's Sons; :New York; 1927. It is not about Freemasonry, but few books give so vivid a picture of the cities and the times in which Fifteenth Century Freemasons worked; it also gives a broad picture of the almost national wide extent of military architecture, a branch of Medieval Freemasonry of capital importance, and yet one that none of the historians of the Craft has ever examined or described. The history of Medieval Masonry must ever be incomplete until

that great lack is supplied One of the first large books published in Europe was a detailed account of military architecture, and of the geometry and engineering involved in it. Castles, forts, redoubts, moats, and fortifications were designed and erected and monopolized by the gilds of Masons.) See also Golden Fleece.

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STAR, BLAZING
See Blazing Star

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STAR, EASTERN
See Eastern Star, Order of the

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STAR, FIVE POINTED
See Five- Pointed Star

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STAR IN THE EAST

The Blazing Star is thus called by those who entertain the theory that there is "an intimate and necessary connection between Masonry and Christianity." This doctrine, which Doctor Oliver thinks is "the fairest gem that Masonry can boast," is defended by him in his early work entitled The Star in the East. The whole subject is discussed in the article Blazing Star, which see.

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STAR OF JERUSALEMA Degree cited in the nomenclature of Fustier

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STAR OF THE SYRIAN KNIGHT

In French, Etoile des Chevaliers Syriens. The Order of Syrian Knights of the Star is contained in the collection of Pyron. It is divided into three Degrees—Novice, Professed, and Grand Patriarch.

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STARCK, JOHANN AUGUST VON

J. A. von Starck, whose life is closely connected with the history of German Freemasonry, and especially with that of the Rite of Strict Observance, was born at Schwerin, October 29, 1741. He studied at the University of Göttingen, and was made in 1751 a Freemason in a French Military Lodge. In 1763 he went to St. Petersburg, where he received the appointment of teacher in one of the public schools. There, too, it is supposed that he was adopted into the Rite of Melesino, then flourishing in the Russian capital, and became first acquainted with the Rite of Strict Observance, in which he afterward played so important a part.

After two years' residence at St. Petersburg, Brother von Starck went for a short time to England, and was in August, 1766, in Paris. In 1767 he was Director of the schools at

Wismar, where he was Junior Warden of the Lodge of the Three Lions. In 1770 he was called to Königsberg, to occupy the chair of theology, and to fill the post of Court Chaplain. The following year he resigned both offices, and retired to Mettau, to devote himself to literary and philosophical pursuits. But in 1781 the Court at Darmstadt conferred upon him the posts of Chief Preacher and the first place in the Consistory, and there he remained until his death which occurred Mach 3, 1816.

The knowledge that Starck acquired of the Rite of Strict Observance convinced him of its innate weakness, and of the necessity of some reformation. He therefore was led to the idea of reviving the spiritual branch of the Order, a project which he sought to carry into effect, at first quietly and secretly, by gaining over influential Freemasons to his views. In this he so far succeeded as to be enabled to establish, in 1767, the new system of clerical Knights Templar, as a schism from the Strict Observance, and to which he gave the name of Clerks of Relaxed Observance. It consisted of seven Degrees, as follows:
1. Apprentice
2. Fellow;
3. Master;
4. Young Scottish Master;
5. Old Scottish Master, or Knight of Saint Andrew;
6. Provincial Chapter of the Red Cross;
7. Magus, or Knight of Brightness and Light; which last Degree was divided into five classes, of Novice, Levite, and Priest—the summit of the Order being Knight Priest.
Thus he embodied the idea that Templarism was a hierarchy, and that not only was every Freemason a Templar, but every true Templar was both a Knight and a Priest. Starck, who was originally a Protestant, had been secretly connected with Romanism while in Paris; and he attempted surreptitiously to introduce Roman Catholicism into his new system. He professed that the Rite which he was propagating was in possession of secrets not known to the chivalric branch of the Order; and he demanded, as a prerequisite to admission, that the candidate should be a Roman Catholic, and have previously received the Degrees of Strict Observance.

Starck entered into a correspondence with Von Hund, the head of the Rite of Strict Observance, for the purpose of effecting a fusion of the two branches— the Chivalric and the Spiritual. But, notwithstanding the willingness of Von Hund to accept any league which promised to give renewed strength to his own decaying system, the fusion was never effected. It is true that in 1768 there was a formal union of the two branches at Wismar, but it was neither sincere nor permanent.

At the Congress of Brunswick, in 1775, the clerical branch seceded and formed an independent Order; and after the death of Von Hund the Lodges of the Strict Observance abandoned their name, and called themselves the United German Lodges. The spiritual branch, too, soon began to lose favor with the German Freemasons, partly because the Swedish system was getting to be popular in Germany, and partly because Starck was suspected of being in league with the Catholics, for whose sake he had invented his system. Documentary evidence has since proved that this suspicion was well founded. Ragon says that the Order continued in successful existence until the vear 1800; but Doctor Mackey doubted if it lasted so long.

The German writers have not hesitated to accuse Starck of having been an emissary of the Jesuits, and of having instituted his Rite in the interests of Jesuitism. This, of course, rendered both him and the Rite unpopular, and gave an impetus to its decay and fall. Starck himself, even before his appointment as Court Chaplain at Darmstadt, in 1781, had, by his own confession, not only abandoned the Rite, but all interest in Freemasonry. In 1785 he wrote his Saint Nicaise, which was really anti-Masonic in principle, and in 1787 he published his work Ueber Kripto Catholicesmus, etc., or A Treatise on Secret Catholicism, on Proselyte Making, on Jesuitism, and on Secret Societies, which was a controversial work directed against Nicolai, Gädicke, and Biester. In this book he says:

"It is true that in my youthful days I was a Freemason. It is also true that when the so-called Strict Observance was introduced into Masonry I belonged to it, and was, like others, an Eques, Socius, Armiger, Commendator, Prefect, and Sub-Prior; and having taken some formal cloister-like profession, I have been a Clericus. But I have withdrawn from all that, and all that is called Freemasonry, for more than nine years."

While an active member of the Masonic Order, whatever may have been his secret motives, he wrote many valuable Masonic works, which produced at the time of their appearance a great sensation in Germany. Such were his Apology for the Order of Freemasonry, Berlin, 1778, which went through many editions; on the Design of the Order of Freemasonry, Berlin, 1781; and on the Ancient and Modern Mysteries, 1782. He was distinguished as a man of letters and as a learned theologian, and has left numerous work on general literature and on religion, the latter class showing an evident leaning toward the Roman Catholic faith, of which he was evidently a partisan.

"There is," says Feller (Universal Biography) "in the life of Starck something singular, that has never been made public." Doctor Mackey deemed the verdict well established, that in his labors for the apparent reformation of Freemasonry there was a deplorable want of honesty and sincerity, and that he abandoned the Order finally because his schemes of ambition failed, and the Jesuitical designs with which he entered it svere frustrated.

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STARE SUPER VIAS ANTI QUAS

Latin expression, meaning To stand on the ancient paths. An adage, appropriately applied as a Masonic motto to inculcate the duty of adhering to the ancient landmarks.

*

STATE

The political divisions of the United States have been called States and Territories. In every State and in every populous Territory there was established a Grand Lodge and a Grand Chapter, each of which exercises exclusive jurisdiction over all the Lodges and Chapters within its political boundaries; nor does it permit the introduction of any other Grand Lodge or Grand Chapter within its limits; so that there is, and can be, but one Grand Lodge and one Grand Chapter in each State. In most of the States there has also been erected a Grand Council of Royal and Select Masters, and a Grand Comnuandery of Knights Templar, which claim the same right of exclusive jurisdiction (see Jurisdictior of a Grand Lodge).

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STATIONS

The positions occupied by the subordinate officers of a Lodge are called Places, as "the Junior Deacon's place in the Lodge." But the positions occupied by the Master and Wardens are called Stations, as "the Senior Warden's station in the Lodge." This is because these three officers, representing the sun in his three prominent points of rising, culminating, and setting, are supposed to be stationary, and therefore remain in the spot appropriated to them by the instructions, while the Deacons and other officers are required to move about from place to place in the Lodge.

A representative explanation of the location of the Stations to be occupied by Grand Lodge Officers of Massachusetts is given (see page 100, in the 1918 book of Constitutions and Regulations of that State)
The M. W. Grand Master, in the East, at the Head of the Grand Lodge.
The R. W. Deputy Grand Master, in the East, next to and left of the Grand Master.The R. W.

Senior Grand Warden, in the West.
The R. W. Junior Grand Warden, in the South.
The M. W. Past Grand Masters, in the East at the right of the Grand Master, and the Junior Past Grand Master, next to the Grand Master.
The R. W. Past Deputy Grand Masters, in the East at the right of the Past Grand Masters.
The R. W. Past Grand Wardens, in the East, at the right of the Past Deputy Grand Masters.
The R. W. Grand Treasurer, on the right in front of the Grand Master.
The R. W. Grand Secretary, on the left, in front of the Grand Master.
The R. W. District Deputy Grand Masters, in the East on the left of the Deputy Grand Master.
The R. W. Grand Marshal, Upon the left of the Grand Master, in front of the Grand Secretary.
The W. and Rev. Grand Chaplains, in front of and on the right and left of the M. W. Grand Master, near the altar.
The W. Grand Lecturers, on the right of the Senior Grand Deacon.
The W. Senior Grand Deacon, upon the right of the Grand Master, in front of the Grand Treasurer.
The W. Junior Grand Deacon, in the West at the right of the Senior Grand Warden.
The W. Grand Stewards, in the South, two upon the right and two upon the left of the Junior Grand Warden, upon each side, one Steward in front of the other.
The W. Grand Sword-Bearer, at the left of the Grand Marshal.
The W. Grand Standard-Bearer, at the left of the Grand Sword-Bearer.
The W. Grand Pursuivants, near the door of entrance to the Grand Lodge.
The Wor. Grand Organist, at the Organ.
The Wor. Grand Tyler, outside of the entrance to the Grand Lodge.

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STATUTE OF HENRY VI

See Laborers, Statutes of and Statutes Relating to Freemasons.

*

STATUTES

The permanent rules by which a subordinate Lodge is governed are called its By-Laws; the regulations of a Grand Lodge are called its Constitution: but the laws enacted for the government of a Supreme Council of the Ancient and Accepted Scottish Rite are denominated Statutes.

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STATUTES RELATING TO FREEMASONS

The laws of England have never contained more than a few references to the Masonic Order. It has been assumed that a Statute of 1425 (3 Henry VI, chapter i) referred to Freemasons. This Statute forbids the holding of "Chapiters and Congregations" by Masons but this did not refer to the General Assemblies of the Craft but was one of a group of regulations known as the Statutes of Laborers enacted from time to time from Edward III to the reign of Elizabeth. This referred only to laborers. An Act passed in 1799 (39 George III, chapter 79, Sedition Act) states specifically that Freemasons are exempted from the ruling, as does also the Act of 1817 (57 George III, chapter 19).

Certain groups or congregations were named Unlawful combinations" and to avoid this appellation the only thing necessary for the Masonic Order to do was to have the Lodge register annually with the Clerk of the Peace the names of members of a Lodge. The Irish Constabulary Act of 1836 (6 and 7 William IV, chapter 13), permitted persons appointed under it to belong to the "Society of Freemasons," but to no other secret society. Brother Dudley Wright quotes an instance where the Craft narrowly escaped being included in a bill

presented into the House of Commons in 1799 for the suppression of seditious and secret meetings. Rowland Burdon, who was Master of the Palatine Lodge from 1793 to 1796. was at that time the member for Durham County and when the bill was first read he became alarmed at the possibility of it prohibiting the meeting of Masonic Lodges. He immediately sent a message to William White, Grand Secretary, suggesting the convening of the Grand Officers with the result that the bill was amended and two words "Freemasons excepted" introduced, which averted the danger.

Brother Hawkins (Concise Cyclopedia) says, "The laws of England are almost entirely silent with regard to Freemasons, and they only allude to the Society in order to grant it exemption from the Acts passed in 1799 (39 George III, chapter 79, Sedition Act) and in 1817 (57 George III, chapter 19) with the object of suppressing seditious societies. In order to claim this exemption and thus avoid being deemed an 'unlawful combination,' the names of members of a Lodge must be registered annually with the Clerk of the Peace. Similarly on the passing of the Irish Constabulary Act of 1836 (6 and 7 William IV, chapter 13) persons appointed under it were permitted to belong to 'the Society of Freemasons,' but to no other secret society" (see Laborers, Statutes of).

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STEINBACH, ERWIN VON
See Erwin son Steinbach

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STEINMETZ

German, meaning a stone-mason. For an account of the German Fraternity of Steinmetzen (see Stone-Masons of the Middle Ages).

*

STELLATO SEDET SOLO

Latin, meaning He sits on his starry throne. A symbolic expression in the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite.

*

STEP

The Step can hardly be called a mode of recognition, although Apuleius informs us that there was a peculiar step in the Osiriac initiation which was deemed a sign (see Sign). It is in Freemasonry rather an esoteric usage of the ritual. The steps can be traced back as far as to at least the middle of the eighteenth century, in the rituals of which they are described The custom of advancing in a peculiar manner and form, to some sacred place or elevated personage, has been preserved in the customs of all countries, especially among the Orientalists, who resort even to prostrations of the body when approaching the throne of the sovereign or the holy part of a religious edified.

The steps of Freemasonry are symbolic of respect and veneration for the altar, whence Masonic light is to emanate. In former times, and ho some of the advanced and other Degrees in various parts of the world, a bier or coffin was placed in front of the altar, as a well-known symbol, and in passing over this to reach the altar, those various positions of the feet were necessarily taken which constitute the proper mode of advancing. Respect was thus necessarily paid to the memory of a worthy artist as well as to the holy altar.

Brother Lenning says of the steps—which the German Masons call die Schritte der Aufzunehmenden meaning the steps of the recipients, and the French, les pas Mysterieux, the mysterious steps—that "every degree has a different number, which are made in a different way, and have an allegorical meaning." Of the "allegorical meaning" of those in the Third Degree, we have spoken above as explicitly as would be proper. Gädicke says: "The three grand steps symbolically lead from this life to the source of all knowledge." It must be evident to every Master Mason, without further explanation, that the three steps are taken from the place of darkness to the place of light, either figuratively or really over a eosins the symbol of death, to teach symbolically that the passage from the darkness and ignorance of this life is through death to the light and knowledge of the eternal life. And this, from the earliest times, was the true symbolism of the step.

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STEPS ON THE MASTER'S CARPET

The three steps delineated on the Master's Carpet, as one of the symbols of the Third Degree, refer to the three steps or stages of human life—youth, manhood, and old age. This symbol is one of the simplest forms or modifications of the mystical ladder, which pervades all the systems of initiation ancient and modern (see Carpet).

*

STERKIN

One of the three Assassins, according to the Hiramic legend of some of the advanced Degrees. Lenning says the word means vengeance, but does not state his authority. Str are the letters of the Chaldaic verb to strike a blowup, and it may be that the root of the name will be found there; but the Masonic corruptions of Hebrew words often defy the rules of etymology. Perhaps this and some kindred words are mere anagrams, or corruptions introduced into the advanced Degrees by the adherents of the Pretender, who sought in this way to do honor to the friends of the House of Stuart, or to east infamy on its enemies (see Romvel).

*

STEWARDS

The officers in a Symbolic Lodge, whose duties are, to assist in the collection of dues and subscriptions; to provide the necessary refreshments, and make a regular report to the Treasurer; and generally to aid the Deacons and other officers in the performance of their duties. They usually carry white rods, and the jewel of their office is a cornucopia, which is a symbol of plenty.

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STEWARDS, GRAND
See Grand Stewards

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STEWARDS' LODGE

The Maryland Constitution of 1794 provided for a committee of five Brethren, one the Grand Master, to be Stewards of the Grand Charity Fund. Regulations adopted in 1799 gave this committee, or Stewards' Lodge, "authority to hear and determine all matters concerning Freemasonry that shall be laid before them, except making new regulations." During the

recess of Grand Lodge this body granted Charters, ordered programed and processions of the Craft, heard trials and appeals, and supervised Masonic finances. A new Constitution in 1872 ended the existence of this Lodge then comprising the Masters and one Past Master of each of the Baltimore Lodges with the Deputy Grand Master presiding. Other Grand Lodges, as Pennsylvania, Virginia, New York, have had in their early history Grand Stewards but nowhere except in New York, perhaps, and until 1844 or 1845, did they possess power similar to the Grand Stewards Lodge of Maryland (see Freemasonry in Maryland, Brother E. T. Schultz, volume iv, pages 8 and 9). In England there is a Lodge of the Grand Stewards (see Grand Stewards' Lodge) .

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STIRLING

A city in Scotland which was the seat of a Lodge called the Stirling Ancient Lodge, which the author of the introduction to the General Regulations of the Supreme Grand Chapter of Scotland says conferred the degrees of Royal Arch, Red Cross or Ark, the Sepulcher, Knight of Malta, and Knights Templar until about the beginning of the eighteenth century, when two Lodges were formed—one Lodge for the cultivation of Saint John's Masonry, which was the old one, and a new Body called the Royal Arch, for advanced Degrees; although it, too, soon began to confer the first three Degrees. The Ancient Lodge joined the Grand Lodge of Scotland at its formation in 1736, but the new Lodge remained independent until 1759.

The same authority tells us that "in the Stirling Ancient Lodge are still preserved two old, rudely engraved brass plates: one of these relates to the first two degrees of Masonry; the other contains on the one side certain emblems belonging to a Master's Lodge, and on the reverse five figures, the one at the top is called the Redd Cross or Ark. At the bottom is a series of concentric arches, which might be mistaken for a rainbow, were there not a keystone on the summit, indicative of an arch. The three other figures are enclosed within a border; the upper is called the Sepulcher; the second, Knight of Malta; and the third, Knights Templar. The age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century."

So circumstantial a description, inserted, too, in a book of official authority, would naturally lead to the conclusion that these plates must have been in existence in 1845, when the description was written. If they ever existed, their have now disappeared, nor have any traces of them been discovered. Brother W. James Hughan, whose indefatigable labors have been rewarded with so many valuable discoveries, has failed, in this search, to find success. He says in the Freemason, "I spent some weeks, in odd hours, looking up the question a few years ago, and wrote officials in Edinburgh and at Stirling, and also made special inquiries at Stirling by kind co-operation of Masonic students who also investigated the matter; but all our many attempts only resulted in confirming what I was told at the outset, namely, that 'No one knows aught about them, either in Stirling or elsewhere. The friends at Stirling say the plates were sent to Edinburgh, and never returned, and the Fraternity at Edinburgh declared they were returned and have since been lost."

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STOCKINGS

In the eighteenth century, when krlee-breeches constituted a portion of the eostulne of gentlemen, Freemasons were required, by a ritualistic regulation, to wear white Stockings. The fashion having expired, the regulation is no longer in force.

*

STOLKIN

In the Elu Degrees (elu, the French word meaning elected or chosen has an especial and familiar connection with certain of the first grades of the Ancient and Accepted Scottish Rite) this is the name of one of those appointed to search for the criminals commemorated in the legend of the Third Degree. It is impossible to trace its derivation to any Hebrew root. It may be an anagram of a name perhaps that of one of the friends of the house of Stuart .

*

STONE

The stone, on account of its hardness has been from the most ancient times a symbol of strength, fortitude, and a firm foundation. The Hebrew word Eben, which signifies a stone, is derived, by Gesenius, from an obsolete root, Ab(ln, to build, whence aban, an architect; and he refers it to A manah, which means a column, a covenant, and truth. The stone, therefore, says Portal (Egyptian Symbols), may be considered as the symbol of faith and truth: hence Christ taught the very principle of symbology, when he called Peter, who represented faith, the rock or stone on which he would build his Church.

But in Hebrew as well as in Egyptian symbology the stone was also sometimes the symbol of falsehood. Thus the name of Typhon, the principle of evil in the Egyptian theogony, was always written in the hieroglyphic characters with the determinative sign for a stone. But the stone of Typhon was a hewn stone, which had the same evil Signification in Hebrew. Henec Jehovah says in Exodus, ' Thou shalt not build me an altar of hewn stone", and Joshua built, in Mount Ebal, "an altar of whole stones, over which no man hath lift up any iron."

The hewn stone was therefore a symbol of evil and falsehood; the unhewn stone of good and truth. This must satisfy us that the Masonic symbolism of the stone, which is the converse of this, has not been derived from either the Hebrew or the Egyptian symbology, but sprang from the architectural ideas of the Operative Masons; for in Freemasonry the rough ashlar, or unhewn stone, is the symbol of man's evil and corrupt condition; while the perfect ashlar, or the hewn stone, is the symbol of his improved and perfected nature.

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STONE, ANNAPOLIS THE

Dr. Charles T. Jackson, Boston, a geologist, discovered this stone in 182T, on the Annapolis Basin, Nova Scotia. It was a slab of trap-rock, and was inscribed with the Square and Compasses and the date 1606. Dr. Jackson gave the stone to Justice T. C. Haliburton (author of Sam Slich), who in turn left it to his son. His son gave it to the Canadian Institute, Toronto, in order to have it inserted in the walls of the Institute's new Building. The stone-masons blunderingly plastered it over, and ever since it has been impossible to discover where it lies in the walls. Its discovery, inscriptions and date have never been open to question. There were Lodges in England and Scotland at the time, predominantly Operative; it is possible that a sufficient number were brought to Nova Scotia to erect buildings to have a Lodge of their own; or it may be that an individual Mason carved the rock for some private purpose; in either event a Mason, or Masons, were here on the Continent one year before the settlement at Jamestown, Va., and fourteen years before the landing at Plymouth.

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STONE, CORNER
See Corner-Stone

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STONE, CUBICAL
See Cubical Stone

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STONE-MASONS OF THE MIDDLE AGES

The history of the origin and progress of the Brotherhood of Stone Masons in Europe, during the Middle Ages, is of great importance, as a study, to the Masonic scholar, because of the intimate connection that existed between that brotherhood and the Fraternity of freemasons. Indeed, the history of the one is but the introduction to the history of the other. In an historical excursus, we are compelled to take up the speculative science where we find it left by the operative art. Hence, whoever shall undertake to write a history of Freemasonry, must give, for the completion of his labors a very full consideration to the brotherhood of Stone-Masons.

In the year 1820, there issued from the press of Leipsic, in Germany, a work, by Doctor Christian Ludwig Steiglitz, under the title of Von Altdeutscher Baukunst that is, An Essay on the Old German Architcture, published in 1820. In this work the author traces, with great exactness, the rise and the progress of the fraternities of Stone-Masons from the earliest times, through the Middle Ages, until their final absorbtion into the associations of Freemasons. From the labors of Doctor Steiglitz, collated with some other authorities in respect to matters upon which is either silent or erroneous, Doctor Mackey compiled the following sketch:

It is universally admitted that, in the early ages of Christianity, the clergy were the most important patrons of the arts and sciences. This was because all learning was then almost exclusively confined to ecclesiastics. Very few of the laity could read or writes and even kings affixed the sign of the cross, in the place of their signatures, to the Charters and other documents which they issued, because, as they frankly confessed, of their inability to write their flames; and hence comes the modern expression of signing a paper, as equivalent so subscribing the name.

From the time of Charlemagne, in the eighth century, to the middle of the twelfth, all knowledge and practice of architecture, painting, and sculpture were exclusively confined to the monks; and bishops personally superintended the erection of the churches and cathedrals in their dioceses, because not only the principles, but the practice of the art of building were secrets scrupulously maintained within the walls of cloisters, and utterly unknown to laymen. brother Cawthorne dissents at this point and says this view was long held, but is by no means correct, for we now know that there were many scholarly architects during this period of supposed darkness.

Many of the founders of the Monastic Orders, continues Doctor Mackey, and especially among these Saint Benedict, made it a peculiar duty for the Brethren to devote themselves to architecture and church building. The English monk Winfrid, better known in ecclesiastical history as Saint Boniface, and who, for his labors in Christianizing that country, has been styled the Apostle of Germany, followed the example of his predecessors in the erection of German monasteries. In the eighth century he organized an especial class of monks for the practice of building, under the name of Operarii, or Craftsmen, and Magistri operum, or Masters of the Works.

The labors and duties of these monks were divided. Some of them designed the plan of the building; others were painters and sculptors; others were occupied in working in gold and silver and embroider; and others again, who were called Caementarii , or Stone-Masons, undertook the practical labors of construction. Sometimes, especially in extensive buildings, where many workmen were required, laymen were also employed, under the direction of the rnonks. So extensive did these labors become, that bishops and abbots often derived a large portion of their revenues from the earnings of the workmen in the monasteries.

Among the laymen who were employed in the monasteries as assistants and laborers, many were, of course, possessed of superior intelligence. The constant and intimate association of these with the monks in the prosecution of the same design led to this result, that in process of time, gradually and almost unconsciously, the monks imparted to them their art secrets and the esoteric principles of architecture. Then, by degrees, the knowledge of the arts and sciences went from these monkish builders out into the world, and the laymen architects, withdrawing from the ecclesiastical fraternities, organized brotherhoods of their own.

Such was the beginning of the Stone-Masons in Germany, and the same thing occurred in other countries. These Brotherhoods of Masons now began to be called upon, as the monks formerly had been, when an important building, and especially a church or a cathedral, was to be erected. Eventually they entirely superseded their rnonkish teachers in the prosecution of the art of building about the beginning of the twelfth century.

To their knowledge of architecture they added that of the other sciences, which they had learned from the monks. Like these, too, they devoted themselves to the higher principles of the art, and employed other laymen to assist their labors as stone-masons. And thus the union of these architects and stone-masons presented, in the midst of an uneducated people, a more elevated and intelligent class, engaged as an exclusive association in building important and especially religious edifices.

But now a new classification took place. As formerly, the monks, who well the sole depositories of the secrets of high art, separated themselves from the laymen, who were entrusted with only the manual labor of building; so now the more intelligent of the laymen, who had received these secrets from monks, were in turn distinguished as architects from the ordinary laborers, or common masons. The latter knew only the use of the trowel and mortar, while the former were occupied in devising plans for building and the construction of ornaments by sculpture and skillful stone-cutting.

|The Reviser of this work may perhaps to advantage inject a few lines here upon an assumption made by Doctor Makey and many other writers. This belief is well illustrated by the above paragraph. While the conclusion is a debatable one yet there are those who hesitate in crediting to the religion of the Middle Ages all that is valuable in medieval art. Beautiful penmanship is exhibited by manuscripts of that time written and illuminated by skilled monks. But that they " were the sole depositories of the secrets of high art" is quite another and a large conviction questioned by some such critical scholars as Dr. G. G. Coulton in the Lowell Lectures at Boston, Massachusetts in the spring of 1923 (see Art and the Reformation, 1928, published by Basil Blackwell, Oxford, England).

Every student reads the preceding and the following paragraphs with the reservation in his mind that the laymen then were likely enough expert Craftsmen hired by the monks because they and not their religious superiors had the technical knowledge and the artistic wisdom to contrive and supervise as well as to do manual labor upon the finest of architectural structures. These laymen were themselves fully competent artists according to the latest records and any assertion suggesting the contrary conviction based upon any lingering and quite common conclusion that they lacked these artistic qualifications and that the monks exclusively possessed them, should be carefully checked with all the ascertained facts which to say the least do not conclusively establish claims of that sort.

Doctor Mackey alludes rightly to the superior intelligence of the laymen builders, but this complimentary reference can truthfully be much enlarged; they were the cathedral architects of their times. As Doctor Coulton said (page 69) of a great era of church-building, " Even at this time of exceptional fervor and prosperity, there is no real evidence that any but a very small minority of the monks worked themselves, either as designers or as Craftsmen."]

These brotherhoods of high artists soon won great esteem, and many privileges and franchises were conceded to them by the municipal authorities among whom they practiced their profession. Their places of assembly wele called Hütten, Logen, or Lodges, and the members took the name of Steinmetzen. Their patron saint was Saint John the Baptist, who

was honored by them as the mediator between the Old and the New Covenants, and the first martyr of the Christian religion. To what condition of art these Freemasons of the Middle Ages had attained, we may judge from what Henry Hallam says of the edifices they erected—that they "united sublimity in general composition with the beauties of variety and form, skillful or at least fortunate effects of shadow and light, and in some instances extraordinary mechanical science"' (Europe in the Middle Ages iv, page 280).

And he subsequently adds (page 284), as an involuntary confirmation of the truth of the sketch of their origin just given, that the mechanical execution of the buildings was "so far beyond the apparent intellectual powers of those times, that some have ascribed the principal ecclesiastical structures to the Fraternity of Freemasons, depositories of a concealed and traditionary science. There is probably some ground for this opinion, and the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture, and perhaps reveal its origin." These archives do exist, or many of them; and although unknown to Hallam because they were out of the course of his usual reading, they have been thoroughly sifted by recent Masonic scholars, especially by our German and English Brethren; and that which the historian of the Middle Ages had only assumed as a plausible conjecture has, by their researches, been proved to be a fact.

The prevalence of Gnostic symbols—such as lions, serpents, and the like—in the decorations of churches of the Middle Ages, have led some writers to conclude that the Knights Templar exercised an influence over the architects, and that by them the Gnostic and Ophite symbols were introduced into Europe. But Doctor Steiglitz denies the correctness of this conclusion. He ascribes the existence of Gnostic symbols in the church architecture to the fact that, at an early period in ecclesiastical history, many of the Gnostic dogmas passed over into Christendom with the Oriental and Platonic philosophy and he attributes their adoption in architecture to the natural compliance of the Architects or Masons with the predominant taste in the earlier periods of the Middle Ages for mysticism, and the favor given to grotesque decorations, which were admired without any knowledge of their actual import. Steiglitz also denies any deduction of the Builders' Fraternities, or Masonic Lodges, of the Middle Ages from the Mysteries of the old Indians, Egyptians, and Greeks; although he acknowledges that there is a resemblance between the organizations.

This, however, he attributes to the fact that the Indians and Egyptians preserved all the sciences, as well as the principles of architecture, among their secrets, and because, among the Greeks, the artists were initiated into their Mysteries, so that, in the old as well as in the new brotherhoods, there was a purer knowledge of religious truth, which elevated them as distinct associations above the people. In like manner, he denies the descent of the Masonic Fraternities from the sect of Pythagoreans, which they resembled only in this: that the Samian sage established schools which were secret, and were based upon the principles of geometry.

But Steiglitz thinks that those are not mistaken who trace the Associations of Masons of the Middle Ages to the Roman Colleges, the Collegia Caementariorum, because these colleges appear in every country that was conquered and established as a province or a colony by the Romans, where they erected temples and other public buildings, and promoted the civilization of the inhabitants. They continued until a late period. But when Rome began to be convulsed by the wars of its decline, and by the incursions of hordes of barbarians, they found a welcome reception at Byzantium, or Constantinople, whence they subsequently spread into the west of Europe, and were everywhere held in great estimation for their skill in the construction of buildings.

In Italy the Associations of Architects never entirely ceased, as we may conclude from the many buildings erected there during the domination of the Ostrogoths and the Longobards. Subsequently when civil order was restored, the Masons of Italy were encouraged and supported by popes, princes, and nobles. And Muratori tells us, in his Historia d'Italia, that under the Lombard Kings the inhabitants of Como were so superior as masons and bricklayers, that the appellation of Magistri Comacini, or Masters from Como, became generic to all those of the profession (see Comacine Masters).

In England, When the Romans took possession of it, the Corporations, or Colleges of Builders, also appeared who were subsequently continued in the Fraternity of Freemasons, probably established, as Steiglitz thinks, about the middle of the fifth century, after the Romans had left the island. The English Masons were Subjected to many adverse difficulties, from the repeated incursions of Scots, Picts, Danes, and Saxons, which impeded their active labors; yet mere they enabled to maintain their existence, until, in the year 926, they held that General Assembly at the City of York which framed the Constitutions that governed the English Craft for eight hundred years, and which is claimed to he the oldest Masonic record now extant. It is but fair to say that the recent researches of Brother Hughan and other English writers have thrown a doubt upon the authenticity of these Constitutions, and that the very existence of this work Assembly has been denied and practically disproved.

In France, as in Germany, the Fraternities of Architects originally sprang out of the connection of las builders with the monks in the era of Charlemagne. The French Masons continued their Fraternities throughout the Middle Ages, and erected many cathedrals and public buildings. We have now arrived at the middle of the eleventh century, tracing the progress of the Fraternities of Stone-Masons from the time of Charlemagne to that period. At that time all the architecture of Europe was in their hands. Under the distinctive name of traveling freemasons they passed from nation to nation, constructing churches and cathedrals wherever they were needed. Of their organization and customs, Sir Christopher Wren, in his Parentalia, gives the following account: "Their government was regular, and where they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a Warden, and overlooked each nine."

Thomas Hope, who, from his peculiar course of studies, was better acquainted than Henry Hallam with the history of these Traveling Freemasons, thus speaks, in his Essay on Architecture, of their organization at this time, by which they effected an identity of architectural science throughout all Europe: "The architects of all the sacred edifices of the Latin Church, wherever such arose—North, South, East, or West—thus derived their science from the same central school; obeyed in their designs the dictates of the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of the art."

Working in this way, the Stone-Masons as corporations of builders, daily increased in numbers and in power. In the thirteenth century they assumed a new organization, which allied them more closely than ever with that brotherhood of Speculative Freemasons into which they were finally merged in the eighteenth century, in England, but not in Germany, France, or Italy. These Fraternities or Associations became at once very popular. Many of the potentates of Europe, and among them the Emperor Rudolph I, conceded to them considerable powers of jurisdiction, such as would enable them to preserve the most rigid system in matters pertaining to building, and would facilitate them in bringing master builders and stone-masons together at any required point.

Pope Nicholas III granted the Brotherhood, in 1278, Letters of Indulgence, which were renewed by his successors, and finally, in the next century, by Pope Benedict XII. The Steinmetzen, as a Fraternity of Operative Masons, distinguished from the ordinary masons and laborers of the craft, acquired at this time great prominence, and were firmly established as an association. In 1452 a General Assembly was convened at Strasburg, and a new Constitution framed, which embraced many improvements and modifications of the former one. But seven years afterward, in 1459, Jost Dotzinger, then holding the position of architect of the Cathedral of Strasburg, and, by virtue of his office, presiding over the Craft of Germany, convened a General Assembly of the Masters of all the Lodges at the City of Ratisbon.

There the code of laws which had been adopted at Strasburg in 1452, under the title of Statutes and Regulations of the Fraternity of Stone-Masons of Strasburg was fully discussed and sanctioned. It was then also resolved that there should be established four Grand Lodges—at Strasburg, at Vienna, at Cologne, and at Zurich; and they also determined that

the Master Workman, for the time being, of the Cathedral of Strasburg should be the Grand Master of the Masons of Germany. These Constitutions of Statutes are still extant, and are older than any other existing Masonic record of undoubted authenticity, except Halliwell & Cooke Manuscripts. They were "kindly and affably agreed upon," according to their preamble, "for the benefit and requirements of the Masters and Fellows of the whole Craft of Masonry and Masons in Clermany,"

Besides the Strasburg Constitution of 1459 there are two other very important documents of the Steinmetzen of Germany: The Torgau Ordinances of 1462 and the Brothers' Book of 1563. General Assemblies, at which important business was transacted, were held in 1464 at Ratisbon, and in 1469 at Spire, while provincial assemblies in each of the Grand Lodge Jurisdictions were annually convened.

In consequence of a deficiency of employment, from political disturbances and other causes, the Fraternity now for a brief period declined in its activity. But it was speedily revived when, in October, 1498, the Emperor Maximilian I confirmed its Statutes, as they had been adopted at Strasburg, and recognized its former rights and privileges. This Act of Confirmation was renewed by the succeeding Emperors, Charles V and Ferdinand I. In 1563 a General Assembly of the Masons of Germany and Switzerland was convened at the City of Basle by the Grand Lodge of Strasburg. The Strasburg Constitutions were again renewed with amendments, and what was called the Stone-Masons' Law, das Steinwerkrecht, was established.

The Grand Lodge of Strasburg continued to be recognized as possessing supreme appellate jurisdiction in all matters relating to the Craft. Even the Senate of that city had acknowledged its prerogatives, and had conceded to it the privilege of settling all controversies in relation to matters connected with building; a concession which was, however, revoked in 1620, on the charge that the privilege had been misused.

Thus the operative Freemasons of Germany continued to work and to cultivate the high principles of a religious architectural art. But on March 16, 1707, up to which time the Fraternity had uninterruptedly existed, a Degree of the Imperial Diet at Ratisbon dissolved the connection of the Lodges of Germany with the Grand Lodge of Strasburg, because that city had passed into the power of the French. The head being now lost, the subordinate Bodies began rapidly to decline. In several of the German cities the Lodges undertook to assume the name and exercise the functions of Grand Lodges; but these were all abolished by an Imperial Edict in 1731, which at the same time forbade the administration of any oath of secrecy, and transferred to the government alone the adjudication of all disputes among the Craft.

From this time we lose sight of any national organization of the Freemasons in Germany until the restoration of the Order, in the eighteenth century, through the English Fraternity. Thus we see, as Brother Cawthorne here observes, that the great Order of the Steinmetzen of Germany took no part in the formation of the Speculative Freemasons.

But in many cities—as in Basle, Zurich, Hamburg, Dantzic, and Strasburg—they preserved an inde pendent existence under the Statutes of 1559, although they lost much of the profound symbolical knowledge of architecture which had been possessed by their predecessors. Before leaving these German Stone-Masons, it is worth while to say something of the symbolism which they preserved in their secret teachings. They made much use, in their architectural plans, of mystical numbers, and among these five, seven, and nine were especially prominent. Among colors, gold and blue and white possessed symbolic meanings. The foot rule, the compasses, the square, and the gavel, with some other implements of their art, were consecrated with a spiritual signification.

The East was considered as a sacred point; and many allusions were made to Solomon's Temple, especially to the pillars of the porch, representations of which are to be found in several of the cathedrals.

In France the history of the Free Stone-Masons was similar to that of their German Brethren. Originating, like them, from the cloisters, and from the employment of laymen by the monkish architects, they associated themselves together as a Brotherhood superior to the ordinary stone-masons. The connection between the Masons of France and the Roman Colleges of Builders was more intimate and direct than that of the Germans, because of the early and very general occupation of Gaul by the Roman legions: but the French organization did not materially differ from the German. Protected by popes and princes, the Masons were engaged, under ecclesiastical patronage, in the construction of religious edifices.

In France there was also a peculiar association, the Pontifices, or Bridge Builders, closely connected in design and character with the Masonic Fraternity, and the memory of which is still preserved in the name of one of the Degrees of the Scottish Rite, that of Grand Pontiff.. The principal seat of the French Stone-Masonry was in Lombardy, whence the Lodges were disseminated over the kingdom, a fact which is thus accounted for by Thomas Hope: "Among the arts exercised and improved in Lombardy," he says, "that of building held a pre-eminent rank, and was the more important because the want of those ancient edifices to which they might recur for materials already wrought, and which Rome afforded in such abundance, made the architects of these more remote regions dependent on their own skill and free to follow their own conceptions."

But in the beginning of the sixteenth century, the necessity for their employment in the further construction of religious edifices having ceased, the Fraternity began to decline, and the Masonic Corporations were all finally dissolved, with those of other workmen, by Francis I, in 1539. Then originated that system which the French call Compagnorlaye, a system of independent Gilds or brotherhoods, retaining a principle of community as to the art which they practiced, and with, to some extent, a secret bond, but without elevated notions or general systematic organizations. The societies of Compagnons were, indeed, but the debris of the Building Masons. Masonry ceased to exist in France as a recognized system until its revival in the eighteenth century.

We see, then, in conclusion, that the Stone-Masons —coming partly from the Roman Colleges of Architects, as in England, in Italy, and in France, but principally, as in Germany, from the cloistered brotherhoods of monks—devoted themselves to the construction of religious edifices.. They consisted mainly of architects and skillful operatives; but—as they were controlled by the highest principles of their art, were in possession of important professional secrets, were actuated by deep sentiments of religious devotion, and had united with themselves in their labors, men of learning, wealth, and influence—to serve as a proud distinction between themselves and the ordinary laborers and uneducated workmen, many of whom were of servile condition.

Subsequently, in the beginning of the eighteenth century, they threw off the operative element of their institution, and adopting an entirely speculative character, they became the Freemasons of the present day, and established on an imperishable foundation that sublime Institution which presents over all the habitable earth the most wonderful system of religious ane moral symbolism that the world ever saw.

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STONE OF FOUNDATION

The Stone of foundation constitutes one of the most important and abstruse of all the symbols of Freemasonry. It is referred to in numerous legends and traditions not only of the Freemasons, but also of the Jewish Rabbis, the Talmudic writers, and even the Mussulman doctors. Many of these, it must be confessed, are apparently puerile and absurd; but most of them, and especially the Masonic ones, are deeply interesting in their allegorical signification.. The Stone of Foundation is, properly speaking, a symbol of the higher Degrees.

It makes its first appearance in the Royal Arch, and forms indeed the most important symbol of that Degree. But it is so intimately connected, in its legendary history, with the construction of the Solomonic Temple, that it must be considered as a part of Ancient Craft Masonry, although he who confines the range of his investigations to the first three Degrees will have no means, within that narrow limit, of properly appreciating the symbolism of the Stone of Foundation. As preliminary to the inquiry, it is necessary to distinguish the Stone of Foundation, both in its symbolism and its legendary history, from other stones which play an important part in the Masonic Ritual, but which are entirely distinct from it.

Such is the corner-stone, which was always placed in the northeast corner of the building about to be erected, and to which such a beautiful reference is made in the ceremonies of the First Degree; or the Keystone, which constitutes an interesting part of the Mark Master s Degree; or, lastly, the capstone, upon which all the ritual of the Most Excellent Master's Degree is founded. They are all, in their proper places, highly interesting and instructive Symbols, but have no conneetion whatever with the Stone of Foundation, whose symbolism it is our present object to discuss. Nor, although the Stone of Foundation is said, for peculiar reasons, to have been of a cubical form, must it be confounded with that stone called by the Continental Freemasons the cubical stone—the pierre critique of the French and the cubik stein of the German Freemasons but which in the English system is known as the perfect ashlar.

The Stone of Foundation has a legendary history and a symbolic signification which are peculiar to itself, and which differ from the history and meaning which belong to these other stones. We propose first to define this Masonic Stone of Foundation, then to collate the legends which refer to it, and afterward to investigate its significance as a symbol. To the Freemason who takes a pleasure in the study of the mysteries of his Institution, the investigation cannot fail to be interesting, if it is conducted with and ability.

But in the very beginning, as a necessary preliminary to any investigation of this kind, it must be distinctly understood that all that is said of this Stone of Foundation in Freemasonry is to be strictly taken in a mythical or allegorical sense. Doctor Oliver, while undoubtedly himself knowing that it was simply a symbol, has written loosely of it as though it were a substantial reality; and hence, if the passages in his Historical Landmarks, and in his other works which refer to this celebrated stone, are accepted by his readers in a literal sense, they will present absurdities and puerilities which would not occur if the Stone of Foundation was received, as it really is, as a myth conveying a most profound and beautiful symbolism.

It is such that it is to be treated here; and, therefore, if a legend is recited or a tradition related, the reader is requested on every occasion to suppose that such legend or tradition is not intended as the recital or relation of what is deemed a fact in Masonic history, but to wait with patience for the development of the symbolism which it conveys. Read in this spirit, as all the legends of Freemasonry should be read, the legend of the Stone of Foundation becomes one of the most important and interesting of all the Masonic symbols.

The Stone of Foundation is supposed, by the theory which establishes it, to have been a stone placed at one time within the foundations of the Temple of Solomon, and afterward, during the building of the second Temple, transported to the Holy of Holies. It was in form a perfect cube, and had inscribed upon its upper face, within a delta or triangle, the sacred Tetragrammaton, or Ineffable Name of God. Doctor Oliver, speaking with the solemnity of a historian, says that Solomon thought that he had rendered the house of God worthy, so far as human adornment could effect, for the dwelling of God, "when he had placed the celebrated Stone of Foundation, on which the sacred name was mystically engraven, with solemn ceremonies, in that sacred depository on Mount Moriah, along with the foundations of Dan and Asher, the center of the Most Holy Place, where the Ark was overshadowed by the Shekinah of God."

The Hebrew Talmudists, who thought as much of this stone, and had as many legends concerning it, as the Masonic Talmudists, called it eben shatijah, or Stone of Foundation, because as they said, it had been laid by Jehovah as the foundation of the world, and hence

the apocryphal Book of Enoch speaks of the "stone which supports the corners of the earth." This idea of a foundation-stone of the world was most probably derived from that magnificent passage of the Book of Job (xxxviii, F7) in which the Almighty demands of Job,

Where wast thou, when I laid the foundation of the earth?
Declare, since thou hast such knowledge!
Who fixed its dimensions, since thou knowest!
Or who stretched out the line upon it?
Upon what were its foundations fixed?
And who laid its corner-stone,
When the morning stars sang together.
And all the sons of God shouted for joy?

Noyes, whose translation we have adopted as not materially differing from the common version, but more poetical and more in the strain of the original, thus explains the allusions to the foundation-stone: "It was the custom to celebrate the laying of the corner-stone of an important building With music, songs, shouting, etc. Hence the morning stars are represented as celebrating the laying of the cornerstone of the earth."

Upon this meager statement has been accumulated more traditions than appertain to any other Masonic symbol. The Rabbis, as has already been intimated, divide the glory of these apocryphal histories with the Freemasons; indeed, there is good reason for a suspicion that nearly all the Masonic legends owe their first existence to the imaginative genius of the writers of the Jewish Talmud. But there is this difference between the Hebrew and the Masonic traditions: that the Talmudic scholar recited them as truthful histories, and swallowed, in one gulp of faith, all their impossibilities and anachronisms; while the Masonic scholar has received them as allegories, whose value is not in the facts, but in the sentiments which they convey.

With this understanding of their meaning, let us proceed to a collation of these legends. In that blasphemous work, the Toldoth Jessie, or Life of Jesus, written, it has been supposed, in the thirteenth or fourteenth century, we find the following account of this wonderful stone: "At that time (the time of Jesus) there was in the House of the Sanctuary (that is, the Temple) a stone of foundation, which is the very stone that our father Jacob anointed with oil, as it is described in the twenty-eighth chapter of the Book of Genesis. On that stone the letters of the Tetragrammaton were inscribed, and whosoever of the Israelites should learn that name would be able to master the world.

To prevent, therefore, any one from learning these letters, two iron dogs were placed upon two columns in front of the Sanctuary. If any person, having acquired the knowledge of these letters, desired to depart from the Sanctuary, the barking of the dogs, by magical power, inspired so much fear that he suddenly forgot what he had acquired." This passage is cited by the learned Buxtorf in his Lexicon Talmudicum; but in his copy of the Toldoth Jeshu, Doctor Mackey found another passage, which gives some additional particulars, in the following words: "At that time there was in the Temple the ineffable name of God, inscribed upon the Stone of Foundation. For when King David was digging the foundation for the Temple, he found in the depths of the excavation a certain stone on which the name of God was inscribed. This stone he removed and deposited it in the Holy of Holies."

The same puerile story of the barking dogs is repeated still more at length. It is not pertinent to the present inquiry, but it may be stated, as a mere matter of curious information, that this scandalous book, which is throughout a blasphemous defamation of our Savior, proceeds to say, that he cunningly obtained a knowledge of the Tetragrammaton from the Stone of Foundation, and by its mystical influence was enabled to perform his miracles.

The Masonic legends of the Stone of Foundation, based on these and other rabbinical reveries, are of the most extraordinary character, if they are to be viewed as histories, but readily reconcilable with sound sense, if looked at only in the light of allegories.

They present an uninterrupted succession of events, in which the Stone of Foundation talcs a prominent part, from Adam to Solomon, and from Solomon to Zerubbabel. Thus, the first of these legends, in order of time, relates that the Stone of Foundation was possessed by Adam while in the Garden of Eden; that he used it as an altar, and so reverenced it that, on his expulsion from Paradise, he carried it with him into the world in which he and his descendants were afterward to earn their bread by the sweat of their brow.

Another legend informs us that from Adam the Stone of Foundation descended to Seth. From Seth it passed by regular succession to Noah, who took it with him into the Ark, and after the subsidence of the Deluge made on it his first thank-offering. Noal left it on Mount Ararat, where it was subsequently, found by Abraham, who removed it, and constantly used it as an altar of sacrifice. His grandson Jacob took it with him when he fled to his uncle Laban in Mesopotamia, and used it as a pillow when, in the vicinity of Luz, he had his celebrated vision.

Here there is a sudden interruption in the legendary history of the stone, and we have no means of conjecturing how it passed from the possession of Jacob into that of Solomon. Moses, it is true, is said to have taken it with him out of Egypt at the time of of the exodus, and thus it may have finally reached Jerusalem. Dr. Adam Clarke repeats, what he very properly calls a foolish tradition, that the stone on which Jacob rested his head was afterward brought to Jerusalem, thence carried after a long lapse of time to Spain, from Spain to Ireland, and from Ireland to Scotland, where it was used as a seat on which the kings of Scotland sat to be crowned. Edward I, we know, brought a stone to which this legend is attached from Scotland to Westminster Abbey where under the name of Jacob's Pillow, it still remains, and is always placed under the chair upon which the British Sovereign sits to be crowned; because there is an old distich which declares that wherever this stone is found the Scottish Kings shall reign. But this Scottish tradition would take the Stone of Foundation away from all its Masonic connections, and therefore it is rejected as a Masonic legend.

The legends just related are in many respects contradictory and unsatisfactory, and another series, equally as old, is now very generally adopted by Masonic scholars as much better suited to the symbolism by which all these legends are explained. This series of legends commences with the patriarch Enoch, who is supposed to have been the first consecrator of the Stone of Foundation. The legend of Enoch is so interesting and important in this connection as to excuse its repetition in the present work.

The legend in full is as follows: Enoch, under the inspiration of the Most High, and in obedience to the instructions which he had received in a vision, built a Temple underground on Mount Moriah, and dedicated it to God. His son, Methuselah, constructed the building, although he was not acquainted with his father's motives for the erection. This temple Consisted of nine vaults, situated perpendicularly beneath each other, and communicating by apertures left in each vault.
Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate he engraved the true name of God, or the Tetragrammaton, and placing it en a cubical stone, known thereafter as the Stone of Foundation, he deposited the whole within the lowest arch.

When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it that the aperture Could not be discovered Enoch, himself, was permitted to enter it but once a year, and on the deaths of Enoch, Methusalem, and Lamedh, and the destruction of the word by the Deluge, all knowledge of the vault or subterranean temple and of the Stone of Foundation, with the Sacred and Ineffable Name inscribed upon it, was lost for ages to the world.

At the building of the first Temple of Jerusalem, the Stone of Foundation again makes its appearance. Reference has already been made to the Jewish tradition that David, when digging the foundations of the Temple, formal in the excavation which he was making a

certain stone, on which the Ineffable Name of God was inscribed, and which stone he is said to have removed and deposited in the holy of Holies. That King David laid the foundations of the Temple upon which the superstructure was subsequently erected by Solomon, is a favorite theory of the legend mongers of the Talmud.

The Masonic tradition is substantially the same as the Jewish, but it substitutes Solomon for David, thereby giving a greater air of probability to the narrative, and it supposes that the stone thus discovered by Solomon was the identical one that had been deposited in his secret vault by Enoch. This Stone of Foundation, the tradition states, was subsequently removed by King Solomon and, for wise purposes, deposited in a secret and safer place.

In this the Masonic tradition again agrees with the Jewish, for we find in the third chapter of the Treatise on the Temple, the following narrative: "There was a stone in the Holy of Holies, on its west side, on which was placed the Ark of the Covenant, and before the Pot of Manna and Aaron's rod. But when Solomon had built the Temple, and foresaw that it was at some future time to be destroyed, he constructed a deep and Winding vault underground, for the purpose of concealing the ark, wherein Josiah afterwards, as we learn in the Second Book of Chronicles (xxiv, 3) deposited it with the Pot of Manna, the Rod of Aaron, and the Oil of Anointing."

The Talmudical book Yoma gives the same tradition, and says that "the Ark of the Covenant was placed in the center of the Holy of Holies, upon a stone rising three fingers' breadth above the floor, to be as it were a pedestal for it." This stone, says Prideaux, in his Old and New Testament Connected (volume I, page 148), "the Rabbins call the Stone of Foundation, and give us a great deal of trash about it."

There is much controversy as to the question of the existence of any Ark in the second Temple. Some of the Jewish writers assert that a new one was made; others that the old one was found where it had been concealed by Solomon; and others again contend that there was no Ark at all in the temple of Zerubbabel, but that its place was supplied by the Stone of Foundation on which it had originally rested.

Royal Arch Masons well know how all these traditions are sought to be reconciled by the Masonic legend, in which the Substitute Ark and the Stone of Foundation play so important a part.
In the Thirteenth Degree of the Ancient and Accepted Rite, the Stone of Foundation is conspicuous as the resting-place of the Sacred Delta.

In the Royal Arch and Select Master's Degrees of the American Rite, the Stone of Foundation constitutes the most important part of the ritual. In both of these it is the receptacle of the Ark, on which the ineffable Name is inscribed.

Lee, in his Temple of Solomon, has devoted a chapter to this Stone of Foundation, and thus recapitulates the Talmudic and Rabbinical traditions on the subject: "Vain and furious are the feverish dreams of the ancient Rabbins concerning the Foundation Stone of the Temple. Some assert that God placed this stone in the center of the world, for a future basis and Settled consistency for the earth to rest upon.

Others held this stone to be the first matter out of which all the beautiful visible beings of the world have been hewn forth and produced to light. Others relate that this was the very same stone laid by Jacob for a pillow under his head, in that night when he dreamed of an angelic vision at Bethel, and he afterwards anointed and consecrated it to God. Which when Solomon had found, no doubt by forged revelation or some tedious Search like another Rabbi ,Selemoh, he durst not but lay it sure, as the principal Foundation-Stone of the Temple. Nay, they do say further, he caused to be engraved upon it the Tetragrammaton, or the Ineffable Name of Jehovah."

It will be seen that the Masonic traditions on the Subject of the Stone of Foundation do not differ very materially from these Rabbinical ones, although they add a few additional circumstances. In the Masonic legend, the Foundation-Stone first makes its appearance, as we have already said, in the days of Enoch, who placed it in the bowels of Mount Moriah. There it was subsequently discovered by King Solomon, who deposited it in a crypt of the first Temple, where it remained concealed until the foundations of the second Temple were laid, when it was discovered and removed to the Holy of Holies.

But the most important point of the legend of the Stone of foundation is its intimate and constant connection with the Tetragrammaton or Ineffable Name. It is this name, inscribed upon it within the Sacred and Symbolic Delta, that gives to the stone all its Masonic value and significance. It is upon this fact, that it was so inscribed, that its whole symbolism depends.

Looking at these traditions in anything like the light of historical narratives, we are compelled to consider them, to use the plain language of Lee, "but as so many idle and absurd conceits." We must go behind the legend, which we acknowledge at once to be only an allegory, and study its symbolism. The following facts can, we think, be readily established from history. First, that there was a very general prevalence among the earliest nations of antiquity of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; thirdly, that this legend is found in the Masonic system; and lastly, that the mystical stone there has received the none of the Stone there has received the name of the Stone of Foundation.

Now, as in all the other systems the stone is admitted to be symbolic, and the traditions connected with it mystical, we are compelled to assume the same predicates of the Masonic stone. It, too, is Symbolic, and its legend a myth or an allegory. Of the fable, myth, or allegory, Bailly has said that, "subordinate to history and philosophy, it only deceives that it may the better instruct us. Faithful in preserving the realities which are confided to it, it covers with its seductive envelop the lessons of tile one and the truths of the other." It is from this standpoint that we are to view the allegory of the Stone of Foundation, as developed in one of the most interesting and important symbols of Freemasonry.

The fact that the mystical stone in all the ancient religions was a symbol of the Deity, leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the Tetragrammaton, or sacred name of God, that was inscribed upon it. This Ineffable Name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen Signification as an idol, and consecrates it to the worship of the true God. The predominant idea of the Deity, in the Masonic system, connects him with his creative and formative power. God is to the Freemason Al Gabil, as the Arabians called him, that is, The Builder; or, as expressed in his Masonic title, the Grand Architect of the Universe, by common consent abbreviated in the formula G. A. O. T. U.

Now, it is evident that no Symbol could so appropriately suit him in this character as the Stone of Foundation, upon which he is allegorically supposed to have erected his world. Such a symbol closely connects the creative work of God, as a pattern and exemplar, with the workman's erection of his temporal building on a similar foundation stone.

But this Masonic idea is still further to be extended. The great object of all Masonic labor is Divine Truth. The search for the Lost Word is the search for truth. But Divine Truth is a term Synonymous with God. The Ineffable Name is a symbol of truth, because God, and God alone, is truth. It is properly a Scriptural idea. The Book of Psalms abounds with this sentiment. Thus it is said that the truth of the Lord "reacheth unto the clouds," and that "his truth endureth unto all generations."

If, then, God is Truth, and the Stone of Foundation is the Masonic symbol of God, it follows that it must also be the symbol of Divine Truth. When we have arrived at this point in our speculations, we are ready to show how all the myths and legends of the Stone of Foundation may be rationally explained as parts of that beautiful "science of morality, veiled in allegory

and illustrated by symbols," which is the acknowledged definition of Freemasonry. In the Masonic system there are two Temples: the First Temple, in which the Degrees of Ancient Craft Masonry are concerned, and the Second Temple, with which the higher Degrees, and especially the Royal Arch, are related. The first Temple is symbolic of the present life; the Second Temple is symbolic of the life to come. The First Temple, the present life, must he destroyed; on its foundations the Second Temple, the life eternal, must be built.

But the mystical stone was placed by King Solomon in the foundations of the first Temple. That is to say, the First Temple of our present life must be built on the sure foundation of Divine Truth, "for other foundation can no man lay." But although the present life is necessarily built upon the foundation of truth, yet we never thoroughly attain it in this sublunary sphere. The Foundation Stone is concealed in the First Temple, and the Master Mason knows it not. He has not the true word. He receives only a substitute.

In the Second Temple of the future life, we have passed from the grave which had been the end of our labors in the First. We have removed the rubbish and have found that Stone of Foundation which had been hitherto concealed from our eyes. We now throw aside the substitute for truth which had contented us in the former Temple, and the brilliant effulgence of the Tetragrammaton and the Stone of Foundation are discovered, and thenceforth we are the possessors of the true word—of Divine Truth. And in this way, the Stone of Foundation, or Divine Truth, concealed in the First Temple, but discovered and brought to light in the Second, will explain that passage of the Apostle: "For now we see through a glass darkly; but then, face to face: now I know in part; but then I shall know face to face."

And so the result of this inquiry is, that the Masonic Stone of Foundation is a symbol of Divine Truth, upon which all Speculative Freemasonry is built, and the legends and traditions which refer to it are intended to describe, in an allegorical way, the progress of truth in the soul, the search for which is a Freemason's labor, and the discovery of which is his reward.

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STONE MANUSCRIPT

This manuscript is no longer in existence, having been one of those which was destroyed, in 1720, by some too scrupulous Brethren. Brother Preston (1792 edition, page 167), described it as "an old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones." Preston gives, however, an extract from it, which details the affection borne by Saint Alban for the Freemasons, the wages he gave them, and the Chalter which he obtained from the King to hold a General Assembly (see Saint Alban). Anderson (Constitutions, 1738, page .99), who calls Stone the Warden of Inigo Jones, intimates that he wrote the manuscript, and gives it as authority for a statement that in 1607 Jones held the Quarterly Communications. The extract made by Preston, and the brief reference by Anderson, are all that is left of the Stone Manuscript.

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STONE, NICHOLAS
See Stone Manuscript

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STONE PAVEMENT

Doctor Oliver says that, in the English system, "the stone pavement is a figurative appendage to a Master Masons' Lodge, and, like that of the Most Holy Place in the Temple, is for the High Priest to walk on." This is not recognized in the American system, where the stone or mosaic pavement is appropriated to the Entered Apprentice's Degree.

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STONE, REJECTED

Saint Matthew records (xxi, 42) that our Lord said to the Chief Priests and Elders, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner'?" Commenting on this, Dr. Adam Clarke says: "It is an expression borrowed from masons, who, finding a stone which, being tried in a particular place, and appearing improper for it, is thrown aside and another taken; however, at last, it may happen that the very stone which had been before rejected may be found the most suitable as the head stone of the corner." This is precisely the symbolism of the Mark Master or Fourth Degree of the American Rite, where the rejected stone is suggested to the neophyte "as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects." Brother G. F. Yates says that the Symbolism of the rejected stone in the present Mark Degree is not in the original Master Mark Mason's Degree, out of which Webb manufactured his ritual, but was introduced by him from some other unknown source.

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STONE SQUARERS
See Giblim

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STONE, WHITE

Among the ancient Greeks and Romans, sentence was given in courts of judicature by white and black stones or pebbles. Those who were in favor of acquittal cast a white stone, and those who were for condemning, a black one. So, too, in popular elections a white stone was deposited by those who were favorable to the candidate, and a black one by those who wished to reject him. In this ancient practice we find the origin of white and black balls in the Masonic ballot. The white stone is also a symbol of victory.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white Stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Revelation iii, 17). Here is a recognition of the conquerors the stone as in the Roman tessera gladiatoria being the reward of the victorious in the arena, a mark of distinction. There was also the tessera hospital is, a token or pledge of hospitality, a stone broken in halves, each half retained by both of two friends, and they or any of their families could at a future time assemble and unite the parts of the stone to prompt and renew the fellowship as of old. Hence, too, the white stone has become the symbol of absolution in judgment, and of the conferring of honors and rewards. The white stone with the new name, mentioned in the Mark Master's Degree, refers to the keystone.

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STONE, WILLIAM LEETE

An American journalist and writer, who was born in the State of New York in 1792, and died in 1844. He was the author of several literary works, generally of a biographical character. But his largest work was Letters on Masonry and anti-Masonry addressed to the Hon. John Quincy Adams, New York, 1832. This was one of the productions which were indebted for their appearance to the anti-Masonic excitement that prevailed at that time in this country. Although free from the bitterness of tone and abusive language which characterized most of the contemporaneous writings of the anti-Masons, it is, as an argumentative work, discreditable to the critical acumen of the author. It abounds in statements made without authority and unsustained by proofs, while its premises being in most instances false, its deductions are necessarily illogical.

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STONSWORSHIP

This was, perhaps, the earliest form of fetishism. Before the discovery of metals, men were accustomed to worship unhewn stones. From China, whom Sanchoniathan calls the first Phenician, the Canaanites learned the practice, the influence of which we may trace in the stone pillar erected and consecrated by Jacob. The account in Genesis (xxviii, 18, 22) is that "Jacob took the stone that he had put for his pillows and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place Bethel, saving, This stone which I have set for a pillar shall be God's house." The Israelites were repeatedly commanded to destroy the stone idols of the Canaanites, and Moses corrects his own people when falling into this species of idolatry.
Various theories have been suggested as to the origin of stone-worship. Lord Kames' theory was that stones erected as monuments of the dead became the place where posterity paid their veneration to the memory of the deceased, and that the monumental stones at length became objects of worship, the people having lost sight of the emblematical signification, which was not readily understood.

Others have sought to find the origin of stone-worship in the stone that was set up and anointed by Jacob at Bethel, and the tradition of which had extended into the heathen nations and become corrupted. It is certain that the Phoenicians worshiped sacred stones united the name of Boetylia, which word is evidently derived from the Hebrew Bethel, and this undoubtedly gives some appearance of probability to the theory.

Out a third theory supposes that the worship of stones was derived from the unskilfulness of the primitive sculptors, wily unable to frame, by their meager principles of plastic art, a true image of the God whom they adored, were content to substitute in its place a rude or scarcely polished stone. Hence the Greeks, according to Pausanias, originally used unhewn stones to represent their deities, thirty of which, that historian says, he saw in the City of Pharoe. These stones were of a cubical form, and, as the greater number of them were dedicated to the god Hermes, or Mercury, they received the generic name of Hermac. Subsequently, with the improvement of the plastic art, the head was added.

So difficult, indeed, was it, in even the most refined era of Grecian civilization, for the people to divest themselves of the influences of this superstition, that Theophrastus characterizes the superstitious man as one who could not resist the impulse to bow to those mysterious stones which served to mark the confluence of the highways.

One of these consecrated stones was placed before the door of almost every house in Athens. They were also placed in front of the temples, in the gymnasia or schools, in libraries, and at the corners of streets, and in the roads. When dedicated to the god Terminus, whose Special province, was held to be boundaries, they were used as landmarks, and placed as such upon the concurrent lines of neighboring possessions.

The Thebans worshiped Bacchus under the form of a rude, square stone.

Arnobius says that Cybele was represented by a small stone of a black color. Eusebius cites Porphyry as saying that the ancients represented the Deity by a black stone, because His nature is obscure and inserutable. The reader will here be reminded of the black stone, Hadsjar el Aswad, placed in the southwest corner of the Kaaba at Mecca, which was worshiped by the ancient Arabians, and is still treated with religious veneration by the modern Mohammedans. The Mussulman priests, however, say that it was at first white, of such surprising splendor to be seen at the distance of four days journey, but that it has been blackened by the tears of pilgrims. The Druids, it is well known, had no other images of their gods but cubical or Sometimes columnar stones, of which Toland gives several instances.

The Chaldeans had a sacred stone, which they held in great veneration, under the name of Mnizuris, and to which they sacrificed for the purpose of evoking the Good Demon. Stone-worship existed among the early American races. Squire quotes Skinner as asserting that the Peruvians used to set up rough stones in their fields and plantations, which were worshiped as protectors of their crops. And Gama says that in Mexico the presiding god of the spring was often represented without a human body, and in place thereof a pilaster or square column, whose pedestal was covered with various sculptures Indeed, so universal was this stone-worship, that Godfrey Higgins, in his Celtic Druids, says that "throughout the world the first object of idolatry seems to have been a plain, unwrought stone, placed in the grounds as an emblem of the generative or procreative powers of nature." And Bryant, in his Anallysts of Ancient Mythology, asserts that "there is in every oracular temple some legend about a stone. "

Without further citations of examples from the religious usages of antiquity, it will, we think, be conceded that the cubical stone formed an important part of the religious worship of primitive nations. But Cudworth, Bryant, Faber, and all other distinguished writers who have treated the Subject, have long since established the theory that the Pagan religions were eminently symbolic. Thus, to use the language of Dudley, the pillar or stone was "adopted as a symbol of strength and firmness—a symbol, also, of the Divine Power, and, by a ready inference, a symbol or idol of the Deity Himself." And this symbolism is confirmed by Phurnutus, whom Toland quotes as saying that the god Hermes was represented without hands or feet, being a cubical stone, because the cubical figure betokened his solidity and stability.

The influence of this old stone-worship, but of course divested of its idolatrous spirit, and developed into the system of Symbolic instruction, is to be found in Freemasonry, where the reference to sacred stones is made in the Foundation-Stone, the Cubical Stone, the Corner-Stone, and some other symbols of a similar character. Indeed, the stone supplies Masonic science with a very important and diversified symbolism.

As stone-worship was one of the oldest of the deflections from the pure religion, so it was one of the last to be abandoned. A Decree of the Council of Aries, which was held in the year 452, declares that "if, in any diocese, any infidel either lighted torches or worshiped trees, fountains, or stones, or neglected to destroy them, he should be found guilty of sacrilege." A similar decree was subsequently issued by the Council of Tours in 507, that of Nantes in 658, and that of Toledo in 681. Charlemagne, of France, in the eighth century, and Canute, of England, in the eleventh, found it necessary to execrate and forbid the worship of stones.

Even in the present day, the worship has not been altogether abandoned, but still exists in some remote districts of Christendom. Scheffer, in his Description of Lapland, cited by Tennent, in Notes and Queries (first series, v, 122) says that in 1673 the Laplanders worshiped an unhewn stone found upon the banks of lakes and rivers, and which they called kied kie jubmal, that is, the stone god. Martin, in his Description of the Western Islands (page 88) says: "There is a stone set up near a mile to the south of Saint Columbus's church, about eight feet high and two broad. It is called by the natives the bounng stone; for when the inhabitants had the first sight of the church, they set up this, and then bowed, and said the Lord's Prayer." He also describes several other stones in different parts of the islands which were objects of veneration. Finally, in a work published years ago by the Earl of Roden, entitled Progress of the Reformation in Ireland, he says (page 51), that at Inniskea, an island off the coast of Mayo, "a stone carefully wrapped up in flannels is brought out at certain periods to be adored; and when a storm arises, this god is supplicated to send a greek on their coasts."

Tennent, to whom we are indebted for these citations, adds another from Borlase, who, in his Antiquities of Cornwall, says (book iii, chapter ii, page 162), that "after Christianity took place, many (in Cornwall) continued to worship these stones; coming thither with lighted torches, and praying for safety and success." It is more than probable that in many remote regions of Europe, where the sun of Christianity has only darted its dimmest rays, this old worship of sacred stones still remains.

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STRAITS SETTLEMENTS

A crown colony of Great Britain, situated in the East Indies, on anel off the Malay Peninsula, comprising Singapore, Labuan, Penang, the Dindings, Province Wellesley, Malacea, and a number of small islands. Neptune Lodge, No. 344, was established by the Duke of Athol on September 6, 1809, but the Lodge only existed for ten years. It was revived again by the Duke of Sussex but its name was once more dropped from the register m 1862. Lodges Zetland in the East, No. 748, warranted 1845, No. 1555, warranted 1875, and Saint George, No. 1152, warranted 1867, comprise the Province of the Eastern Archipelago which was established with Brother W. H. Read as Provincial Grand Master in 1858. Provinces abroad from the year 1866 have been styled Districts to distinguish them from Provinces in England.

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STRASBURG, CATHEDRAL OF

This has always been considered as one of the finest Gothic buildings in Europe. The original cathedral was founded in 504, but in 1007 it was almost completely destroyed by lightning. The present edifice was begun in 1015 and completed in 1439. The Cathedral of Strasburg is very closely connected with the history of Freemasonry. The most important Association of Master Builders, says Stieglitz (vow Altdeutscher Baukunst, or An Essay on the Old German Architecture) for the culture and extension of German art, was that which took place at Strasburg under Erwin von Steinbach.

As soon as this architecture had undertaken the direction of the works at the Strasburg Cathedral, he summoned Freemasons out of Germany and Italy, and formed with them a Brotherhood. Thence hütten, or Lodges, were scattered over Europe. In 1459, on April 25, says the Abbé Grandidier, the Masters of many of these Lodges assembled at Ratisbon and drew up an Act of Fraternity, which made the Master of the Works at Strasburg, and his successors, the Perpetual Grand Masters of the Fraternity of German Freemasons.

This was confirmed by the Emperor Maximilian in 1498. By the Statutes of this Association, the Haupt-Hütte. Grand or Mother Lodge of Strasburg, was invested with a judicature, without appeal, over all the Lodges of Germany. Strasburg thus takes in German Freemasonry a position equivalent to that of legendary Lodge York in the Freemasonry of England, or Kilwinning in that of Scotland. And although the Haupt-Hütte of Strasburg with all other Haupt-Hütten were abolished by an Imperial Edict on August 16, 1731, the Mother Lodge never lost its prestige. "This," says Findel (History of Freemasonry, page 72), "is the case even now in many places in Germany; the Saxon Stone-Masons still regarding the Strasburg Lodge as their chief Lodge" (see stone-Masons of the Middle Ages).

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STRASBURG, CONGRESSES OF

Two important Masonic Congresses have been held at Strasburg. First Congress of Strasburg. This was convoked in 1275 by Erwin von Steinbach. The object was the establishment of a Brotherhood for the continuation of the labors on the Cathedral. It was attended by a large concourse of Freemasons from Germany and Italy. It was at this Congress that the German builders and architects, in imitation of their English Brethren assumed the name of Freemasons, and established a system of regulations for the government of the Craft (see Combinations of Freemasons).

Second Congress of Strasburg. This was convoked by the Grand Lodge, or Haupte-Hütte of Strasburg, in 1564, as a continuation of one which had been held in the same year at Basle.

Here several statutes were adopted, by which the Steinwerksrecht, or Stone Masons' Law, was brought into a better condition.

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STRASBURG, CONSTITUTIONS OF

On April 25, 1459, nineteen Bauhütten, or Lodges, in Southern and Central Germany met at Ratisbon, and adopted regulations for the government of the German Stone-Masons. Another meeting was held shortly afterward at Strasburg, where these Statutes were definitively adopted and promulgated, under the title of Ordenunge der Steinmetzen Strasburg, or Constitutions of the Stone-Masons of Strasburg.

They from time to time underwent many alterations, and were confirmed by Maximilian I in 1498, and subsequently by many succeeding Emperors. This old document has several times been printed; in 1810, by Krause, in his drei altesten Kunsterkunden der Freimaurerbruderschaft; in 1819, by Heldmann, in die drei ältested geschichtlichen Denkmale der deutschen Friemaurerbrüderschaft, in 1844, by Heideloff, in his Bauhütte des Mittelalters in ihrer wahren Bedeutung; Findel also, in 1866, inserted portions of it in his Geschichte der Freimaurerei. Findel says the Strasburg Constitution was first printed, from a well-authenticated Manuscript, by Heldmann.

The invocation with which these Constitutions commence is different from that of the English Constitutions The latter begin thus: "The might of the Father of Heaven, with the wisdom of the blessed Son, through the grace of God and goodness of the Holy Ghost, that be three persons in one Godhead, be with us," etc. The Strasburg Constitutions begin: "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also her blessed servants, the holy four crowned martyrs of everlasting memory"; etc. The reference to the Virgin Mary and to the four crowned martyrs is found in none of the English Constitutions except the oldest of them, the Halliwell or Regius Manuscript (line 498). But Kloss has compared the Strasburg and the English statutes, and shown the great similarity in many of the regulations of both.

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STRENGTH

This is said to be one of the three principal supports of a Lodge, as the representative of the whole Institution, because it is necessary that where should be Strength to support and maintain every great and important undertaking, not less than there should be Wisdom to contrive it, and Beauty to adorn it. Hence, Strength is symbolized in Freemasonry by the Doric Column, because, of all the orders of architecture, it is the most massive; by the Senior Warden, because it is his duty to strengthen and support the authority of the Master; and by Hiram of Tyre, because of the material assistance that he gave in men and materials for the construction of the Temple.

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STRICT OBSERVANCE, RITE OF

The Rite of Strict Observance was a modification of Freemasonry based on the Order of Knights Templar, and introduced into Germany in 1754 by its founder, the Baron von Hund. It was divided into the following seven Degrees:

1. Apprentice
2. Fellow Craft
3. Master
4. Scottish Master

5. Novice
6. Templar
7. Professed Knight

According to the system of the founder of this Rite, upon the death of Jaeques de Molay, the Grand Master of the Templars, Pierre d'Aumont, the Provincial Grand Master of Auvergne, with two Commanders and five Knights, retired for purposes of safety into Scotland, which place they reached disguised as Operative Masons, and there finding the Grand Commander, George Harris, and several Knights, they determined to continue the Order. Aumont was nominated Grand Master, at a Chapter held on St. John's Day, 1313. To avoid persecution, the Knights became Freemasons. In 1361, the Grand Master of the Temple removed his seat to Old Aberdeen, and from that time the Order united the veil of Freemasonry, spread rapidly through France, Germany, Spain, Portugal, and elsewhere. These events constituted the principal subject of many of the Degrees of the Rite of Strict Observance. The others were connected with alchemy, magic, and other superstitious practices. The great doctrine contended for by the followers of the Rite was, "that every true Freemason is a Knight Templar." For an account of the rise, the progress, the decay, and the final extinction of this once important Rite (see Hund, Baron son).

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STRICT TRIA
See Vouching

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STRIKING OFF

Striking off a Lodge from the Registry of the Grand Lodge is a phrase of English Freemasonry, equivalent to what in the United States of America is called a Forfeiture of Charter. It is now more commonly called Erasing from the List of Lodges.

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STUART MASONRY

This title is given by Masonic historians to that system of Freemasonry Which is supposed to have been invented by the adherents of the exiled House of Stuart for the purpose of being used as a political means of restoring, first, James II, and afterward his son and grandson, James and Charles Edward, respectively known in history as the Chevalier Saint George and the Young Pretender. Most of the conclusions to which Masonic writers have arrived on the subject of this connection of the Stuarts with the advanced Degrees of Freemasonry are based on conjecture; but in the opinion of Doctor Mackey there is sufficient internal evidence in the character of some of these Degrees, as well as in the known history of their organization, to establish the fact that such a connection did actually exist.

The first efforts to create a Masonic influence in behalf of his family is attributed to James II, who had abdicated the throne of England in 1688. Of him, Noorthouck says (Constitutions, 1784, page 192), that he was not "a Brother Mason," and sneeringly adds, in his index, that "he might have been a better King had he been a Mason." But Lenning says that after his flight to France, and during his residence at the Jesuit College of Clermont, where he remained for some time, his adherents, among whom were the Jesuits, fabricated certain Degrees with the ulterior design of carrying out their political views. At a later period these Degrees were, he says, incorporated into French Freemasonry under the name of the Clermont System, in reference to their original construction at that place. Gädicke had also said that many Scotchmen followed him, and thus introduced Freemasonry into France. But

this opinion is only worthy of citation because it proves that such an opinion was current among the German scholars of the eighteenth century.

On his death, which took place at the Palace of St. Germain en Laye in 1701, he was succeeded in his claims to the British throne by his son, who was recognized by Louis XIV, of France, under the title of James III, but who is better known as the Chevalier Saint George, or the Old Preteruler. The word Pretender here should be given the understanding of claimant. He also sought, says Lenning, to find in the high Degrees of Freemasonry a support for his political views, but, as he remarks, with no better results than those which had attended the attempts of his father.
His son, Prince Charles Edward, who was commonly called by the English the Young Pretender, took a more active part than either his father or grandfather in the pursuits of Freemasonry; and there is abundant historical evidence that he was not only a Freemason, but that he held high office in the Order, and was for a time zealously engaged in its propagation; always, however, it is supposed, with political views.

In 1745 he invaded Scotland, with a view to regain the lost throne of his ancestors, and met for some time with more than partial success. On September 24, 1745, he was admitted into the Order of Knights' Templar, and was elected Grand Master, an office which it is said that he held until his death. On his return to France after his ill-fated expedition, the Prince is said to have established at the City of Arras, on April 151 1747, a Rose Croix Chapter under the title of Scottish Jacobite Chapter. In the Patent for this Chapter he styles himself "King of England, France, Scotland, and Ireland, and, as such, Substitute Grand Master of the Chapter of Herodem, known under the title of Knight of the Eagle and Peliean, and since our misfortunes and disasters under that of Rose Croix."

In 1748, the Rite of the Veille-Bru, or Faithful Scottish Masons, was created at Toulouse in grateful remembrance of the reception given by the Freemasons of that Orient to Sir Samuel Lockhart, the Aide-de-camp of the Pretender. Ragan says (Orthodoxie Maçonnique, page 122), in a note to this statement, the "favorites who accompanied this prince into France were in the habit of selling to speculators Charters for Mother Lodges, Patents for Chapters, etc. These titles were their property, and they did not fail to make use of them as a means of livelihood." Ragon says (Thuileur General, page 367), that the degrees of Irish Master, Perfect Irish Master, and Puissant Irish Master were invented in France, in 1747, by the favorites of Charles Edward Stuart and sold to the partisans of that Prince. One Degree was openly called the Scottish Master of the Sacree Vault of James VI, as if to indicate its Stuart character. The Degree still exists as the Thirteenth of the Ancient and Accepted Scottish Rite, but it has been shorn of its political pretensions and its title changed.

Findell has given in his History of Freemasonry (English translation, page 209), a very calm and impartial account of the rise of this Stuart Freemasonry. He says: "Ever since the banishment of the Stuarts from England in 1688, secret alliances had been kept up between Rome and Scotland; for to the former place the Pretender James Stuart had retired in l719, and his son Charles Edward was born there in 1720; and these communications became the more intimate, the higher the hopes of the Pretender rose. The Jesuits played a very important part in these conferences. Regarding the reinstatement of the Stuarts and the extension of the power of the Roman church as identical, they sought, at that time, to make the society of Freemasons subservient to their ends. But to make use of the Fraternity to restore the exiled family to the throne could not possibly have been contemplated, as Freemasonry could hardly be said to exist in Scotland then.

Perhaps in 1724, when Ramsay was a year in Rome, or in 1728, when the Pretender in Parma kept up an intercourse with the restless Duke of Wharton, a Past Grand Master, this idea was first entertained; and then, when it was apparent how difficult it would be to corrupt the loyalty and fealty of Freemasonry in the Grand Lodge of Scotland, founded in 1736, this Scheme was set on foot, of assembling the faithful adherents of the banished royal family in the high Degrees! The soil which was best adapted for this innovation was France, where the low ebb to which Freemasonry had sunk had paved the way for all kinds of newfangled notions, and where the Lodges were composed of Scotch conspirators and accomplices of

the Jesuits. When the path had thus been smoothed by the agency of these secret propagandists, Ramsay, at that time Grand Orator, an office unknown in England, by his speech completed the preliminaries necessary for the introduction of the high Degrees; their further development was left to the instrumentality of others, whose influence produced a result somewhat different from that originally intended. Their course we can now pursue, assisted by authentic historical information.

In 1752, Scottish Masonry, as it was denominated, penetrated into Germany, Berlin, prepared from a ritual very similar to one used in Lille in 1749 and 1750. In 1743, Thory tells us, the Masons in Lyons, under the name of the Petit Elu, or the Lesser Elect, invented the Degree of Kadosh, which represents the revenge of the Templars. The Order of Knights Templar had been abolished in 1311, and to that epoch they were obliged to have recourse when, after the banishment of several Knights from Malta in 1720 because they were Freemasons, it was not longer possible to keep up a connection with the Order of Saint John or Knights of Malta. then in the plenitude of their power under the sovereignty of the Pope. A pamphlet entitled Freemasonry Divested of all its Secrets published in Strasburg in 1745, contains the first glimpse of the Strict Observance, and demonstrates how much they expected the Brotherhood to contribute towards the expedition in favor of the Pretender. "

From what has been said, it is evident there was a strong belief that the exiled House of Stuart exercised an important part in the invention and extension of what has been called the High Masonry. The traces of the political system are seen at the present day in the internal organization of some of the advanced Degrees especially in the derivation and meaning of certain significant words. There is, indeed, abundant reason for believing that the substitute word of the Third Degree was changed by Ramsay, or some other fabricator of Degrees, to give it a reference to James II as "the son of the widow," Queen Henrietta Maria. Further researches are needed to enable any author to Satisfactorily write all the details of this interesting episode in the history of Continental freemasonry . Documents are still wanting to elucidate certain intricate and, at present, apparently contradictory points.

In the Jacobite Lodge at Rome, by Brother William James Hughan, the author states (page 25): "Many statements have appeared from time to time respecting Prince Charles Edward Stuart's connection with Freemasonry, documents being submitted to prove that he even held the highest possible rank in the craft; but so far as I have been able to discover, all such claims are of an apocryphal character. Some are most absurd, while others are directly opposed to the actual facts of the case."

This may be supplemented by what Brother George W. Speth states on page 27 of the same work where he advises students, "to put no trust whatever in amounts connecting the Stuarts with Freemasonry. We have, too, in the Young Pretender's own written and verbal statements that they are absolutely baseless, pure inventions." However, as Brother Robert Freke Gould tells us, some "have affirmed, and with perhaps the greater share of reason, that the Prince was compelled by altered circumstances of his cause to repudiate any relations with Freemasonry," and, of course, that gives another view of the matter, though it is curious that all through these years the tradition should have held its own with such remarkable tenacity.

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STUKELY, DOCTOR

In accordance with the Doctor's diary, he "was made a Mason, January 6, 1721, at the Salutation Tavern, Tavistock street, London, with Mr. Collins and Captain Rowe, who made the famous diving engine." The Doctor adds: "I was the first person in London made a free mason in that city for many years. We had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run, and ran itself out of breath through the folly of its members."

The Stukely papers containing the Doctor's diary are of continuous interest; and according to Rev. W. C. Lukis, P.M., F.lS.A., "Pain (or Payne) had been reelected Grand Master in 1720, and Doctor Desaguliers was the Immediate Past Grand Master." The last mentioned Brother pronouncing the Oration on June 24, 1721, at Stationers' Hall; on the following Saint John's Day (Evangelist), December 27, 1721, "We met at the Fountain Tavern, Strand, and by consent of the Grand Mr. present, Doctor Beal constituted a new Lodge, where I was chosen Mr."

A trite remark of Doctor Stukely as to symbolism, was: "The first learning of the world consisted chiefly of symbols, the wisdom of the Chaldeans, Phenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that have come to our hand, is symbolic"

Doctor Stukely has a curious reference in his diary, noted by Dudley Wright in England's Masonic Pioneers, page 114, to the Order of the Book. Whatever this Order may have been was not made clear but mentioned along with the Masonic activities of Doctor Stukely there is some interest for us in the items:

3rd Nov. 1722. The Duke of Wharton & Td. Dalkeith visited our Lodge at the Fountain.

7th Nov. 1722. Order of the book Instituted.

28th Dec. 1722. I dined with Ld. Hertford introduced by Ld. Winchelsea. I made them both members of the Order of the Book or Roman Knighthood.

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SUBLIME

The word is from the Latin Sublimis, meaning lofty, an allusion properly expressive of the teaching in the final symbolic ceremony of our ancient Craft. The Third Degree is called the Sublime Degree of a Master Mason, in reference to the exalted lessons that it teaches of God and of a future life. The epithet is, however, comparatively modern. It is not to be found in any of the rituals of the eighteenth century. Neither Hutchinson, nor Smith, nor Preston use it; and it was not, probably, in the original Prestonian lecture. Hutchinson speaks of "the most sacred and solemn Order" and of "the Exalted," but not of "the Sublime" Degree. Webb, who leased his lectures on the Prestonian system, applies no epithet to the Master's Degree. In an edition of the Constitutions, published at Dublin in 1769, the Master's Degree is spoken of as "the most respectable" and forty years ago the epithet "high and honorable" was used in some of the instructions of the United States.

The first book in which we meet with the adjective sublime applied to the Third Degree, is the Masonic Discourses of Dr. T. M. Harris, published at Boston in 1801. Cole also used it in 1817, in his Freemasons' Library; and about the same time Jeremy Cross, the well-known lecturer, introduced it into his teachings, and used it in his hieroglyphic Chart, which was, for many years, the text-book of American Lodges. The word is now, however, to be found in the modern English lectures, and is of universal use in the rituals of the United States, where the Third Degree is always called the Sublime Degree of a Master Mason.

The word sublime was the password of the Master's Degree in the Adonhiramite Rite, because it was said to have been the surname of Hiram, or Adonhiram. On this subject, Guillemain, in his Recueil Précieux, or Choice Collection (i, page 91), makes the following singular remarks: "For a long time a great number of Masons were unacquainted with this worth and they erroneously made use of another in its stead which they did not understand, and to which they gave a meaning that was doubtful and improbable. This is proved by the fact that the first knights adopted for the Master's Password the Latin word Sublimis, which the French, as soon as they received Masonry, pronounced Sublime, which was so far very well. But some profanes, who were desirous of divulging our secrets, but who did not perfectly understand this word, wrote it sublime, which they said signified excellence. Others, who

followed, surpassed the error of the first by printing it Giblos, and were bold enough to say that it was the name of the place where the body of Adonhiram was found. As in those days the number of uneducated was considerable, these ridiculous assertions were readily received, and the truth was generally forgotten."

The whole of this narrative is a mere visionary invention of the founder of the Adonhiramite system; but it is barely possible that there is some remote connection between the use of the word sublime in that Rite, as a Significant word of the Third Degree, and its modern employment as an epithet of the same Degree. However, the ordinary signification of the word, as referring to things of an exalted character, would alone sufficiently account for the use of the expression.

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STUDENTS AND LIBRARIANS, CONFERENCES OF

The Grand Lodge Commission in Edueation, Grand Lodge of Michigan, M.-. W.. Frank Lodge, P. G. M., Chairman, held a discussion conference at Detroit, Mich., of Masonic students, authors, and Librarians, May 19-20, 1927, which was attended from Canada as well as from the United States. Bro. Douglas D. Martin, Editor of the Masonic News of Detroit, was in charge of the arrangement. Owing to its success this first conference was followed by others: 1928, Cedar Rapids, Iowa; 1929, Milwaukee, Wisc.; 1930, Philadelphia, Penn.; 1931, New York, N. Y.; 1932, Alexandria, Va.; 1933 Columbus, Ohio.

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SUBJECT-MATTER, AND MASONIC HISTORY

Subject-matter is itself a subject, profound and profoundly interesting, and it is hard to guess why philosophers, literary critics, art critics, and historians have so seldom analyzed and examined it. Just as any given building has its own particular material—brick, or stone, or lumber, or adobe, or concrete—so is each one of the arts and sciences composed of a "material" peculiarly its own. It is always a given sort or kind of subject-matter which calls an art or science into existence; conversely, each art or science is capable of dealing with its own subject matter and none other; and just as working in wood calls for tools designed for it—hammer, saw, axe, plane, etc.—so are the techniques of each art or science designed for dealing with its own special material. A landscape-painter may go about for weeks looking for a picture; he may see countless trees, hills, streams, mountains, waters, etc., but until he comes upon those natural objects in a very rare and a very special form (or composition) he has found no picture, and it is Pictures which are the subject-matter of his art.

A mathematician can tell what belongs and what does not belong to his own subject-matter—he sees at a glance, for example, the difference between the literary use of numbers ("Twelve guests came to dinner"), and the Mathematical use of numbers ("12 X 1 = 12"). so with the historian, who does not have the whole of the past for his subject-matter, as is popularly believed but only certain subjects in the past; and by a sweep of the eye, if he is trained for his profession, can separate historical themes out from the general matrix of past events, and sees what belongs to himself, and vs hat belongs to the chronicler, and to the biographer, and to the serologist, etc., and what is mere debris (or ana) which has no use, and is nothing but a mass of things in the past. What is the subject-matter of Masonic history? Even if an historian were omniscient, if he knew in detail each and every event or occurrence of the u hole past of the Whole world, but knew not the subject matter belonging to Freemasonry, he could not write a history of Freemasonry because Masonic history is nothing more than an account of the Masonic subject-matter, insofar as what it now contains is from the past.

He observes Freemasonry as it now is; he notes what "material" it is composed of, which means what its subject-matter is; and he tracks each component of that subject-matter back to its origin, and then gives an account of its progress from that tine to this; if he cannot

discover what is Freemasonry's subject-matter, if he confuses it with the subject-matter belonging to other subjects, if he writes a history of a subject-matter which does not belong to Freemasonry, he is incompetent as a Masonic historian. It is as important for a Masonic historian to see what Freemasonry is not, as to see what it is, because between that is and that is not lies the boundary-line within which the subject-matter of Freemasonry is contained. Hundreds of Panasonic historical writings are worthless because their authors could not find, or else they ignored, that boundary line.

This absolute and inviolable principle of the subject matter in Freemasonry explains why no sufficiently competent Masonic historian can possible espouse the theory that freemasonry originated in one of the Ancient Mysteries, or in one of those forms of Medieval occultism which are represented by astrology, alchemy, mysticism, Rosierucianism, Kabbalism, magic, etc. If he has the learning he needs for his own purpose, he knows what subject-matter belonged to any one of those occultist circles; if he does, he knows that its subject-matter is world's apart from Freemasonry's subject-matter; to confuse the two is as deadly a solecism as to confuse the subject-matter of mathematics with the subject-matter of landscape painting. To prove that Freemasonry is not a disguised occultism it is not necessary to accumulate whole volumes of data or detail belonging to either; it is only necessary to contrast the subject-matter of any Medieval circle of occultism (alchemy would serve) with the subject-matter of the existing Fraternity. The differences are abysmic, and therefore cannot be bridged; the few points of similarity are superficial and are not even points of similarity, if that term be rigorously construed, but rather are points of analogy.

Any given subject-matter exists independently of a man. It is outside of him. It is one of the components of the world, and lies alongside the other components of it. No artist ever created the landscape which lies "out there" for him to paint.

No mathematician ever made mathematics. Chemicals were in the world long before any chemist was. History exists before the historian is born. Yet these subject matters are necessary to man, else he cannot have knowledge, arts, sciences, or things needed by him to remain in being, therefore one set of men must separate themselves out from among men in order to make one of those subject-matters his specialty. For this reason it may be said that the subject-matter calls the art or science into existence. Also, the subject-matter dictates to the artist, scientist, or other worker what tools he will employ, what means, what devices, what techniques. The arts, sciences, disciplines, systems of observations, subjects, and systems of thought which comprise culture were not invented by men, but are a slay man has of dealing with the world; the world itself is such as to make them necessary.

The subject-matter of Freemasonry consists of Ancient Craft Lodges and Grand Lodges, their ceremonies, rituals, officers, purposes, history, landmarks, customs, usages, and traditions, and of the High Grades which have their basis in it, and expand or elaborate it. A student, historian, interpreter, or analyst of Freemasonry is confined to this subject matter, and can employ only such techniques as the material in it caps for. He may be either a Mason, who knows his subject-matter at firsthand; or a non-Mason, who must take the word of Masons for what Masonry is. where a non-Mason refuses to accept that word he is ruled out of court by non-Masonic scholars and thinkers as well as by Masonic, because it is the first law of scholarship that a scholar must be true to his subject-matter. Many books which call themselves Masonic are not Masonic because they are a violation of that law; if non-Masonic books have much in them which is true about the subject-matter of Masonry, it is only because Masons themselves adjudge them to have it. A scholar in Masonry is one who knows and understands the whole of its subject-matter.

A number of the worthless books about Freemasonry would not have missed fire if only their authors had noted how many different themes are not in the subject-matter of Freemasonry. Certain of these omitted themes are what on a superficial view would be among the first to be expected in a ritual; their absence is therefore a fact of first importance; the theme omitted is as significant—and because it is omitted—as any of the themes included. It is striking that in Freemasonry, and more especially in the Ritual, such as the following are omitted:

1. There is next to nothing about women, or about children, or about the home. This theme is silently presupposed, but nowhere emerges into view.
2. Nature. The Ancient Mysteries originally were nature cults; some of them were fertility cults, and now and then one of them was a cult of death; but nature worship, or any nature cult, is almost completely absent from the Ritual.
3. Such occult things as smell or smack of magic charms, spells, horoscopes, zodiacs, witchcraft, demonology, satanism, exorcisms, ete., are as a theme conspicuous by its absence. At a few points there are faint references to them, or far-off echoes of them, but as a theme they are passed over.
4. Systematized and organized and established theologies and philosophies are absent. Pythagoras is alluded to, but as a geometrician, not as a philosopher (he is said to have coined that word).
5. The great theme of political government is missing. Such subjects as monarchy, republicanism, oligarchy, aristocracy, democracy, capitalism communism etc., are as old as the world, and as wide, but they do not emerge anywhere in the Ritual.

(A number of learned Masonic writers of the Eighteenth and Nineteenth Century would, if they were here to do it, question No. 2 above; they believed, or over and over again were tempted to believe, that Freemasonry was one of the Ancient Mysteries which had somehow, and by a miracle, survived out of the Ancient World. It would now be necessary to ask them, Which Ancient Mystery? It is no longer possible to lump them together, as if they had somehow been versions of one thing, because archeology has proved beyond question that Ancient Mysteries differed radically among themselves, and as much as Christianity differs from Judaism, and as either differs from Mohammedanism; moreover, a given Mystery Cult was antithetic to any other; they were foes of each other; and it would have been impossible for Freemasonry to descend from all of them; if not, from which one did it descend? If it descended from any one, why has that Mystery Cult disappeared out of the Ritual? Why do we nowhere encounter it in either fact or name? Why is not it in the subject matter of Masonry?)

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SUBLIME

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SUBLIME DEGREES
The eleven Degrees of the Ancient and Accepted Scottish Rite, from the Fourth to the Fourteenth inclusive, are so called. Thus Dalcho (Report of Committee, 1802) says: "Although many of the Sublime Degrees are in fact a continuation of the Blue Degrees, yet there is no interference between the two bodies."

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SUBLIME GRAND LODGE

A title formerly given in the Ancient and Accepted Scottish Rite to what is now simply called a Lodge of Perfection. Thus, in 1801, Doctor Dalcho delivered in Charleston, South Carolina, an address which bears the title of An Oration delivered in the Sublime Grand Lodge.

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SUBLIME KNIGHT ELECTED

The French expression is Sublime Chevalier élu. Called also Sublime Knight Elected of the twelve. The Eleventh Degree of the Ancient and Accepted Scottish Rite. Its legend is that it was instituted by King Solomon after punishment had been inflicted on certain traitors at the Temple, both as a recompense for the zeal and constancy of the Illustrious Elect of Fifteen,

who had discovered them, and also to enable him to elevate other deserving Brethren from the lower Degrees to that which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights, and made the selection by ballot, that he might give none offense, putting the names of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and gave them command over the Twelve Tribes, bestowing on them a name which in Hebrew signifies a true man.

The meeting of a Body of Sublime Knights is called a Chapter.
The room is hung with black strewed with tears.
The presiding officer represents King Solomon, and in the old instructions is styled Most Puissant, but in recent ones Thrice Illustrious.
The apron is white, lined and bordered with black, with black strings; on the flap a flaming heart.
The sash is blael;, with a flaming heart on the breast, suspended from the right shoulder to the left hip.
The jewel is a sword of justice.

This is the last of the three Flus which are found in the Ancient and Accepted Scottish Rite. In the French Rite they have been condensed into one, and make the Fourth Degree of that ritual, but not, as Ragon admits, with the happiest effect.

All the names of the Twelve Illustrious Knights selected to preside over the Twelve Tribes, as they have been transmitted to us in the ritual of this Degree, have undoubtedly assumed a very corrupted form. The restoration of their correct orthography and with it their true signification, is worthy the attention of the Masonic student.

*

SUBLIME MASONS

The initiates into the Fourteenth Degree of the Ancient and Accepted Scottish Rite are so called. Thus Dalcho in his Oration (page 27) says: "The Sublime Masons view the symbolic system with reverence, as forming a test of the character and capacity of the initiated " This abbreviated form is now seldom used, the fuller one of Grand Elect, Perfect, and Sublime Masons being more generally employed.

*

SUBLIME PRINCE OF THE ROYAL SECRET

This is the Thirty-second Degree of the Ancient and Accepted Scottish Rite. There is abundant internal evidence, derived from the ritual and from some historical facts, that the Degree of Sublime Prince of the Royal Secret was instituted by the founders of the Council of Emperors of the East and West, which Body was established in the year 1758. It is certain that before that period we hear nothing of such a Degree in any of the Rites. The Rite of Heredom or of Perfection, which was that instituted by the Council of Emperors, consisted of twenty-five Degrees. Of these the Twenty-fifth, and highest, was the Prince of the Royal Secret. It was brought to America by Morin, as the summit of the High Masonry which he introduced, and for the propagation of which he had received his Patent. In the subsequent extension of the Scottish Rite about the beginning of the nineteenth century, by the addition of eight new Degrees to the original twenty-five, the Sublime Prince of the Royal Secret became the Thirty-second. Bodies of the Thirty-second Degree are called Consistories, and where there is a superintending Body erected by the Supreme Council for the government of the inferior Degrees in a State or Provence, it is called a Grand Consistory.

The clothing of a Sublime Prince consists of a collar, jewel, and apron. The collar is black edged with white.

The jewel is a Teutonic cross of gold.

The apron is white edged with black. On the flap are embroidered six flags, three on each side the staffs in saltier, and the flags blue, red, and yellow. On the center of the flap, over these, is a Teutonic cross surmounted by an All-seeing Eye, and on the cross a double-headed eagle not crowned. On the body of the apron is the tracing-board of the Decree..

The most important part of the symbolism of the Degree is the tracing-board, which is technically called the Camp. This is a symbol of deep import, and in its true interpretation is found that "Royal Secret" from which the Degree derives its name. This Camp constitutes an essential part of the furniture of a Consistory during an initiation, but its explanations are altogether esoteric It is a singular fact, that notwithstanding the changes which the Degree must have undergone in being transferred from the Twenty-fifth of one Rite to the Thirty-second of another, no alteration was ever made in the Camp, which retains at the present day the same form and Signification that were originally given to it.

The motto of the Degree is Spes mea in Deo est. that is, My hope is in God.

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SUBLIME SOLOMON

The French name is Salomon Sublime. A Degree in the manuscript collection of Peuvret.

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SUBLIMES. THE

The French name is Les Sublimes One of the Degrees of the Ancient Chapter of Clermont.

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SUBMISSION

Submission to the mediatorial offices of his Brethren in the ease of a dispute is a virtue recommended to the Freemason, but not necessarily to be enforced. In the Charges of a Freemason (Constitutions, 1723, page 56, vi, 6) it is said: "'With respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation; which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath or rancor."

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SUBORDINATE LODGE

So called to indicate its subordination to the Grand Lodge as a supreme, superintending power (see Lodge) .

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SUBORDINATE OFFICERS

In a Grand Lodge, all the officers below the Grand Master, and in a Lodge, all those below the Worshipful Master, are styled Subordinate Officers. So, too, in all the other branches of the Order, the presiding officer is supreme, the rest subordinate.

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SUBORDINATION

Although it is the theory of Freemasonry that all the Brethren are on a level of equality, yet in the practical working of the Institution a subordination of rank has been always rigorously observed. So the Charges approved in 1722, which had been collected by Anderson from the Old Constitutions, say: "These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the Old Charges and Regulations, with all humility, reverence, love, and alacrity" (Constitutions, 1723, page 52).

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SUBSTITUTE

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SUBSTITUTE ARK
See Ark, Substitute.

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SUBSTITUTE CANDIDATE

An arrangement resorted to in the Royal Arch Degree of the American system, so as to comply preform, as a matter of form, with the requisitions of the ritual. In the English, Scotch, and Irish systems, there is no regulation requiring the presence of three candidates, and, therefore, the practice of employing substitutes is unknown in those countries. In the United States the usage has prevailed from a very early period, although opposed at various times by conscientious Companions, who thought that it was an improper evasion of the law. Finally, the question as to the employment of substitutes came before the General Grand Chapter in September, 1872, when it was decided, by a vote of ninety-one to thirty, that the use of substitutes is not in violation of the ritual of Royal Arch Masonry or the installation charges delivered to a High Priest.

The use of them was therefore authorized, but the Chapters were exhorted not to have recourse to them except in cases of emergency; an unnecessary exhortation, it would seem, since it was only in such eases that they had been employed.

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SUBSTITUTE GRAND MASTER

The third officer in the Grand Lodge of Scotland. He presides over the Craft in the absence of the Grand and Deputy Grand Masters. The office was created in the year 1738, He is appointed by the Grand Master annually.

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SUBSTITUTE WORD

This is an expression of very significant suggestion to the thoughtful Master Mason. If the Word is, in Freemasonry, a symbol of Divine Truth; if the search for the Word is a symbol of the search for that Truth; if the Lost Word symbolizes the idea that Divine Truth has not been found, then the Substitute Word is a symbol of the unsuccessful search after Divine Truth and the attainment in this life, of which the first Temple is a type, of what is only an approximation

to it. The idea of a substitute word and its history is to be found in the oldest rituals of the eighteenth century; but the phrase itself is of more recent date, being the result of the fuller development of Masonic science and philosophy.

The history of the Substitute Word has been an unfortunate one. Subjected from a very early period to a mutilation of form, it underwent an entire change in some Rites, after the introduction of the high Degrees; most probably through the influence of the Stuart Masons, who sought by an entirely new word to give a reference to the unfortunate representative of that house as the similitude of the stricken builder (see Macbenac). And so it has come to pass that there are now two substitutes in use, of entirely different form and meaning; one used on the Continent of Europe, and one in England and the United States.

It is difficult in this case, where almost all the knowledge that we can have of the subject is so scanty, to determine the exact time when or the way in which the new word was introduced But there is, as Doctor Mackey believed, abundant internal evidence in the words themselves as to their appropriateness and the languages whence they came the one being pure Hebrew, and the other, in Brother Mackey's opinion, Gaelic, as well as from the testimony of old rituals, to show that the word in use in the United States is the true word, and was the one in use before the Revival. Both of these words have, however, unfortunately been translated by persons ignorant of the languages whence they are derived, so that the most incorrect and even absurd interpretations of their significations have been given. The word in universal use in the United States has been translated as rottenness in the bone, or the builder is dead, or by several other phrases equally as far from the true meaning.

The correct word has been mutilated Properly, it consists of four syllables, for the last syllable, as it is now pronounced, should be divided into two. These four syllables compose three Hebrew words, which constitute a perfect and grammatical phrase, appropriate to the occasion of their utterance. But to understand them, the scholar must seek the meaning in each syllable, and combine the whole. In the language of Apuleius, we must forbear to enlarge upon these holy mysteries

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SUCCESSION TO THE CHAIR

The regulations adopted in 1721 by the Grand Lodge of England have been generally esteemed as setting forth the ancient landmarks of the Order But certain regulations, which were adopted on the 25th of November, 1723, as amendments to or explanatory of these, being enacted under the same authority, and almost by the same persons, can scarcely be less binding upon the Order than the original regulations. Both these compilations of Masonic law refer expressly to the subject of the succession to the chair on the death or removal of the Master.

The old regulation of 1721, in the second of the thirty-nine articles adopted in that year, is in the following words (Constitutions, 1738, page I53): "In ease of death or sickness, or necessary absence of the Master, the Senior Warden shall act as Master pro tempore, if no Brother is present who has been Master of that Lodge before. For the absent Master's authority reverts to the last Master present, though he cannot act till the Senior Warden has congregated the Lodge." The words in italics indicate that even at that time the power of calling the Brethren together and setting them to work, which is technically called congregating the Lodge, was supposed to be vested in the Senior Warden alone during the absence of the Master; although, perhaps, from a supposition that he had greater experience, the difficult duty of presiding over the Communication was entrusted to a Past Master. The regulation is, however, contradictory in its provisions. For if the last Master present could not act, that is, could not exercise the authority of the Master until the Senior Warden had congregated the Lodge, then it is evident that the authority of the Master did not revert to him in an unqualified sense, for that officer required no such concert nor consent on the part of the Warden, but could congregate the Lodge himself.

This evident contradiction in the language of the regulation probably caused, in a brief period, a further examination of the ancient usage, and accordingly on the 25th of November,1723, a very little more than two years after, the following regulation (see above Constitutions) was adopted: "If a Master of a particular Lodge is deposed or dimits, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing; and ever Since, in the Master's absence, he fills the chair, even though a former Master be present."

The present Constitution of the Grand Lodge of England appears, however, to have been formed rather in reference to the regulation of 1721 than to that of 1723. It prescribes (Rule 141) that on the death, removal, or incapacity of the Master, the Senior Warden, or in his absence, the Junior Warden, or in his absence, the immediate Past Master, or in his absence, the Senior Past Master, "shall act as Master in summoning the Lodge, until the next installation of Master."

But the English Constitution goes on to direct that, "in the Master's absence, the immediate Past Master, or if he be absent, the Senior Past Master of the Lodge present shall talce the chair. And if no Past Master of the Lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall rule the Lodge."

Here again we find ourselves involved in the intricacies of a divided sovereignty. The Senior Warden congregates the Lodge, but a Past Master rules it. And ii the Warden refuses to perform his part of the duty, then the Past Master will have no Lodge to rule. So that, after all, it appears that of the two the authority of the Senior Warden is the greater.

But in the United States the usage has always conformed to the regulation of 1723, as is apparent from a glance at the rituals and monitorial works. Webb, in his Freemasons Monitor (edition of 1808), lays down the rule, that "in the absence of the Master, the Senior Warden is to govern the Lodge" and that officer receives annually, in every Lodge in the United States, on the night of his installation, a Charge to that effect. It must be remembered, too, that we are not indebted to Webb himself for this charge, but that he burrowed it, word for word, from Preston, who wrote long before, and who, in his turn, extracted it from the rituals which were in force at the time of his writing.

In the United States, accordingly, it has been held, that on the death or removal of the Master, his authority descends to the Senior Warden, who may, however, by courtesy, offer the chair to a Past Master present, after the Lodge has been congregated.

There is some confusion in relation to the question of who is to be the successor of the Master, which arises partly from the contradiction between the regulations of 1791 and 1723, and partly from the contradiction in different clauses of the regulation of 1723 itself. But whether the Senior Warden or a Past Master is to succeed, the regulation of 1721 makes no provision for an election, but implies that the vacancy shall be temporarily supplied during the official term, while that of 1723 expressly states that such temporary succession shall continue "till the next time of choosing," or, in the words of the present English Constitution, "until the next installation of Master."

But, in addition to the authority of the ancient regulation and general and uniform usage, reason and justice seem to require that the vacancy shall not be supplied permanently until the regular time of election. By holding the election at an earlier period, the Senior Warden is deprived of his right as a member to become a candidate for the vacant office. For the Senior Warden having been regularly installed, has of course been duly obligated to serve in the office to which he had been elected during the full term. If the an election takes place before the expiration of that term, he must be excluded from the list of candidates, because, if elected, he could not vacate his present office without a violation of his Obligation.

The same disability would affect the Junior Warden, who by a similar obligation is bound to the faithful discharge of his duties in the South. So that by anticipating the election in the Lodge, the two most prominent officers and the two most likely to succeed the Master in due

course of rotation, would be excluded from the Chance of promotion. A grievous wrong would thus be done to these officers, which no Dispensation of a Grand Master should be permitted to inflict.
But even if the Wardens were not ambitious of office, or users not likely, under any circumstances, to be elected to the vacant office, another objection arises to the anticipation of an election for Master which is worthy of consideration.

The Wardens, having been installed under the solemnity of an obligation to discharge the duties of their respective offices to the best of their ability, and the Senior Warden having been expressly Charged that '; the absence of the Master he is to rule the Lodge, " a conscientious Senior Warden might very naturally feel that he was neglecting these duties and violating this obligation, by permitting the office which he has sworn to temporarily occupy in the absence of his Master to be permanently filled by any other person.

On the whole, then, the old regulations, as well as ancient. uninterrupted, and uniform usage and the principles of reason and justice, seem imperatively to requite that, on the death or removal of the Master, the chair shalt be occupied temporarily until the regular time of election. Although the law is not actually explicit in relation to the person who shall fill that temporary position, the weight of law and precedent seems to incline toward the principle that the authority of the absent Master shall be placed in the hands of the Senior warden.

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SUCCOTH

An ancient city of Palestine, about forty-five miles northeast of Jerusalem, and the site of which is now occupied by the village of Seikoot. It is the place near which Hiram Abif cast the sacred vessels for the temple (see Clay Ground).

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SUFFERER

In French, Souffrant. The Second Degree of the Order of Initiated Knights and Brothers of Asia.

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SUGER, THE ABBOT

Though he held the title of Abbot, Suger was scarcely to be called a monk but like so many prelates in his period, and because almost the only means for an education were controlled by the church, was a statesman and public leader. He was Abbot at St. Denis, Paris, from 1122 to 1151. He was acting king while Louis VII was away in the East on one of the Crusades. He was one of the few Medieval men to write an autobiography, and if only others had done as he did, and as John of Salisbury did, Medieval history would be less "medieval" than it is. Suger's great fame, however, rests on his epoch-making achievement as a builder, for it was he who raised the funds, created the administration, and superintended the design and construction of the Abbey Church of St. Denis, at about 1140.

In his great Medieval Architecture (2 Vol.) Arthur Kingsley Porter, and after a life-time of studying buildings and records on the spot, declares this Abbey Church to have been the first Gothic building, properly so called.

Porter argues, with an overwhelming weight of sound evidence and reasoning to support him, that the Gothic Style was in essence or principle not a mere bringing into one structure of a number of separate elements which had been discovered here and there, first one and then

another, but was a single formula; a coherent, integrated system of principles, each implying the other, understandable only to an architect who grasped the formula as a unit, not understandable piecemeal. In that, it was comparable to the aero-dynamic principle which, once Wilbur Fright had discovered it, enables engineers to design airplanes of any desired type or size. (See works by Lethaby. See also pages 254 ff. in The Renaissance of the Twelfth Century, by Haskins; Art and the Reformation, by Coulton; Gothic Architecture in England, by Francis Bond; works of Rivoira.)

It is accepted as proved that Speculative Freemasonry originated in Medieval Operative Masonry, but that broad fact does not answer the specific question as to how or where or when the peculiar and particular Fraternity of Speculative Freemasons originated.

Architecture did not turn itself into Speculative Freemasonry, for it continues everywhere now as it did in the Middle Ages. Nor was Speculative Freemasonry the only special society or fraternity to originate in Medieval architecture; the present Society of Operative Masons did, so did the German Steinmetzen, so did a branch of the French Compagnonnage, so did the City Companies of Masons, etc. Freemasonry, with its unique philosophy which belongs to itself alone, must have had a special origin all its own at some particular time and place in Medieval architecture—not from architecture in general, but from some special development within architecture. The most reasonable answer to the question is that the Freemasonry which was to continue into our modern Lodges, originated among the Gothic cathedral-building Freemasons. If that be so, there is history as well as poetry in looking back to the Abbot Suger and his Church at St. Denis as a principal source of origin. In any event, the year 1140 is a landmark in the chronicles of Freemasonry.

This church or abbey, was in reality more than church or abbey because it was so much more than any abbey could be, since within its walls regiments of cavalry could camp, and in its rooms and adjacent buildings the King Louis Le Gros was so often present with his court that the abbey was in reality capital of France. Nothing could be wider of the facts than the tediously and tirelessly repeated notion that the Gothic, and with it Freemasonry, was "very simple" and "very crude" in its beginnings; for Gothic began in its very first building full-formed and marvelous at the center of Europe, within the walls around which Paris was to grow, and with a structure that struck as much awe in Europe as if it had been a great miracle.

The man who supervised it was the King of France's first minister; its builders were his colleagues; its designers were the elite of Europe. (Fortunately, more is known about Suger than about any other of the great Masters of Masons down to Inigo Jones and Wren: see The Middle Ages, by Fr. Funck-Brentano; Wm. Heinemann, Ltd.; London; 1922; ch. VI. T'ie de Louis we Gros, by Suger. Louis VI le Gros, by A. Luchaire. The Developxnent of the French Monarchy, by Thompson. Abt. Suger son Saint-Denis, by Cartellieri.)

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SULLIVAN, JOHN

General under Washington in the Revolutionary War. Born February 18, 1740, died January 23, 1795. Lawyer by profession, delegate to Continental Congress, 1774, also in 1780; attorney general of New Hampshire, 1782; state president. 1786; United States District Judge, 1789 received thanks of Congress for military service', 1779. He was Raised in 1767, in Saint John's Lodge, Bortsmouth, New Hampshire; was Master of this Lodge subsequently and elected Grand Master of Freemasons of New Hampshire in 1789, and reelected in l790 (see New age, February, 1924; Doctor Mackey's History of Freemasonry, 1921, page 1587) .

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SULLIVAN, SIR ARTHUR SEYMOUR

An English composer and Freemason. Born May 13 1842, in Condone and died November 22, 1900, in the same city. brother Sullivan studied in the London Royal Academy of Music and the Leipsig Conservatory; was Professor of Composition at the Academy in 1861; and Director of the National Training School for Music in London in 1876. His operas and songs brought him great and enduring fame. In 1887 Sir Artur Sullivan served the Masonic Fraternity as Grand Organist of- the Grand Lodge of England (see Freemasons Calendar and Pocket Companion, 1888, pages 97 and l00).

*

SUMMONS

A warning to appear at the meeting of a Lodge or other Masonic body. The custom of summoning the members of a Lodge to every Communication, although now often neglected, is of very ancient Aaron and was generally observed up to a very recent period. In the Anderson Charges of 1722 (Constitutions 1723, page 51) it is said: "In ancient times, no Master or Fellows could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure." In the Constitutions of the Cooke Manuscript (line 902) about l450), we are told that the Masters and Fellows were to be forewarned to come to the congregations.

All the old records, and the testimony of writers since the revival, show that it was always the usage to summon the members to attend the meetings of the General Assignably or the particular Lodges. A summons of a dodge is often improperly or illegally worded and care should be taken when issued.

*

SUN

Hardly any of the symbols of Freemasonry are more important in their signification or more extensive in their application than the sun. As the source of material light, it reminds the Freemason of that intellectual light of which he is in constant search. But it is especially as the ruler of the day, giving to it a beginning and end, and a regular course of hours, that the Sun is presented as a Masonic Symbol. Hence, of the three lesser lights, we are told that one represents or symbolizes the sun, one the moon, and one the Master of the Lodge, because, as the sun rules the day and the moon governs the night, so should the Worshipful Master rule and govern his Lodge with equal regularity and precision.

And this is in strict analogy with other Masonic symbolisms. For if the Lodge is a symbol of the world, which is thus governed in its changes of times and seasons by the sun, it is evident that the Master who governs the Lodge, controlling its time of opening and closing, and the work which it should do, must be symbolized by the sun. The heraldic definition of the sun as a bearing fits most appositely to the symbolism of the sovereignty of the Master. Thus Gwillim Says: "The sun is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify absolute authority!'

This representation of the sun as a symbol of authority while it explains the reference to the Master, enables us to amplify its meaning, and apply it to the three Sources of authority in the Lodge, and accounts for the respective positions of the officers wielding this authority. the Master, therefore, in the East is a symbol of the rising sun; the Junior Warden in the South, of the Meridian Sun; and the Senior Warden in the West, of the Setting Sun. So in the Mysteries of India, the chief officers were placed in the East, the West, and the South, respectively, and thus represent Brahma, or the rising; Vishnu, or the setting; and Siva, or the meridian sun. And in the Druidical Rites, the Archdruid, seated in the East, was assisted by two other officers—the one in the West representing the moon, and the other in the South representing the meridian sun.

This triple division of the government of a Lodge by three officers, representatives of the sun in his three manifestations in the East, South and West, will remind us of similar ideas in the symbolism of antiquity. In the Orphic Mysteries, it was taught that the sun generated from an egg, burst forth with power to triplicate himself by his own unassisted energy. Supreme power seems always to have been associated in the ancient mind with a three-fold division. Thus the sign of authority was indicated by the three-forked lightning of Jove, the trident of Neptune, and the three-headed Cerherus of Pluto. The government of the Universe was divided between these three sons of Saturn. The chaste goddess ruled the earth as Diana, the heavens as Luna, and the infernal regions as Hecate, whence her rites were only performed in a place where three roads met. The sun is then presented to us in Freemasonry first as a symbol of light, but then more emphatically as a symbol of sovereign authority.

But, says Wemyss (Symbolic Language), speaking of Seriptural symbolism, "the sun may be considered to be an emblem of Divine Truth," because the sun or light, of which it is the source, "is not only manifest in itself, but makes other things; so one truth detects, reveals, and manifests another, as all truths are dependent on, and connected with, each other more or less." And this again is applicable to the Masonic doctrine which makes the Master the symbol of the sun; for as the sun discloses and makes manifest, by the opening of day, what had been hidden in the darkness of night, so the Master of the Lodge, as analogue of the ancient hierophant or explainer of the mysteries, makes Divine Truth manifest to the neophyte, who had been hitherto in intellectual darkness, and reveals the hidden or esoteric lessons of initiation.

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SUN, KNIGHT OF THESee Knight of the Sun

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SUN, MOON, AND STARS

The plates prefixed to the Hieroglyphic Chart of Brother Jeremy Cross contain a page on which are delineated a sun, moon, seven stars, and a comet, which has been copied into the later illustrated editions of Webb's Monitor, and is now to be found in all the modern Masters' Carpets. In the connection in which they are there placed they have no symbolic meaning, although many have erroneously considered that they have.

The sun and moon are not symbols in the Third, but only in the First Degree; the stars are a Symbol in the advanced Degrees, and the comet is no symbol at all. They are simply mnemonic, helps to the memory, in character, and intended to impress on the mind, by a pictured representation of the object, a passage in the Webb lectures taken from the Prestonian, which is in these words: "The All-seeing Eye, whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart and will reward us according to our merits " Doctor Mackey held that it would have been more creditable to the Symbolic learning of Cross, if he had omitted these plates from his collection of Masonic symbols. At least the too common error of mistaking them for Symbols in the Third Degree would have been avoided.

*

SUN OF MERCY, SOCIETY OF THE

Of this Society little is known, but Antoine Joseph Pernetty, the presumed author of the Twenty-eighth Degree, Ancient and Accepted Scottish Rite, became a devotee to it, and induced Swedenborg to become a member. Its central point appears to have been Avignon and Montpellier; and its nature Hermetic.

*

SUNDAY SCHOOLS

That the Masonic Fraternity was active in the introduction and support of Sunday Schools for the instruction of those unable to read the Bible is shown by the action taken by the Grand Lodge of Pennsylvania in 1815. At the adjourned Quarterly Communication on March 20 of that year, the Minutes tell us:

The R. W. Grand Master having made an Address on the Importance of the establishment of a School for Teaching unlearned Adults to read the Holy Scriptures, It was On Motion made and Seconded. Resolved, That the Grand Officers and Four other Members of this Grand Lodge, to be appointed by the Grand Master, be a Committee, to establish in any Apartment or Apartments of the Building, Excepting the Grand Lodge room, a Sunday School for teaching unlearned Adults to read the Holy Scripture without Note or commentary, the Funds, if any should be found necessary, to be raised by Voluntary subscriptions among the Fraternity or other Benevolently disposed persons and that said Committee immediately take the necessary steps to carry this resolution into effect.

The R. W. Grand Master was pleased to appoint the following Brethren to compose, in conjunction with the Grand Officers, the above mentioned Committee, to wit: Andrew M. Prevost, Peter A. Browne, Samuel Lippineott, T. and Thomas Entrikin.

Further action upon the Sunday School was taken at the Quarterly Communication of June 5, 1815, as follows:

On Motion made and Seconded Resolved, That the W. Master and the Wardens of the Lodges held in the City be a Committee to search for and Introduce Scholars into the Adult School.

The importance of the undertaking to the Brethren is seen in the resolution, providing for a numerous Committee to handle the affairs of the School for Adults, adopted at the Grand General Communication held on December 27, 1815:

Resolved, That the Grand Officers and 17 Members of the Grand Lodge, (to be appointed by the R. W. Grand Master in the recess of the Grand Lodge,) be a Committee to Conduct the Adult School.

At the Adjourned Grand Extra Communication of January 30, 1816, we find that: Sundry Resolutions respecting the Adult Seheol were offered and read, and Ordered to lay on the Table till the next night of meeting.

Accordingly, at the Communication held on February 5, 1816, we learn that: The Resolutions Offered at the last Meeting respecting he Adult School were taken into (consideration, Amended and Adopted as follows, to wit:

Resolved, the Masonic Adult School established by the Grand Lodge is a beneficial Institution and merits the Encouragement of the Grand Lodge.

Resolved, that the School may be allowed the Use of the different Apartments of the Masonic Hall under the Authority of the Grand Lodge on the Sabbath Day, so soon as Insurance can be effected against the Fisk incurred thereby, the Grand Lodge and Arch Rooms excepted Provided that the same is maintained without any Expense or responsibility whatever, mediate or immediate to the Grand Lodge.

Resoled that it be recommended to the Brethren in the Order of Masonry, friendly to the Adult School, to Associate themselves for the maintenance of the same by voluntary Contribution. Resolved, that a Committee of Three be appointed to carry the last Resolution into effect.. The R. W. Grand Master was pleased to Appoint Brothers Samuel F. Bradford, Josiah Randall and John W. Peter, the Committee for the above purpose.

Brother F. C. Turner (Builder, November, 1922, page 355) quotes a letter written in 1815 by Miss S. Witehead, Philadelphia, to Davie Bethune, New York, saying that the Grand Lodge would conduct schools on Chestnut Street, that the Fraternity would extend the work over the entire Union, as she had been informed by one of the officers..

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SUN-WORSHIP

Sir William Jones has remarked that two of the principal sources of mythology were a wild admiration of the heavenly bodies, particularly the sun, and an inordinate respect paid to the memory of powerful, wise, and virtuous ancestors, especially the founders of kingdoms, legislators, and warriors. To the latter cause we may attribute the euhemerism of the Greeks and the Shintoism of the Chinese. But in the former we shall find the origin of sun-worship the oldest and by far the most prevalent of all the ancient religions.

Eusebius says that the Phoenicians and Egyptians were the first who ascribed divinity to the sun. But long—very long—before these ancient peoples the primeval race of Aryans worshiped the solar orb in his various manifestations as the producer of light. "In the Veda," says a native commentator, "there are only three deities: Surya in heaven, Indra in the sky, and Agni on the earth." But Surya, Indra, Agni are but manifestations of God in the sun, the bright sky, and the fire derived from the solar light. In the profoundly poetic ideas of the Vedic hymns we find perpetual allusion to the sun with his life bestowing rays. Everywhere in the East, amidst its brilliant skies, the sun claimed, as the glorious manifestation of Deity, the adoration of those primitive peoples. The Persians, the Assyrians, the Chaldeans —all worshiped the sun. The Greeks, a more intellectual people, gave a poetic form to the grosser idea, and adored Apollo or Dionysus as the sun-god.

Sun-worship was introduced into the mysteries not as a material idolatry, but as the means of expressing an idea of restoration to life from death, drawn from the daily reappearance in the east of the solar orb after its nightly disappearance in the west. To the sun, too, as the regenerator or revivifier of all things, is the Phallic Worship, which made a prominent part of the Mysteries, to be attributed. From the Mithraic initiations in which sun-worship played so important a part, the Gnosties derived many of their symbols. These, again, exercised their influence upon the Medieval Freemasons. Thus it is that the sun has become so prominent in the Masonic system; not, of course, as an object of worship, but purely as a symbol, the interpretation of which presents itself in many different ways (see Sun).

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SUPER-EXCELLENT MASONS

Doctor Oliver devotes the fifteenth lecture of his Historical Landmarks (volume I, pages 401 to 438) to an essay "On the number and classification of the Workmen at the building of King Solomon's Temple." His statement, based entirely on old lectures and legends, is that there were nine Freemasons of supereminent ability who were called Super-excellent Masons, and who presided over as many Lodges of Excellent Masons, while the nine Super-Excellent Masons formed also a Lodge over which Tito Zadok, Prince of Harodim, presided. In a note on page 423, Brother Oliver refers to these Super-Excellent Masons as being the same as the Most Excellent Masters who constitute the Sixth Degree of the American Rite. The theory advanced by Doctor Oliver is not only entire unauthenticated by historical evidence of any kind, but also inconsistent with the ritual of that Degree. It is, in fact, merely a myth, and not a well-constructed one.

*

SUPER-EXCELLENT MASTER

A Degree which was originally an honorary or side Degree conferred by the Inspectors-General of the Ancient and Accepted Scottish Rite at Charleston. It has since been introduced into some of the Royal and Select Councils of the United States, and there conferred as an additional Degree. This innovation on the regular series of Cryptic Degrees, with which it actually has no historical connection, met with great opposition; so that the Convention of Royal and Select Masters which met at New York in June, 1873, resolved to place it in the category of an honorary Degree, which might or might not be conferred at the option of a Council, but not as an integral part of the Rite. Although this Body had no dogmatic authority, its decision has doubtless had some influence in settling the question. The Degree is simply an enlargement of that part of the ceremonies of the Royal Arch which refer to the Temple destruction. To that place it belongs, if it belongs anywhere, but has no more to do with the ideas inculcated in Cryptic Masonry, than have any of the Degrees lately invented for modern Secret Societies.

Whence the Degree originally sprang, it is impossible to tell. It could hardly have had its birth on the Continent of Europe; at least, it does not appear to have been known to European writers. Neither Gadicke nor Lenning mention it in their Encyclopedias, nor is it found in the catalogue of more than seven hundred Degrees given by Thory in his Acta Latomorum; nor does Ragon allude to it in his Tuileur Général, although he has there given a list of one hundred and fifty-three Degrees or modifications of the Master. Doctor Oliver, it is true, speaks of it, but he evidently derived his knowledge from an American source. It may have been manufactured in America, and possibly by some of those engaged in founding the Scottish Rite. The only Cahier that Doctor Mackey ever saw of the original ritual, which remained in his possession, is in the handwriting of Alexander McDonald, a very intelligent and enthusiastic Freemason, who was at one time the Grand Commander of the supreme Council for the Southern Jurisdiction.

The Masonic legend of the degree of ,super Excellent Master refers to circumstances which occurred on the last day of the siege of Jerusalem by Nebuzaradan, the Captain of the Chaldean Army, who had been sent by Nebuchadnezar to destroy the city and Temple, as a just punishment for the Jewish King Zedekiah for his perfidy and rebellion.

It occupies, therefore, precisely that point of time which is embraced in that part of the Royal Arch Degree which represents the destruction of the Temple, and the Carrying of the Jews in captivity to Babylon. It is, in fact, an exemplification and extension of that part of the Royal Arch Degree. As to the symbolic design of the Degree, it is very evident that its legend and ceremonies are intended to inculcate that important Masonic virtue—fidelity to vows. Zedekiah, the wicked King of Judah, is, by the modern ritualists who have symbolized the degree, adopted very appropriately as the symbol of perfidy. The severe but well-deserved punishment which was inflicted on him by the King of Bahylon is set forth in the lecture as a great moral lesson, whose object is to warn the recipient of the fatal effects that will ensue from a violation of his sacred obligations.

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SUPERINTENDENT OF WORKS, GRAND

An officer of the Grand Lodge of England, who is appointed annually by the grants Master. He should be well skilled in geometry and architecture His duty is to advise with the Board of General Purposes on all plans of building or edifices undertaken by the Grand Lodge, and furnish plans and estimates for the same; to superintend their construction, and see that they are conformable to the plans approved by the Grand Master, the Grand Lodge, and the Board of General Purposes; to suggest improvements, and make an annual report on the condition of all Grand Lodge edifices. The office is not known in the Grand Lodges of the United States, but where there is a temple or hall belonging to a Grand Lodge, the duty of attending to it is referred to a hall committee, which, when necessary, engages the services of a professional architects

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SUPERINTENDING GRAND LODGE OF AMERICA
See General Grand Lodge

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SUPERIOR

The Sixth and last Degree of the German Union of the Twenty-two

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SUPERIORS, UNKNOWN
See Unknown Superiors

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SUPER-MASONIC

Ragon (Ortodoxie Maçonique, page 73) calls the advanced Degrees, as being beyond Ancient Craft Masonry, Grades Super Maçonniques

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SUPPLANTING

All the Old Constitutions, without exception, contain a charge against one Fellow supplanting another in his work. Thus, for instance, the third Charge in the Harleian Manuscript, number 1054, says: "Also that no master nor fellow shall supplant others of their work, that is to say, if they have taken a world or stand master of a Lord's work, you shall not put him out of it if he be able of cunning to end the work." From this we derive the modern doctrine that one Lodge cannot interfere with the work of another and that a candidate beginning his initiation in a Lodge must finish it, in the same Lodge.

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SUPPORTS OF THE LODGERS

The symbolism connected with the Supports of the lodge is one of the earliest and most extensively prevalent in the Order One of the Catechisms of the eighteenth century gives it in these words:

What supports your Lodge?
Three great Pillars.
What are their names?
Wisdom, Strength. and Beauty
Who doth the Pillar of wisdom represent?
The Senior Master in the East.
Who doth the Pillar of Strength represent?
The Senior Warden in the West
Who doth the Pillar of Beauty represent?
The Junior Warden in the South.
Why should the Master represent the Pillar of Wisdom?
Because he gives instructions to the Crafts to carry on their work in a proper manner, with good harmony.
Why should the Senior Warden represent the Pillar of Strength?
As the Sun sets to finish the day, so the Senior Warden stands in the West to pay the hirelings their wages which is the Strength and support of all business.

Why should the Junior Warden represent the Pillar of Beauty?
Because he stands in the South at high twelve at noon, which is the beauty of the day, to call the men from work to refreshments and to see that they come on again in due time, that the master may have pleasure and profit therein .

Why is it said that your Lodge is supported by these three great Pillars—Wisdom, Strength, and Beauty?Because Wisdom Strength and Beauty is the finisher of all works, and nothing can be carried on without them.
Why so, brother?
Because there is Wisdom to contrive, Strength to support, and beauty to adorn.

Preston, repeats substantially, but, of course, with an improvement of the language, this lecture; and he adds to it the symbolism of the three orders of architecture of which these pillars are said to be composed. These, he says, are the Tuscan, Doric and Corinthian. The mistake of enumerating the Tuscan among the ancient orders was corrected by subsequent ritualists. Preston also referred the supports symbolically to the three Ancient Grand Masters. This Symbolism was afterward transferred by Webb from the First to the Third Degree.

Webb, in modifying the lecture of Preston, attributed the supports not to the Lodge, but to the Institution: an unnecessary alteration, since the Lodge is but the type of the Institution. His language is: "Our Institution is said to be supported by Wisdom, Strengths and beauty because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings He follows the ancient reference of the pillars to the three officers, and adopts Preston's symbolism of the three Orders of Architecture, but he very wisely substitutes the Ionic for the Tuscan.

Hemming, in his lectures adopted by the Grand Lodge of England in 1813, retained the symbolism of the pillars, but gave a change in the language. He said: "A Mason's Lodge is supported by three grand pillars. They are called Wisdom, Strength, and Beauty. Wisdom to contrive, Strength to support, and beauty to adorn. Wisdom to direct us in all our undertakings, strength to support us in all our difficulties, and Beauty to adorn the inward man ."

The French Freemasons reserve the same symbolism. Bazot (Manuel , page 225) says: '"three great pillars sustain the Lodge. The first, the emblem of Wisdom is represented by the Master who sits in the East, whence light and his commands emanate. The second, the emblem of Strength, is represented by the Senior Warden, who sits in the West, where the workmen are paid, whose strength and existence are preserved by the wages which they receive. The third and last pillar is the emblem of Beauty; it is represented by the Junior Warden, who sits in the South, because that position typifies the middle of the day, whose beauty is perfect at this time the workmen repose from work; and it is thence that the Junior Warden sees them return to the Lodge and resume their labors."

German Freemasons also use them in lectures. Schröder, the author of the most philosophical ritual, says: "The universal Lodge, as well as every particular one, is supported by three great invisible columns— Wisdom, Strengths and beauty; for as every building is planned and fashioned by Wisdom, owes its durability and solidity to Strength, and is made symmetrical and harmonious by Beauty, so ought our spiritual building to be designed by Wisdom, which gives it the firm foundation of Truth, on which the Strength of conviction may build, and self-knowledge complete the Structure, and give it permanence and continuance by means of right, justice, and resolute perseverance; and Beauty will finally adorn the edifice with all the social virtues, with brotherly love and union, with benevolence, kindness, and a comprehensive philanthropy."

Stieglitz, in his work on the Old German Architecture (I, page 239), after complaining that the building principles of the old German artists were lost to us, because, considering them as secrets of the Brotherhood, they deemed it unlawful to commit them to writing, yet thinks that enough may be found in the old documents of the Fraternity to sustain the conjecture that these three supports were familiar to the Operative Masons. He says: "Wisdom, Strength, and

Beauty were honored by them as supporting pillars for the perfect accomplishment of the works; and thence they considered them symbolically as essential pillars for the support of the Lodge. Wisdom, which, established on science, gives invention to the artist, and the right arrangement and appropriate disposition of the whole and of all its parts; Strength, which, proceeding from the harmonious balance of all the forces, promotes the secure erection of the building; and Beauty, which, manifested in God's creation of the world, adorns the work and makes it perfect."

We can hardly doubt, from the early appearances of this symbol of the three supports, and from its unchanged form in all countries, that it dates its origin from a period earlier than the Revival in 1717, and that it may be traced to the Operative Masons of the Middle Ages, where Stieglitz says it existed. One thing is clear, that the symbol is not found among those of the Gnostics, and was not familiar to the Rosicrucians; and, therefore, out of the three sources of our symbolism-—Gnosticism, Rosicrucianism, and Operative Masonry it if most probable that it has been derived from the last.

When the advanced Degrees were fabricated, and Christianity began to furnish its symbols and doctrine to the new Freemasonry, the old Temple of Solomon was by some of them abandoned, and that other Temple adopted to which Christ had referred when he said, "Destroy this temple, and in three days I will raise it up."

The old supports of Wisdom, ,Strength, and Beauty, which had sufficed for the Gothic builders, and which they, borrowing them from the results of their labors on the Cathedrals, had applied Symbolically to their Lodges, were discarded, and more spiritual supports for a more spiritual temple were to be selected. There had been a new Dispensation, and there was to be a new Temple. The great doctrine of that new Dispensation was to furnish the supporting pillars for the new Temple. In these high Christianized Degrees we therefore no longer find the columns of Wisdom, Strength, and Beauty, but the spiritual ones of Faith, Hope, and Charity.

But the form of the symbolism is unchanged. The East, the West, and the South are still the spots where we find the new, as we did the old, pillars. Thus the triangle is preserved; for the triangle is the Masonic symbol of God, who is, after all, the true support of the Lodge.

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SUPREME AUTHORITY

The supreme authority in Freemasonry is that dogmatic power from whose decisions there is no appeal. At the head of every Rite there is a supreme authority which controls and directs the acts of all subordinate bodies of the Rite. In the United States, and in the American Rite which is there practiced, it would, at the first glance, appear that the supreme authority is divided. That of Symbolic Lodges is vested in Grand Lodges, of Royal Arch Chapters in Grand Chapters, of Royal and Select Councils in Grand Councils, and of Commanderies of Knights Templar in the Grand Encampment. And so far as ritualistic questions and matters of internal arrangement are concerned, the supreme authority is so divided. But the supreme authority of Freemasonry in each State is actually vested in the Grand Lodge of that State.

It is universally recognized as Masonic Law that a Freemason expelled or suspended by the Grand Lodge, or by a Subordinate Lodge with the approval and confirmation of the Grand Lodge, thereby stands expelled or suspended from Royal Arch, from Cryptic, and from Templar Masonry. The same rules apply to the Ancient and Accepted Scottish Rite. Nor can he be permitted to visit any of the Bodies in either of these divisions of the Rite so long as he remains under the ban of expulsion of the Grand Lodge. So the status or condition of every Freemason in the jurisdiction is controlled by the Grand Lodge, from whose action on that subject there is no appeal. The Masonic life and death of every member of the Craft, in every class of the Order, is in its hands, and thus the Grand Lodge becomes the real supreme authority of the jurisdiction.

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SUPREME COMMANDER OF THE STARS

The title in French is Supreme Commardeur des Astres. A Degree said to have been invented at Geneva in 1779, and found in the collection of M. A. Viany.

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SUPREME CONSISTORY

In French, the title is Supreme Cosisistore. The title of some of the highest Bodies in the Rite of Mizraim. In the original construction of the Rite at Naples the meanders of the Ninetieth Degree met in a Suprême Consistory. When the Bederides took charge of the Rite they changed the title of the governing Body to Supreme Council.

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SUPREME COUNCIL

The Supreme Masonic authority of the Ancient and Accepted Scottish Rite is called a Supreme Council. A Supreme Council claims to derive the authority for its existence from the Constitutions of 1786. We have no intention here of entering into the question of the authenticity of that document. The question is open to the historian, and has been amply discussed, with the natural result of contradictory conclusions But he who accepts the Ancient and Accepted Scottish Rite as genuine Freemasonry, and owes his obedience as a Freemason to its constituted authorities, is compelled to recognize those Constitutions wherever or whenever they may have been enacted as the fundamental law—the constitutional rule of his Rite. To their authority all the Supreme Councils owe their legitimate existence.

Dr. Frederiek Dalcho, who, in the opinion of Doctor Mackey, may very properly be considered as the founder in the United States, and therefore in the world, of the Ancient and Accepted Scottish Rite in its latest form as the legitimate successor of the Rite of Perfection or of Herodem, has given in the Circular written by him, and published December 4, 1802, by the Supreme Council at Charleston, the following account of the establishment of Supreme Councils: "On the 1st of May, 1786, the Grand Constitution of the Thirty-third Degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty the King of Prussia, who, as Grand Commander of the Order of Prince of the Royal Secret, possessed the Sovereign Masonic power over all the Graft. In the new Constitution, this high power was conferred on a Supreme Council of nine Brethren in each nation, who possess all the Masonic prerogatives, in their own district, that his Majesty individually possessed, and are Sovereigns of Masonry."

The basic law for the establishment of a Supreme Council is found in these words in the Latin Constitutions of 1786: "The First Degree will be subordinated to the Second, that to the Third, and so in order to the Sublime, Thirty-third, and last, which will watch over all the others, will correct their errors and will govern them, and whose Congregation or Convention will be a dogmatic Supreme Grand Council, the Defender and Conservator of the Order, which it will govern and administer according to the present Constitutions and those which may hereafter he enacted."

But the Supreme Council at Charleston derived its authority and its information from what are called the French Constitutions; and it is in them that we find the statement that Frederick invested the Supreme Council with the same prerogatives that he himself possessed, a provision not contained in the Latin Constitutions. The twelfth article says: "The Supreme Council will exereise all the Masonic sovereign powers of which his Majesty Frederick II, King of Prussia, was possessed."

These Constitutions further declare (Article 5) that "every Supreme Council is composed of nine Inspectors-General, five of whom should profess the Christian religion." In the same article it is provided that "there shall be only one Council of this degree in each nation or kingdom in Europe, two in the United States of America as far removed as possible the one from the other, one in the English islands of America, and one likewise in the French islands " It was in compliance with these Constitutions that the Supreme Council at Charleston, South Carolina, was instituted. In the Circular, already cited, Dalcho gives this account of its establishment: "On the 31st of May, 1801, the Supreme Council of the Thirty-third Degree for the United States of America was opened, with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General; and in the course of the present year (1802) the whole number of Grand Inspectors-General was completed, agreeably to the Grand Constitutions." This was the first Supreme Council of the Ancient and Accepted Scottish Rite ever formed. From it has emanated either directly or indirectly all the other Councils which have been since established in America or Europe.

Although it now exercises jurisdiction only over a part of the United States under the title of the Supreme Council for the Southern Jurisdiction of the United States, it claims to be and is recognized as "the Mother Council of the World." Under its authority a Supreme Council, the second in date, was established by Count de Grasse in the French West Indies, in 1802; a third in France, by the same authority, in 1804; and a fourth in Italy in 1805. In 1813 the Masonic Jurisdiction of the United States was divided; the Mother Council establishing at the City of New York a Supreme Council for the Northern Jurisdiction, and over the States north of the Ohio and east of the Mississippi, reserving to itself all the remainder of the territory of the United States. The seat of the Northern Council is now at Boston, Massachusetts; and although the offices of the Grand Commander and SecretaryGeneral of the Southern Council have been in the City of Washington, whence its documents emanate, its seat has continued constructively at Charleston, South Carolina.

On their first organization, the Supreme Councils were limited to nine members in each. That rule continued to be enforced in the Mother Council until the year 1859, when the number was increased to thirty-three. Similar enlargements have been made in all the other Supreme Councils except that of Scotland, which still retains the original number. The several officers of the original Supreme Council at Charleston were designated: a Most Puissant Sovereign Grand Commander, Most Illustrious Lieutenant Grand Commander, Illustrious Treasurer-General of the Holy Empire, Illustrious Secretary-General of the Holy Empire, Illustrious Grand Master of Ceremonies, and Illustrious Captain of the Guards.

In 1859, with the change of numbers in the membership, there was also made a change in the number and titles of the officers. These now in the Mother Council, according to its present Constitution, are:

1. Sovereign Grand Commander
2. Lieutenant Grand Commander
3. Secretary-General of the Holy Empire
4. Grand Prior
5. Grand Chancellor
6. Grand Minister of State
7. Treasurer-General of the Holy Empire
8. Grand Auditor
9. Grand Almoner
10. Grand Constable
11 Grand Chamberlain
12. First Grand Equerry
13. Second Grand Equerry
14. Grand Standard-Bearer
15. Grand Sword-Bearer
16. Grand Herald

The Secretary-General is properly the seventh officer, but by a decree of the Supreme Council he was made the third officer in rank "while the office continues to be filled by Brother Albert G. Mackey, the present incumbent, who is the Dean of the Supreme Council." Doctor Mackey held this position until his death. The officers somewhat vary in other Supreme Councils, but the presiding and recording officers are everywhere a Sovereign Grand Commander and a Secretary-General of the Holy Empire.

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SUPREME COUNCILS, ANCIENT AND AGCEPTED SCOTTISH RITE

These Councils are organized in almost every country of the world, a number being under royal patronage, and in some nations are the governing power over all existing Freemasonry. A synoptical history of all the Supreme Councils that have ever existed, with the manner of their formation in chronological order, is published in the Proceedings, Supreme Council, Northern Masonic Jurisdiction, 1908.

A genealogical tree of these Councils appears in the New Age, January, 1907. A list of the Supreme Councils of the world with complete account of the whole organization is given in Doctor Mackey's revised History of Freemasonry. On September 22, 1875, a Congress of the various Supreme Councils was convened at Lausanne, Switzerland, to consider such matters as might then and there be submitted for consideration and united action, and be deemed for the general benefit of the Rite. Much speculation and lack of confidence was the result among many of the invited participants lest they might be committed by uniting in the Conference. The Congress, however, was held, and a Declaration of Principles set forth. There was also stipulated and agreed upon a Treaty, involving highly important measures, embraced within twenty-three articles, which was concluded September 22, 1875. "The intimate alliance and confederation of the contracting Masonic powers extended and extends under their auspices to all the subordinates and to all true and faithful Freemasons of their respective jurisdictions.

"Whoever may have illegitimately and irregularly received any Degree of the Ancient and Accepted Scottish Rite can nowhere enjoy the prerogatives of a Freemason until he has been lawfully healed by the regular Supreme Council of his own country."
The Confederated Powers again recognized and proclaimed as Grand Constitutions of the Ancient and Accepted Scottish Rite, the Constitutions and Statutes adopted May 1,1876, with the modifications and Tiler adopted by the Congress of Lausanne, the 22d of September, 1875.

The Declaration and articles were signed by representatives of eighteen Supreme Councils, who recognized the territorial Jurisdictions of the following Supreme Councils: Northern, United States, Southern United States,Central America, England, Belgium,Canada, Chile, Colon, Scotland, Colombia, France, Greece, Hungary, Ireland, Italy, Mexico, Peru, Portugal, Argentine Republic, Switzerland, Uruguay,Venezuela.

The same delegates, by virtue of the plenary powers they held, and by which they were justified, promised, for their principals, to maintain and defend with all their power, to preserve, and cause to he observed and respected, not only the territorial Jurisdiction of the Confederated Supreme Councils represented in the said Congress at Lausanne, and the parties therein contracting, but also the territorial Jurisdiction of the other Supreme Councils named. It is not possible to give statistics as to the number of the Ancient and Accepted Scottish Rite Masons in the world, but calculating those, of whatever Degree, who are governed by Supreme Councils in the different nations, it is but reasonable to presume one-half of the entire Fraternity is of that Rite, and as a matter of extensiveness, it is par excellence the Universal Rite. In many nations there is no other Rite known, and therein it confers all the Degrees of its system, including the first three. Among the English-speaking Freemasons, it builds its structure upon the York or the American system of three Degrees.

In the United States its organizations are to be found in every prominent city and many towns, and in numerous instances possessing and occupying temples built specially to accommodate its own peculiar forms, elegant of structure and in appointments, and of great financial value. The progress of this Rite in the nineteenth century has been most remarkable, and its future appears without a cloud.

The Supreme Councils organized since 1801 have not all continued to exist. At an International Congress at Washington, October 7, 1912, of the Supreme Councils of the Ancient and Accepted Scottish Rite,! twenty-nine Councils were recognized in the proceedings as regular and twenty-six of them were represented. The Councils then listed as regular were as follows:
Argentine Republic, Belgium, Brazil, Canada, Central America , Chile, Colon (for Cuba),Colombia, United States of Dominican Republic Ecuador, Egypt, England, France, Greece, Ireland, Italy, Mexico, Northern United States, Paraguay, Peru, Portugal, Scotland ,Serbia, Southern United States, Spain, Switzerland, Turkey, Uruguay, Venezuela.

In that year, 1912, two Supreme Councils were organized, the Netherlands and Servia, and from that time to 1928 these Supreme Councils: Austria, Szecho-Slovakia, Denmark, Netherlands, Panama, Poland, and Roumania.

A complete list of all those organized up to 1880 is as follows:

Southern United States 1801
Port-au-Prince..1802
France.....1804
Italy-Milan.....1805
Naples 1809
Spain 1811

Northern United States 1813
Jamaica.....1815
Belgium..... 1817
Ireland.....1824
Brazil.....1829
Peru 1830

New Grenada (U. S. Colombia)1833
Hayti.....1836
Portugal 1842

England and Wales 1845
Scotland.....1846
Uruguay.....1806
Ecuador.....1857

Argentine 1858
Colon.....1859
Mexico.....1860
Palermo.....1861
Turkey 1861

Domican Republic 1861
Turin 1862
Florence 1814
Venezuela 1865
Chile.....1870
Paraguay 1870
Hungary 1871

Central America l871
Greece.....1872
Switzerland 1873
Canada 1874
Rome.....1875
Egypt.....1878
Tunis.....1880

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SUPREME GRAND LODGE OF THE UNITED STATES
See General Grand Lodge

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SURINAM OR DUTCH GUIANA

A country in South America. In 1767 or 1769 there was a Lodge La Vertueuse at Batavia where also was instituted La Fidele Sincérité in 1771. La Vertueuse flourished long as No. 8, De Ster in het Oosten, in the records of the Grand Lodge of the Netherlands, which also has at Paramaribo, Concordia Lodge, dating from 1773.

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SUSPENSION

This is a Masonic punishment, which consists of a temporary deprivation of all the rights and privileges of Freemasonry. There are two kinds, delfrlite and indefinite; but the effect of the penalty, for the time that it lasts, is the same in both kinds. The mode in which restoration is effected differs in each.

1. Definite Suspension.—By definite suspension is meant a deprivation of the rights and privileges of Freemasonry for a fixed period of time, which period is always named in the sentence. By the operation of this penalty, a Freemason is for the time prohibited from the exercise of all his Masonie privileges. His rights are placed in abeyance, and he can neither visit Lodges, hold Masonie communication, nor receive Masonic relief, during the period for which he has been suspended. Yet his Masonic citizenship is not lost. In this respect suspension may be compared to the Roman punishment of relegatio, or banishment, which Ovid, who had endured it, de scribes in Tristia (v, 11) with technical correctness, a a penalty which "takes axvay neither life nol property nor rights of citizens, but only drives away from the country."

So by suspension the rights and duties of the Freemason are not obliterated, but their exercise only interdicted for the period limited by the sentence, and as soon as this has terminated he at once resumes his former position in the Order, and is reinvested with all his Masonic rights, whether those rights be of a private or of an official nature. Thtls, if an officer of a Lodge has been Suspended for three months from all the rights and privileges of Freemasonry, a suspension of his official functions also takes place. But a suspension from the discharge of the functions of an office is not a deprivation of the office; and therefore, as soon as the three months to which tile suspension had been limited have expiled, the brother resumes all his rights in the Order and the Lodge and with them, of course, the office which he had held at the time that the sentence of suspension had been inflicted.

2. Indefinite Suspension.—This is a suspension for a period not determined and fixed by the Sentence, but to continue during the pleasure of the Lodge. In this respect only does it differ from the preceding punishment. The position of a Freemason, under definite or indefinite suspension, is precisely the same as to the exercise of all his rights and privileges which in both cases remain in abeyance. Restoration in each brings with it a resumption of all the

rights and functions, the exercise of which had been interrupted by the sentence of suspension. Neither definite nor indefinite suspension can be inflicted except after due notification and trial, and then only by a vote of two-thirds of the members present.

Restoration to Masonic rights differs, as we have said, in these two kinds. Restoration from definite suspension may take place either by a vote of the Lodge abridging the time, when two-thirds of all the members must concur, or it will terminate by natural expiration of the period fixed by the sentence, and that without any vote of the Lodge. Thus, if a member is suspended for three months, at the end of the third month his suspension terminates, and he is ipso facto (by that fact) restored to all his rights and privileges.

In the case of indefinite suspension, the only method of restoration is by a vote of the Lodge at a regular meeting, two-thirds of those present concurring.

Lastly, it may be observed that, as the suspension of a member suspends his prerogatives, it should also suspend his dues. He cannot he expected, in justice, to pay for that which he does not receive, and Lodge dues are simply a compensation made by a member for the enjoyment of the privileges of membership.
Of course the number concurring may vary from that mentioned above, as in this and other similar instances such rules are subject to alteration by the governing Cody (see Doctor Mackey's revised Jurisprudence of Freemasonry).

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SUSSEX, DUKE OF

The Duke of Sussex is entitled to a place in Masonic biography, not only because, of all the Grand Masters on record, he held the office the longest—the Duke of Leinster, of Ireland, alone excepted—but also because of his devotion to the Institution, and the zeal With which he cultivated and protected its interests. Augustus Frederick, ninth child and sixth son of George III, King of England, was born January 27, 1773.

He was initiated in.1798 at a Lodge in Berlin. In 1805, the honorary rank of a Past Grand Master was conferred on him by the Grand Lodge of England. May 13, 1812, he was appointed Deputy Grand Master; and April 13, 1813, the Prince Regent, afterward George IV, having declined a re-election as Grand Master, the Duke of Sussex Was unanimously elected; and in the same year the two rival Grand Lodges of England were united. The Duke was Most Excellent Zerubbabel of the Grand Chapter, and Grand Superintendent of the Grand Conclave of Knights Templar. He never, however, took any interest in the Orders of Knighthood, to which, indeed, he appears to have had some antipathy. During his long career the Grand Conclave met but once. By annual elections, he retained the office of Grand Master until his death, Which took place April 21, 1843, in the seventyfirst year of his age, having completed a Masonic administration as head of the English Craft of upward of thirty years.

During that long period, it was impossible that some errors should not have been committed. The Grand Master's conduct in reference to two distinguished Freemasons, Doctors Crucefix and Oliver, was as by no means creditable to his reputation for justice or forbearance. But the general tenor of his life as an upright man and Freemason, and his great attachment to the Order, tended to compensate for the few mistakes of his administration. One who had been most bitterly opposed to his course in reference to Brothers Crucefix and Oliver, and had not been sparing of his condemnation, paid, after his death, this tribute to his Masonic virtues and abilites: "As a Freemason," said the Freemasons Quarterly Review (1843, page 120), "the Duke of Sussex was the most accomplished Craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive; his correspondence equally so; and his desire to be introduced to any Brother from whose experience he could derive any information had in it a craving that marked his great devotion to the Order."

On the occasion of the presentation of an offering by the Fraternity in 1838, the Duke gave the following account of his Masonic life, which embodies sentiments that are highly honorable to him:

My duty as your grand Master is to take care that no political or religious question intrudes itself, and had I thought that, in presenting this tribute, any political feeling had influenced the brethren, I can only say that then the Grand Master would not have been gratified. Our object is unanimity, and we can find a centre of unanimity unknown elsewhere. I recollect twenty-five years ago, at a meeting in many respects similar to the present, a magnificent jewel, by voluntary vote, was presented to the Earl Moira previous to his journey to India. I had the honor to preside, and I remember the powerful and beautiful appeal which that excellent brother made on the occasion.

I am now sixty-six years of age—I say this without regret—the true Mason ought to think that the first day of his birth is but a step on his way to the final close of life. When I tell you that I have completed forty years of a Masonic life—there may be older Masons—but that s a pretty good Specimen of my attachment to the Order. In 1798, I entered Masonry in a Lodge at Berlin, and there I served several offices, and as Warden was a representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual compliment paid to a mender of the Royal Family, by being appointed a Past Grand Warden. I again went abroad for three years, and on my return joined various Lodges, and upon the retirement of the Prince Regent who became Patron of the Order, I was elected Grand Master.

An epoch of considerable interest intervened, and I became charged, in 1813-4, with a most important mission—the union of the two London societies My most excellent Brother the Duke of Kent accepted the title of Grand Master of the Atholl Masons, as they were denominated; I was the Grand Master of those called the Prince of Wales's. In three months we carried the union of the two societies, and I had the happiness of presiding over the united fraternity . This I consider to have been the happiest event of my life. It brought all Masons upon the Level and the Square, and showed the world at large that the differences of common life did not exist in Masonry, and it showed to Masons that by a long pull, a strong pull, and a pull all together, what great good might be effected.

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SWASTIKA, THE

The swastika easily is the most universal and also the most ancient of symbolic devices. In form it has been of so many types that no line can be drawn between the swastika properly so called and what has a mere similarity to it; of names, such as swastika, suastica, fylfot, there is a long eatalog. It is impossible to say that it means anything in particular because it has in places and times been used to stand for so many hundreds of things! For almost the first time in history it was in Europe, Britain, and America being discarded and forgotten (except for trade-marks) until the Nazis, for some obscure reason of their own, adopted one of its thousand forms for their emblem. At bottom the device is nothing but two lines crossed, like the + sign; the Lines may be broken or not, the broken ends may be turned right or left, or they may be curved, or be ovoids, or ares of a circle, ete.; in one instance, the device consisted of four legs, bent at the knee; again, four arms, bent at the elbow.

Of those who have studied it Bro. and Count Goblet d'Alviela probably devoted more years and more learning to it than any other scholar. He could discover no beginning of it, but believed that in prehistorie times it was a sign used to denote either the cardinal points of the compass, or the North Star, once the cynosure and concern of every man on the seas, the arms of the swastika suggesting the swing of the Great dipper about the star, as on a pivot. It has never had a place in Freemasonry, except in the Scottish Prince of Mercy Degree, and then in a scarcely recognizable form, and with a special meaning defined by the Degree.

Among expert symbologists (a profession, not a science) it is classified as a "dead symbol." It has no meaning, force, substance, or suggestion of its own, no more than a diagram on a

sheet of paper. The square, by contrast, is a symbol "alive" because it has ever been in use, and ever will be, and its use charges it with a Living meaning. A man gains something from the symbolism of the square; he can gain nothing from any form of the swastika because it is never used. It is doubtful if Medieval Masons ever could have been persuaded to employ it, except as a geometric ornament; because, first, it was forbidden by the church; and, second, it would have looked to them too much like a caricature of the Cross. They adopted no idle or dead symbols; each of their own had for them a use either for their working or for their thinking.

(The Migration of Symbols, by Count Goblet d' Alviela [Belgian Senator; eminent in Belgian Freemasonry]; Archibald Constable; Westminster; 1894. Symbolism of the East and TZesC, by Mrs. MurrayAynsley; George Redway; London; 1900. Chapter IV contains a long catalog of forms and of their distribution. Report of the U. S. National Museum, by Thomas Wilson; 1894; pp. 757-1011.)

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SWEDEN

Freemasonry was first introduced to Sweden in the year 1735, when Count Axel Eric Wrede Sparre, who had been initiated in Paris, established a Lodge at Stockholm. Of this Lodge scarcely anything is known and it probably soon fell into decay.

Wing Frederick I promulgated a Decree in 1738 which interdicted all Masonic meetings under the penalty of death. At the end of seven years the Edict was removed, and Freemasonry became popular. Saint John Auxiliary Lodge, however, was working when the Decree was wit withdrawn. Lodges were again publicly recognized and in 1746 the Freemasons of Stockholm struck a medal on the occasion of the birth of the Prince Royal, afterward Gustavus III. In 1753, the Swedish Freemasons laid the foundation of an orphan asylum at Stockholm which was built by the voluntary contributions of the Fraternity, without any assistance from the State.

In 1762, King Adolphus Frederick, in a letter to the Grand Master, declared himself the Protector of the Swedish Lodges, and expressed his readiness to become tile Chief of Freemasonry in his dominions, and to assist in defraying the expenses of the Order. On April 10, 1765, Lord Blayney, Grand Master of England, granted a Deputation to Charles Fullmann, Secretary of the British Embassy at Stockholm, as Provincial Grand Master, With the authority under the "Moderns" Grand Lodge of England to constitute Lodges in Sweden. At the same time, Schubarb, a member of the Rite of Strict Observance, appeared at Stockholm, and endeavored to establish that Rite. He had but little success, as the advanced Degrees had been previously introduced from France.

But this admixture of English, French, and German freemasonry occasioned great dissatisfaction, and gave rise, about this time, to the establisment of an independent system known as the Swedish Rite. In 1770, the Illuminated Grand Chapter was established, and the Duke of Sudermania appointed the Vicarius Salornonis. In 1780, the Grand Lodge of Sweden which for some years had been in abeyance, was revived, and the same Prince elected Grand Master.
This act gave an independent and responsible position to Swedish Freemasonry, and the progress of the Institution in that kingdom has been ever since regular and uninterrupted. On March 22, 1793, Gustavus IV, the King of Sweden, was initiated into Freemasonry in a Lodge at Stockholm, the Duke of Sudermania, then acting as Regent of the Kingdom, presiding as the Grand Master of the Order. In 1796 a Royal Decree enacted that in future all Swedish Princes were by right of birth Freemasons and a Decree against secret societies in 1803 made a Special exception of the Craft. The whole Swedish system has, indeed, been to a large extent under the control of the Royal Family. On the application of the Duke of Sudermania, in 1788, a fraternal alliance was consummated between the Grand Lodges of England and Sweden, and mutual representatives appointed.

The Duke of Sudermania ascended the throne in 1809 under the title of Charles XIII. He Continued his attachment to the Order, and retained the Grand Mastership. As a singular mark of his esteem for Freemasonry, the King instituted, May 27, 1811, a new Order of Knighthood, known as the Order of Charles XIII, the members of which were to be selected from Freemasons only. In the Patent of Institution the Wing declared that, in founding the Order, his intention "was not only to excite his subjects to the practice of charity, and to perpetuate the memory of the devotion of the Masonic Order to his person while it was under his protection, but also to give further proofs of his royal benevolence to those whom he had so long embraced and cherished under the name of Freemasons." The Order, besides the Princes of the Royal Family, was to consist of twenty-seven lay, and three ecclesiastical knights, all of whom were to hold equal rank. The Strand Lodge of Sweden practises the Swedish Rite, and exercises its jurisdiction under the title of the National Grand Lodge of Sweden (see Swedish Rite).

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SWEDENBORG, RITE OF

The so-called Rite of Swedenborg, the history of whose foundation has been given in the preceding article, consists of six Degrees:

1. Apprentice.
2. Fellow Craft.
3. Master Neophyte.
4. Illuminated Theosophite.
5. Blue Brother.
6. Red Brother.

It is said to be still practised by some of the Swedish Lodges, but is elsewhere extinct. Reghellini, in his Esprit do Dosme, gives it as consisting of eight Degrees; but he has evidently confounded it with the Rite of Martinism, also a theosophic Rite, and the ritualism of which also partakes of a Swedenborgian character.

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SWEDISH RITE

The Swedish Rite was established about the year 1777, and is indebted for its existence to the exertions and influence of King Gustavus III. It is a mixture of the pure Rite of York, the high Degrees of the French, the Templarism of the former Strict Observance, and the system of Rosicrucianism. Zinnendorf also had something to do with the formation of the Rite, although his authority was subsequently repudiated by the Swedish Freemasons. It is a Rite that was really established as a reform or compromise to reconcile the conflicting elements of English, German, and French Freemasonry that about the middle of the eighteenth century convulsed the Masonic atmosphere of Sweden. It consists of twelve Degrees, as follows: 1, 2, 3. Three Symbolic Degrees, constituting the Saint John's Lodge.
4, 5. Scottish Fellow Craft and the Scottish Master of s dint Andrew. These constitute the Scottish Lodge. The Fifth Degree entitles its members to civil rank in the kingdom
6. Knight of the East. In this Degree which is apocalyptic the New Jerusalem and its twelve gates are represented
7. Knight of the West, or True Templar, Master of the Key. The jewel of this Degree, which is a triangle with five red rosettes refers to the five wounds of the Savior.
8. Knight of the South, or Favorite brother of Saint John. This is a Rosicrucian Degree, the ceremony of initiation being derived from that of the Medieval Alchemists.
9. Favorite Brother of Saint Andrew. This Degree is evidently derived from the Freemasonry of the Ancient and Accepted Scottish Rite.
10. Member of the Chapter.
11. Dignitary of the Chapter.

12. Vicar of Solomon.
The first nine Degrees are under the obedience of the National Grand Lodge of Sweden and Norway, and essentially compose the Rite. The members of the last three are called Brethren of the Red Cross, and constitute another Masonic authority, styled the Illuminated Chapter. The Twelfth Degree is simply one of office, and is only held by the King, who is perpetual Grand Master of the Order. No one is admitted to the Eleventh Degree unless he ean show four quarterings of nobility.

The Swedish Rite was introduced among Lodges in Norway, Denmark, Germany and Russia, and is deseribed by Brother Oliver Day Street, Past Grand Master of Alabama, in the words, "Its teachings are said to be a mixture of the Freemasonry of England, of the 'Scots' degrees, of Templarism, Rosicrucianism and the mystic doctrines of Emanuel Swedenborg "

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SWEDENBORG

Emanuel Swedenborg, a distinguished theologian of his age, and the founder of a sect which still exists, has been always mythically connected with Freemasonry. The eagerness is indeed extraordinary with which all Masonic writers, German, French, English, and American, have sought to connect the name and labors of the Swedish sage with the Masonic institution, and that, too, without the slightest foundation for such a theory either in his writings, or in any Credible memorials of his life.

Findel (History of Freemmasonry, page 329), speaking of the reforms in Swedish Freemasonry, says: "Most likely Swedenborg, the mystic and visionary, used his influence in bringing about the new system; at all events, he smoothed the way for it." Lenning speaks of the influence of his teachings upon the Swedish system of Freemasonry, although he does not absolutely claim him as a Freemason.

Reghellini, in his Esprit du Dogme de la FrancheMaçonnerie, or Genius of the Tenets of Freemasonry, writes thus: "Swedenborg made manly very learned researches on the subject of the Masonic mysteries. He thought that their doctrines were of the highest antiquity, having emanated from the Egyptians, the Persians, the Magi, the Jews, and the Greeks.

He also became the head of a new religion in his effort to reform that of Rome. For this purpose he wrote his Celestial Jerusalem, or his Spiritual World: he mingled with his reform, ideas which were purely Masonic. In this celestial Jerusalem the Word formerly communicated by God to Moses is found; this word is Jehovah, lost on earth, but which he invites us to find in Great Tartary, a Country still governed, even in our days, by the patriarchs, by which he means allegorically to say that this people most nearly approach to the primitive condition of the perfection of innocence." But there is no work written by Swedenborg which bears either of those titles, Celestial Jerusalem or Spiritual World. It is possible that Reghellini alludes either to the Arcana Celestia, published in 1749-53, or to the De Nova Hierosolyma, published in 1758. The same writer, in his Maçonnerie considéree comme le résultat d es religions Egyptienne, Juive et Chrétienne, or Masonry considered as the result of Egyptian, Jewish, and Christian Religions (ii, page 454), repeatedly speaks of Swedenborg as a Masonic reformer, and sometimes as a Masonic impostor Ragon also cites Reghellini in his Orthodoxe Maçonnique (page 255), and recognizes Swedenborg as the founder of a Masonic system.

Thory, in his Acta Latornorum, cites "the system of Swedenborg"; and in fact all the French writers on Masonic ritualism appear to have borrowed their idea of the Swedish theosophist from the statement of Reghellini, and have not hesitated to rank him among the principal Masonic teachers of his time. Doctor Oliver is the earliest of the English Masonic writers of eminence who has referred to Swedenborg. He, too often careless of the weight of his expressions and facile in the acceptance of authority speaks of the Degrees, the system, as well as the Freemasonry of Swedenborg just in the same tone as he would of those of

Cagliostro, of Hund, or of Tschoudy. Lastly, and in the United States of America, we had a more recent writer, Brother Samuel Beswick, who was evidently a man of ability and of considerable research.

He has culminated to the zenith in his Claims of the Masonic character of Swedenborg. He published at New York, in 1870, a volume entitled, The Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century. In this work, which, outside of its Swedenborgian fancies, contains much interesting matter; he traces the Masonic life of Swedenborg from his initiation, the time and place of which he makes in 1706, in a Scottish Lodge in the town of Lund, in Sweden, which is a fair specimen of the value of his historical statements. But after treating the great Swede as a Masonic reformer, as the founder of a Rite, and as evincing during his whole life a deep interest in Freemasonry, he appears to us to surrender the whole question in the following closing words of his work:

From the very moment of his initiation, Swedenborg appears to have resolved never to allude to his membership or to his knowledge of Freemasonry, either publicly or privately. He appears to have made up his mind to keep it a profound secret, and to regard it as something which had no relation to his publie life. We have searched his Itinerary, which contains brief references to everything, he saw, heard, and read during his travels, for something having relation to his Masonic knowledge, intercourse, correspondence, visits to Lodges, places, or persons; but there is a studied silence a systematic avoidance of all allusion to it. In his theological works, his Memorable Relations speak of almost every sect in Christendom, and of all sorts of organizations, or of individuals belonging thereto. But Freemasonry is an exception: there is a systematic silence in relation to it.

It is true that he finds in this reticence of Swedenborg the evidence that he was a Freemason and interested in Freemasonry, but others will most probably form a different conclusion. The fact is that Swedenborg never was a Freemason. The reputation of being one, that has been so continuously attributed to him by Masonic writers, is based first upon the assumptions of Reghellini, whose statements in his Esprit du Dogme were never questioned nor their truth investigated, as they should have been, but were blindly followed by succeeding writers. Neither Wilkinson, nor Burk, nor White, who wrote his biography—the last the most exhaustively—nor anything in his own voluminous writings, lead aq to anx such conclusion. But the second and more important basis on which the theory of a Swedenborgian Freemasonry has been built is the conduct of some of his own disciples, who, imbued with his religious views, being Freemasons, carried the spirit of the New Jerusalem doctrines into their Masonic speculations. There was, it is true, a Masonic Rite or System of Swedenborg, but its true history is this:

About that period we find Pernetty working out his schemes of Masonic reform. Pernetty was a theosophist, a Hermetic philosopher, a disciple, to some extent, of Jacob Böhme, that prince of mystics. To such a man, the reveries, the visions, and the spiritual speculations of Swedenborg were peculiarly attractive. He accepted them as an addition to the theosophic views which he already had received.

About the year 1760 he established at Avignon his Rite of the Illuminati, in which the reveries of both theme and Swedenborg were introduced. In 1783 this system was reformed by the Marquis de Thomé, another Swedenborgian, and out of that reform arose what was called the Rite of Swedenborg, not because Swedenborg had established it, or had any-thing directly to do with its establishment, but because it n as based on his peculiar theological views, and because its symbolism was borrowed from the ideas he had advanced in the highly symbolical works that he had written. A portion of these Degrees, or other Degrees much like them, have been called apocalyptic; not bemuse Saint John had, any more than Swedenborg, a connection with them, but because their system of initiation is based on the mystical teaehings of the Apocalypse; a work which, not less than the theories of the Swede, furnishes abundant food for a system of Masonico-religious symbolisrn.

Benedict Chastanier, was also another disciple of Swedenborg, and who was one of the founders of the Avignon Society, carried these views into England, and founded at London a similar Rite, which afterward was changed into a purely religious association.

"The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem." In one of his visions, Swedenborg thus describes a palace in the spiritual world which he had visited. From passages such as these which abound in his various treatises, the theosophic Freemasons concocted those Degrees which have been called the freemasonry of Swedenborg. To no reader of the passage annexed can its appropriateness as the basis of a system of symbolism fail to be apparent.

I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented clothed in purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue and the representation were only fantastic representations for these infernal spirits, by closing the interior Degree and opening the exterior only, are able at the pleasure of their imagination to represent magnificent Objects.

Perceiving that they were illusions, I prayed to the Lord. Immediately the interior of my spirit was opened and I saw, instead of the superb temple, a Tottering house, open to the weather from the top to the bottom. In the place of the woman-state an image was suspended, having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion: in short, it was the beast rising out of the sea, as described in the Apocalypse (xiii, 2). In the place of a park, there gas a marsh full of frogs and I was informed that under this marsh there was a great hewn stone, beneath which the Word was entirely hidden. afterwards I said to the Prelate, who was the fabricator of these illusions,"Is that your temple? "Yes," replied he, it is." Immediately his interior sight was opened like mine, and he saw what I did.

" How now, what do I see?" cried he. I told him that it was the effect of the celestial light, wish discovers the interior quality of everything, anal which taught him at that very moment what faith separated front good works was. While I was speaking, a wind blowing from the east destroyed the Temple and the image, dried up the marsh, and discovered the stone under which the Sacred Word was Concealed. A genial warmth, like that of the spring, descended from heaven; and in the place of that Temple we saw a tent, the exterior of which was very plain. I looked into the interior of it, and there I saw the foundation-stone beneath which the Sacred Word was concealed ornamented with precious stones, the splendor of which. diffusing itself over the walls of the Temple, diversified the colors of the paintings, which represented cherubims.

The angels, perceiving me to be filled with admiration; told me that I should see still greater wonders than these. They were then permitted to open the third heaven, inhabited by the celestial angels, who dwelt inlove. All of a sudden the splendor of a light of fire caused the Temple to disappear, and left nothing to be seen but the Lord himself, standing upon the foundation-stone—the Lord who was the Word, such as he showed Himself (Apocalypse i, 13 to 16). Holiness immediately filled all the interior of the spirit of the angels, upon Which they made an effort to prostrate themsell es, hut the Lord shut the passage to the light from the third heavers openiny the passage to the light of the second, which caused the Temple to reappear, with the tent in the midst.

Such passages as these might lead one to suppose that Swedenborg was familiar with the system ofMasonic ritualism His complete reticence upon the subject, however, and the whole tenor of his life, his studies, and his habits, assure us that such was not the case; and that if there was really a borrowing of one from the other, and not an accidental coincidence, it was the Freemasons of the advanced Degrees who borrowed from Swedenborg, and not Swedenborg from them. If so, we cannot deny that he has unwillingly exercised a powerful influence on Freemasonry.

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SWITZERLAND

In 1737 Lord Darnley, Grand Master of England, granted a Deputation for Geneva, in Switzerland, to George Hamilton, who, in the same year, established a Provincial Grand Lodge at Geneva. Warrants were granted by this Body to several Lodges in and around the City of Geneva.
Two years afterward, a Lodge, composed principally of Englishmen, was established at Lausanne, under the name of L' Union Parfaite des Etrangers. Findel, on the authority of Mossdorf's edition of Lenning, says that the Warrant for this Lodge was granted by the Duke of Montagu; a statement also made by Thory. This is an error. The Duke of Montagu was Grand Master of the Grand Lodge of England in 1721, and could not, therefore, have granted a Warrant in 1739. The Warrant must have been issued by the Marquis of Carnarvon, who was Grand Master from April, 1738 to May, 1739.

In an old list of the Regular Lodges on the Registry of England, this Lodge is thus described: "Private Room, Lausanne, in the Canton of Bern, Switzerland, February 2, 1739." Soon after, this Lodge assumed a superintending authority with the title of Helvetic Roman Directory, and instituted many other Lodges in the Pays de Vaud.

But in Switzerland, as elsewhere, Freemasonry was at an early period exposed to persecution. In 1738, almost immediately after their institution, the Lodges at Geneva were suppressed by the magistrates. In 1740, so many calumnies had been circulated in the Swiss Cantons against the Order, that the Freemasons published an Apology for the Order in Der Brachmann, a Zurich journal. It had, however, but little effect, for in 1743 the magistrates of Bern ordered the closing of all the Lodges. This Edict was not obeyed; and therefore, on March 3, 1745, another, still more severe, was issued, by which a penalty of one hundred thalers, and forfeiture of his situation was to be inflicted on every officer of the government who should continue his connection with the Freemasons.

To this the Freemasons replied in a pamphlet entitled Le Franc-Maçon dans la République, published simultaneously, in 1746, at Frankfort and Leipsic. In this work they ably defended themselves from all the unjust charges that had been made against them. Notwithstanding that the result of this defense was that the magistrates pushed their opposition no farther, the Lodges in the Pays de Vaud remained suspended for nineteen years. But in 1764 the primitive Lodge at Lausanne was revived, and the revival was gradually followed by the other Lodges. This resumption of labor was, however, but of brief duration. In 1770 the magistrates again interdicted the meetings. During all this period the Freemasons of Geneva, under a more liberal government, were uninterrupted in their labors, and extended their operations into German Switzerland.

June 1, 1769, nine Lodges assembled and formed on June 24 the Independent Grand Lodge of Geneva. Soon afterwards, however, the Craft came into disfavor in the country. In 1771 Lodges had been erected in Vevay and Zurich, which, working at first according to the French system, soon afterward adopted the German ritual. In 1775 the Lodges of the Pays de Vaud were permitted to resume their labors. Formerly, they had worked according to the system of the Grand Lodge of England, whence they had originally derived their Freemasonry; but this they now abandoned, and adopted the Rite of Strict Observance. In the same year the advanced Degrees of France were introduced into the Lodge at Basle. Both it and the Lodge at Lausanne now assumed higher rank, and took the title of Scottish Directories.

A Congress was held at Basle in 1777, in which there were representatives from the Strict Observance Lodges of the Pays de Vaud and the English Lodge of Zurich. It was then determined that the Freemasonry of Switzerland should be divided under two distinct authorities: the one to be called the German Helvetic Directory, with its seat at Zurich; and the other to be called the Scottish Helvetic Roman Directory, whose seat was at Lausanne.

This word Roman, or more properly Romunsh, is the name of one of the four languages spoken in Switzerland. It is a corruption of the Latin, and supposed to have been the colloquial dialect of a large part of the Grisons. Still there were great dissensions in the

Freemasonry of Switzerland. A clandestine Lodge had been established in 1777, at Lausanne, by one Sidrae, whose influence it was found difficult to cheek. The Helvetic Roman Directory found it necessaryw for this purpose, to enter, in 1779, into a Treaty of Alliance with the Grand Lodge at Geneva, and the Lodge of Sidrae was then at length dissolved and its members dispersed.

The Helvetic Roman Directory published its Constitutions in 1778. The Rite it practised was purely philosophical every Hermetic element having been eliminated The appointment of the Masters of Lodges, who held office for three years, was vested in the Directory, and, in consequences men of ability and learning were chosen, and the Craft were skilfully governed. November, 1782, the Council of Bern interdicted the meetings of the Lodges and the exercise of Freemasonry.

The Helvetic Roman Directorys to give an example of obedience to law, however unjust and oppressive, dissolved its Lodges and discontinued its own meetings. But it provided far a maintenance of its foreign relations, by the appointment of a committee invested with the power of conducting its correspondence and of controlling the foreign Lodges under its obedience.
There was a conference of the Swiss Lodges at Zurich in 1785 to take into consideration certain propositions which had been made by the Congress of Paris, held by the Philalethes; but the desire that a similar Congress should be convened at Lausanne met with no favor from the Directorial Committee. The Grand Orient of France began to exert an influence, and many Lodges of Switzerland, among others ten in Geneva, gave their adhesion to that Body. The seven other Genevan Lodges which were faithful to the English system organized a Grand Orient of Geneva, and in l789 formed an alliance with the Grand Lodge of England. About the same time, the Lodges of the Pays de Vaud, which had been suppressed in 1782 by the government of Bern, resumed their vitality.

But the political disturbances consequent on the French Revolution began to exercise their influences in the Cantons. In 1792, the Helvetic Roman Directory suspended work; and its example was followed in 1793 by the Scottish Directory. From 1793 to 1803, Freemasonry was almost dead in Switzerland, although a few Lodges in Geneva and a German one in Nuremberg continued a sickly existence.

The Grand Orient of France chartered on September 14, 1802, Hope, or L'Espérance, Lodge at Bern, which, in 1818, became an English Provincial Grand Lodge and on June 24, 1822, formed with several others the National Grand Lodge of Switzerland. In 1813 Hope Lodge had initiated Prince Leopold of Saxe Coburg Gotha, afterwards the first King of the Belgians. With the cession of the Republic of Geneva to Franee, the Grand Lodge ceased to exist, and all the Lodges were united with the Grand Orient of France. Several Lodges, however, in the Pays de Vaud, whose Constitution had been irregular, united together to form an independent Body under the title of the Grand National Helvetic Orient. Peter Maurice Glaire introduced his modified Scottish Rite of seven Degrees and was at the age of eighty-seven elected its Grand Master for life.

Glaire was possessed of great abilities, and had been the friend of Stanislaus, King of Poland, in whose interests he had performed several important missions to Russia, Prussia, Austria, and France. He was much attached to Freemasonry, and while in Poland had elaborated on the Scottish system the Rite which he subsequently bestowed Upon the Helvetic Orient. In 1820 there were nineteen Lodges, which worked under four different Obediences, the Scottish Directory, the Grand Helvetic Roman Orient, the English Provincial Grand Lodge, and the Grand Orient of France. besides, there were two Lodges of the Rite of Mizraim, which had been introduced by the Brothers Bedarride.

The Freemasons of Switzerland, weary of these divisions, had been long anxious to build a firm foundation of Masonic unity, and to obliterate forever this state of isolation, where Lodges were proximate in locality but widely asunder in their Masonic relations.

Many attempts were made, but the rivalries of petty authorities and the intolerance of opinion caused them always to be failures. At length a movement, which was finally crowned with success, was inaugurated by the Lodge Modestia sum Libertate, Moderation with Freedom, of Zurich. Being about to celebrate the twenty-fifth anniversary of its existence in 1836, it invited the Swiss dodges of all Rites to be present at the festival.

There a proposition for a National Masonic Union was made, which met with a favorable response from all who were present. The reunion at this festival had given so much satisfaction that similar meetings were held in 1835 at Bern, in 1840 at Basle, and in 1842 at Locle. The preliminary means for establishing a Confederacy were discussed at these various biennial conventions, and progress slowly but steadily was made toward the accomplishment of that object. In 1842 the task of preparing a draft of a Constitution for a United Grand Lodge was entrusted to Brother Gysi-Schinz, of Zurich, who so successfully completed it that it gave almost universal satisfaction.

The Grand Lodge Alpina of Switzerland was created in July, 1844, from a fusion of the National Grand Lodge with the Grand Directory of Lodges working the Scottish Rectified Rite, the latter following a Templar Ritual, and dating its activities from 1779. This as a Grand Priory became later in aetive friendly association with the Supreme Council. Brother J. J. Hottinger was the first Grand Master.

Here we may observe that in some countries there has been a tendency to a greater freedom with these time-honored words indicating the Deity, even to substitute something else not so rigid in its definite meaning. As for example, at the seventy-fifth Assembly of the Grand Lodge Alpina, held at Zurich, Switzerland, on Saturday, May 21, 1927, under the presidency of the Grand Master, Dr. Fritz Brandenberg, a motion was made to substitute the word "Divinity" for "God" in the first article of the Constitution, which reads: "The Freemason reveres God under the name of T. G. A. D. T. U." 'the motion was lost by a majority of 69 votes, 23 voting in favour and 92 against (see Freemason, London, June 11, 1927).

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SWORD

The sword is in chivalry the ensign or symbol of knighthood. Thus Monstrelet says: "The sons of the Kings of France are knights at the font of baptism, being regarded as the chiefs of Knighthood and they receive, from the cradle the sword which is the Sign thereof." Saint Palaye calls the sword "the most honorable badge of chivalry, and a symbol of the labor the knight was to encounter."

No man was considered a knight until the ceremony of presenting him the sword had been performed; and when this weapon was presented, it was accompanied with the declaration that the person receiving it was thereby made a knight. "The lord or knight," says Saint Palaye, "on the girding on of the sword, pronounced these or similar words: In the name of God, Saint Michael, and Saint George, I make thee a knight."

So important an ensign of knighthood as the sword must have been accompanied with some symbolic meaning, for in the Middle Ages symbolism was referred to on all occasions. Francisco Redi, an Italian poet of the Seventeenth century, gives, in his Bacco in Toscano, an account, from a Latin manuscript, of an investiture with knighthood in the year 1260, which deseribes the Symbolic meaning of all the insignia used on that occasion. or the sword it says:

"Let him be girded with the sword as a sign of severity against the devil; and the two edges of the blade signify right and law, that the poor are to be defended from the rich and the weali from the strong." But there is a still better definition of the symbolism of the sword of knighthood in an old manuscript in the library of the London College of Arms to the following effect: "Unto a knight, which is the most honorable office above all other, is given a sword,

which is made like unto a crosse for the redemption of mankynde in signifying that like as our Lord God died uppon the crosse for the redemption of mankynde, even so a knight ought to defend the crosse and to overcome and destroie the enemies of the same; and it hath two edges in tokening that with the sword he ought to mayntayne knighthood and justice." Hence in Masonic Templarism we find that this Symbolism has been preserved, and that the sword With which the modern knight is created is said to be endowed with the qualities of justice, fortitude, and merey.

The charge to a Knights Templar, that he should never draw his sword unless convinced of the justice of the cause in w hich he is engaged, nor to sheathe it until his enemies were subdued, finds also its origin in the custom of the Middle Ages. Swords were generally manufactured with a legend on the blade. Among the most common of these legends was that used on swords made in Spain, many examples of which are still to be found in modern collections.

That legend is: No me sages sin rason. No me embaines sin honor; that-is, Do not draw me without justice. Do not sheathe me unthout honor. So highly was the sword esteemed in the Middle Ages as a part of a knight's equipment that Special names were given to those of the most celebrated heroes, which have been transmitted to us in the ballads and romances of that period. Thus we have among the warriors of Scandinavia, the following swords and their owners: Foot-breaath, of Thoralf Skolinson; Quern-biter, of King Hako; Balmung, of Siegfried, and Angurvardal, of Frithiof.

To the first two, Longfellow alludes in the following lines:

Quern-biter of Hakom the Good
Wherewith at a stroke he hewed
The millstone through and through
And Foot-breaath of Thoralf the Strong
Were neither so broad nor so long
Nor so true.

And among the Knights of Chivalry we have also known the following swords by their names and their owners: Durandal, of Orlando; Balisardo, of Ruggiero; Colado, of the Cid; Aroundight, of Lancelot du Sac; Joyeuse, of Charlemagne, and Excalibur, of King Arthur.

Of the last of these, the well-known legend is, that it was found embedded in a stone as its sheath, on which was an inscription that it could be drawn only by him who was the rightful heir to the throne of Britain After two hundred and one of the strongest knights had essayed in vain, it was at once drawn forth by Arthur, who was then proclaimed King by acelamation. On his deathbed, he ordered it to be thrown into a neighboring lake; but as it fell, an arm issued from the waters, and, seizing it by the hilt, waved it thrice, and then it sank never again to appear. Thare are many other famous swords in these old romances for the knight invariably gave to his sword, as he did to his horse, a name expressive of its qualities or of the deeds which he expected to accomplish with it.

In Freemasonry, the use of the sword as a part of the Masonic clothing is confined to the advanced Degrees and the Degrees of chivalry, when, of course, it is worn as a part of the insignia of knighthood. In the symbolic Degrees its appearance in the Lodge, except as a symbol, is strictly prohibited. The Masonic prints engraved in the eighteenth century, when the sword, at least as late as 1780, constituted a part of the dress of every gentleman, show that it was discarded by the members w hen they entered the Lodge. The official swords of the Tiler and the Pursuivant or Sword-Bearer are the only exceptions. This rule is carried so far, that military men, when visiting a dodges are required to divest themselves of their swords, which are to be left in the Tiler's room.

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SWORD AND TROWEL
See Trowel and Sword

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SWORD-BEARER

An officer in a Commandery of Knights Templar. His station is in the West, on the right of the Standard-Bearer, and when the knights are in line, on the right of the second division. His duty is to receive all orders and signals from the Eminent Commander, and see them promptly obeyed. He is, also, to assist in the protection of the banners of the order. His jewel is a triangle and cross swords.

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SWORD-BEARER, GRAND

Subordinate officer, who is found in many Grand Lodges. Doctor Anderson says, in the second edition of the Constitutions (page 127), that in 1731 the Duke of Norfolk, being then Grand Master, presented to the Grand Lodge of England "the old trusty sword of Gustavus Adolphus, King of Sweden, that was wore next by his successor in war the brave Bernard, Duke of Sax-Weimar, with both their names on the blade; which the Grand Master had ordered Brother George Moody, the King's Sword Cutler, to adorn richly with the arms of Norfolk in silver on the scabbard, in order to he the Grand Master's Sword of State in future."

At the following Feast, Brother Moody was appointed Sword-Bearer; and the office has ever since existed, and is to be found in almost all the Grand Lodges of this country. Anderson further says that, previous to this donation, the Grand Lodge had no Sword of State, but used one belonging to a private Lodge. It was borne before the Grand Master by the Master of the Lodge to which it belonged, as appears from the account of the procession in 1730.

The Grand Sword-Bearer should be appointed by the Grand Masters and it is his duty to carry the Sword of State immediately in front of that oflicer in all processions of the Grand Lodge. In Grand Lodges which have not provided for a Grand Sword-Bearer, the duties of the office are usually performed by the Grand Pursuivant.

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SWORD OF STATE

Among the ancient Romans, on all public occasions, a Lictor, one of the guards or officers attending the chief Roman Magistrates, carried a bundle of rods, sometimes with an ax inserted among them, before the Consul or other magistrate as a token of his authority and his power to punish Criminals. Hence, most probably, arose the custom in the Middle Ages of carrying a naked sword before flings or Chief Magistrates. Thus at the election of the Emperor of Germany, the Elector of Saxony, as Arch-Marshal of the Empire, carried a naked sword before the newly elected Emperor. We find the same practise prevailing in England as early certainly as the reign of Henry III, at whose coronation, in 1236, a sword was carried by the Earl of Chester. It was named Curtane, and, being without a point, was said to be emblematic of the spirit of mercy that should actuate a sovereign.

This sword is known as the Sword of State, and the practise prevailing to the present day, it has always been borne in England in public processions before all Chief Magistrates, from the Monarch of the Realm to the Mayor of the city. The custom was adopted by the Freemasons; and we learn from Dr. James Anderson that, from the time of the Revival, a Sword of State, the property of a private Lodge, was borne by the Master of that Lodge before the Grand Master, until the Grand Lodge acquired one by the liberality of the Duke of Norfolk, which has ever since been borne by the Grand Sword-Bearer.

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SWORD POINTING TO THE NAKED HEART

Thomas Smith Webb says that "the sword pointing to the naked heart demonstrates that justice will, sooner or later, overtake US." The symbol is a modern one; but its adoption was probably suggested by the old ceremony, both in English and in Continental Lodges, and which is still preserved in some places, in which the candidate found himself surrounded by swords pointing at his heart, to indicate that punishment would duly follow his violation of his obligations.

SWORD, REVOLVING

With the Cherubim, Yahveh stationed at the gale of Eden, "to keep the way of the tree of Life," the lahat ha'hereb hammithhappeteth, meaning the revolving phenomenon of the curved sword, or the flaming blade of the sword which tarns There were two Cherubim, one at each side of the gate. These angels, or winged bulls, did not hold the weapon in their hands, but it was apart, separate from them.

The lahat ha'hereb was endowed with preper motion, or turned upon itself. There was but ones and presumably it was between the Cherubim suspended at a certain height in the air. Professor Lenormant, in speaking of this terrible weapon, states, that "the circumferenec, which was turned fully upon the Spectators could have been full of eyes all around and that when the prophet says 'that they had a circumference and a height that were dreadful,' the second dimension refers to the breadth of their rims," and when advancing with the Cherubim against the irreverent intruder at the forbidden gate, it would strike and cut him in pieces as soon as it should graze him.

The symbolism of this instrument has been fixed by Obly as the Tchakra of India, which is a disk with sharp edges, hollow at the center, which is flungg horizontally, after having been whirled around the fingers. "A weapon for slinging, shaped like a disk, moving horizontally with a gyratory motion, like that of a waterspout, having a hollow centre, that the tips of the fingers can pass through, whence seven divergent rays issue toward a circumference, about which are studded fifty sharp points" (see Cherubim).

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SWORD, TEMPLAR'S

According to the regulations of the Grand Encampment of the United States the sword to be worn by the Knight Templar must have a helmet head or pommel a cross handle, and a metall scabbart. The length from the top of the hilt to the end of the seabbard must be from thirty-four to forty 'inches.

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SWORD, TILER'S

In modern times the implement used by the Tiler is a sword of the ordinary form. This is incorrect. Formerly, and indeed up to a comparatively recent period, the Tiler's sword was wavy in shape, and so made in allusion to the "flaming sword which was placed at the east of the garden of Eden, which turned every way to keep the way of the tree of life." It was, of course, without a scabbard, because the Tiler's sword should ever be drawn and ready for the defense of his post.

The Taunton Lodge in 1850 buried Brother Davey, their Tiler, and at the conclusion of the Church burial Service, the Provincial Grand Secrctary broke his wand and the Worshipful

Master broke the sword of the deceased Tiler, casting the same into the grave with the customary exclamation on such occasions, "Alas, our Brother." This is the editorial answer to a question in the Freemasons Magazine and Masonic Mirror (August 2(), 1863, page 1).

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SWORN BROTHERS

In Latin, Fratres jurati. It was the custom in the Middelle Ages for Soldiers, and especially knights, when going into battle, to engage each other by reciprocal oaths to share the rewards of victory and to defend each other in the fight. Thus Kennet tells us (parochial Antiquities) that in the commencement of the expedition of William of Normandy into England, Robert de Oiley and Roger de Iverio, Fratres jurati, et per Stem et sacramentum confederati, venerunt ad conquestum Anqliae, that is, they came to the conquest of England, as sworn brothers, bound by their faith and an oath. Consequently, When William allotted them an estate as the reward of their military service, they divided it into equal portions, each taking one.

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SYLLABLE

To pronounce the syllables, or only one of the syllables, of a Sacred Word, such as a name of God, was among the Orientalists considered far more reverent than to give to it in all its Syllables a full and continuous utterance. Thus the Hehrews reduced the holy name Jehovah to the syllable Jah; and the Brahmans, taking the initial letters of the three words which expressed the three attributes of the ,Supreme Brahma, as Creator, Preserver, and Destroyer, made of it the syllable Aum, which, on account of its awful and sacred meaning, they hesitated to pronounce aloud. To divide a word into syllables, and thus to interrupt the sound, either by pausing or by the alternate pronunciation by two persons, was deemed a mark of reverence.

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SYMBOL

A symbol is defined to be a visible sign with which a spiritual feeling, emotion, or idea is connected. It was in this sense that the early Christians gave the name of symbols to all rites, ceremonies, and outward forms which bore a religious meaning; such, for instance, as the cross, and other pictures and images, and even the sacraments and the sacramental elements. At a still earlier period, the Egyptians communicated the knowledge of their esoteric philosophy in mvstic symbols. In fact, man's earliest instruction was by means of symbols. "The first learning of the world," says Doctor Stukely, "consisted chiefly of Symbols. The wisdom of the Chaldeans, Phenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic." And the learned Faber remarks that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration."

The word symbol is derived from a Greek verb which signifies to compare one thing with another; and hence a symbol or emblem, for the two words are often used synonymously in Freemasonry, is the expression of an idea derived from the comparison or contrast of some visible object with a moral conception or attribute. Thus the Plumb is a symbol of rectitude; the Level, of equality; the Beehive, of industry. The physical qualities of the Plumb are compared or contrasted with the moral conception of virtue or rectitude of conduct. The Plumb becomes to the Freemason, after he has once been taught its symbolic meaning, forever afterward the visible expression of the idea of rectitude, or uprightness of conduct. To study and compare these visible objects —to elicit from them the moral ideas which they are intended to express—is to make one's self acquainted with the symbolism of Freemasonry

The objective character of a Symbols which presents something material to the sight and touch, as explanatory of an internal idea, is best calculated to be grasped by the infant missal, whether the infancy of that mind be considered nationally or individually.

Hence, in the first ages of the world, in its infamy, all propositions, theological, political, or Scientific were expressed in the form of symbols. Thus the first religions were eminently symbolical, because, as that great philosophical historians Grote, has remarked, At a time when language was yet in its infancy visible symbols were the most vivid means of acting upon the minds of ignorant hearers."

To the man of mature intellect, each letter of the alphabet is the symbol of a certain sound. When we instruct the child in the form and value of these letters, we make the picture of some familiar object the representation of the letter which aids the infantile memory. Thus, when the teacher says, ".A was an Archer," the Archer becomes a symbol of the letter A, just as in after-life the letter becomes the symbol of a sound.

Doctor Barlow (Essays on symbolism i, page 1) says:Symbolical representations of things sacred, were coeval with religion itself as a system of doctrine appealing to sense, and have accompanied its transmission to ourselves from the earliest known period of monumental history. Egyptian tombs and stiles exhibit religious symbols still in use among Christians. Similar forms, with corresponding meanings, though under diffent names, are found among the Indians, and are seen on the monuments of the Assyrians, the Etruscans, and the Creeeks. The Hebrews borrowed much of their early religious symbolism from the Egyptians, their latter from the Babylonians, and through them this symbolical imagery, both verbal and objective, has descended to ourselves. The Egyptian Priests were great proficients in symbolism and so were the Chaldeans, and so were Moses and the Prophets, and the Jewish doctors generally—and so were many of the early fathers of the Church, especially the Greek fathers. Philo of Alexandria was very learned in symbolism and the Evangelist Saint John has made much use of it. The early Christian architects, sculptors, and painters drank deep of Symbolical lore, and reproduced it in their works.

,Squier gives in his Serpent Symbolism in America (page 19) a similar view of the antiquity and the subsequent growth of the use of symbols:

In the absence of a written language or forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity, among a primitiv people, of a symbolic system. That symbolism in a great degree resulted from this necessity is very obvious; and that, associated with man's primitive religious systems it was afterwards continued, when in the advanced stage of the human mind the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the few.

In Freemasonry, all the instructions in its mysteries are commullicated in the form of symbols. Founded as a Speculative science, on an operative art, it has taken the working-tools of the professions which it spiritualizes, the terms of architecture, the Temple of Solomon, and everything that is connected with its traditional history and adopting them as Symbols, it teaches its great moral and philosophical lessons by this system of symbolism. But its symbols are not confined to material objects as were the hieroglyphics of the Egyptians. Its myths and legends are also, for the most part, symbolic.

Often a legend, unauthenticated by history, distorted by anachronisms, and possibly absurd in its pretensions if viewed historically or as a narrative of actual occurrences, when interpreted as a symbol, is found to impress the mind with some great spiritual and philosophical truth. The legends of Freemasonry are parables, and a parable is only a Spoken symbol. By its utterance, says Adam Clarke, "spiritual things are better understood, and make a deeper impression on the attentive mind " (For a thorough discussion of the subjeet in connection with the Craft, see Doctor Mackey's Symbolism of Freemasonry, revised edition.)

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SYMBOLS, MASONIC

A symbol is some object, design, device, etc., which signifies or suggests some truth, idea, cause, ideal, etc.; what it is in itself is unimportant, because it is not used to call attention to itself but to call attention to that for which it stands; its sole function is thus to call the attention of a man to its meaning because it itself has nothing to say or to teach; and it is used where it is needed or desired that men shall keep certain truths, doctrines, etc., before them at a certain time. Although the two belong to the same general category "of things that point, or signify, or denote," a symbol differs in essence from an emblem.

The latter is itself the thing it stands for, but is only one form or instance of it. A sword is war, because it is a weapon; as an emblem it stands for each and every other weapon, and hence denotes war; a bee-hive is an emblem because it is itself an instance of the power of industriousness. An allegory is a truth, doctrine, idea, ideal, ete., which is told in the form of a story; the story may be oral or may be written down, or it may be enacted like a play the allegories of the Building of the Temple and of the Search for That Which Was Lost are enacted. A rite is an end in itself, does not point to something outside itself, but is enacted for its own sake, and delivers its meaning in the process of enactment. Symbols, emblems, allegories, and rites are as universal as language —no people or period of history has yet been discovered without them; Freemasonry is not peculiar because it uses them, but it is one of the few societies in the modern world which has a teaching for its members and which delivers that teaching solely in the symbolic form.

Without any exception each symbol, emblem, allegory, and rite employed in the Degrees (of each of the Five Rites) is in use, or has been in use, outside of Freemasonry; a few of them (the Square, Cirele, Pillars, etc.) have been in use almost without exception by every people in the world, and in every known century. It is meaningless to argue that if some Masonic symbol or rite now employed by Freemasonry is found to have been employed by some people or society elsewhere therefore Freemasonry originated in it; if carried to its logical conclusion this argument results in saying that Freemasonry was originated by everybody, everywhere. Freemasonry did not invent its own symbols; they were here beforehand; it adopted such of them as it required, and employed them for its own purposes, just as it has taken from the English language the words it has needed for its own nomenclature. The only admissible canon or principle of interpretation of symbols is therefore plain: a symbol is a Masonic symbol in the sense that Freemasonry makes use of it; the meaning of the symbol is a Masonic meaning, and it is to be interpreted in the terms of its purpose for Freemasonry. What the same symbol means, or may have meant elsewhere, is irrelevant. The Rite of Circumambulation was practiced by the Brahmins in India 1600 B.C.; it is not used in each of the Three Degrees to teach Brahminism. The religion of Mithraism had a ceremony which was strikingly like the rite of Raising in the Master Mason Degree; that Degree does not teach Mithraism. Freemasonry itself is the interpretation of its own symbols.

(For general worlds on symbolism see The Migration of Symbols, by Count Goblet D'alviela; Arehibald Constable & Co.; Westminster; 1894. [He was a Belgian savant; member of the Senate. This is one of the masterpieces on the subject; has chapters on Swastika, Tree of Life, Winged Globes, Caduceus, etc.] Symbolism of Churches and Church Ornaments, by William Durandus; [A classic; deals with ecclesiastical symbolism of Romanesque churches.] The Romance of Symbolism, by Sidney Heath; F. GiEths; London; 1909. Symbols and Emblems of Early and Medieval Christian Art, by Louisa Twining; John Murray; 1885. Symbolism of the East and West, by Mrs. Murray-Aynsley; George Redway; London; 1900. [Chapters on Sun and Moon; Tau Cross; Sacred Stones; Saered Trees; Swastika, and Arehiteetural Customs; etc.] The Gnostics and Their Remains, by C. W. King; G. P. Putnam's Sons; New York; 1887. Symbolism in Christian Art, by Edward F. Hulme; Swan Sonneschein & Co.; London; and Maemillan; biew York; 1909 [5th ed]. [The author is a leading authority on Medieval subjects.] The Migration of Symbols, by Donald MacKenzie; Alfred A. Knopf; 1926. [Reviewed in The Builder. Not a Masonic book, but written with Masonry in mind.] Anczent Art and Ritual, by Jane Ellen Harrison; Home University Library, published by Henry Holt & Co.;

New York. Animal Symbolism in Ecclesiacfical Architecture, by E. P. Evans; Henry Holt & Co.; IN'evw York; 1906. [Extraordinarily interesting; should be read by Masonic students. Contains much on the Physiologus, an old book, widely read in the Middle Ages, on animals; see artiele on "Bestiaries" in the Encyclopedia Britannica.] Symbolism qf Animals and Birds, by Arthur H. Collins; MeBride Sast & Co.; New York; 1913. Studies in Biblical and Semitic Symbolism, by Maruice H. Farbridge; Kegan Paula French, Trubner & Co.; London; 1925. [In Trubner Oriental Series. Chapters on Acacia; the lion; the eagle; symbolism of numbers; discalceation and desti tution; colors; gematria; etc.] Medieval Italy, by H B. Cotterill; George C. Harrap; London; 1915 [In Great Nation Series; an excellent chapter on mosaiesw two chapters on architecture.] Masonic books on Craft symbolism are numbered by the hundreds; of them the following are representative; Ars Quatuor Coronatorum. Symbolism of Freemasonry, by Albert G. Mackey. Symbolism of the Three Degrees, by Oliver Day Street. Symbolical Masonry, by H. L. Haywood Thoughts Otl Masonic Symbolism, by C. C. Hunt.)

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SYMBOL, COMPOUND

In Doctor Mackey's work on the symbolism of Freemasonry, he has given this name to a species of symbol that is not unusual in Freemasonry, where the symbol is to be taken in a double sense, meaning in its general application one thing, and then in a special application another. An example of this is seen in the symbolism of Solomon's Temple, where, in a general sense, the Temple is viexed as a symbol of that spiritual temple formed by the aggregation of the whole Order, and in which each Freemason is considered as a stone; and, in an individual or special sense, the same Temple is considered as a type of that spiritual temple which each Freemason is directed to erect in his heart.

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SYMBOL OF GLORY

In the old lectures of the eighteenth century, the Blazing Star was called "the glory in the center" because it was placed in the centre of the Floor-Cloth or Tracing-Board, and represented hieroglyphically the glorious name of God. Hence Doctor Oliver has given to one of his most interesting works, which treats of the symbolism of the Blazing Star, the title of the symbol of Glory.

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SYMBOLIC DEGREES

The first three Degrees of Freemasonry, namely, those of Entered Apprentice, Fellow Craft, and Master Mason, are known, by way of distinction, as the Symbolic Degrees. This term is never applied to the Degrees of Mark, Past, and Most Excellent Master, and the Royal Arch, which, as being conferred in a Body called a Chapter, are generally designated as Capitular Degrees; nor to those of Royal and Select Master, which, conferred in a Council, are, by an excellent modern usage, styled Cryptic Degrees, from the crypt or vault which plays so important a part in their ritual. But the term symbolic is exclusively confined to the Degrees conferred in a Lodge of the three primitive Degrees, which Lodge, therefore, whether opened on the First, the Second or the Third Degree, is always referred to as a symbolic Lodge. As this distinctive term is of constant and universal use, it may be not altogether profitless to inquire into its origin and signification..
The germ and nucleus of all Freemasonry is to be found in the three primitive Degrees—The Apprentice, the Fellow Craft, and the Master Mason. They were at one time, under a modification, however, which included the Royal Arch, the only Degrees known to or practised by the Craft, and hence they are often called Ancient Craft Masonry, to distinguish them from those comparatively modern additions which constitute what are designated as the high degrees, or, by the French, les hautes grades.

The striking peculiarity of these primitive Degrees is that their prominent mode of instruction is by symbols. Not that they are without legends. On the contrary, they have each an abundance of legends; such, for instance, as the details of the building of the Temple; of the payment of wages in the Middle Chamber, or of the construction of the pillars of the Porch. But these legends do not perform any very important part in the constitution of the Degree.

The lessons which are communicated to the candidate in these primitive Degrees are conveved, principally, through the medium of symbols, while there is, at least in the working of the Degrees, but little tradition or legendary teaching, with the exception of the great legend of Freemasonry, the Golden Legend of the Order, to be found in the Master's Degree, and which is, itself, a symbol of the most abstruse and solemn signification. But even in this instance, interesting as are the details of the legend, they are only subordinate to the symbol. Hiram the Builder is the profound symbol of manhood laboring for immortality, and all the different points of the legend are simply clustered around it, only to throw out the symbol in bolder relief. The legend is of itself inert—it is the symbol of the Master Workrnan that gives it life and true meaning.

Symbolism is, therefore, the prevailing characteristic of these primitive Degrees; and it is because all the science and philosophy and religion of Ancient Craft Masonry is thus concealed from the profane but unfolded to the initiates in symbols, that the first three Degrees which comprise it are said to be symbolic. Now, nothing of this kind is to be found in the Degrees above and beyond the third, if we except the Royal Arch, which, however, as we have already intimated, was, quite likely, originally a part of Ancient Craft Masonry, and was unnaturally torn from the Master's Degree, of which it, as every Masonic student knows, constituted the complement and consummation. Take, for example, the intermediate Degrees of the American Chapter, Such, for instance, as the Mark and Most Excellent Master. Here we find the symbolic feature ceasing to predominate, and the traditional or legendary taking its place. It is true that in these capitular Degrees the use of symbols is not altogether abandoned. This could not well be, for the symbol constitutes the very essence of Freemasonry. The symbolic element is still to be discovered in these Degrees, but only in a position subordinate to legendary instruction.

As an illustration, let us consider the Keystone in the Mark Master's Degree. Now, no one will deny that this is, strictly speaking, a symbol, and a very important and beautiful one, too. It is a symbol of a fraternal covenant between those who are engaged in the common search after Divine Truth. But, in the role or part which it plays in the ritual of this Degree, the symbol, however beautiful and appropriate it may be, is in a manner lost sight of, and the keystone derives almost all its importance and interest from the traditional history of its construction, its architectural design, and its fate. It is as the subject of a legend, and not as a symbol, that it attracts attention.

Now, in the Third or Master's Degree we find the Trowel, which is a symbol of almost precisely the same import as the Keystone. They both refer to a Masonic Covenant. But no legend, no tradition, no history, is connected with the Trowel. It presents itself simply and exclusively as a symbol.

Hence we learn that symbols do not in the capitular, as in the primitive, Degrees of Freemasonry strike the eye, and inform the mind, and teach the heart, in every part of the Lodge, and in every part of the ceremonial initiation. On the contrary, the capitular Degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them has attached to it some tradition or legend which it is the design of the Degree to illustrate, and the memory of which is preserved in its ceremonies and instructions.

That most of these legends are themselves of symbolic signification is not denied. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as legends. To retain these legends in the memory of Freemasons appears to have been the primary design of the establishment of the higher Degrees, and as the information intended to be communicated in these Degrees is of a historical character, there can of course be but little room for symbols or for symbolic instruction, the profuse use of which would rather tend

to an injury than to a benefit, by complicating the purposes of the ritual and confusing the mind of the aspirant. The celebrated French writer Ragon, objects to this exclusive application of the term symbolic to the first three Degrees as a sort of unfavorable criticism on the higher Degrees, and as if implying that the latter are entirely devoid of the element of symbolism.

But he has mistaken the true import and meaning of the application. It is not because the higher or capitular and cryptic Degrees are altogether without symbols—for such is not the ease—that the term symbolic is withheld from them, but because symbolic instruction does not constitute their predominating characteristic, as it does of the first three Degrees. Hence the Freemasonry taught in these three primitive Degrees is very properly called Symbolic Freemasonry, and the Lodge in which this Freemasonry is taught is known as a Symbolic Lodge.

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SYMBOLIC FREEMASONRY

The Freemasonry that is concerned with the first three Degrees in all the Rites. This is the technical meaning. But in a more general sense, Symbolic Freemasonry is that Masonry, wherever it may be found, whether in the primary or in the high Degrees, in which the lessons are communicated by symbols (see Symbolic Degrees).

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SYMBOLIC LECTURES

The lectures appropriated to the First, Second, and Third Degrees are sometimes called Symbolic Lectures; but the term is more properly applied to any lecture which treats of the meaning of Masonic symbols, in contradistinction to one which discusses only the history of the Order, and which would, therefore, be called a Historical Lecture. But the English Freemasons have a lecture called the Symbolical Lecture, in which is explained the forms, symbols, and ornaments of Royal Arch Masonry, as well as its rites and ceremonies.

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SYMBOLIC LODGE

A Lodge of Master Masons, with the Fellow Craft and Apprentice Lodge worked under its Constitution, is called a Symbolic Lodge, because in it the Symbolie Degrees are conferred (see Symbolic Degrees).

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SYMBOLIC MACHINERY

Machinery is a term employed in epic and dramatic poetry to denote some agency introduced by the poet to serve some purpose or accomplish some event. Faber, in treating of the Apocalypse, speaks of "a patriarchal scheme of symbolical machinery derived most plainly from the events of the Dehlge, and borrowed, with the usual perverse misapplication, by the contrivers of paganism, but which has since been reclaimed by Christianity to its proper use." Doctor Oliver thinks that this "scheme of symbolical machinery" was "the primitive Freemasonry, veiled in allegory and illustrated by symbols." But, without adopting this questionable hypothesis, it must be admitted that Freemasonry, in seenue representations sometimes used in its initiations, has, like the epic poets, and drama tints, and the old hierophants, availed itself of the use of symbolic machinery.

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SYMBOLISM, SCIENCE OF

The science which is engaged in the investigation of the meaning of symbols, and the application of their interpretation to moral, religious, and philosophical instruction. In this sense, Freemasonry is essentially a Science of Symbolism. The English lectures define Freemasonry to be "a peculiar system of morality veiled in allegory and illustrated by symbols." The definition would be more correct were it in these words: Freemasonry is a system of morality developed and inculcated by the science of symbolism. It is this peculiar character as a symbolic institution, this entire adoption of the method of instruction by symbolism, which gives its whole identity to Freemasonry and has caused it to differ from every other association that the ingenuity of man has devised. It is this that has bestowed upon it that attractive form which has always secured the attachment of its disciples and its own perpetuity.

The Roman Catholic Church is, perhaps, the only contemporaneous institution which continues to cultivate, in any degree, the beautiful system of symbolism. But that which, in the Roman Catholic Church, is, in a great measure, incidental, and the fruit of development, is, in Freemasonry, the very life-blood and soul of the Institution, born with it at its birth, or, rather, the germ from which the tree has sprung, and still giving it support, nourishment, and even existence. Withdraw from Freemasonry its symbolism, and you take from the body its soul, leaving behind nothing but a lifeless mass of effete matter, fitted only for a rapid decay. Since, then, the science of symbolism forms so important a part of the system of Freemasonry, it will be well to commence any discussion of that subject by an investigation of the nature of symbols in general.

There is no science so ancient as that of symbolism, and no mode of instruction has ever been so general as was the symbolic in former ages. "The first learning in the world," says the great antiquary, Doctor Stukely, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic." The learned Faber remarks, that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration." In fact, man's earliest instruction was by symbols. The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered nationally or individually Hence, in the first ages of the world in its infancy, all propositions, theological, political, or scientific were expressed in the form of symbols. Thus the first religions were eminently symbolical, because, as that great philosophical historian, Grote, has remarked, "At a time when language was yet in its infaney, visible symbols were the most vivid means of acting upon the minds of ignorant hearers."

Even in the very formation of language, the medium of communication between man and man, and which must hence have been an elementary step in the progress of human improvement, it was found necessary to have recourse to symbols, for words are only and truly certain arbitrary symbols by which and through which we give an utterance to our ideas. The construction of language was, therefore, one of the first products of the science of symbolism. We must constantly bear in mind this fact of the primary existence and predominance of symbolism in the earliest times, when we are investigating the nature of the ancient religions, with which the history of Freemasonry is so intimately connected. The older the religion, the more the symbolism abounds. Modern religions may convey their dogmas in abstract propositions; ancient religions always conveyed them in symbols.

Thus there is more symbolism in the Egyptian religion than in the Jewish, more in the Jewish than in the Christian, more in the Christian than in the Mohammedan, and, lastly, more in the Roman than in the Protestant.

But symbolism is not only the most ancient and general, but it is also the most practically useful, of sciences. We have already seen how actively it operates in the early stages of life and of society.

We have seen how the first ideas of men and of nations are impressed upon their minds by means of symbols. It was thus that the ancient peoples were almost wholly educated. "In the simpler stages of society," says one writer on this subject, "mankind can be instructed in the abstract knowledge of truths only by symbols and parables. Hence we find most heathen religions becoming mythic or explaining their mysteries by allegories, or instructive incidents. Nay, God Himself, knowing the nature of the creatures formed by him, has condescended, in the earlier revelations that He made of Himself, to teach by symbols; and the greatest of all Teaehers instructed the multitudes by parables. The great exemplar of the ancient philosophy and the grand archetype of modern philosophy were alike distinguished by their possessing this faculty in a high degree, and have told us that man was best instructed by similitudes."

Such is the system adopted in Freemasonry for the development and inculcation of the great religious and philosophical truths, of which it was, for so many years, the sole conservator. And it is for this reason that we have already remarked, that any inquiry into the symbolic character of Freemasonry, must be preceded by an investigation of the nature of symbolism in general, if we would properly appreciate its particular use in the organization of the Masonic Institution.

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SYNDICATION OF LODGES

A term used in France, in 1773, by the Schismatic Grand Orient during its contests with the Grand Lodge, to denote the fusion of several Lodges into one. The word was never introduced into English Freemasonry, and has become obsolete in France.

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SYNOD OF SCOTLAND

In 1757, the Associate Synod of Seceders of Scotland adopted an Act, concerning what they called the Mason Oath, in which it is declared, that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, "shall be reputed under scandal, and incapable of admission to sealing ordinances." In consequence of this Act, passed so long ago, the sect of Seceders, of which there are a few in the United States of America, continue to be at the present day inveterate enemies of the Masonic Institution.

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SYRIA

A country of Asia Minor lying on the eastern shores of the Mediterranean. To the Freemason, it is associated with the legendary history of his Order in several interesting points, especially in reference to Mount Lebanon, from whose forests was derived the timber for the construction of the Temple. The modern Templar will view it as the scene of the contests waged during the Crusades by the Christian knights with their Saracen adversaries. In modern Syria, Freemasonry has been slow to find a home. Lodges in the country have long survived at the City of Beyrout, which has had two—Palestine Lodge, No. 415, which was instituted by the Grand Lodge of Scotland, May 6, 1861, and the Lodge Le Liban, by the Grand Orient of France, January 4, 1869. Morris says (Freemasonry in the Holy Land, page 216) that "the Order of Freemasonry is not in a condition satisfactory to the members thereof, nor creditable to the great cause in which the Fraternity are engaged."

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SYRIAN RITE

A religious seet which had its origin in Syria, and which was anciently comprehended in the Patriarchates of Antioch and of Jerusalem. It was an exceedingly flourishing system. Before the end of the fourth century it numbered one hundred and nineteen distinct Sees, with a population of several millions. The liturgy is known as the liturgy of Saint James.

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SYSTEM

Lenning defines a system of Freemasonry to be the doctrine of Freemasonry as exhibited in the Lodge government and Lodge work or ritual. The definition is not, perhaps, satisfactory. In Freemasonry, a system is a plan or scheme of doctrines intended to develop a particular view as to the origin, the design, and the character of the Institution. The word is often used as synonymous with Rite, but the two words do not always express the same meaning. A system is not always developed into a Rite, or the same system may give birth to two or more different Rites. Doctor Oliver established a system founded on the literal acceptance of almost all the legendary traditions, but he never invented a Rite.

Ramsay and Hund both held the same system as to the Ternplar origin of Freemasonry; but the Rite of Ramsay and the Rite of Strict Observance are very different. The system of Schröder and that of the Grand Lodge of England do not essentially vary, but there is no similarity between the York Rite and the Rite of Schröder. Whoever in Freemasonry sets forth a connected series of doctrines peculiar to himself invents a system. He may or he may not afterward fabricate a Rite. But the Rite would be only a consequence, and not a necessary one, of the system.

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SYSTYLE

An arrangement of columns in which the intercolumniation or separation is equal to the diameter of the column.

T

The twentieth letter of the English alphabet, and the twenty second and last of the Hebrew. As a symbol, it is conspicuous in Freemasonry. Its numerical value as Teth, is 9, but as Thau, it is 400 (see Tau).

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T. S. G. A. O. T. U.

The brief article entitled GOD on page 409 (see also page 1035), and which states that belief in God is a Landmark of the Order, is one with which critics can find no fault—unless it be that it is better to employ the Masonic name for the Deity, which is The Sovereign Grand Architect of the Universe. The distinction made bar that name is not altogether an idle one, as a subsequent paragraph will show.

In neither this nor in any other encyclopedia or book about Freemasonry (and for Freemasons) would it be suitable for a writer to undertake to expound a doctrine of God; the Fraternity itself has never (lone so, nor has any Grand Lodge, nor does the Ritual, because Freemasonry is clearly conscious of the fact that it is not a church or a handmaid of one, has no theology of its own, and espouses no set of religious doctrines—not because it is indifferent to religion, but because its work lies in another field.

If this be true (and Freemasons over the world unanimously agree that it is) how explain the fact that belief in God is a Landmark, that a Volume of the Sacred Law lies open on the Altar, that Chaplains lead the Craft in prayer, and that those who go in Search Thor That Which Was Lost know that immortality is one of the secrets in that for which they are Searching? Is it not a self-contradiction to proclaim as with one breath that Freemasonry has no theology of its own, and then to proclaim with the next that each and every Mason believes in T. .S. .G. .A. .O. .T. .U. .? The solution of that apparent contradiction is found in a number of facts Which are implicit in the Craft, and which must therefore be searched out, and assembled, and interpreted:

1. Freemasonry does not believe. and for centuries has not believed, that religion is or ever can be a private property owned by any one religion or church or theology or creed. It belongs to men without qualification or exception solely in their capacity as men. and it is there for each man to use without asking another man s consent. It is religion which brings churches into existence; it is not churches which create religion. If Freemasonry has the right to use religion although it is not a church it is because it is composed of men and men anywhere have the right to use religion.

2. In the Middle Ages it was universally believed that work was a disgrace. The Church taught and acted on the dogma that it was a curse pronounced on men as a punishment for the sin committed by Adam and Eve- the aristocratic classes did not believe that men belonged to a single humanity but that God had created it in species, so that men in one species (or " class ") were " made of a different stuff " from men in another, and that this is true forever Servile and mental laborers belonged to the bottom-most class, and were bought and sold as serfs or slaves; intelligent, skilled workingmen, among whom Masons were numbered. belonged to a class slightly above them; and this caste system was carried out in customs, social life, marriage, money, laws, etc.

God Himself was the chieftain of the highest class (French poets addressed Him as Beau sire Dieu) and any thought that He would work, or put forth effort was held to be blasphemous; He ruled by fiat.

Freemasons denied this whole Medieval dogma about work and the working man, in practice as well as in thought, and among themselves, and in their Lodges, taught that work is the highest estate of man, that to be a working man is to stand above drones and parasites. that the tools and clothing of their work were more honorable distinctions than badges and titles; they even taught— and it was for this reason that priests and monks were opposed to them—

that work is one of the Divine attributes; that God himself is a worker. This is the significance of their name for Him, The Sovereign Grand Architect of the Universe.

3. An Apprentice was a youth, and in some ninety per cent of instances came from what were called " the lower classes, " nevertheless he was led to the center of the Lodge Room and there was told to stand Upright before the Altar, and was taught that he meant to God what any priest, or king, or noble. or any other man meant, he " needeth not to be ashamed " of being a workman because in God's eyes it was impossible to be in a more honorable station. Thus there was rooted in Freemasonry a genuine, a universal. an absolute democracy of men, a democracy grounded in the nature of God, and when Masons sale that belief in God is the first Landmark, and "the fundamental doctrine of the Craft" this is what is meant, and that doctrine. again, is enshrined in the title of The Sovereign Grand Architect of the Universe. The democracy of the world is not one of privilege but of nature, men are in a universal brotherhood because "of the way they are made " and the fact has nothing to do with sentiments and ideals." We are members of the same body, brothers in blood and bone, whether we like it or not, and can be nothing else.

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TABAOR, TOFFET, EDOM

Three obsolete names which are sometimes given to the three Elect in the Eleventh Degree in the Ancient and Accepted Scottish Rite.

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TABERNACLE

Many Masonic students have greatly erred in the way in which they have referred to the Sinaitic Tabernacle, as if it were represented by the Tabernacle said in the legends to have been erected by Zerubbabel at Jerusalem at the time of the building of the second Temple. The belief that the Tabernacle of Zerubbabel was an exact representation of that erected by Moses, arose from the numerous allusions to it in the writings of Doctor Oliver, but in this country principally from the teachings of Thomas Smith Webb and Jeremy L. Cross. It is, however, true, that although the symbols of the Ark, the Golden Candlestick, the Altar of Incense, and some others were taken, not from the Tabernacle, but from the Temple, the symbolism of the veils was derived from the latter, but in a form by no means similar to the original disposition. It is therefore necessary that some notice should be taken of the real Tabernacle, that we may be enabled to know how far the Masonic is connected with the Sinaitic edifice.

The word tabernacle means a tent. It is the diminutive of the Latin word taberna, and was used by the Romans to denote a soldier's tent. It was constructed of planks and covered with skins, and its outward appearance presented the precise form of the Jewish Tabernacle.

The Jews called it sometimes mishcan, which, like the Latin taberna, meant a dwelling-place, but more commonly ohel, which meant, like tabernaculum, a tent. In shape it resembled a tent, and is supposed to have derived its form from the tents used by the Patriarchs during their nomadic life. There are three Tabernacles mentioned in Scripture history—the Ante Sinaitic, the Sinaitic, and the Davidic

1. The Ante-Sinaitic Tabernacle was the tent used, perhaps from the beginning of the Exodus, for the transaction of business, and was situated at some distance from the camp. It was used only provisionally and was superseded by the Tabernacle proper.

2. The Sinaitic Tabernacle. This was constructed by Aholiab and Bezaleel under the immediate direction of Moses. The costliness and splendor of this edifice exceeded, says Kitto, in proportion to the means of the people who constructed it, the magnificence of any

Cathedral of the present day. It was situated in the very center of the camp, with its door or entrance facing the East, and was placed toward the western part of an enclosure or outward court, which was one hundred and fifty feet long and fifty feet wide, and surrounded by canvas screens seven and a half feet high, so as to prevent any one on the outside from overlooking the Court.

The Tabernacle itself was, according to Josephus, forty-five feet long by fifteen wide; its greater length being from East to West. The sides were fifteen feet high, and there was a sloping roof. There was no aperture or place of entrance except at the eastern end, which was covered by curtains. Internally, the Tabernacle was divided into two apartments by a richly decorated curtain. The one at the western end was fifteen feet long, making, therefore, a perfect cube. This was the Holy of Holies, into which no one entered, not even the High Priest, except on extraordinary occasions. In it was placed the Ark of the Covenant, against the western wall. The Holy of Holies was separated from the Sanctuary by a curtain embroidered with figures of Cherubim, and supported by four golden pillars. The Sanctuary, or eastern apartment, was in the form of a double cube, being fifteen feet high, fifteen feet wide, and thirty feet long. In it were placed the Table of Shewbread on the northern side, the Golden Candlestick on the southern, and the Altar of Incense between them. The Tabernacle thus constructed was decorated with rich curtains. These were of four colors—white or fine twined linen, blue, purple, and red. They were so suspended as to cover the sides and top of the tabernacle, not being distributed as veils separating it into apartments, as in the Masonic Tabernacle. Josephus, in describing the symbolic signification of the Tabernacle, says that it was an imitation of the system of the world; the Holy of Holies, into which not even the Priests were admitted, was axis it were a heaven peculiar to God; but the Sanctuary, where the people were allowed to assemble for worship, represented the sea and land on which men live. But the symbolism of the Tabernacle was far more complex than anything that Josephus has said upon the Subject would lead us to suppose.

Its connection would, however, lead us to an inquiry into the religious life of the ancient Hebrews, and into an investigation of the question how much Moses was, in the appointment of ceremonies, influenced by his previous Egyptian life; topics whose consideration would throw no light on the Masonic symbolism of the Tabernacle.

3. The Davidic Tabernacle in time took the place of that which had been constructed by Moses. The old or Sinaitic Tabernacle accompanied the Israelites in all their wanderings, and was their old Temple until David obtained possession of Jerusalem. From that time it remained at Gibeon, and we have no account of its removal thence. But when David removed the Ark to Jerusalem, he erected a Tabernacle for its reception Here the Priests performed their daily service, until Solomon erected the Temple, when the ark was deposited in the Holy of Holies, and the Davidie Tabernaele put away as a relic. At the subsequent destruction of the Temple it was most probably burned. From the time of Solomon we altogether lose sight of the Sinaitic Tabernacle, which perhaps became a victim to carelessness and the corroding influence of time.

The three Tabernacles just described are the only ones mentioned in Scripture or in Josephus. Masonic tradition, however, enumerates a fourth—the Tabernacle erected by Zerubbabel on his arrival at Jerusalem with his countrymen, who had been restored from captivity by Cyrus for the purpose of rebuilding the Temple. Ezra tells us that on their arrival they built the Altar of Burnt-Offerings and offered sacrifice. This would not, however, necessitate the building of a house, because the Altar of Sacrifices had always been erected in the open court, both of the old Tabernacle and Temple. Yet as the Priests and Levites were there, and it is said that the religious ordinances of Moses were observed, it is not unlikely that some sort of temporary shelter was erected for the performance of divine worship. But of the form and character of such a building we have no account.

Nevertheless, a Masonic legend has, for symbolical purposes, supplied that deficiency. This legend is, however, peculiar to the American modification of the Royal Arch Degree. In the English system a Royal Arch Chapter represents the "ancient Sanhedrim," where Zerubbabel, Haggai, and Joshua administer the law. In the American system a Chapter is said to

represent "the Tabernacle erected by our ancient Brethren near the ruins of King Solomon's Temple."
Of the erection of this tabernacle, we have said that there is no historical evidence. It is simply a myth, but a myth constructed, of course, for a symbolical purpose. In its legendary description, it bears no resemblance whatsoever, except in the colors of its curtains or veils, to the Sinaitic Tabernacle.

In the latter the Holy of Holies was in the western extremity, in the former it was in the eastern; in that was contained the Ark of the Covenant with the overshadowing Cherubim and the Shekinah; in this there are no such articles; in that the most holy was inaccessible to all purposes, even to the priests; in this it is the seat of the three presiding officers, and is readily accessible by proper means. In that the curtains were attached to the sides of the tent; in this they are suspended across, dividing it into four apartments.

The Masonic Tabernacle used in the American Royal Arch Degree is not, therefore, a representation of the ancient Tabernacle erected by Moses in the wilderness, but must be supposed to be simply a temporary construction for purposes of shelter, of consultation, and of worship. It was, in the strictest sense of the word, a Tabernacle, a tent. As a myth, with no historical foundation, it would be valueless, were it not that it is used, and was undoubtedly fabricated, for the purpose of developing a symbolism.

And this symbolism is found in its veils. There is no harm in calling it a Tabernacle any more than there is in calling it a Sanhedrim, provided we do not fall into the error of supposing that either was actually its character. As a myth, and only as a myth, must it be viewed, and there its symbolic meaning presents, as in all other Masonic myths, a fund of useful instruction (for an interpretation of that symbolism, see Veils, Symbolism of the).

In some Chapters a part of the furniture is called the Tahernacle; in other words, a piece of frame work is erected inside of the room, and is called the Tabernacle. This is incorrect. According to the ritual the whole Chapter room represents the Tabernacle, and the veils should be suspended from wall to wall. Indeed, we have reasons for believing that this interior Tabernacle is an innovation of little more than comparatively a few years standing. The oldest Chapter rooms that Doctor Mackey had seen were constructed on the correct principle.

No one who studies the construction of the Tabernacle as described in the Bible but will be somewhat perplexed by the several difficulties pertaining to the structure as well as its equipment.

There will be suggested the unexpected wealth of material and the artistic skill necessary for its construction and A. R. S. Kennedy in writing upon this subject for Hasting's Dictionary of the Bible says (page 888), "Modern students of the Pentateuch find the picture of the desert Sanctuary and its worship irreconcilable with the historical development of religion and the cultus in Israel. In Exodus 25 and following chapters we are dealing not with historical fact, but with the product of religious idealism; and surely these devout idealists of the Exile should command our admiration as they deserve our gratitude. If the Tabernacle is an ideal, it is truly an ideal worthy of Him for whose worship it seeks to provide. Nor must it be forgotten, that in reproducing in portable form, as they unquestionably do, the several parts and appointments of the Temple of Solomon, including even its brazen altar, the author or authors of the Tabernacle believed, in all good faith, that they were reproducing the essential features of the Mosaic sanctuary, of which the Temple was supposed to be the replica and the legitimate successor. "

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TABERNACLE, CHIEF OF THESee Chief of the Tabernacle

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TABERNACLE, HOLY KNIGHT OF THE

Called Aaronic Priest, a grade said to have come into England (York) from Ireland about 1780.

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TABERNACLE, PRINCE OF THE
See Prince of the Tabernacle

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TABLEAUX

French Masonic name for roster of members and also applied to the trestle-board or tracing-board.

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TABLE LODGE

After the labors of the Lodge have been completed, Freemasons frequently meet at tables to enjoy a repast in common. In England and America, this repast is generally called a banquet, and the Lodge is said to be, during its continuance, at refreshment.

The Master, of course, presides, assisted by the Wardens, and it is considered most proper that no profanes should be present. But with these exceptions, there are no rules specially laid down for the government of Masonic banquets. It will be seen, by an inspection of the article Refreshment in this work, that during a the eighteenth century, and even at the commencement of the nineteenth, refreshments in a English Lodges were taken during the sessions of the Lodge and in the Lodge room, and then, of course, a rigid rules were in existence for the government of the Fraternity, and for the regulation of the forms in which the refreshments should be partaken. But this system has long grown obsolete, and the Masonic banquets of the present day differ very little from those of other societies, except, perhaps, in a more Strict observance of the rules of order, and in the exclusion of all non-Masonic visitors.

But French Freemasons have prescribed a very formal system of rules for what they call a Loge de Table, or Table Lodge. The room in which the banquet takes place is as much protected by its isolation from observation as the Lodge-room itself. Table Lodges are always held in the Apprentice's Degree, and none but Freemasons are permitted to be present. Even the attendants are taken from the class known as Serving Brethren, that is to say, waiters who have received the First Degree for the special purpose of entitling them to be present on such occasions.

The table is in the form of a horseshoe or elongated semicircle. The Master sits at the head, the Senior Warden at the northwest extremity, and the Junior Warden at the southwest The Deacons or equivalent officers sit between the two Wardens. The Brethren are placed around the exterior margin of the table, facing each other; and the void space between the sides is occupied by the serving Brethren or attendants. It is probable that the form of the table was really adopted at first from motives of convenience. But M. Hermitte (Bulletin, Grand Orient, 1869, page 83) assigns for it a symbolism. He says that as the entire circle represents the year, or the complete revolution of the earth around the sun, the semicircle represents the half of that revolution, or a period of six months, and therefore refers to each the two solstitial points of summer and winter, or the two great festivals of the Order in June and December, when the most important Table Lodges are held.

The Table Lodge is formally opened with an invocation to the Grand Architect. During the banquet seven toasts are given. These are called Santes d' Obligation, or obligatory toasts. They are drunk with certain ceremonies which are prescribed by the ritual, and from which no departure is permitted. These toasts are:

1. The health of the Sovereign or Chief Magistrate of the State.
2. Grand Master and the Supreme power of the Order, that is, the Grand Orient or the Grand Lodge.
3. Master of the Lodge; this is offered by the Senior Warden.
4. The two Wardens.
5. Visiting Brethren.
6. The other officers of the Lodge, and the new initiates or affiliates if there be any.
7. All Freemasons wheresoever spread over the face of the globe (see Toasts).

Ragon (Tuileur General, page 17) refers these seven toasts of obligation to the seven libations made by the ancients in their banquets in honor of the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, and the seven days of the week which are named after them; and he assigns some striking reasons for the reference. But this symbolism, although very beautiful, is evidently very modern.

The Table Lodge is then closed with the fraternal kiss, which is passed from the Master around the table, and with the usual forms.

One of the most curious things about these Table Lodges is the vocabulary used. The instant that the Lodge is opened, a change takes place in the names of things, and no person is permitted to call a plate a plate, or a knife a knife, or anything else by the appellation by which it is known in ordinary conversation. Such a custom formerly prevailed in England, if we may judge from a passage in Doctor Oliver's Revelations of a Square (page 215), where an instance is given of its use in 1780, when the French vocabulary was employed. It would seem, from the same authority, that the custom was introduced into England from France by Captain George Smith, the author of the Use and Abuse of Freemasonry, who was initiated in a Continental Lodge.

The vocabulary of the Table Lodge as used at French Masonic banquets is as follows, the various references being followed in each ease by the Masonic names applied to them by the Brethren:

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TABLETS, ENGRAVED

A designation frequently used in the Ancient and Accepted Scottish Rite for the book of minutes or record; as in the Rose Croix Chapter is used the term engraved columns.

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TABLETS OF HIRAM ABIFF

Among the traditions of the Order there is a legend referring to the tablets used by Hiram Abiff as a Trestle-Board on which to lay down his designs. This legend, of course, can lay no claim to authenticity, but is intended simply as a symbol inculcating the duty of every man to work in the daily labor of life after a design that will construct in his body a spiritual temple (see Hiram Abiff).

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TABLIER
French for Apron

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TACITURNITY

In the earliest catechisms of the eighteenth century it is said that "the three particular points that pertain to a Mason are Fraternity, Fidelity, and Taciturnity," and that they "represent Love, Relief, and Truth among all Right Masons." The symbol became obsolete.

*

TACTICS

The importance that has for many years been given to the military element in the Order of Masonic Knights Templar in America has made it necessary that special manuals should be prepared for the instruction of Knights in the elementary principles of military movements. Popular works of this kind have been:

1. Knights Templar Tactics and Drill for the use of Commanderies, and the Burial Service of the Orders of Masonic Knighthood, prepared by Sir Orrin Welsh, Past Grand Commander, State of New York.

2. Knights Templar, Tactics and Drill, with the Working, Tezt, and Burial Service of the Orders of Knighthood, as adopted by the Grand Commandery of the State of Michigan by Ellery Irving Garfield, E. G. C. G. Grand Commandery of Michigan.

3. Tactics for Knights Templar, and Appendant Orders, prepared by E. Sir Knight George Wingate Chase, of Massachusetts.

4. Knights Templar tactics, by Henry B. Grant, Grand Secretary, Kentucky. These works contain the necessary instructions in the School of the Knight, or the proper method of marching, halting, saluting, handling the sword, etc., and the School of the Commandery, or directions for properly performing the evolutions on a public parade. Books of this kind have now become as necessary and as common to the Knights Templar as Monitors are to the Master Mason.

*

TALISMAN

From the Hebrew tselem and the Chaldaie tsalma, meaning an image or idol. A talisman signifies an implement or instrument, either of wood, or metal, or some precious stone, or even parchment, of various forms, such as a triangle, a cross, a circle, and sometimes a human head or human figure, generally inscribed with characters and constructed with mystical rites and ceremonies. The talisman thus constructed was supposed by the ancients, and even in the Middle Ages, to be invested with supernatural powers and a capacity for protecting its wearer or possessor from evil influences, and for securing to him good fortune and success in his undertakings.

The word amulet, from the Latin amuletum, which comes from the Arabic hamalet, anything worn, though sometimes confounded with the talisman, has a less general signification. For while the talisman served both to procure good and to avert evil, the powers of the amulet were entirely of a protective nature. Frequently, however, the two words are indifferently used. The use of talismans was introduced in the Middle Ages from the Gnostics. Of the Gnostie talismans none were more frequent than those which were inscribed with divine names. Of

these the most common were Iao and Sabao, although we find also the Tetragrammaton, and Elohim, Elohi, Adonai, and other Hebrew appellations of the Deity. Sometimes the talisman contained, not one of the names of God, but that of some mystical person, or the expression of some mystical idea. Thus, on some of the Gnostic talismanic gems, we find the names of the three mythical kings of Cologne, or the saered Abrazas.

The orthodox Christians of the early days of the church were necessarily influenced, by the popular belief in talismans, to adopt many of them; although, of course, they sought to divest them of their magical signification, and to use them simply as symbols. Hence we find among these Christians the Constantinian monogram, composed of the letters X and P. or the Vesica Piscis, as a symbol of Christ, and the image of a little fish as a token of Christian recognition, and the anchor as a mark of Christian hope.

Many of the symbols and symbolic expressions which were in use by the alchemists, the astrologers, and by the Rosicrucians, are to be traced to the Gnostic talismans. The talisman was, it is true, converted from an instrument of incantation into a symbol; lout the symbol was accompanied with a mystical signification which gave it a sacred character.

It has been said that in the Gnostie talislnans the most important element was some one or more of the sacred names of God, derived either from the Hebrews, the Arabians, or from their own abstruse philosophy; sometimes even in the same talisman from all these sources combined Thus there is a Gnostic talisman, said by G. W. King to be still current in Germany as an amulet against plague.

It consists of a silver plate, on which are inscribed various names of God surrounding a magic square, whose figures computed every way make the number thirty-four. In this Gnostic talisman, we will observe the presence not only of sacred names, but also of mystical. And it is to the influence of these talismanic forms, developed in the symbols of the Secret societies of the Middle Ages, and even in the architectural decorations of the builders of the same period, such as the Triangle, the Pentalpha, the Double Triangle, etc., that we are to attribute the prevalence of sacred names and sacred numbers in the symbolic system of Freemasonry.

We do not need a better instance of this trans mutation of Gnostic talismans into Masonic symbols, by a gradual transmission through alchemy, Rosicrucianism, and Medieval architectures than a plate to be found in the Azoth Philosophorum of Basil Valentine, the Hermetic philosopher, who flourished in the seventeenth century.

This plate, which is Hermetic in its design, but is full of Masonic symbolism, represents a winged globe inscribed with a triangle within a square, and on it reposes a dragon. On the latter stands a human figure with two hands and two heads, surrounded by the sun, the moon, and five stars representing the seven planets. One of the heads is that of a male, the other of a female. That hand attached to the male part of the figure holds the Compasses, that to the female, a Square. The Square and Compasses thus distributed seem to indicate that originally a phallic meaning was attached to these symbols as there was to the Point within the Circle, which in this plate also appears in the center of the globe. The Compasses held by the male figure would represent the male generative principle, and the Square held by the female, the female productive principle. The subsequent interpretation given to the combined Square and Compasses was the transmutation from the Hermetic talisman to the Masonic symbol.

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TALITH

An oblong shawl worn over the head or shoulders and is made of wool or camel's hair, among the Orthodox Jews; more commonly of silk, among the more modern. Four threads, one of which must be blue, are passed through eyelet holes made in the four corners. The threads being double make eight. Seven are of equal length; the eighth must twist five times round the

rest and be tied into five knots, and yet remain equal in length to the other seven. The five knots and eight threads make thirteen, which, with the value 600 of the Hebrew word tsitsith (or fringes, upon which the holiness of the talith depends) aggregates 613, the number of precepts of the moral law, and which is the number of the letters in Hebrew composing the Deealogue. 613 represents 248 positive precepts, or members of the human body, and 365 negative precepts, or number of human veins. Jesus of Nazareth wore the tsitsith: "And behold a woman . . . came behind him and touched the hem of his garment" (Matthew IN, 20); and he rebuked the Pharisces for their ostentation in enlarging the borders, the Greek fringes of their garments (Matthew XXIII, 5). The Arba Canphoth (see illustration) is worn under the upper garments during the whole day.

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TALJAHAD

Rendered in Hebrew thus mnw meaning Angel of Water, and found in the Twenty-ninth Degree of the Ancient and Accepted Scottish Rite ritual.

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TALMUD

The Hebrew word signifying doctrine. The Jews say that Moses received on Mount Sinai not only the written law which is contained in the Pentateuch but an oral law, which was first communicated by him to Aaron, then by them to the seventy elders, and finally by these to the people, and thus transmitted by memory, from generation to generation This oral law was never committed to writing until about the beginning of the third century, when Rabbi Jehuda the Holy, finding that there was a possibility of its being lost, from the decrease of students of the law, collected all the traditionary laws into one book, which is called the Mishap, a word signifying repetition, because it is, as it were, a repetition of the written law. The Mishna was at once received with great veneration and many wise men among the Jews devoted themselves to its study.

Toward the end of the fourth century, these opinions were collected into a book of commentaries, called the Gernara, by the school at Tiberias. This work has been falsely attributed to Rabbi Jochanan; but he died in 279, a hundred years before its composition. The Mishna and its Commentary, the Gemara, are, in their collected form, called the Talmlud. The Jews in Chaldea, not being satisfied with the interpretations in this work composed others, which were collected together by Rabbi Ashe into another Gemara. The former work has since been known as the Jerusalem Talmud, and that of Rabbi Ashe as the Babylonian Talmud, from the places in which they were respectively compiled. In both works the Mishna or law is the same; it is only the Gemara or Commentary that is different.

The Jewish scholars place so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to spiced wine; or the first to salt, the second to pepper, and the third to spices. For a long time after its composition it seemed to absorb all the powers of the Jewish intellect, and the labors of Hebrew writers were confined to treatises and speculations on Talmudical opinions.

The Mishna is divided into six divisions called Sederim, whose subjects are:
1. The productions of the earth;
2. Festivals;
3. The rights and duties of women;
4. Damages and injuries;
5. Sacrifices;
6. Purification.

Each of these Sederim is again divided into Massicoth, or treatises, of which there are altogether sixty-three.

The Gemara, which differs in the Jerusalem and Babylonian redactions, consists of commentaries on these Massicoth, or treatises.

Of the Talmud, Lightfoot has said that the matters it contains "do everywhere abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader has need of patience all along to enable him to bear both trifling in sense and roughness in expression." Stehelin concurs in a similar opinion; but Steinschneider, as learned a Hebraist as either, has expressed a more favorable judgment.

Although the Talmud does indeed contain many passages whose peculiarities found little favor with Doctor Mackey, he deemed it, nevertheless, extremely serviceable as an elaborate compendium of Jewish customs, and it has therefore been much used in the cretinism of the Old and New Testaments. It furnishes also many curious illustrations of the Masonic system; and several of the traditions and legends, especially of the higher Degrees, are either found in or corroborated by the Talmud. The treatise entitled Middoth, for instance, gives us the best description extant of the Temple of Solomon.

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TAMARISK

The sacred tree of the Osirian Mysteries, classically called the Erica, which see

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TAMMUZ

The Hebrew word. The tenth month of the Hebrew civil year, and corresponding to the months June and July, beginning with the new moon of the former.

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TANGA TANGO

A Peruvian triune symbol, signifying one in three and three in one.

*

TANNEHILL, WILKINS

Born in Tennessee, in 1787. He was one of the founders, in 1813, of the Grand Lodge of Tennessee, and was for seven years Grand Master of that Body. He was also a contributor to the literature of Freemasonry, having published in 1845 a Master Mason's Manual; which was, however, little more than a compilation from the preceding labors of Preston and Webb. In 1847, he commenced the publication of a Masonic periodical under the title of the Portfolio. This was a work of considerable merit, but he was compelled to discontinue it in 1850, in consequence of an attack of amaurosis, loss of sight. One who knew him well, has paid this just tribute to his character: "Simple in feeling as a child, with a heart warm and tender to the infirmities of his Brethren, generous even to a fault, he passed through the temptations and trying Scenes of an eventful life without a soil upon the purity of his garments." He died June 2, 1858, aged seventy-one years.

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TAPIS

The name given in German Lodges to the Carpet or Floor-Cloth on which formerly the emblems of Freemasonry were drawn in chalk. It is also sometimes called the Teppich.

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TAROT

A playing card, seventy-eight to the pack; fifty-six are called the Lesser Arcana and are divided into four suits; the wands or clubs, the cups or hearts, the Swords or spades, and the pentacles or diamonds. Each suit contains four court cards, the King, Queen, Knight and Page, with ten spot cards, numbered from ace to ten. The spots are usually presented in geometrical designs and sometimes combined with pictures illustrating the inner meaning of the cards.

The rest of the cards, known as the Greater Arcana, comprises a series of symbolic pictures. Each of the cards has a special title and a number. The doctrine behind these symbols has many forms and meanings; veiled as it is by symbols, it speaks many languages, and its emblems convey a message to students of alchemy and astrology. As one writer upon the Subject says "it is full of meaning no matter by what path the student may have approached the truth which is at the head of the ancient mysteries, and though its symbolism expresses Universal ideas it also represents a particular version of sacred science, being a Symbolic alphabet of the occult philosophy of Israel.;' In its present form the Tarot dates from the fourteenth century, but many authorities believe it to have come down to us from a much earlier Source. Those who credit the cards with a more modern origin derive the name from Tarote, meaning spotted, and in French frequently applied to the checker work on the backs of playing cards.

Those who connect the cards with many more centuries of age refer the name to Thoth, an Egyptian Deity resembling the Greek Clod Hermes, anti later identified with Hermes Trismegistus. Thoth was the God of intelligence, magic, Science and invention, who taught the people to write and calculate. The philosophical aspects of the subject are treated in Les 22 Arcanes du Tarot Kabbalistique, LeSymbolisme Hermétique, also the beautiful treatise Le Tarot des Imagiers du Moyen Age with specially designed set of the symbolical cards, all three of these works by Oswald Wirth of Paris; the Tarot of Bohemians, by Papus, the pen name of Dr. Gerard Encausse; An Introduction to the Study of Tarot by Paul F. Case, New York, 1920, and a general discussion is in Prophetical, Educational and Playing Cards, by Mrs. John King Van Rennselaer.

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TARSEL

In the earliest Catechisms of the eighteenth century, it is said that the furniture of a Lodge consists of a "Mosaic Pavement, Blazing Star, and Indented Tarsel." In more modern catechisms, the expression is "indented tassel," which is incorrectly defined to mean a tessellated border. Indented Tarsel is evidently a corruption of indented tassel, for a definition of which see Tessellated Borden.

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TARSEL BOARD

We meet with this expression in some of the old Catechisms as a corruption of Trestle-Board

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TARSHATHA

Used in the Degree of Knight of the East in the Ancient and Accepted Scottish Rite, according to the modern ritual of the Southern Masonic Jurisdiction of the United States, for Tirshatha, and applied to the presiding officer of a Council of Princes of Jerusalem (see Tirshatha).

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TASMANIA

An island forming the seventh state of the Commonwealth of Australia. The Grand Lodge of Ireland established a Lodge in this country in 1823 which did not long remain active. The first English Lodge, Tasmanian Union, No. 781, was constituted at Hobart Town in 1846. English Freemasonry, however, had many difficulties to contend with before it was firmly established. Hope Lodge had been granted a Dispensation in 1852 and the Rev. R. K. Ewing was elected Master. In 1856 two Lodges were formed from it, namely, Faith and Charity, and Brother Ewing was appointed Provincial Grand Master for the two.

Tasmanian Union Lodge did not countenance these proceedings and was suspended by Brother Ewing. It remained closed for nine months. When Brother Ewing left Tasmania in 1870 the Provincial Grand Lodge ceased to exist, but in 1875 a new one under Brother W. S. Hammond was opened. Towards 1876 the clouds began to disperse and by 1885 there were seven Lodges under each of the English and Irish Grand Lodges and four under the Grand Lodge of Scotland. On June 26, 1890, the Grand Lodge of Tasmania was constituted with all due ceremony.

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TASSELS

In the English and French Tracing Boards of the First Degree, there are four tassels, one at each angle, which are attached to a cord that surrounds a tracing-board, and which constitutes the true tessellated border. These four cords are described as referring to the four principal points, the Guttural, Pectoral, Manual, and Pedal, and through them to the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice (see Tessellated Border, also Tulith).

The Hebrew word tsitsith means both fringes and tassels in the Old Testament.

Note Deuteronomy (xx, 12), where the older translation has fringes and the Revised Version gives borders, the latter agreeing with border of Mark (vi, 56) and Luke (viii, 44). Where the Revised Version has border throughout, the Authorized Version has hem in Matthew (ix, and xiv 36). As symbols of great importance their use was ordered in Numbers (xv, 3S, 40), "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue: That ye may remember, and do all my commandments, and be holy unto your God."

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TASTING AND SMELLING

Of the five senses hearing, seeing, and feeling only are deemed essential to Freemasons. Tasting and smelling are therefore not referred to in the instructions, except as making up the sacred number five. Preston says: "Smelling and Tasting are inseparably connected; and it is by the unnatural kind of life which men commonly lead in society that these senses are rendered less fit to perform their natural duties."

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TATNAI AND SHETHAR-BOZNAI

Tatnai was a Persian Satrap or Governor of the Province west of the Euphrates in the time of Darius and Zerubbabel; Shethar-Boznai was an officer under his command The two united with the Apharsachites in trying to obstruct the building of the Second Temple, and in writing a letter to Darius, of which a copy is preserved in Ezra (6-17).

In this letter they reported that "the house of the great God" in Judea was being built with great stones, and that the work was going on fast, on the alleged authority of a Degree from Cyrus. They requested that search might be made in the Rolls Court whether such a Degree was ever given, and asked for the King's pleasure in the matter. The decree was found at Ecbatana, and a letter was sent to Tatnai and Shethar-Boznai from Darius, ordering them no more to obstruct, but, on the contrary, to aid the Elders of the Jews in rebuilding the Temple by supplying them both with money and with beasts, corn, salt, wine, and oil for the sacrifices. Shethar-Boznai, after the receipt of this Decree, offered no further obstruction to the Jews. Their names have been hence introduced into some of the high Degrees in Freemasonry.

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TAU

The last letter of the Hebrew alphabet is called Tau, and it has the power of the Roman T. In its present form n, in the square character now in use, it has no resemblance to a cross; but in the ancient Hebrew alphabet, its figure X, or +, was that of a cross. Hence, when it is said, in the vision of Ezekiel (ix, 4) "Go through the midst of the city, and set a mark (in the original"n, tau) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof"— which mark was to distinguish them as persons to be saved, on account of their sorrow for sin, from those who, as idolaters, were to be slain—the evident allusion is to a cross. The form of this cross was X or +, a form familiar to the people of that day. But as the Greek letter tau subsequently assumed the form which is still preserved in the Roman T. the tau or tau cross was made also to assume the same form; so that the mark tau is now universally recognized in this form, T.

This tau, tau cross, or tau mark, was of very universal use as a sacred symbol among the ancient From the passage of Ezekiel just cited, it. is evident that the Hebrews recognized it as a sign of salvation; according to the Talmudists, the symbol was much older than the time of Ezekiel, for they say that when Moses anointed Aaron as the High Priest, he marked his forehead with this sign. Speaking of the use of the tau cross in the Old Testament, Didron says in his Christian Iconography (page 370) that "it saved the youthful Isaac from death, redeemed from destruction an entire people whose houses were marked with that symbol, healed the envenomed bites of those who looked at the serpent raised in the form of a tau upon a pole, and called back the soul into the dead body of the son of that poor widow who had given bread to the prophet."

Hence, in Christian iconography, the tau cross, or cross of the Old Testament, is called the Anticipatory Cross, because it anticipated the four-limbed Cross of the Passion, and the typical cross because it was its type. It is also called the Cross of Saint Anthony, because on it that saint is supposed to have suffered martyrdom.

Maurice, in his Indian Antiquities, refers to it the tiluk, or mark worn by the devotees of Brahma. Davies, in his Celtic Researches, says that the Gallicum tau, or the tau of the ancient Gauls, was among the Druids a symbol of their supreme god, or Jupiter.

Among the Egyptians, the tau, with an oval ring or handle, became the Crux Ansata, and was used by them as the constant symbol of life. Doctor Clarke says (Travels v, page 311) that the tau cross was a monogram of Thoth, "the symbolical or mystical name of Hidden Wisdom

among the ancient Egyptians." Dupuy, in his History of the Templars, says that the tau was a Templar emblem. Von Hammer, who lets no opportunity of maligning the Order escape him, adduces this as a proof of the idolatrous tendencies of the Knights. He explains the tau, which, he says, was inscribed on the forehead of the Baphomet or Templar idols as a figure of the phallus; hence he comes to the conclusion that the Knights Templar were addicted the obscene worship of that symbol. It is, how ever, entirely doubtful, notwithstanding the authority of Dupuy, whether the tau was a symbol of the Templars. But if it was, its origin is rather to be looked for in the supposed Hebrew idea as a symbol of preservation. It is in this sense, as a symbol of salvation from death and of eternal life, that it has been adopted into the Masonic system, and presents itself, especially under its triple combination, as a badge of Royal Arch Masonry (see Triple Tau).

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TAU CROSS

A cross of three limbs, so called because it presents the figure of the Greek letter T (see Tau).

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TAXATION OF MASONIC PROPERTY

In a survey of 41 of the 49 Grand Jurisdictions made in 1932 the Masonic Service Association, Washington, D. C., summarized its findings:

Masonic property used wholly for fraternal purposes is tax free in 24 of the 41 Grand Jurisdictions. Where it is not used wholly for Masonic purposes it is tax free in 16 of 41 Jurisdictions. If it is partly commercial (as when rooms in a Masonic Temple are rented for offices and stores) it is tax free in 4 of the 41 Jurisdictions, but is taxed, or may be taxed, in 35, the "may be" accounting for the discrepancy in the figures. These figures may have changed during the decade since but on the whole they represent the meldence of taxation State by State.

The question has been in courts from 200 to 300 times in the majority of cases the legal arguments have hinged upon one or another, or both, of two questions: How shall Freemasonry be defined, and under what laws does the definition bring it; is it, for example, a religion, educational, charitable organization or note If a Masonic property is partly commercial, partly not should the whole of it be taxed; or only the commercially used portion? Masonic lawyers who have opposed taxation have had difficulty in their arguments because the Grand Body they represent has seldom possessed a legal definition of itself—perhaps because to do so would involve a formal and official definition of Freemasonry, which is something it prefers to avoid.
In at least two States (and perhaps more) this difficulty has been circumvented by asking the State legislature to adopt a law covering Freemasonry by name. This would appear to be just and non-discriminatory because Freemasonry is sui generis and cannot be subsumed under any general classification. On the other side, members of legislatures who favor taxation of Masonic properties have difficulty with the fact that even if a Masonic Body receives rents or interest from endowments the money is not profit, goes into nobody's pocket, but is used for fraternal and benevolent purposes; and also they are in the dilemma of having to decide whether if they tax Masonic properties they ought not also to tax churches, and hospitals not owned by the State.

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TCHANDALAS

Mentioned in the Institutes of Manu as a class of pariahs, or the lowest in society, but are referred to as the inventors of brick for building purposes, as is attested by Vina-Snati and

Veda Vyasa. In the course of time they were banished from the towns, the rites of burial, and the use of rice, water, and fire. They finally emigrated, and became the progenitors of great nations.

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TEAM

Royal Arch Masons in America apply this word rather inelegantly to designate the three candidates upon whom the Degree is conferred at the same time. It is also used generally in referring to any group of workers.

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TEARS

In the Master's degree in some of the Continental Rites, and in all the advanced Degrees where the legend of the Degree and the ceremony of reception are intended to express grief, the hangings of the Lodge are black strewn with tears. The figures representing tears are in the form depicted in the illustration. The symbolism is borrowed from the science of heraldry, where these figures are called buttes, and are defined to be "drops of anything that is by nature liquid or liquefied by art." The heralds have six of these Charges, namely, yellow, or drops of liquid gold; white, or drops of liquid silver; red, or drops of blood; blue, or drops of tears, black, or drops of pitch; and greens or drops of oil. In funeral hatchments, a black velvet cloth, sprinkled with these "drops of tears," is placed in front of the house of a deceased nobleman and thrown over his bier; but there, as in Freemasonry, the guttes de larmes, or drops of tears, are not painted blue, but white.

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TEBETH

The Hebrew word The fourth month of the Hebrew civil year, corresponding to the months December and January, beginning with the new moon of the former.

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TELAMONES
See Caryatides

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TEMPLE, SOLOMON'S, AND THE DEGREES

In the Seventeenth Century German archeology, full of vigor and beginning to employ "scientific methods," discovered so many things about ancient Jerusalem and Solomon's Temple that a great public interest was aroused. One of the manifestations of the latter was the excitement occasioned by the exhibition of a large scale model of the Temple, attributed to Chancellor Schott. This was taken over to London in 1723 and again in 1730, and there attracted endless throngs; newspapers were filled with it; clergymen preached about it; the Royal Family held a special view. At the same period John Senex, publisher, sold innumerable copies of a plan and drawings, which was at about the time he was publishing Anderson's 1723 Book of Constitutions, and was Junior Grand Warden. A long description of the Temple written by the al ready-famous Sir Isaac Newton some years before his death was published, and ran through one edition after another.

Previously the states of Holland employed Rabbi Leon to build a replica of the Temple. He constructed a model as large as a room, complete in detail; Holland gave up the project on amount of the cost (as the World's Fair at Philadelphia was to do two centuries later, when it began a like project), and made a present of the "great model" to the Rabbi. He in turn took it over to London (after exhibiting it in Paris and Sienna), secured a patent from the King to display it in the British Capital, published an explanatory brochure to accompany it, put it on exhibit, and aroused great popular enthusiasm. It was carefully preserved and again exhibited in London some eighty years later with equal success.

Irish Lodges, already full of speculation about the symbolism of Solomon's Temple, became more interested in the Temple than ever. An oratorio of "Solomon's Temple" was given in Dublin, and it was inserted by Laurence Dermott in editions of his Ahiman Rezon (Book of Constitution) of the Ancient Grand Lodge; and in his Preface Dermott gives a florid account of Leon's model. Also, the Arms of the Ancient Grand Lodge were taken from one of Leon's works—he was one of the most respected and learned Hebrew scholars in Europe, as is shown by the biographical treatise on him (a brilliant essay), "Rabbi Jacob Jehudah Leon," contributed to Ars Quatuor Coronatorum; Vol. 12; page 150; by J. Chetwode Crawley. By one of those seemingly impossible coincidences which are seldom found in history, an older and far more popular and lasting and important tradition of another Temple had come to England to change the architectural face and living habits of the country; and much more profoundly affected the Mason Craft than the Hebrew enthusiasm was to do.

Only, this was not a Jewish Temple, or Solomon's, but a Greek Temple. (To call Jehovah's House at Jerusalem a "temple" is a misnomer; the word is pure Greek; so was the style and type and uses of the building.) Palladio of Venice was Europe's supreme architect from the Renaissance until now. He drew a line across architecture and divided it into before and after, brought Gothic to an end, taught the principles, then recently re-discovered, of Greek architecture first to Italian Masons and through them to Europe; was the Shakespeare of his art.

After Inigo Jones King's Commissioner of buildings, visited Venice he returned to England and introduced the Palladian (also called the Italian, or the Classic, or the Neo Classic) there, and Mason Lodges and clubs of amateur artists began studying Palladio as the Primitive Christians had studied their Gospels, and with as much zealousness. After the Lodge of Antiquity had become a Lodge under the Grand Lodge, its Master or Lecturer read Palladio to the Lodge; and its "old Master," Sir Christopher Wren, had carried the Palladian style to its supreme glory in St. Paul's Cathedral Palladio had found that almost the whole set of principles (they were principles of proportion) of the Greek style could be exhibited, and therein studied and mastered, in five columns, which he caned the Five Orders. A model which he himself had made when building St. Paul's was used by Sir Christopher Wren while he was Master of Antiquity.

If any Mason will ponder the Allegory of the Temple in the Second Degree and the Rite of HA.-. in the Third he can see for himself how weighty is the hypothesis that both were fabricated in their present form at the time when the Jewish Temple and the Greek Temple, as it were, met in London. Two great traditions crossed, and the point of crossing lay in the center of Freemasonry. It is obvious that the form and inspiration of the Allegory in the Second Degree is Greek in origin, and that in the Third it is Hebrem. It is possible, and to an unknown extent it is probable, that the germ, or first simple form, of each had existed in the Craft long before Palladio; but the form as now used has stamped on it too many of the hall-marks of the Eighteenth Century to make any doubt feasible of its origin.

And, more extraordinary still, Freemasonry itself had received its origin, form, and substance from the Gothic, begun in the Twelfth Century, and Masonry was probably always pure Gothic until the Palladian period; thus the three greatest architectural styles—and an architectural style is the principal public form always taken by a culture— became embodied together in the Three Degrees. Matthew Arnold was later to say that European civilization consists of a union of two civilizations, the Greek and the Hebraic; in reality it was a union of three, for the great Medieval civilization had as large a part in shaping our modern civilization as either of

the other two; and it helps to explain the largeness, the power, the inexhaustibleness of Freemasonry, that it combined the three within itself.

(John Bunyan wrote a whole book on the symbolism of Solomon's Temple, as fine a work of literature as his Pilgrim's Progress, but not having the latter's popular appeal. See elsewhere in this Supplement ARCHITECTURE, FIRST & CHIEF GROUNDS"; for a number of other articles consult Index.)

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TEMPLES, THE JERUSALEM

1. Solomon began the building of his Temple about 967 B.C., and completed it in about six and one-half years. This was in reality a collection of buildings, inside a wall, and the Temple proper was probably at or near the center, a structure 90 to 100 feet long, about 30 to 35 feet in width and at its highest about 50 feet. The entire system of buildings, taken as a unit, was the greatest single building feat ever undertaken by the Jewish people before or since. This was the First Temple.

For nearly five centuries it was the center and capital of Hebrew peoples, not only in Palestine but wherever they might live. It and the city were looted and w destroyed by the Babylonian hordes under Nebuchadnezzar in 586 B-C- (It may be more than a coincidence that the only successful—though temporary— attempt ever made by the Egyptians to achieve monotheism occurred while this First Temple was still standing It is likewise interesting to note that many of the tales, traditions, legends, and historical occurrences about Solomon or his Temple need not refer to so early a date as 967 B.C. but may refer to it as of any date as between 967 B-C. and 586 B.C.)

2. When after a half century Cyrus permitted the Jews to return to Jerusalem they began almost at once to rebuild the Temple under their "prince," or leader, Sheshbazzar, who began work in 536 B.C. it was completed by Zerubbabel in 516 B.C. after twenty years of slow, hard labor by a poverty-stricken people, and then was only half restored. After 168 B.C. this building was looted, attacked, razed, rebuilt, and finally destroyed almost completely. This was the Second Temple.

3. One of the looters was Herod. In 40 B.C. Antony and Octavius gave him the title "King of Judea." Between 20 B.C. and 19 B.C., and for political reasons of his own, he began to rebuild the Temple, and on a larger scale. It was not completed until between 62 A.D. and 64 A.D. Only two years after this latter date the Jews began their revolt against Roman rule; in about four years, or 70 A.D., the whole "Temple was burnt to the ground and utterly destroyed.?' This was the Third Temple.

(Historians long were skeptical about the descriptions of the three Temples on the ground that structures of such size and elaborateness called for a technical knowledge which did not exist in ancient times. Modern archeological discoveries have removed that objection by proving that as early as 1000 B.C. many of the technical arts were at a high stage of development. Thus, and to cite only two examples, Tutankhamen's physicians had the use of complete sets of surgical instruments, and practiced many forms of anesthesia; shorthand, a technique without which modern business could hardly function, was known to ancient Egypt; in 1934 the Egypt Exploration Society published a book Greek Shorthand Manuals compiled from papyri and waxed tablets unearthed by archeologic excavations.)

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TEMPELHERR

German for Knights Templar (see also Ritter).

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TEMPELORDEN
or TEMPELHERRENORDEN

The title in German of the Order of Knights Templar

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TEMPERANCE

One of the four cardinal virtues; the practice of which is inculcated in the First Degree. The Freemason who properly appreciates the secrets which he has solemnly promised never to reveal, will not, by yielding to the unrestrained call of appetite, permit reason and judgment to lose their seats and subject himself, by the indulgence in habits of excess, to discover that which should be concealed, and thus merit and receive the scorn and detestation of his Brethren. And lest any Brother should forget the danger to which he is exposed in the unguarded hours of dissipation, the virtue of temperance is wisely impressed upon is memory, lay its reference to one of the most solemn portions of the ceremony of initiation. Some Freemasons, very properly condemning the vice of intemperance and abhorring its effects, have been unwisely led to confound temperance with total abstinence in a Masonic application, and resolutions have sometimes been proposed in Grand Lodges which declare the use of stimulating liquors in any quantity a Masonic offense. Put the law of Freemasonry authorizes no such regulation. It leaves to every man the indulgence of his own tastes within due limits, and demands not abstinence, but only moderation and temperance, in anything not actually wrongs

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TEMPLAR
See Knights Templar

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TEMPLARIUS

The Latin title of a Knight Templar. Commonly used in the Middle Ages.

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TEMPLAR LAND

The Order of Knights Templar was dissolved in England, by an Act of Parliament, in the seventeenth. year of the reign of Edward II, and their possessions transferred to the Order of Saint John of Jerusalem, or Knights Hospitaler. Subsequently, in the thirty-second year of the reign of Henry VII, their possessions were transferred to the King. One of the privileges possessed by the English Templars was that their lands should be free of tithes; and these privileges still adhere to these lands, so that a farm being What is termed Templar land, is still exempt from the imposition of tithes, if it is occupied by the owner; an exemption which ceases when the farm is worked under a lease.

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TEMPLE OF SOLOMON

The first Temple of the Jews was called hecal Jehovah or beth Jehovah, the Palace or the House of Jehovah, to indicate its splendor and magnificence, and that it was intended to be

the perpetual dwelling-place of the Lord. It was King David who first proposed to substitute for the Nomadic Tabernacle a permanent place of worship for his people; but although he had made the necessary arrangements, and even collected many of the materials, he was not permitted to commence the undertaking, and the execution of the task was left to his son and successor, Solomon.

Accordingly, that monarch laid the foundations of the edifice in the fourth year of his reign, 1012 B.C., and, with the assistance of his friend and ally, Hiram, King of Tyre, completed it in about seven years and a half, dedicating it to the service of the Most High in 1004 B.C. This was the year of the world 3000, according to the Hebrew chronology; and although there has been much difference among chronologists in relation to the precise date, this is the one that has been generally accepted, and it is therefore adopted by Freemasons in their calculations of different epochs.

The Temple stood on Mount Moriah, one of the eminences of the ridge which was known as Mount Zion, and which was originally the property of Ornan the Jebusite, who used it as a threshing-floor, and from whom it was purchased by David for the purpose of erecting an altar on it. The Temple retained its original splendor for only thirty-three years. In the year of the world 3033, Shishak, King of Egypt, having made war upon Rehoboam, King of Judah, took Jerusalem, and carried away the choicest treasures.

From that time to the period of its final destruction the history of the Temple is but a history of alternate spoliations and repairs, of profanations to idolatry and subsequent restorations to the purity of worship. One hundred and thirteen years after the conquest of Shishak, Joash, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3148. In the year 3264, Ahaz, King of Judah, robbed the Temple of its riches, and gave them to Tiglath-Pileser, King of Assyria, who had united with him in a war against the Kings of Israel and Damascus. Ahaz also profaned the Temple by the worship of idols. In 3276, Hezekiah, the son and successor of Ahaz, repaired the portions of the Temple which his father had destroyed, and restored the pure worship. But fifteen years after he was compelled to give the treasures of the Temple as a ransom to Sennacherib, King of Assyria, who had invaded the land of Judah. But Hezekiah is supposed, after his enemy had retired, to have restored the Temple.

Manasseh, the son and successor of Hezekiah, fell away to the worship of Sahianism, and desecrated the Temple in 3306 by setting up altars to the host of heaven. Manasseh was then conquered by the King of Babylon, who in 3328 carried him beyond the Euphrates. But subsequently repenting of his sins he was released from captivity, and having returned to Jerusalem he destroyed the idols, and restored the Altar of Burnt-Offerings. In 3380, Josiah, who was then King of Judah, devoted his efforts to the repairs of the Temple, portions of which had been demolished or neglected by his predecessors, and replaced the Ark in the Sanctuary. In 3398, in the reign of Jehoiakim, Nebuchadnezzar, then King of Chaldea, carried a part of the sacred vessels to Babylon. Seven years afterward, during the reign of Jeehoniah, he took away another lot; and finally, in 3416, in the eleventh year of the reign of Zedekiah, he took the city of Jerusalem, and entirely destroyed the Temple, and carried many of the inhabitants captives to Babylon.

The Temple was originally built on a very hard rock, encompassed with frightful precipices. The foundations were laid very deep, with immense labor and expense. It was surrounded with a wall of great height, exceeding in the lowest part four hundred and fifty feet, constructed entirely of white marble.

The body of the Temple was in size much less than many a modern parish church, for its length was but ninety feet, or, including the porch, one hundred and five, and its width but thirty. It was its outer court, its numerous terraces, and the magnificence of its external and internal decorations, together with its elevated position above the surrounding dwellings which produced that splendor of appearance that attracted the admiration of all who beheld it, and gives a color of probability to the legend that tells us how the Queen of Sheba, when it first broke upon her view, exclaimed in admiration, "A most excellent Master must have done this!"

The Temple itself which consisted of the porch, the Sanctuary, and the Holy of Holies, was but a small part of the edifice on Count Moriah. It was surrounded with spacious courts, and the whole Structure occupied at least half a mile circumference. Upon passing through the outer wall, you came to the first Court, called the Court of the Gentiles, because the Gentiles were admitted into it, but were prohibited from passing farther. It was surrounded by a range of porticoes or cloisters, above which were galleries or apartments, supported by pillars of white marble. Passing through the Court of the Gentiles, you entered the Court of the Children of Israel, which was separated by a low stone wall, and an ascent of fifteen steps, into two divisions, the outer one being occupied by the women, and the inner by the men Here the Jews were in the habit of resorting daily for the purposes of prayer.

Within the Court of the Israelites, and separated from it by a wall one cubit in height, was the Court of the Priests. In the-center of this Court was the Altar of Burnt-Offerings, to which the people brought their oblations and sacrifices, but none but the Priests were permitted to enter it. From this court, twelve steps ascended to the Temple, Strictly so called, which as we have already said, was divided into three parts, the Porch, the Sanctuary, and the Holy of Holies. The Porch of the Temple was twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass, the most precious metal known to the ancients. Besides this gate there were the two pillars Jachin and Boaz, which had been constructed by Hiram Abif. the architect whom the King of Tyre had sent to Solomon.

From the porch you entered the Sanctuary by a portal, which, instead of folding doors, was furnished with a magnificent veil of many colors, which mystically represented the universe. The breadth of the sanctuary was twenty cubits, and its length forty, or just twice that of the porch and Holy of Holies. It occupied, therefore, one-half of the body of the Temple. In the Sanctuary were placed the various utensils necessary for the daily worship of the Temple, such as the Altar of Incense, on which incense was daily burnt by the officiating Priest; the ten Golden Candlesticks; and the ten Tables on which the offerings were laid previous to the sacrifice. The Holy of Holies, or innermost chamber, was separated from the Sanctuary by doors of olive, richly sculptured and inlaid with gold, and covered with veils of blue, purple, scarlet, and the finest linen. The size of the Holy of Holies was the same as that of the porch, namely, twenty cubits square. It contained the Ark of the Covenant, which had been transferred into it from the Tabernacle, with its overshadowing Cherubim and its Mercy-Seat. Into the most sacred place, the High Priest alone could enter, and that only once a year, on the Day of Atonement.

The Temple, thus constructed, must have been one of the most magnificent Structures of the ancient world. For its erection, David had collected more than four thousand millions of dollars, by Doctor Mackey's computation, and one hundred and eighty-four thousand, six hundred men were engaged on the building for more than seven years; and on its completion it was dedicated by Solomon with solemn prayer and seven days of feasting; during which a peace-offering of twenty thousand oxen and six times that number of sheep was made, to consume which the holy fire came down from heaven.

In Freemasonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that freemasonry was there first organized; that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters over the Lodges which they had established; that there the Symbolic Degrees were instituted and systems of initiation were invented; and that from that period to the present Freemasonry has passed down the stream of Time in unbroken succession and unaltered form. But the modern method of reading Masonic history has swept away this edifice of imagination with as unsparing a hand, and as effectual a power, as those with which the Babylonian King demolished the structure upon which they are founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work.

During the long period in which the hypothesis was accepted as a fact, its influence was being exerted in molding the Masonic organizations into a form closely connected with all the events and characteristics of the Solomonic Temple. So that now almost all the Symbolism of

Freemasonry rests upon or is derived from the House of the Lord at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Freemasonry. Each Lodge is and must be a symbol of the Jewish Temple, each Master in the chair representing the Jewish King, and every Freemason a personation of the Jewish Workman.

Thus must it ever be while Freemasonry endures. We must receive the myths and legends that Connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be—the foundation of a Science of morality. The Subject of King Solomon's Temple and particularly the foundation chamber of this Structure is discussed by Brother W. J Chetsvode Crawley (pages 244, voluble xxiv, 1911, Transactions of Quatuor Coronati Lodge) from which we have made the following extracts:

The version and legend of the Royal Arch authorized by the Supreme Grand Chapter of England today differs widely from the corresponding version authorized by the Supreme Grand Chapter of Ireland. The two versions are identical in purport and dogma, and to a certain extent similar in method. But there the resemblance ceases. It would be impossible for an English Royal Arch Mason to work his way into an Irish Chapter, or conversely, without other unmistakable credentials
The episodes, on which the legends are severally founded, are quite distinct, each from the other. The English version refers to the building of the second temple by Zerubbabel: the Irish version to the repairing of the Temple of Solomon by King Josiah. The nomenclature of dramatis personae of the two versions are dissimilar. So far as the present writer is aware, the names of the three presiding officers of the English version were never heard in an Irish Royal Arch Chapter, save during the ill-devised and conspicuously unsuccessful attempt to introduce the English version into Dublin Chapters, which lasted intermittently from 1829 to 1859. If indeed the Irish version were held to be a survival of the original idea of Doctor Anderson's " well built Arch," and the English legend admitted to be a competing legend of later construction, many historical difficulties would disappear. Our American Royal Arch Masons, who derive their origin from the Strand Lodge of the Ancient, would find the hypothesis especially helpful in regard to the introduction and development of the Cryptic Degrees, which would in their turn await an easy birth in the preliminary stages of the Irish ritual.

In the Irish legend the carefully Selected articles that bear the burden of the tale require an adequate reason for their deposition, no less than for their discovers. In this respect, enlightenment has come from an unexpected quarter.

In the 1910 volume of the Memoires of the Academie des Inscriptions appears a noteworthily paper by Dr. Edouard Naville, summarized in the Midsummer number of the Athenaeum for 1910, on La Découerte de la Loi sous le Roi Josias, meaning the discovery of the law under King .Josiah, in which the illustrious writer sets up a comparatively new theory respecting the deposit discovered in the temple at Jerusalem by "Hilkiah the High Priest," which has been generally assumed to have been the book of Deuterononly M. Naville contends that this was really a foundation deposit, and he quotes many instances—both from the rubries of the Book of the Dead and from excavations like those of M. de Morgan at Dahchur—of similar deposits, made either in a Specially prepared loculus in or under the walls of a building, or at the base of the statue of a god. He goes on to discuss the probable nature of the document itself, and comes to the conclusion that it Was a summary of the Mosaic law by analogy with the similar So-called chapters of the Book of the Dead, and that it was contemporaneous with the foundation of the Temple of Solomon.

This would make it a good deal earlier than the dates assigned to it by modern critics, among whom Doctor Driver puts its composition in the reign of Manasseh: and Professor Westphal the reign earlier under Hezekiah, while Professors Wellhausen and Kuenen will have it to be a forgery made ad hoc by some one in Josiah's confidence. Doctor Naville is also of the opinion that the document must have been written in cruciform characters, and thinks that the same

might be said for the other Mosaic books, Moses, as an educated Egyptian, being according to him quite competent to use the cuneiform script which under the Eighteenth Dynasty was current throughout western Asia. He thinks, however, that the language used was even then Hebrew, and he mentions incidentally that the name Moses or Moshah may be the Egyptian word Mesu, signifying infant, as the biblical Succoth is certainly the Egyptian Thuket or Thukot. She kind of polyglot pawn whereby the Hebrew scribes made the first of these names into a word meaning drawn out and the second into tents, accords very well with other national characteristics as noted by Plutarch and others.

Doctor Naville's essay almost brings the Irish version of the Royal Arch legend within the possibilities of history. If—much virtue in an if—the principle of the Arch were known to the master builders of King Solomon's temple, what more natural than that they should use Doctor Anderson s well built Arch for the preservation of the sacred deposit? The case for the Irish legend is so simple, the inference so obvious, that the enthusiastic student who relies on tradition may be tempted to belittle the initiate historical difficulty of showing that the principle of the Arch was known to our master builders, or indeed to any builders of that date. Be that as it may the alternative version has no such incident as that recorded in Chronicles to fall back upon, nor does it gain any fresh support from Doctor Edouard Naville's learned labors.

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TEMPLE, ORDER OF THE

When the Knights Templar had, on account of their power and wealth, excited the fears and the cupidity of Pope Clement V, and King Philip the Fair, of France, the Order was soon compelled to succumb to the combined animosity of a spiritual and a temporal sovereign, neither of whom was capable of being controlled by a spirit of honor or a dictate of conscience The melancholy story of the sufferings of the Knights, and of the dissolution of their Order, forms a disgraceful record, with which the history of the fourteenth century begins.

On the 11th of March, in the year 1314, and in the refined city of Paris, James de Molay, the last of a long and illustrious line of Grand Masters of the Order of Knights Templar, testified at the stake his fidelity to his vows; and eleven years of service in the cause of religion were terminated, not by the sword of a Saracen, but by the iniquitous sentence of a Roman Catholic Pope and a perverted Christian King

The manufacturers of Masonic legends have found in the death of De Molay and the dissolution of the Order of Templars a fertile source from which to draw materials for their fanciful theories and surreptitious documents Among these legends there was, for instance, one which maintained that during his captivity in the Bastile the Grand Master of the Templars established four Chiefs of the Order in the North, the South, the East, and the West of Europe, whose seats of government were respectively at Stockholm, Naples, Paris, and Edinburgh. Another invention of these Masonic speculators was the forgery of that document so well known as the Charter of Larmenius, of which we shall presently take notice Previously, however, to any consideration of this document, sve must advert to the condition of the Templar Order in Portugal, because there is an intimate connection between the society there organized and the Order of the Temple in France, which is more particularly the Subject of the present article

Surprising as it may appear, it is nevertheless true, that the Templars did not receive that check in Portugal to which they were Subjected in France, in England, and some other countries of Europe on the contrary, they were there maintained by King Denis in all their rights and privileges; and although compelled, by a Bull of Clement V, to change their names to that of the Knights of Christ, they continued to be governed by the same rules and to wear the same costume as their predecessors, excepting the slight addition of placing a white Latin cross in the center of the usual red one of the ancient Order.

In the degree of establishment it was expressly declared that the King, in creating this new Order, intended only to effect a reform in that of the Templars In 1420, John I, of Portugal, gave the Knights of Christ the control of the possessions of Portugal in the Indies, and succeeding monarchs granted them the proprietorship of all countries which they might discover, reserving, of course, the royal prerogative of sovereignty In process of time the wealth and the power of the Order became so great, that the King of Portugal found it expedient to reduce their rights to a considerable extent; but the Order itself was permitted to continue in existence, the Grand Mastership, however, being for the future vested in the Sovereign

We are now prepared to investigate understandingly the history of the Charter of Larmenius, and of the Order of the Temple at Paris, which was founded on the assumed authenticity of that document The writings of Thory, of Ragon, and of Clavel, with the passing remarks of a few other Masonic writers, will furnish us with abundant materials for this narrative, interesting to all Freemasons, but more especially so to Masonic Knights Templar In the year 1682, and in the reign of Louis XIV, a licentious society was established by several young noblemen, which took the name of La Petite Résurrection des Templiers, or The Little Resurrection of the Templars. The members wore concealed upon their shirts a decoration in the form of a cross, on which was embossed the figure of a man trampling on a woman, who lay prostrate at his feet The emblematic Signification of this symbol was, it is apparent, as unworthy of the character of man as it was derogatory to the condition and claims of woman The lying, having been informed of the infamous proceedings which took place at the meetings, dissolved the Society, which it was said was on the eve of initiating the dauphin; caused its leader, a Prince of the blood, to be ignominiously published, and banished the members from the Court; the heaviest penalty that, in those days of servile submission to the throne, could be inflicted on a courtier

In 1705, Philip of Orleans, who was subsequently the Regent of France during the minority of Louis XV, collected together the remnants of this Society, which still secretly existed, but had changed its object from a licentious to one of a political character.

He caused new Statutes to be constructed; and an Italian Jesuit, by name Father Bonani, who was a learned antiquary and an excellent designer, fabricated the document now known as the Charter of Larmenius, and thus pretended to attach the new society to the ancient Order of the Templars. As this Charter is not the least interesting of those forged documents with which the history of Freemasonry unfortunately abounds, a full description of it here will not be out of place. The theory of the Duke of Orleans and his accomplice Bonani was, and the theory is still maintained by the Order of the Temple at Paris, that when James de Moray was about to suffer at the stake, be sent for Larmenius, and in prison, with the consent and approbation of such of his knights as were present, appointed him his Successor, with the right of making a similar appointment before his death.

On the demise of De Molay, Larmenius accordingly assumed the office of Grand Master, and ten years after issued this Charter, transmitting his authority to Theobaldus Alexandrinus, by whom it was in like manner transmitted through a long line of Grand Masters, until in 1705 it reached Philip, Duke of Orleans. It will be seen hereafter that the list was subsequently continued to a later period.

The signatures of all these Grand Masters are affixed to the Charter, Which is beautifully executed on parchment, illuminated in the choicest style of Medieval chirography, and composed in the Latin language, but written in the Templar cipher. From the copy of the document given by Thory in his Acta Latomorum (ii, page 145) five make the following translation:

I, Brother John Mark Larmenius, of Jerusalem, by the grace of God and the secret decree of the most venerable and holy martyr, the Grand Master of the Soldiery of the temple, to whom be all honor and glory, confirmed by the common council or the Brethren, being endowed with the Supreme Grand Mastership of the whole Order of the Temple, to every one who shall see these Letters Decretal thrice greeting:

Be it known to all, both present and to come, that the failure of my strength, on amount of extreme age, my poverty, and the weight of government being well considered I, the aforesaid humble Master of the Soldiery of the temple, have determined, for the greater glory of God and the protection and safety of the Order, the Brethren, and the statutes, to resign the Grand Mastership into stronger hands.

On which account, God helping, and with the consent of a Supreme Convention of Knights, I have conferred and by the present decree do confer, for life, the authority and prerogatives of Grand Master of the Order of the Temple upon the Eminent Commander and very dear Brother, Francis Thomas Theobald Alexandrinus, with the power, according to time and circumstances, of conferring the Grand Mastership of the Order of the Temple and the supreme authority upon another Brother, most eminent for the nobility of his education and talent and decorum of his manners: which is done for the purpose of maintaining a perpetual succession of Grand Masters, an uninterrupted series of successors, and the integrity of the statutes. Nevertheless, I command that the Grand Mastership shall not be transmitted without the consent of a General Convention of the fellow-soldiers of the Temples as often as that Supreme Convention desires to be convened, and, matters being thus conducted, the successor shell be elected at the pleasure of the knights.

Butt lest the powers of the supreme office should fall into decay, now and for ever let there be four Vicars of the Grand Master, possessing Supreme power, eminence, and authority over the whole Order, With the reservation of the rights of the Grand Master, which Vicars of the (Grand Masters shall be chosen from among the alders, according to the order of their profession. Which is decreed in according with the above-mentioned wish, commended to me and to the Brethren by our most venerable and most blessed Master, the martyr, to whom be honor and glory. Amen.

Finally, on consequence of a decree of a Supreme Convention of the Brethren, and by the supreme authority to me committed, I will, declare, and command that the Scottish exemplars, as deserters from the Order, are to be accursed, and that they and the brethren of Saint John of Jerusalem, upon whom may God have mercy, as spoliators of the domains of our soldiery are now and hereafter to be considered as beyond the pale of the Temple I have therefore established signs, unknown to our false Brethren, and not to be known by them, to be orally communicated to our fellow-soldiers, and in which way I have already been pleased to communicate them in the Supreme Convention.

But these signs are only to be made known after due profession and knightly consecrations according to the Statutes, Rites, and Usages of the fellow-soldiery of the Temple, transmitted by me to the above-named Eminent Commander as they there delivered into my hands by the venerable and most holy martyr, our Grand Master, to whom be honor and glory. Let it be done as I have said. So mote it be. Amen.

I, John Clark Larmenius, have done this on the thirteenth day of February, 1324.
I, Francis Thomas Theobaldus Alexandrinus, God helping, have accepted the Grand Mastership, 1324.

And then follow the acceptances and signatures of twenty-two succeeding Grand Masters—the last, Bernard Raymund Fabré, under the date of 1804.

Brother Hawkins here wishes to point out that after having disappeared for many years, the original of this Charter was rediscovered and purchased by Brother F. J. ART. Crowe, of Chichester, England, who thought it too important and valuable to remain in private hands, and it was accordingly placed in the possession of the Great Priory of England. A transcript of the document, differing slightly from that given above, has been published by Brother Crowe (see Transactions, Quatuor Coronati Lodge, volume xxiv).

The Society, continues Doctor Mackey, thus organized by the Duke of Orleans in 1705, under this Charter, which purported to contain the signatures manupropria in their own hands, of

eighteen Grand Masters in regular succession, commencing with Larmenius and ending with himself, attempted to obtain a recognition by the Order of Christ, which we have already said was established in Portugal as the legitimate successor of the old Templars, and of Which King John V was al that time the Grand Master. For this purpose the Duke of Orleans ordered two of his members to proceed to Lisbon, and there to open negotiations with the Order of Christ. The king caused inquiries to be made of Don Luis de Cunha, his ambassador at Paris, upon whose report he gave orders for the arrest of the two French Templars. One of them escaped to Gibraltar; but the other, less fortunate, after an imprisonment of two years, was banished to Angola, in Africa, where he died.

The Society, however, continued secretly to exist for many years in France, and is supposed by some to have been the same which, in 1879. was known by the name of the Societe d'Aloyau, a title which might be translated into English as the Society of the Sirloin —a name much more appropriate to a club of bons vivants, good livers, than to an association of knights. The members of this Society were dispersed at the time of the French Revolution, the Duke of Casse Brissac, who was massacred at Versailles in 1732, being its Grand Master at the period of its dispersion. Thory says that the members of this association claimed to be the successors of the Templars, and to be in possession of their Charters.

A certain Brother Ledru, one of the sons of the learned Nicholas Philip Ledru, was the physician of Casse Brissac. On the death of that nobleman and the sale of his property, Ledru purchased a piece of furniture, probably an escritoire, in which was concealed the celebrated Charter of Larmenius, the manuscript Statutes of 1705, and the journal of proceedings of the order of the Temple. Clavel says that about the year 1804, Ledru showed these articles to two of his friends—de ,Saintot and Fabré Palaprat; the latter of whom had formerly been an ecclesiastic. The sight of these documents suggested to them the idea of reviving the Order of the Temple. They proposed to constitute Ledru the Grand Master, but he refused the offer, and nominated Claudius Matheus Radix de Chevillon for the office, who would accept it only under the title of Vicar; and he is inscribed as such on the list attached to the Charter of Larmenius, his name immediatel following that of Casse Brissac, who is recorded as the last Grand Master.

These four restorers of the Order were of opinion that it would be most expedient to place it under the patronage of some distinguished personage; and while making the effort to carry this design into execution, Chevillon, excusing himself from further official labor on account of his advanced age, proposed that Fahré Palaprat should be elected Grand Master, but for one year only, and with the understanding that he would resign the dignity as soon as some notable person could be found who would be willing to accept it. But Fabré, having once been invested with the Grand Mastership, ever afterward refused to surrender the dignity.

Among the persons who were soon after admitted into the Order Were Decourchant, a notary's clerk; Leblond, an official of the Imperial Library; and Arnal, an ironmonger, all of whom were entrusted with the secret of the fraud, and at once engaged in the construction of what have Since been designated the Relics of the Order. Of these relics, which are preserved in the treasury of the Order of the Temple at Paris, an inventory was made on May 18, I810, being, it is probable, soon after their construction. Doctor Burnes, who was a firm believer in the legitimacy of the Parisian Order and in the authenticity of its archives, has given in his Sketch of the history of the Knights Templar (Appendix, page xii), a copy of this inventory in the original French. Thory gives it also in his ActaLatomorum (ii, page 143). A brief synopsis of it may not be uninteresting. The relics consist of twelve pieces— a round dozen —and are as follows:

1. The Charter of Larmellius, already described. But to the eighteen signatures of Grand Masters in the Charter, which was in 1705 in possession of Philip, Duke of Orieans, are added six more carrying the Succession on from the last-named to Fabré Palaprat, who attests as Grand Master in 1804.

2. A volume of twenty-seven paper sheets in folio bount in crimson velvet, satin, and gold, containing the Statutes of the Order in manuscript, and signed Philip

3. A small copper religuary, in the shape of a Gothic church, containing four fragments of burnt bones, wrapped in a piece of linen. These are said to have been taken front the funeral pile of the martyred Templars

4. A sword, said to be one wich belonged to James de Molay.

5. A helmet, supposed to have been that of Guy, the Dauphin of Auvergne.

6. An old gilt spur.

7. A bronze patina, a plate or dish, in the interior of which is engraved in extended hand, having the ring and little fingers bent in upon the palm, which is the form of the Episcopal. Benediction given in the Roman Catholic Church.

8. A pax or tablet in gilt bronzes containing a representation of Saint John, under a Gothic arch. The pax is a small plate of gold, silver (or other rich material carried round by the Priest to communicate the Kiss of Peace..

9. Three Gothic seals.

10 A tall ivory Cross and three Miters, richly ornamented.

11. The Beauseant, in white linen, with the Cross of the Order.

12. The War Standard in white linen, with four black rays.

Of these relics, Clavel, who, as being on the spot, may be supposed to know something of the truth, tells us that the copper reliquary the sword, the ivory cross, and the three miters vere bought by Leblond from an old iron shop in the market of Saint Jean, and from a maker of church vestments in the suburbs of Paris, while the helmet was taken by Arnal front one of the government armories.

Francisco Alvaro da Sylva Freyre de Porto, a knight of the Order of Christ, and a Secret agent of John VI, King of Portugal, was admitted into the Order in 1805, and continued a member until 1815. He was one of the few, Clavel says, whom Fahré and the other founder's admitted into their full confidence, and in 1812 he held the of fire of Grand Master's Secretary. Fahré having signified to him his desire to be recognized as the Successor of James de Molaw by the Grand Master of the Order of Christ, Da Sylvà sent a copy of the Charter of Larmenius to John VI, who was then in Brazil; but the request for recognition was refused. The Order of the Temple, which had thus been ingeniously organized by Fabré Palaprat and his colleagues, began now to assume high prerogatives as the only representative of Ancient Templarism.

The Grand Master was distinguished by the sounding titles of Most Eminent Highness, Very Great, Powerful, and Excellent Prince, and Most Serene Lord. The whole world was divided into different Jurisdictions, under the names of Provinces, Bailiwicks, Priories, and Commanderies, all of which were distributed among the members; and proofs of nobility were demanded of all candidates; but if they were not able to give these proofs, they were furnished by the Grand Master with the necessary Patents.

The ceremonies of initiation were divided into three houses, again subdivided into eight Degrees, and were as follows:

I HOUSE OF INITIATION
1. Initiate. This is the Entered Apprentice's Degree of Freemasonry.
2. Initiate of the Interior. This is the Fellow craft.
3. adept. This is the Master Mason.

4. Adept of the East. The Elu of Fifteen of the Scottish Rite .
5. Grand Adept of the Black Eagle of Saint Joann. The Elu of Nine of the Scottish Rite.

II. HOUSE OF POSTULANCE
6. Postulant of the Order. The Rose Croix Degree.

III. COUNCIL
7. Esquire. Merely a preparation for the Eighth Degree .
8. Knigth or Levite of the Interior Guard. The Philosophical Kadosh.

At first the members of the Order professed the Roman Catholic religion, and hence, on various occasions, Protestants and Jews were denied admission. But about the year 1814, the Grand Master having obtained possession of a manuscript copy of a spurious Gospel of Saint John, which is supposed to have been forged in the fifteenth century, and which contradicted in many particulars the canonical Gospel, he caused it to be adopted as the doctrine of the Order; and thus, as Clavel says, at once transformed an Order which had always been perfectly orthodox into a Schismatic sect. Out of this spurious Gospel and an Introduction and Commentary called the Levitikon, said to have been written by Nicephorus, a Greek monk of Athens, Fabré and his colleagues composed a liturgy, and established a religious sect to which they gave the name of Johannism.

The consequence of this change of religious views was a schism in the Order. The orthodox party, however, appears to have been the stronger; and after the others had for a short time exhibited themselves as soi-disant, or so-called, Priests in a Johannite Church Which they erected, and in which they publicly chanted the liturgy which they had composed, the church and the liturgy were given up, and they retired once more into the secrecy of the Order.

Such is the brief history of the rise and progress of the celebrated Order of the Temple, which thus continued to exist at Paris, with, however, a much abridged exercise, if not with less assumption of prerogative. It claimed to be the only true depository of the powers and privileges of the ancient Order of Knights Templar, denouncing all other Templars as spurious, and its Grand Master has proclaimed himself the legal successor of James de Molay; with how much truth the narrative already given will enable every reader to decide.

The question of the legality of the Order of the Temple, as the only true body of Knights Templar in modern days, is to be settled only after three other points have been determined: First, was the Charter of Larmenius, which was brought for the first time to light in 1705 by the Duke of Orleans, an authentic or a forged document? Next, even if authentic, was the story that Larmenius was invested with the Grand Mastership and the power of transmission by De Molay a fact or a fable? And, lastly, was the power exercised by Ledru, in reorganizing the Order in 1804, assumed by himself or actually derived from Casse Brissae, the previous Grand Master? There are many other questions of subordinate but necessary importance to be examined and settled before we can consent to give the Order of the Temple the high and, as regards Templarism, the exclusive position that it claims

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TEMPLAR ORIGIN OF FREEMASONRY

The theory that Freemasonry originated in the Holy Land during the Crusades, and was instituted by the Knights Templar, was advanced by the Chevalier Ramsay, for the purpose, it is supposed, of giving an aristocratic character to the association It was subsequently adopted by the College of Clermont, and was accepted by the Baron von Hund as the basis upon which he erected his Rite of Strict Observance. The legend of the Clermont College is thus detailed by M. Berage in his work entitled Les Plus Secrets Mysteres des Hauts Grades, Most Secret Mysteries of the High Degrees (iii, page 194).

The Order of Freemasonry was instituted by Godfrey de bouillon, in Palestine in l330, after the defeat of the Christian armies, and was communicated only to a few of the French Freemasons, some time afterwards, as a reward for the services which they had rendered to the English and Scottish Knights. From these latter true Freemasonry is derived. Their Mother Lodge is situated on the mountain of Heredom where the first Lodge in Europe was held, which still exists in all its splendor. The Council General is always held there, and it is the seat of the Sovereign Grand Master for the time being. This mountain is situated between the west and the north of Scotland, sixty miles from Edinhurgh.

There are other secrets in Freemasonry which were never known among the French, and which have no relation to the Apprentice, Fellow Craft, and Master Degrees which were constructed for the general class of Freemasons. The high Degrees, which developed the true design of Freemasonry and its true secrets, have never been known to them. The Saracens having obtained possession of the holy places in Palestine, where all the mysteries of the Order were practiced, made use of them for most profane purposes.

The Christians then leagued together to conquer this beautiful country, and to drive all these barbarians from the land. They succeeded in obtaining a footing on these shores under the protection of numerous armies of Crusaders which had been sent out there by the Christian princes. The losses which they subsequently experienced put an end to the Christian power, and the crusaders who remained were subjected to the persecutions of the Saracens, who massacred all who publicly proclaimed the Christian faiths This induced Godfrey de Bouillon, towards the end of the third center, to conceal the mysteries of religion under the veil of figures, emblems and allegories.

Hence the Christians selected the temple of Solomon because it has so close a relation to the Christian Church of which its holiness and its magnificence make it the true symbol. So the Christians concealed the mystery of the building up of the Church under that of the construction of the Temple, and gave themselves the title of Masons Architects or Builders, because they were occupied in building the faith. They assembled under the pretext of making plans of architecture to practice the rites of their religion, with all the emblems and allegories that Freemasonry could furnish, and thus protect themselves from the cruelty of the Saracens.

As the mysteries of Freemasonry were in their principles, and still are only those of the Christian religion they were extremely scrupulous to confide this important secret only to those whose discretion had been tried and who had been found worthy. For this purpose they fabricated Degrees as a test of those to whom they wished to confide it, and they gave them at first only the symbolic secret of Hiram, on which all the mystery of blue Masonry is founded, and which is, in fact, the only secret of that Order which has no relation to true Freemasonry.

They explained nothing else to them as they were afraid of being betrayed, and they conferred these Degrees as a proper means of recognizing each other, surrounded as they were by barbarians. To succeed more effectually in this they made use of different Signs and words for each Degree so as not only to distinguish themselves from the profane Saracens, but to designate the different Degrees. These they fixed at the number of seven, in imitation of the Grand Architect, who built the Universe in six days and rested on the seventh, and also because Solomon was seven years in constructing the Temple, which they had selected as the figurative basis of Freemasonry. Under the name of Hiram they gave a false application to the Masters, and developed the true secret of Freemasonry only to the higher Degrees.

Such is the theory of the Templar origin of Freemasonry, which, mythical as it is, and wholly unsupported by the authority of history, has exercised a vast influence in the fabrication of advanced Degrees and the invention of Continental Rites. Indeed, of all the systems propounded during the eighteenth century, so fertile in the construction of extravagant systems, none has played so important a part as this in the history of Freemasonry. Although the theory is no longer maintained, its effects are everywhere seen and felt.

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TEMPLARS OF ENGLAND

An important change in the organization of Templarism in England Ireland took place in 1873. By it a union took place of the Grand Conclave of Masonic Knights Templar of England and the Grand Conclave of High Knights Templar of Ireland into one body, under the title of the "Convent General of the United Religious and Military Orders of the Temple and of Saint John of Jerusalem, Palestine, Rhodes, and Malta." The following is a summary of the Statutes by which the new Order is governed, as given by Eminent Sir Knight W. J. B. McLeod Moore, Grand Prior, in his circular to the Preceptors of Canada:

1. The existing Grand Masters in the Empire are to be termed Great Priors, and Grand Conclaves or Encampments, Great Priories, under and subordinate to one Grand Master, as in the early days of the Order. and one Supreme Governing Body, the Convent General.

2. The term Great is adopted instead of Grand, the latter being a French word; and grand in English is not grand in French Great is the proper translation of Magnus and Magnus Supremus.

3 The Great Priories of each nationality—England, Scotland, and Ireland, with their Dependencies in the Colonies—retain their internal government and legislation, and appoint their Provincial Priors, doing nothing consistent with the Supreme Statutes of the Convent General.

4. The title Masonic is not continued; the Order being purely Christian, none but Christians can be admitted consequently it cannot be considered Strictly as a Masonic body: Freemasonry, while inculcating the highest reverence for the Supreme Being, and the doctrine of the immortality of the soul, does not teach a belief in one particular creed, or unbelief in any. The connection with Freemasonry is, however, strengthened still more, as a candidate must now be two years a Master Mason, in addition to his qualification as a Royal Arch Mason.

5. The titles Eminent Commander and Encampment have been discontinued and the original name Preceptor and Precentor substituted, as also the titles Constable and Marshal for First and Second Captains. Encampment is a modern term, adopted probably when, as our traditions inform us, "at the suppression of the ancient Military Order of the Temple, some of their number sought refuge and held Conclaves in the Masonic Society, being independent small bodies, without any governing head." Prior is the correct and original title for the head of a langue or nationality and Preceptor for the subordinate bodies. The Preceptories were the ancient Houses of the Templar Order; Commander and Commanderies was the title used by the Order of Saint John, commonly known as Knights of Malta

6. The title by which the Order is now known is that of The United Religius and Military Orders of the Temple and of Saint John of Jerusalem, Palestine, Rhodes, and Malta." The Order of the Temple originally had no connection with that of Malta or Order of Saint John, but the combined title appears to have been adopted in commemoration of the union which took place in Scotland with "The Temple and Hospital of Saint John," when their lands were in common, at the time of the Reformation. But our Order of "Saint Solon of Jerusalem, Palestine, Rhodes, and Malta," has no connection with the present Knights of Malta in the Papal States, or of the Protestant branches of the Order, the lineal successors of the ancient Knights of Saint John, the sixth or English league of which is still in existence, and presided over, in London, by His Grace the Duke of Manchester. The Order, when it occupied the Island of Malta as a sovereign body, was totally unconnected with Freemasonry.
7. Honorary past rank is abolished substituting the chivalric dignities of Grand Crosses and Commanders, limited in numbers and confined to Preceptors. These honors to be conferred by His Royal Highness the Grand Master, the Fountain of Grace and Dignity; and it is contemplated to create an Order of Merits to be conferred in like manner, as a reward to Knights who have served the Order.

8. A. Preceptor holds a Degree as well as rank, and will always retain his rank and privileges as long as he belongs to a Precentor.

9. The abolition of honorary past rank is not retrospective, as their rank and privileges are reserved to all those who now enjoy them

10. The number of officers entitled to precedence has been reduced to seven; but others may be appointed at discretion, who do not, however, enjoy any precedence.

l l. Equerries, or Serving Brethren, are not to receive the accolade, or use any but a brown habit, and shall not wear any insignia or jewel: they are to be addressed as Frater, not Sir Knight. In the early days of the Order they were not entitled to the accolade, and, with the esquires and men-at-arms, wore a dark habit, to distinguish them from the knights, who wore white, to signify that they were bound by their vows to cast away the works of darkness and lead a new life.

12 The Apron is altogether discontinued, and a few and a few immaterial alterations in the insignia will be duly regulated and promulgated: they do not, however, affect the present, but only apply to future members of the Order. The apron was of recent introduction, to accord with Masonic usage: but reflection will at once show that, as an emblem of care and toil, it is entirely inappropriate to a Military Order, whose badge is the sword. A proposition to confine the wearing of the star to the Preceptors was negatived; the star and ribbon being in fact as much a part of the ritual as of the insignia of the Order.

13. From the number of instances of persons totally unfitted having obtained admission into the Order, the qualification of candidates has been increased. A declaration is now required, to be signed by every candidate that he is of the full age of twenty-one years, and in addition to being a Royal Arch Masons that he is a Master Mason of two years' standings professing the doctrines of the Holy and Undivided Trinity, and willing to submit to the Statutes and Ordinances, present and future, of the Order.

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TEMPLARS OF SCOTLAND

The Statutes of the Grand Priory of the Temple of Scotland prescribe for the Order of Knights Templar in that kingdom an organization very different from that which prevails in other countries.
'The Religious and Military Order of the Temple" in Scotland consists of two classes:
1. Novice and Esquire.
2. Knight Templar.The Knights are again divided into four classes:
1. Knights created by Priories.
2. Knights elected from the companions on memorial to the Grand Master and Council, supported by the recommendation of the Priories to which they belong .
3. Knights Commanders.
4. Knights Grand Crosses, to be nominated by the Grand Master.

The supreme legislative authority of the Order is the Chapter General, which consists of the Grand Officers, the Knights Grand Crosses, and the Knights Commanders. One Chapter is held annually, at which the Grand Master, if present, acts as President. The anniversary of the death of James de Molay, March 11, is Selected as the time of this meeting, at which the Grand Officers are elected. During all intervals of the meetings of the Chapter General, the affairs of the Order, with the exception of altering any Statutes, is entrusted to the Grand Master's Council, which consists of the Grand Officers, the Grand Priors of Foreign Langues (or Districts), and the Knights Grand Crosses.

The Grand Officers, with the exception of the Past Grand Masters, who remain so for life, the Grand Master, who is elected triennially and the Grand Aides-de-Camp, who are appointed by

him and removed at his pleasure, are elected annually. They are as follows:
Grand Master
Past Grand Masters,
Grand Seneschal
Preceptor and Grand Prior of Scotland,
Grand Constable and Marshal
Grand Admiral
Grand Almoner or Hospitaler,
Grand Chancellor
Grand Treasurer,
Grand Registrar,
Primate or Grand Prelate
Grand Provost or Governor-General,
Grand Standard Bearer or Beaucennifer
Grand Bearer of the Vexillum Belli, War Flag.
Grand Camberlain,
Grand Steward.
Two Grand Aides-de-Camp.

A Grand Priory may be instituted by the Chapter General in any nation, colony, or langue, to be placed under the authority of a Grand Prior, who is elected for life, unless superseded by the Chapter General. A Priory, which is equivalent to an American Commandery, consists of the following officers:
Prior
Superior,
Mareschal or Master of Ceremonies,
Hospitaler or Almoner,
Chancellor,
Treasurer,
Secretary,
Chaplain panel Instructor,
Beaucennifer, or bearer of the Beauseant
Bearer of the Red Cross Banner, or Vexillum Belli,
Chamberlain,
Two Aides -de Camp.

The Chapter General or Grand Priory may unite two or more Priories into a Commandery, to be governed by a Provincial Commander, who is elected by the Chapter General.

The costume of the Knights, with the exception of a few slight variations to designate difference of rank, is the same as the ancient costume.

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TEMPLARS ORDER OF THE AMERICAN STAR
See Free and Accepted Americans

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TEMPLARS, RULE OF THE
See Rule of the Templars

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TEMPLAR STATISTICS
See Statistics of the Order of the Temple

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TEMPLE

The symbolism of Speculative Freemasonry is so intimately connected with temple building and temple worship, that some notice of these edifices seems necessary.

The Hebrews called a temple beth, which literally signifies a house or dwelling, and finds its root in a word which signifies "to remain or pass the night," or hecal, which means a palace, and comes from an obsolete word signifying magnificent. So that they seem to have had two ideas in reference to a Temple.

When they called it beth Jehovah, or the House of Jehovah they referred to the continued presence of God in it; and when they called it hecal Jehovah, or the Palace of Jehovah, they referred to the splendor of the edifice which was selected as his residence. The Hebrew idea was undoubtedly borrowed from the Egyptian, where the same hieroglyphic signified both a house and a temple. Thus, from an inscription at Philae, Champollion (Egyptian Dictionary), cites the sentence, "He has made his devotions in the house of his mother Isis."

The classical idea was more abstract and philosophical. The Latin word templum comes from a root which signifies to cut of, thus referring to any space, whether open or occupied by a building, which was cut off, or separated for a sacred purpose, from the surrounding profane ground. The word properly denoted a sacred enclosure where the omens were observed by the augurs. Hence Varro (De Langua Latina vi, 81,) defines a temple to be "a place for auguries and auspices." As the same practice of worshiping under the sky in open places prevailed among the northern nations, we might deduce from these facts that the temple of the sky was the Aryan idea, and the temple of the house was Semitic. It is true, that afterward, the augurs having for their own convenience erected a tent within the enclosure where they made their observations, or, literally their contemplations, this in time gave rise among the Greeks and the Romans to permanent edifices like those of the Egyptians and the Hebrews.

Freemasonry has derived its temple symbolisms as it has almost all its symbolic ideas, from the Hebrew type, and thus makes the temple the symbol of a Lodge. But of the Roman temple worship it has not been neglectful, and has borrowed from it one of the most significant and important words in its vocabulary.

The Latin word specular means to observe to look around. When the augur, standing within the sacred precincts of his open temple on the Capitoline hill, watched the flight of birds, that from it he night deduce his auspices of good or bad fortune, he was said, specular, to speculate. Hence the word came at length to denote, like contemplate from templum, an investigation of sacred things, and thus we got into our technical language the title of Speculative Masonry, as distinguished by its religious design from Operative or Practical Masonry, which, is devoted to more material objects. The Egyptian Temple was the real archetype of the Mosaic Tabernacle, as was that of the Temple of Jerusalem.

The direction of an Egyptian temple was usually from East to West, the entrance being at the East. It was a quadrangular building, much longer than its width, and was situated in the western part of a sacred enclosure. The approach through this enclosure to the Temple proper was frequently by a double row of sphinxes. In front of the entrance were a pair of tall obelisks, which will remind the reader of the two pillars at the porch of Solomon's Temple. The Temple was divided into a spacious hall, the sanctuary where the great body of the worshipers assembled. Beyond it, in the western extremity, was the cell or sekos, equivalent to the Jewish Holy of Holier, into which the Priests only entered; and in the remotest part, behind a curtain, appeared the image of the god seated on his shrine, or the sacred animal which represented him.

Grecian Temples, like the Egyptian and the Hebrew, were placed within an enclosure, which was separated from the profane land around it, in early times, by ropes, but afterward by a wall. The Temple was usually quadrangular, although some were circular in form. It was

divided into two parts, the porch or vestibule, and the cell. In this latter part the statue of the god was placed surrounded by a balustrade. In Temples connected with the Mysteries, the cell was called the aavrov the Latin word is adyturn, and to it only the Priests and the initiates had access; and we learn from Pausanias that various stories were related of calamities that had befallen persons who had unlawfully ventured to cross the threshold. Vitruvius says that the entrance of Greek Temples was always toward the West; but this statement is contradicted by the appearance of the Temples still partly existing in Attica, Ionia, and Sicily.

Roman Temples, after they emerged from their primitive Simplicity, were constructed much upon the model of the Grecian. There were the same vestibule and cells, or adybum, borrowed, as with the Greeks, from the holy and the most holy place of the Egypttians. Vicruvius says that the entrance of a Roman Temple was, if possible, to the West, so that the worshipers, when they offered prayers or sacrifices might look toward the East; but this rule was not always observed.
It thus appears, notwithstanding what Montfaucon (Antiquities ii, 1, 2) says to the contrary, that the Egyptian form of a Temple was the type from which other nations borrowed their idea. This Egyptian form of a Temple was borrowed by the Jews, and with some modifications adopted by the Greeks and Romans, whence it passed over into modern Europe. The idea of a separation into a holy and a most holy place has everywhere been preserved. The same idea is maintained in the construction of Masonic Lodges, which are but imitations, in spirit, of the ancient Temples. But there has been a transposition of parts, the most holy place, which with the Egyptians and the Jews was in the West, being placed in Lodges in the East.

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TEMPLE, GATES OF THE
See Gates of the Temple

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TEMPLE, GRAND COMMANDER OF THE

The French title is Grand Commandeer du Temple. The Fifty-eighth Degree of the collection of the Metropolitan Chapter of France. It is the name of the Knight Commander of the Temple of the Scottish Rite.

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TEMPLE OF EZEKIEL

An ideal Temple seen by the Prophet Ezekiel, in the twenty-fifth year of the captivity, while residing in Babylon. It is supposed by Calmet, that the description given by the prophet was that of the Temple of Solomon, which he must have seen before its destruction.

But an examination of its measurements will show that this could not have been the fact, and that the whole area of Jerusalem would not have been sufficient to contain a building of its magnitude. Yet, as Ferguson observes (Sir William Smith's Dictionary of the Bible), the description, notwithstanding its ideal character, is curious, as showing what were the aspirations of the Jews in that direction, and how different they were from those of other nations; and also because it influenced Herod to some extent in his restoration of the temple of Zerubbabel. between the visionary Temple of Ezekiel and the symbolic city of the New Jerusalem, as described by the Evangelist, there is a striking resemblance, and hence it finds a place among the symbols in the Apocalyptic Degrees. But with Symbolic or with Royal Arch Masonry it has no connection.

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TEMPLE OF HEROD

This was not the construction of a third Temple, but only a restoration and extensive enlargement of the second, which had been built by Zerubbabel. To the Christian Freemason it is interesting, even more than that of Solomon, bee cause it was the scene of our Lord's ministrations, and was the temple from which the Knights Templar derived their name. It was begun by Herod 7 B.C., finished 4 A.D., and destroyed by the Romans in 70 A.D., having subsisted only seventy-seven years.

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TEMPLE OF ZERUBBABEL

For the fifty-two years that succeeded the destruction of Jerusalem by Nebuchadnezzar that city saw nothing but the ruins of its ancient Temple. Out in the year of the world 3468 and 536 B.C. Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the Temple of the Lord.

Forty-two thousand three hundred and sixths of the liberated captives ret urned under the guidance of Joshua, then the High Priest, Zerubbabel, the Prince or Governor, and Haggai, the Scribe, and a year later they laid the foundations of the second Temple. They were, however, much disturbed in their labors by the Samaritans, whose offer to unite with them in the building they had rejected. Artaxerxes, known in profane history as Cambyses, having succeeded Cyrus on the throne of Persia, forbade the Jews to proceed with the work, and so the Temple remained in an unfinished state until the death of Artaxerxes and the succession of King Darius to the throne.

As in early life there had been a great intimacy between this sovereign and Zerubbabel, the latter went to Babylon, and obtained permission from the monarch to resume the labor. Zerubbabel returned to Jerusalem, and notwithstanding some further delays, consequent upon the enmity of the neighboring nations, the second Temple, or, as it may be called by way of distinction from the first, the Temple of Zerubbabel, was completed in the sixth year of the reign of Darius, 515 B.C., and just twenty years after its commencement. It was then dedicated vith all the solemnities that accompanied the dedication of the first Temple (see the two amounts of this rebuilding of the Temple in Ezra and Haggai).

The general plan of this second Temple was similar to that of the first. But it exceeded it in almost every dimension by one-third. The decorations of gold and other ornaments in the first Temple must have far surpassed those bestowed upon the second, for we are told by Josephus (Antiquities xi, 4) that the Priests and Levites and Elders of families were disconsolate at seeing how much more sumptuous the old Temple was than the one which, on amount of their poverty, they had just been able to erect.

The Jews also say that there were five things wanting in the second Temple which had been in the first, namely, the Ark, the Urim and Thummim, the fire from heaven, the Divine Presence or Cloud of Glory, and the spirit of prophecy and power of miracles.

Such are the most important events that relate to the construction of this second Temple But there is a Masonic legend connected with it which, though it may have no historical foundation, is yet so closely interwoven with the Temple system of Freemasonry, that it is necessary it should be recounted.

It was, says the legend, while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that three worn and weary Sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection Who these Sojourners were, we have no historical means of discovering; but there is a Masonic tradition, entitled, perhaps, to but little weight, that they were Hananiah, Mishael, and Azariah, three holy men, who are better known to general

readers by their Chaklaie names of Shaclrach, Meshach, and Abednego, as having been miraculously preserved from the fieldsy furnace of Nebuchadnezzar

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitute the great end and design of the Royal Arch Degree. As the symbolism of the first or Solomonic Temple is connected with and refers entirely to the Symbolic Degrees, so that of the second, or Temple of Zerubbabel, forms the basis of the Royal Arch in the York and American Rites, and of several advanced Degrees in other Rites

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TEMPLE, SECOND

The Tempe constructed by Zerubbabel is so called (see Temple elf Zerubbabel).

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TEMPLE, SOVEREIGN COMMANDER OF THE
See Sovereign commander of the temple

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TEMPLE, SOVEREIGN OF THE SOVEREIGNS GRAND COMMANDER OF THE

The French title is Souverain des Souverains Grands Commandeurs du temple. A Degree in the collection of Lemanceau and Le Page. It is said to be a part of the Order of Christ or Portuguese Templarism.

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TEMPLE, SPIRITUAL
See Spiritual Temple

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TEMPLE, SYMBOLISM OF THE

Of all the objects which constitute the Masonic science of symbolism, the most important, the most cherished by Freemasons, and by far the most significant, is the great Temple of Jerusalem. The spiritualizing of the Temple is the first, the most prominent, and the most pervading of all symbols of Freemasonry. It is that as high most emphatically gives it its religious character. Take from Freemasonry its dependence on the Temple; leave out of its ritual all reference to that sacred edifice, and to the legends and traditions connected with it, and the system itself would at once decay and die, or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged.

Temple worship is in itself an ancient type of the religious sentiment in its progress toward spiritual elevation.

As soon as sw nation emerged out of Fetishism, or the worship of risible objects, which is the most degraded form of idolatry, its people began to establish a Priesthood, and to erect Temples. The Goths, the Celts, the Egyptians, and the Greeks, however much they may have differed in the ritual, and in the objects of their polytheistic worship, were all in the possession of Priests and of Temples. The Jews, complying with this law of our religious nature, first constructed their Tabernacle, or portable Temple, and then, when time and opportunity permitted, transferred their monotheistic worship to that more permanent edifice which

towered in all its magnificence above the pinnacle of Mount Moriah. The Mosque of the Mohammedan and the Church or Chapel of the Christian is but an embodiment of the same idea of temple worship in a simpler form.

The adaptation, therefore, of the Temple of Jerusalem to a science of symbolism, would be an easy task to the mind of those Jews and Tvrians who were engaged in its construction. Doubtless, at its original conception, the idea of this Temple Symbolism was rude and unembellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no Biblical nor Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King Solomon's Temple, an apparent design to establish a foundation for symbolism.

The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material Temple. They have the doctrine of the great Apostle, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (First Corinthians iii, 16). The great body of the Masonic Craft, looking only to this first Temple erected by the wisdom of King Solomon, make it the symbol of life; and as the great object of Freemasonry is the search after truth, they are directed to build up this Temple as a fitting receptacle for truth when found, a place where it may dwell, just as the ancient Jews built up their great Temple as a dwelling-place for Him who is the Author of all truth.

To the Master Mason, this Temple of Solomon is truly the symbol of human life; for, like life, it was to have its end. For four centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now, under some pious descendant of the wise King of Israel, the spot from whose altars arose the burnt offerings to a living God! and now polluted by some recreant monarch of Judah to the Service of Baal; until at length it received the divine punishment through the mighty King of Babylon, and, having been despoiled of all its treasures, Wars burnt to the ground, so that nothing was left of all its splendor but a smoldering heap of ashes.

Variable in its purposes, evanescent in its existence, now a gorgeous pile of architectural beauty, and anon a ruin over which the resistless power of fire had passed, it becomes a fit symbol of human life occupied in the search after divine truth, which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decaying corpse.

Such is the symbolism of the first Temple, that of Solomon, as familiar to the class of Master Masons. But there is a second and higher class of the Fraternity, the Freemasons of the Royal Arch, by whom thus Temple Symbolism is still further developed. This second class leaving their early symbolism and looking beyond this Temple of Solomon, find in Scriptural history another Temple, which, years after the destruction of the first one, was erected upon its ruins; and they have Selected the second Temple, the Temple of Zerubbabel, as their prominent symbol.

And as the first class of Freemasons find in their Temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second Temple, built upon the foundations of the first, a symbol of life eternal, where the lost truth shall be found, where new incense shall arise from a new altar, and whose perpetuity their great Plaster had promised when, in the very spirit of synlbolism, file exclaimed, "Destroy this temple, and in three days I will raise it up." And so to these two classes or Orders of Freemasons the symbolism of the Temple presents itself in a connected and continuous form. To the Master Mason, the Temple of Solomon is the symbol of this life; to the Royal Arch Mason, the Temple of Zerubbabel is the symbol of the future life To the former his Temple is the symbol of the search for truth; to the latter, his is the symbol of the discovery of truth; thus the circle is completed, the system made perfect.

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TEMPLES, THE JERUSALEM

1. Solomon began the building of his Temple about 967 B.C., and completed it in about six and one-half years. This was in reality a collection of buildings, inside a wall, and the Temple proper was probably at or near the center, a structure 90 to 100 feet long, about 30 to 35 feet in width and at its highest about 50 feet. The entire system of buildings, taken as a unit, was the greatest single building feat ever undertaken by the Jewish people before or since. This was the First Temple. For nearly five centuries it was the center and capital of Hebrew peoples, not only in Palestine but wherever they might live. It and the city were looted and w destroyed by the Babylonian hordes under Nebuchadnezzar in 586 B-C- (It may be more than a coincidence that the only successful—though temporary— attempt ever made by the Egyptians to achieve monotheism occurred while this First Temple was still standing It is likewise interesting to note that many of the tales, traditions, legends, and historical occurrenees about Solomon or his Temple need not refer to so early a date as 967 B.C. but may refer to it as of any date as between 967 B-C. and 586 B.C.)

2. When after a half century Cyrus permitted the Jews to return to Jerusalem they began almost at once to rebuild the Temple under their "prince," or leader, Sheshbazzar, who began work in 536 B.C.; it was completed by Zerubbabel in 516 B.C. after twenty years of slow, hard labor by a poverty-stricken people, and then was only half restored. After 168 B.C. this building was looted, attacked, razed, rebuilt, and finally destroyed almost completely. This was the Second Temple.

3. One of the looters was Herod. In 40 B.C. Antony and Octavius gave him the title "King of Judea." Between 20 B.C. and 19 B.C., and for political reasons of his own, he began to rebuild the Temple, and on a larger scale. It was not completed until between 62 A.D. and 64 A.D. Only two years after this latter date the Jews began their revolt against Roman rule; in about four years, or 70 A.D., the whole "Temple was burnt to the ground and utterly destroyed.?' This was the Third Temple.

(Historians long were skeptical about the descriptions of the three Temples on the ground that structures of such size and elaborateness called for a technical knowledge which did not exist in ancient times. Modern archeological discoveries have removed that objection by proving that as early as 1000 B.C. many of the technical arts were at a high stage of development. Thus, and to cite only two examples, Tutankhamen's physicians had the use of complete sets of surgical instruments, and practiced many forms of anesthesia; shorthand, a technique without which modern business could hardly function, was known to ancient Egypt; in 1934 the Egypt Exploration Society published a book Greek Shorthand Manuals compiled from papyri and waxed tablets unearthed by archeologic excavations.)

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TEMPLE, WORKMEN AT THE
See Workmen at the Temple

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TEMPLIER

The title of a Knight Templar in French. The expression Chevalier Templier is scarcely ever used by French writers.

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TEMPLUM HIEROSOLYMAE

Latin for the Temple of Jerusalem. It is supposed by some to be a phrase concealed under the monogram of the Triple Tau, which see.

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TEN

Ten cannot be considered as a sacred number in Freemasonry. But by the Pythagoreans it was honored as a symbol of the perfection and consummation of all things. It was constituted of the monad and duad, the active and passive principles, the triad or their result, and the quaternior or first square, and hence they referred it to their saered tetractys. They said that ten contained all the relations of numbers and harmony (see Tetractys).

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TEN EXPRESSIONS

Using, as do the Rabbis, the expression, "In the beginning God created the heaven and the earth," as one, we find nine other expressions in the first chapter of Genesis in which "God said"; thus making ten expressions by which the world was created. There were ten generations from Adam to Noah, to show that God was long-suffering before he deluged the earth. For a similar reason, says the Talmud, there were ten generations from Noah to Abraham, until the latter "took the reward of them all." Abraham was proved with ten trials. Ten miracles were wrought for the children of Israel in Egypt, and ten at the Red Sea. Ten plagues afflicted the Egyptians in Egypt, and ten at the Red Sea. And ten miracles were wrought in the Holy Temple (see Ten).

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TENGU

A significant word in the advanced Degrees of the Ancient and Accepted Scottish Rite. The original old French rituals explain it, and say that it and two other words that accompany are formed out of the initials of the words of a particular sentence which has reference to the Sacred Treasure of Freemasonry.

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TEST WORD

In the year 1829, during the anti- Masonic excitement in America, the Grand Lodge of New York proposed, as a safeguard against "the introduction of impostors among the workmen," a test word to be used in all examinations in addition to the legitimate tests. But as this was deemed an innovation on the Landmarks, and as it was impossible that it could ever become universal, the Grand Lodges of the United States very properly rejected it, and it was never used.

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TETRACTYS

The Greek word signifies, literally, the number four, and is therefore synonymous with the quaternion; but it has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows.

This figure was in itself, as a whole, emblematic of the Tetragrammaton, or sacred name of four letters, for tetractys, in Greek, means Jour, and was undoubtedly learned by Pythagoras during his visit to Babylon. But the parts of which it is composed were also pregnant symbols. Thus the one point was a symbol of the Active Principle or Creator, the two points of the Passive Principle or Matter, the three of the world proceeding from their union, and the four of the liberal arts and sciences, which may be said to complete and perfect that world.

This arrangement of the ten points in a triangular form was called the tetractys or number four, because each of the sides of the triangle consisted of four points, and the whole number of ten was made up by the summation of the first four figures, 1 + 2 + 3 +4= 10.

Hierocles says, in his Commentaries on the Golden Verses (v, page 47): "But how comes God to be the Tetractys? This thou mayst learn in the sacred book ascribed to Pythagoras, in which God is celebrated as the number of numbers. For if all things exist by His eternal decrees, it is evident that in each species of things the number depends on the cause that produces them.... Now the power of ten is four; for before we come to a complete and perfect decade, we discover all the virtue and perfection of the ten in the four. Thus, in assembling all numbers from one to four inclusive, the whole composition makes ten," etc.

Dacier, in his notes on these Commentaries and on this particular passage, remarks that "Pythagoras, having learned in Egypt the name of the true God, the Mysterious and Ineffable Name Jehovah, and finding that in the original tongue it was composed of four letters, translated it into his own language by the word tetractys, and gave the true explanation of it, saying that it properly signified the source of nature that perpetually rolls along."

So much did the disciples of Pythagoras venerate tetractys, that it is said that they took their most solemn oaths, especially that of initiation, upon it. The exact words of the oath are given in the Golden Verses, and are referred to by Jamblichus in his Life of Pythagoras.

I swear it by Him who has transmitted into our soul the sacred tetractys The source of nature, whose course is eternal.

Jamblichus gives a different phraseology of the oath, but with substantially the same meaning. In the symbols of Freemasonry, we will find the sacred Delta bearing the nearest analogy to the tectractys of the Pythagoreans.

The outline of these points form, it will be perceived, a triangle; and if we draw short lines from point to point, we will have within this great triangle nine smaller ones. Doctor Hemming, in his revision of the English lectures, adopted in 1813, thus explains this symbol:

The great triangle is generally denominated Pythsoorean, because it served as a principal illustration of that philosopher's system. This emblem powerfully elucidates the mystical relation between the numerical and geometrical symbols. It is Composed of ten points so arranged as to form one great equilateral triangle and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing unity, is Called a monad, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all Combinations of form and number are respectively generated. The next two points are denominated a dead, representing the number two, and answers to the geometrical line which, consisting of length without breadth, is hounded by two extreme points. The three following points are called the triad, representing the number three, and may be considered asks having an indissoluble relation to all superficies which consist of length and breadth, when Contemplated as abstraeted from thickness. Doctor Hemming does not appear to have improved on the Pythagorean symbolization.

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TETRADITES

Believers in the occult powers of the numeral four, and in a Godhead of four persons in lien of three In this connection, the figure is worthy of examination, it being a star of five points enclosing the three letters of the ineffable Names but forming the Tetragrammaton, the Shem Hamphorash. This figure has been claimed to represent the Godhead.

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TETRAGRAMMATON

In Greek, it signifies, a word of four letters. It is the title given by the Talmudists to the name of God, Jehovah, which in the original Hebrew Consists of four letters (see Jehovah) .

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TEUTONIC KNIGHTS

The origin of this Order was a humble but a pious one. During the Crusades a wealthy gentleman of Germany, who resided at Jerusalem, commiserating the condition of his countrymen who came there as pilgrims, made his house their receptacle, and afterward built a hospital, to which, by the permission of the Patriarch of Jerusalem, he added an oratory dedicated to the Virgin Mary.

Other Germans coming from Lubeck and Bremen contributed to the extension of this charity, and erected at Acre, during the third Crusade, a sumptuous hospital, and assumed the title of Teutonic Knights, or Brethren of the Hospital of our Lady of the Germans of Jerusalem. They elected Henry Walpott their first Master, and adopted for their government a Rule closely approximating to that both of the Templars and the Hospitalers, with an additional one that none but Germans should be admitted into the Order. Their dress consisted of a white mantle, with a black cross embroidered in gold. Clark says (History of Knighthood ii, page 60) that the original badge, which was assigned to them by the Emperor Henry VI, was a black cross potent; and that form of cross has ever Since been known as a Teutonic Cross. John, King of Jerusalem, added the cross double potent gold, that is, a cross potent of gold on the black cross. The word potent means a staff, the crossed or crutched ends of the cross arms suggesting the head of a walking stick. The Emperor Frederick II gave them the black double-headed eagle, to be borne in an inescutcheon, a small shield borne on another, in the center of the cross; and Saint Louis, of France, added to it, as an augmentation, a blue chief strewn with fleur-de-lis.

During the siege of Acre they did good service to the Christian cause; but on the fall of that city, the main body returned to Europe with Frederick II. For many years they were busily occupied in Crusades against the pagan inhabitants of Prussia and Poland. Ashmole says that in 1340 they built the city of Maryburg, and there established the residence of their Grand Master. They were for a long time engaged in contests with the Kings of Poland on account of the invasion of their territory. They were also excommunicated by Pope John XXII, but relying on their great strength, and the remoteness of their province, they bid defiance to ecclesiastical censures and the contest resulted in their receiving Prussia proper as a trust from the Kings of Poland.

In 1511, Albert, Margrave of Brandenburg, was elected their Grand Master. In 1525 he abandoned the vows of his Order; became a Protestant, and exchanged his title of Grand Master for that of Duke of Eastern Prussia; and thus the dominion of the Knights was brought to an end, and the foundation laid of the future Kingdom of Prussia.

The Order, however, still continued its existence, the seat of the Grand Master being at Mergentheim, in Swabia. By the peace of Presburg, in 1805, the Emperor Francis II obtained the Grand Mastership, with all its rights and privileges. In 1809 Napoleon abolished the Order, but it continued a titular existence in Austria.

Attempts have been made to incorporate the Teutonic Knights into Freemasonry, and their cross has been adopted in some of the advanced Degrees. But we fail to find in history the slightest traces of any actual connection between the two Orders.

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TEXAS

The first Masonic meeting in Texas was held in a grove at Brazoria where in March, 1835, five Master Masons, John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell and Anson Jones, decided to open a Lodge. A Dispensation was granted by the Grand Lodge of Louisiana, and in spite of the danger attendant upon secret meetings at this time the Lodge was opened as Holland, No. 26, on December 27, 1835. War with Mexico interrupted the work of the Lodge, but it remained in existence until February, 1836.

When Brazoria was captured the records and all the belongings of the Lodge were destroyed and the members scattered. A Charter, however, had been issued and was brought to Texas by John M. Allen, and, in October, 1837, the only Lodge in Texas which existed prior to her separation from Mexico was reopened at Houston. Three Lodges, Milam, No. 40; McFarlane, No. 41, and Holland, No. 36, held a Convention at Houston in the winter of 1837-8 to form a Grand Lodge. The following officers were elected: Grand Master, Anson Jones; Deputy Grand Master, Adolphus Sterne; Senior Grand Warden, Jefferson Wright; Junior Grand Warden, Christopher Dart; Grand Secretary, G. H. Winched; Grand Treasurer, Thomas G. Western. The Constitution of the Grand Lodge of Louisiana was adopted and the first Annual Communication arranged for April 1639.

December 9, 1835, on the application of Companions Samuel M. Williams, James H. C. Miller and others the General Grand Chapter decided to issue a Charter to San Filipe de Austin Chanter, No. 1. It was not established, however, until June 2, 1840, when Texas was no longer part of Mexico, and in the interval Dugald McFarlane had organized Cyrus Chapter under the authority of Matagorda Chapter. To consider the organization of a Grand Chapter, delegates from San Felipe de Austin, Cyrus, Lone Star, and Rising Star Chapters met in Austin December 14. 1841. On December 21 a Constitution was adopted. The Grand Lodge of Texas relinquished authority over the Chapters but the General Grand Chapter refused to recognize the new Grand Chapter because it had been instituted without authority. At its organization on December 30, 1850, four Chapters were represented, namely, San Felipe de Austin, No. 1; Washington, No. 2; Brenham, No. 5, and Brazos, No. 8. In 1861 it separated from the General Grand Chapter of the United States.

In the Minutes of Columbian Council, No. 1, of New York City, is mention of three Degrees conferred upon Companions John N. Reed and Ebenezer B. Nichols of Houston Chapter, No. 8. A Warrant, ratified January 31, 1848, was issued to them and William D. Smith, by the Grand Master, for Houston Council, No. 10. Columbia, No. 1; Alabama, No. 12, and Coleman Councils then sent delegates to Huntsville and organized a Grand Council which existed until 1865. William T. Austin of Galveston Council was elected Grand Master but his name was not in the Report of the Committee on Credentials and Galveston Council was not added to the roll until 1859. In 1864 it was arranged to surrender control of the Degrees to the Grand Chapter of Texas. From 1865 until December 3, 1907, they were worked in Council under the authority of a Chapter. In 1907 the Grand Council met again at Waco and resumed control of the Degrees. On November 9, 1909, the Grand Council was recognized, though still retaining its independence, by the General Grand Council.

San Felipe de Austin Cornmandery was chartered December 10, 1835, at Galveston. On December 13, 1853, the General Grand Master issued a Warrant for a Grand Encampment of Texas. Three Commanderies, San Filipe de Austin, No. 1; Ruthven, No. 2, and Palestine, No. 3, took part in its institution on January 18, 1855.

The Ancient and Accepted Scottish Rite, Southern Jurisdiction, began in Texas with the San Felipe, No. 1, Lodge of Perfection, chartered at Galveston, May 15, 1867. The Phillip C. Tucker Chapter of Rose Croix, No. 1, was chartered January 31, 1882; the Pike-Tueker Couneil of Kadosh, No. 1, on October 6, 1898, and the Texas Consistory, No. 1, on November 18, 1899.

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T. G. A. O. T. U.

The initials of The Grand Architect of the Universe. Often used in this abbreviated form by Masonic writers.

*

THAMMUZ

Spelled also Tammuz. A deity worshiped by the apostate Jews in the time of Ezekiel, and supposed by most commentators to be identical with the Syrian god Adonis (see Adonis, Mysteries oh).

*

THANKS

It is a usage of French Freemasonry, and in the advanced Degrees of some other Rites, for a candidate, after his initiation and the address of the orator to him, to return thanks to the Lodge for the honor that has been conferred upon him. It is a voluntary and not an obligatory duty, and is not practiced in the Lodges of the York and American Rites.

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THEISM

Theological writers have defined theism as being the belief in the existence of a Deity who, having created the world, directs its government by the constant exercise of His beneficent power, in contradistinction to atheism, which denies the existence of any such Creative and Superintending Being. In this sense, theism is the fundamental religion of Freemasonry, on which is Superimposed the additional and peculiar tenets of each of its disciples.

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THEOCRATIC PHILOSOPHY OF FREEMASONRY

This is a term invented by Dr. G. Oliver to indicate that view of Freemasonry which intimately connects its symbols With the teachings of pure religion, and traces them to the primeval revelations of God to man, so that the philosophy of Freemasonry shall develop the continual government of the Divine Being. Hence he says: "It is the Theocracies Philosophy of Freemasonry that commands our unqualified esteem, and seals in our heart that love for the Institution which will produce an active religious faith and practice, and lead in the end to 'a building not made with hands, eternal in the heavens.' " He has developed this system in one of his works entitled The Theocratic Pilllosopy of Freemasonry, in twelve lectures on its Speculative, Operative, and Spurious Branches. In this work he enters with great minuteness into an examination of the speculative character of the Institution and of its operative division, which he contends had been practiced as an exclusively scientific pursuit from the earliest

times in every country in the world. Many of the legendary speculations advanced in this work will be rejected at this day as unsound and untenable, but his views of the true philosophy of Freemasonry are worthy of profound study.

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THEOLOGICAL VIRTUES

Under the name of the Cardinal Virtues, because all the other virtues hinged upon them, the ancient Pagans gave the most prominent place in their system of ethics to Temperance, Prudence, Fortitude, and Justice. But the three virtues taught in the theology of Saint Paul. Faith, Hope, and Charity, as such were unknown to them. To these, as taking a higher place and being more intimately connected with the relations of man to God, Christian writers have given the name of the Theological Virtues. They have been admitted into the system of Freemasonry, and are symbolized in the Theological Ladder of Jacob.

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THEOPASCHITES

Followers of Peter the Fuller, who flourished in the fifth century, and believed in the crucifixion of all three of the Godhead.

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THEORICUS

The Second Grade of the First Order of the ,Society of Rosicrucians (see Rosicrucianism). This is also the Twelfth Degree of the Cerman Rose Croix.

*

THEOSOPHISTS

There were many theosophists —enthusiasts whom Vaughan calls "noble Specimens of the mystic" but those with whom the history of Freemasonry has most to do were the mystical religious thinkers of the eighteenth century, who supposed that they were possessed of a knowledge of the Divinity and His works by supernatural inspiration, or who regarded the foundation of their mystical tenets as resting on a sort of divine intuition. Such were ,Swedenborg, who, if not himself a Masonic reformer, has supplied the materials of many Degrees; the Moravian Brethren, the original object of Whose association is said to have been the propagation of the Gospel under the Masonic veil; Saint Martin, founder of the Philalethans; Pernettv, to whom we owe the Order of the Illuminati at Avignon; and Chastallier. who was the inventor of the Rite of Illuminated Theosophists.

'The object proposed in all these theosophic Degrees was the regeneration of man, and his reintegration into the primitive innocence from which he had fallen by original sin. Theosophic Freemasonry was, in fact, nothing else than an application of the speculative ideas of Jacob Böhme, of Swedenborg, and other mystical philosophers of the same class.

Vaughan, in his Hours with the Mystics (ii, page 46) thus describes the earlier theosophists of the four-teenth century "They believed devoutly in the genuineness of the Cabala. They were persuaded that, beneath all the floods of change, this oral tradition had perpetuated its life unharmed from the days of Moses downward—even as Jewish fable taught them that the cedars alone, of all trees, had continued to spread the strength of their invulnerable arms below the waters of the deluge. They rejoiced in the hidden lore of that book as in a treasure rich with the germs of all philosophy. They maintained that from its marvelous leaves man

might learn the angelic heraldry of the skies, the mysteries of the Divine Nature the means of converse with the potentates of heaven."

Add to this an equal reverence for the unfathomable mysteries contained in the prophecies of Daniel and the vision of the Evangelist, with a proneness to give to everything Divine a symbolic interpretation, and you have the true character of those later theosophists who labored to invent their particular systems of Freemasonry. For more of this subject, see the article on Saint Martin. Nothing now remains of theosophic Freemasonry except the few traces left through the influence of Zinnendorf in the Swedish system, and what we find in the Apocalyptic Degrees of the Ancient and Accepted Scottish Rite. The system of Swedenborg, Pernetty, Paschalis, Saint Martin, and Chastanier have all become obsolete.

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THERAPEUTAE

An ascetic sect of Jews in the first century after Christ, whom Milman calls the ancestors of the Christian monks and hermits. They resided near Alexandria, in Egypt, and bore a striking resemblance in their doctrines to those of the Essenians. They were, however, much influenced by the mystical school of Alexandria, and, while they borrowed much from the Cabala, partook also in their speculation of Pythagorean and Orphic ideas. Their system pervades some of the advanced Degrees of Freemasonry. The best amount of them is by Philo Judaeus. Name is from Greek meaning healing agents.

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THERIOG

The six hundred and thirteen precepts into which the Jews divided the Mosaical law. Thus the Hebrew letters :8nn numerically express 613 (see description of Talith).

*

THEURGY

From the Greek Theos, meaning God and Ergon, work. The ancients thus called the whole art of magic—magic being understood here as the powers, influences or practices of supposed or pretended supernatural or occult art—because they believed its operations to be the result of an intercourse with the gods. But the moderns have appropriated it to that species of magic which operate by celestial means as opposed to natural magic, which is effected by a knowledge of the occult powers of nature, and necromancy or magic effected by the aid of evil spirits. Attempts have been made by some speculative authors to apply this high medics as it is also called, to an interpretation of Masonic symbolism. A most prolific writer is Alphonse Louis Constant, who, under the name of Eliphaz Levi, has given to the world numerous works on the dogma and ritual, the history and the interpretation, of this theurgic Freemasonry.

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THIRD DEGREE
See Master Mason

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THIRTEEN, THE

Has had reference to a couple of organizations. A Parisian society claiming to exercise an occult influence during the First Empire. A society of formerly growing proportions in the United States, intended to confound and uproot superstition, with an indirect reference to King Arthur's Knights of the Round Table and the Judas of infamy at the Last Supper of the twelve Apostles with the Master (Matthew xxvi, 2S5).

*

THIRTY-SECOND DEGREE

See Sublime Prince of the Royal Secret

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THIRTY-SIX

In the Pythagorean doctrine of numbers, thirty-six symbolized the male and female powers of nature united, because it is composed of the sum of the four odd numbers, 1 + 3 + 5 + 7 = 16, added to the sum of the four even numbers, 2 + 4 + 6 + 8 = 20, for 16 + 20 = 36. It has, however, no place among the sacred numbers of Freemasonry.

*

THIRTY-THIRD DEGREE

See Sovereign Grand Inspector general

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THOKATH

The Hebrew word meaning Strength. An expression known to the Brethren of the Ancient and Accepted Scottish Rite in the Twelfth Degree.

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THOMAS, ISAIAH

Grand Master, Massachusetts, 1803 and 1805 at the same time that Right Worshipful Henry Fowle served the same Grand Lodge as Junior Grand Deacon; an American printer and publisher of several patriotic magazines just previous to the American Revolution. Born in Boston, Massachusetts, January 19, 1749, apprenticed to Zechariah Fowle, a printer, 1755, he owned the Massachusetts Spy advocating the Whig policies and the Government endeavored to suppress the publication. Three days before the Battle of Concord, April 16, 1775, he moved his printing presses to Worcester. He was postmaster for a time and here also he published books, built a paper-mill and bindery, and distributed the Spy until 1802. The paper was discontinued, however, during the stormy interval between 1776 and 1778 and again between 1786 and 1788. This publication was an ardent supporter of Washington and the Federalists. Brother Thomas published the Royal American Magazine in 1774 which contained from time to time numerous engravings by the famous Paul Revere, afterwards Grand Master. Between 1775 and 1803 Thomas brought out the New England Almanac, which his son continued until 1819. In Boston he published monthly from 1789 to 1793 the Massachusetts Magazine. At Walpole, New Hampshire, he edited the Farmer's Museum. Among the noteworthy deeds of Brother Thomas was the founding of the American Antiquarian Society in 1812. His death occurred in 1831, April 4, at Worcester.

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THOMISTS

An ancient Christian church in Malabar, said to have been founded by Saint Thomas

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THOMSON, MATTHEW McBLAIN
See Clang destine

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THOR or THORR

contracted from Thonar, and sometimes known as Donar. This deity presided over the mischievous spirits in the elements, and was the son of Odin and Freya. These three were known in mythology as the triune deity—the Father, Son, and Spirit Thor's great weapon of destruction or force was the Miolner, the hammer or mallet, which had the marvelous property of invariably returning to its owner after having been launched upon its mission, and having performed its work of destruction.

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THREE FIRES

Guardians of the Sixty-seventh Degree of the Modern Rite of Memphis.

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THREEFOLD CORD

A triple cord whose strands are of different colors; it is used in several Rites as an instructive symbol (see Seneclar). A striking allusion to the strength of a triple cord is found in Ecclesiastics (iv, 12) "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." Yet we must remember, as Whittier says in the Moral Warfare of the cause at heart, So let it be in God's own might We gird us for the coming fight And, strong in Him whose cause is ours In conflict with unholy powers, We grasp the weapons He has given,— The Light, and Truth, and Love of Heaven.

*

THREE GLOBES, RITE OF THE GRAND LODGE OF THE

On September 13, 1740, the Lodge of the Three Globes. zu den drei Wellkugeln, was established in the City of Berlin, Prussia. In 1744 it assumed the rank and title of a Grand Mother Lodge. At first it worked, like all the other Lodges of Germany, in the English system of three Degrees, and adopted the English Book of Constitutions as its law. But it subsequently became infected with the advanced Degrees, which were at one time so popular in Germany, and especially with the Striet Observance system of Von Hund, which it accepted in 1766. At the extinction of that system the Grand Lodge adopted one of its own, in doing which it was assisted by the labors of Dr. I. F. Zollner, the Grand Master. Its Rite became one of seven higher Degrees added to the three primitive. The latter were under the control of the Grand Lodge; but the seven higher ones were governed by an Internal or Inner Supreme Orient, whose members were, however, elected by the Grand Lodge.

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THREE GRAND OFFERINGS
See Ground Floor of the Lodge

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THREE POINTS

Three points in a triangular form (. .) are placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Freemasonry, as G.-. M.. for Grand Master, or G. . L. . for Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods, a Cabalistic sign of the Tetragrammaton, or any other ancient symbol, is futile. It is an abbreviation, and nothing more; although it is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these tree dots might refer to the position of the three officers in a French Lodge. Ragon says (Orthodoxie Maçonnique, page 71) that the mark was first used by the Grand Orient of France in a circular issued August 12, 1774, in which we read "G.. O.. de France." A common expression of anti-Masonic writers in France when referring to the Brethren of the Craft is Fréres Trois Points, Three Point Brothers, a term cultivated in their mischief survives in honor because reminding the brotherhood of cherished association and symbols. The abbreviation is now constantly used in French documents, and, although not accepted by the English Freemasons, has been very generally adopted in other countries. In the United States, the use of this abbreviation is gradually extending.

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THREE SACRED UTENSILS

These were the vessels of the Tabernacle as to which the Rev. W Joseph Barclay, LL.D., makes the following quotation: "Rabbi José, son of Rabbi Judah, said a fiery Ark, and a fiery Table, and a fiery Candlestick descended from heaven. And Moses saw them, and made according to their similitude"; and thus comments: "They also think that the Ark of the Covenant is concealed in a chamber under the Temple Enclosure, and that it and all the holy vessels will be found at the coming of the Messiah."

The Apocrypha, however, informs us that Jeremiah laid the Tabernacle, and the Ark, and the Altar of Incense in a "hollow cave, in the mountain, where Moses climbed up and saw the heritage of God. And the place shall be unknown until the time that God gather his people again together, and receive them into Mercy" (Second Maccabees ii, 7).

The sacred vessels, which were taken to Rome after the destruction of Jerusalem in 70 A.D., and are now seen Sculptured on the Arch of Titus, were carried off to Africa by the Vandals under Genseric. Belisarius took them to Constantinople in 520 A D. They were afterward sent back to Jerusalem, and thence they are supposed to have been carried to Persia, When Chosroes plundered the Holy City, in June, 614 A.D.

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THREE SENSES

Of the five human senses, the three which are the most important in Masonic symbolism are Seeing, Hearing, and Feeling, because of their respective reference to certain modes of recognition, and because, by their use, Freemasons are enabled to practice that universal language the possession of which is the boast of the Order.

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THREE STEPS

See Steps on the Master's Carpet

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THRESHING FLOOR

among the Hebrews, circular spots of hard ground were used, as now, for the purpose of threshing corn. After they were properly prepared for the purpose, they became permanent possessions. One of these, the property of Ornan the Jehusite, was on Mount Moriah (First Chronieles xxi, 15 28). It was purchased by David, for a place of sacrifice, for six hundred shekels of gold, and on it the Temple was afterward built. Hence it is sometimes used as a symbolic name for the Temple of Solomon or for a Master's Lodge. Thus it is said in the instructions that the Freemason comes "from the lofty tower of Babel, where language was confounded and Masonry lost" and that he is traveling "to the threshing-floor of Ornan the Jebusite, where language was restored and Masonry found."

The interpretation of this rather abstruse symbolic expression is that on his initiation the Freemason comes out of the profane world, where there is ignorance and darkness and Confusion as there was at Babel, and that he is approaching the Masonic world, where, as at the Temple built on Ornan's threshing floor, there is knowledge and light and order.

THRONE

The seat occupied by the Grand Master in the Grand Lodge of England is called the throne, in allusion, probably, to the throne of Solomon. In American Grand Lodges it is styled the Oriental Chair of King Solomon, a title which is also given to the seat of the Master of a subordinate Lodge. In ecclesiology, the seat in a Cathedral occupied by a Bishop is called a throne; and in the Middle Ages, according to Du Cange, the same title was not only applied to the seats of Bishops, but often also to those of Abbots, or even Priests who were in possession of titles or churches.

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THUGS

A Hindu Association that offered human sacrifices to their divinity Kali. It was dreaded for its violence and the fierceness of its members, who were termed either Stranglers or Aspirants.

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THUMMIM

See Urim and Thummim

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THURIBLE

From Thur, or Thus meaning frankincentse, and ible which has here the same significance as the English suffix able, as in serviceable, the word Thurible, is in Latin Thuribulum. A metallic censer for burning incense. It is of various forms, but generally in that of an ornamental cup suspended bv chains, whereby the Thurlfer or center bearer keeps the incense burning and diffuses the perfume.

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THURIFER

The bearer of the thurible, or center, prepared with frankincense, and used by the Roman Catholic Church at Mass and other ceremonials; ats also in the Philosophic Degrees of Freemasonry.

*

THURSDAY

The fifth day of the week. So called from its being originally consecrated to Thor, or the Icelandic Thorr, the god of thunder, answering to the Jove of the Romans.

*

TIE

The first clause in the Covenant of Freemasonry which refers to the preservation of the secrets is technically called the tie. It is substantially the same in the Covenant of each Degree, from the lowest to the highest.

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TIE, MYSTIC
See Mystic Tie

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TIERCE, DE LA

He was the first translator of Anderson's Constitutions into French, the manuscript of which he says that he prepared during his residence in London. He afterward published it at Frankfort, in 1743, with the title of Histoire, Obligations et Statuts de la tres venerable Confraternite des Francs-Maçons, tires de leurs archives et conformis auz traditions les pluts anciennes, etc., History, Obligations and Statutes of the very venerable Confraternity of the Freemasons, taken from their archives and agreeable to the most ancient traditions, etc. His work contains a translation into French of the Old Charges —the General Regulations—and manner of constituting a new Lodge, as given by Anderson in 1723. De la Tierce is said to have been,

while in London, an intimate friend of Anderson, the first edition of whose Constitutions he used when he compiled his manuscript in 1725. But he improved on Anderson's work by dividing the history in epochs. This course Anderson pursued in his second edition; which circumstance has led Schneider, in the Neuen Journale zur Freimaurerei, to suppose that in writing that second edition, Anderson was aided by the previous labors of De la Tierce, of whose work he was most probably in possession.

*

TILE

A Lodge is said to be tiled when the necessary precautions have been taken to prevent the approach of unauthorized persons; and it is said to be the first duty of every Freemason to see that this is done before the Lodge is opened. The words to tile are sometimes used in the same sense as to examine, as when it is said that a visitor has been tiled, that is, has been examined. But the expression is not in general use, and does not seem to be a correct employment of the term. The English expression close tyled means that a Lodge is formally secluded against all persons not fully qualified and authorized to enter.

*

TILER

An officer of a Symbolic Lodge, whose duty is to guard the door of the Lodge, and to permit no one to pass in who is not duly qualified, and who has not the permission of the Master. A necessary qualification of a Tiler is, therefore, that he should be a Master Mason. Although the Lodge may be opened in an inferior Degree, no one who has not advanced to the Third Degree can legally discharge the functions of Tiler.

As the Tiler is always compensated for his services, he is considered, in some sense, as the servant of the Lodge. It is, therefore, his duty to prepare the Lodge for its meetings, to arrange the furniture in its proper place, and to make all other arrangements for the convenience of the Lodge. The Tiler need not be a member of the Lodge which he tiles; and in fact, in large cities, one Brother very often performs the duties of Tiler of several Lodges.

This is a very important office, and, like that of the Master and Wardens, owes its existence, not to any conventional regulations, but to the very landmarks of the order; for, from the peculiar nature of our Institution, it is evident that there never could have been a meeting of Freemasons for Masonic purposes, unless a Tiler had been present to guard the Lodge from intrusion. The title is derived from the Operative Art; for as in Operative MasGnry the Tiler, when the edifice is erected, finishes and covers it with the roof of tiles, so in Speculative Masonry, when the Lodge is duly organized, the Tiler closes the door and covers the sacred precincts from all intrusion.

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TILER'S OATH
See Oath, Tiler's

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TILER'S SWORD, BREAKING
See Sword, Tiler's

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TILLY DE GRASSE
See Grasse, Tilly de

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TILUK

The sacred impress made upon the forehead of the Brahman, like unto the Tau to the Hebrew, or the Cross to the Christian.

*

TIMBRE

The French Freemasons so call a stamp, consisting of the initials or monogram of the Lodge, which is impressed in black or red ink upon every official document emanating from the Lodge. When such a document has the seal also attached, it is said to be timbrée et scene that is, stamped tend sealed. The timbre, which differs from the seal, is not used in English or American Lodges.

*

TIME

The image of Tizee, under the conventional figure of a winged old man with the customary scythe and hour-glass, has been adopted as one of the modern symbols in the Third Degree. He is represented as attempting to disentangle the ringlets of a weeping virgin who stands before him. This, which is apparently a never-ending task, but one which Time undertakes to perform, is intended to teach the Freemasons that time, patience and perseverance will enable him to accomplish the great object of a Freemason's labor, and at last to obtain the true Word which is the symbol of Divine Truth. Time, therefore, is in this connection the symbol of well-directed perseverance in the performance of duty.

This symbol with the broken column, so familiar to all Freemasons in the United States is probably an American innovation (see Aroken Column, also Monument, and Weeping Virgin).

*

TIME AND CIRCUMSTANCES

The answer to the question "Has he made suitable proficiency?" has been sometimes made, "Such as time and circumstances would permit." This is an error, and may be a mischievous one, as leading to a careless preparation of the candidate for qualification to advancement. The correct answer is "Ele has" (see Advancement, Hurried) .

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TIMOR ISLAND
See Oceania

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TIRSHATHA

The title given to the Persian governors of Judea. It was borne by Zerubbabel and Nehemiah. It is supposed to be derived from the Persian borsch, meaning austere or severe, and is

therefore, says Gesenius, equivalent to Your Seventy. It is in the modern ritual of the Supreme Council for the Southern Jurisdiction of the United States the title of the presiding officer of a Council of Princes of Jerusalem. It is also the title of the presiding officer of the Royal Order of Heredom of Kilwinning.

*

TISRI

The Hebrew word . The first month of the Hebrew civil year, and corresponding to the month of September and October, beginning with the new moon of the former.

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TITAN OF THE CAUCASUS

The fifty-third Degree of the Memphis Rite

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TITLES

The titles conferred in the rituals of Freemasonry upon various officers are often apparently grandiloquent, lofty, and have given occasion to some, who have not fully understood their true meaning, to call them absurd and bombastic. On this subject Brother Albert Pike has, in the following remarks, given a just significance to Masonic titles:

Some of these titles we retain, but they have with us meanings entirely consistent with the spirit of equality, which is the foundation and peremptory law of its being, of all Freemasonry. The Knight, with us, is he who devotes his hand, his heart, his brain to the service of freemasonry, and professes himself the sworn soldier of truth: the Prince is he who aims to be chief, Princeps. first, leader among his equals, in virtue and good deeds: the Sovereign is he who, one of an Order whose members are all sovereigns, is supreme only because the law and Constitutions are so which he administers, and by which he like every other Brother, is governed. The titles Puissant, Potent, Wise, and Venerable indicate that power of virtue, intelligence, and wisdom which those ought to strive to attain who are placed in high offices by the suffrages of their Brethren, and all our other titles and designations have an esoteric meaning consistent with modesty and equality and which those who receive them should fully understand.

(See also Sermons, Masonic.)

A further welcome consideration of the subject is by Canon J. W. Horsley, who compares Masonic titles with those of the Episcopal Church, particularly the Church of England. Brother Horsley writes in Transactions, Quatuor Coronati Lodge, 1910 (part 2, volume X.Viii, page 98) that it may be obvious to the observing, but all people do not observe, that many of the names and titles used in Freemasonry and its organization have been borrowed directly and in their proper order from the Church of England. He invited an examination of the following illustrations.

1. The Church of England has at its head the two Primates of Canterbury and of York, and their official title is The Most Reverend. Masonry therefore has The Most Worshipful Grand Master, and Pro-Grand Master.

2. Under them in the hierarchy come the Right Reverend the Bishops. So Masonry puts next to its heads The Right Worshipful the Deputy Grand Master, The Right Worshipful Provincial Grand Masters, and The Right Worshipful Grand Wardens.

3. The next title of honor or office in the Church is that of Very Reverend applied to Deans or Heads of Cathedral Chapters. Hence Very Worshipful as designating Grand Chaplain, Grand Treasurers, Registrar, Secretary, Director of Ceremonies, and President of the Board of Benevolence.

4. The unit of the Parish brings us to the parallel of The Reverend Parish Priests and The Worshipful the Master of a Lodge. Each is assisted by two Wardens and the association for many legal and administrative purposes of Rector and Church Wardens is as real and close as that of Master and Wardens.

5. One might here note the resemblance between the ceremony of the induction of the Priest into the benefice or care of a Parish and that of the installation of a Mason as Master of a Lodge. In the case of the more formal appointing of a Canon the resemblance is more marked by the ecclesiastical use of the word "installation" and moreover by the character of the physical act whereby the Bishop puts the new Canon into his Stall with a ritual that comes with no novelty to one who has previously been installed as the Master of a Lodge.

6. Reverting to the fact that of the two Primates the Archbishop of Canterbury is termed Primate of All England and the Archbishop of York the Primate of England, we may recall the time when in the early part of the 18th century there was a Grand Lodge of All England and a Grand Lodge of England.

7. Why certain groupings of Lodges are called Provinces may have puzzled some. Not so, however, those who as Churchmen were familiar with the division of lingland into the Province of Canterbury and the Province of York.

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TITLES OF GRAND LODGES

The title of the Grand Lodge of England is "The United Grand Lodge of Ancient Free and Accepted Masons. " That of Ireland is "The Grand Masonic Lodge. " Of Scotland, "The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons." Those of France are "The Grand Lodge of France," "The National Independent and Regular Grand Lodge of France and the French Colonies," and "The Grand Orient." The same title is taken by the Grand Lodges or Supreme Masonic authorities of Portugal, Belgium, Italy, Spain, and Greece, and also by the Grand Lodges of all the South American States. Of the German Grand Lodged the only three that have distinctive titles are "The Grand National Mother Lodge of the Three Globes," "The Grand National Lodge of Germany," and "The Grand Lodge Royal York of Friendship." In Sweden and Denmark they are simply called "Grand Lodges." In the English possessions of North America they are also called "Grand Lodges."

In the United States the title of the Grand Lodge of Maine, of Massachusetts, of Rhode Island, of Alabama, of Illinois, of Iowa, of Wisconsin, of Minnesota, of Worth Carolina, and of Oregon, is the "Most Worshipful Grand Lodge of Ancient Free and Accepted Masons"; of Pennsylvania, "The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania, and Masonic Jurisdiction There unto Belonging"; of Ohio, "The Most Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons"; of New Hampshire, of Vermont, of New York, of New Jersey, of Arkansas, and of Indiana, it is "The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons"; of Maryland, of the District of Columbia, of Florida, of Michigan, of Missouri, and of California, is "Grand Lodge of Free and Accepted Masons"; of South Carolina is "Most Worshipful Grand Lodge of Ancient Free Masons"; of all the other States the title is simply the "Grand Lodge."

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TITO

A significant word in the advanced Degrees. The Ancient and Accepted Scottish Rite rituals give the name of Tito, Prince Harodim, to him who they say was the first who was appointed by Solomon a Provost and Judge. This person appears to be altogether mythical; the word is not found in the Hebrew language, nor has any meaning been given to it. He is represented as having been a favorite of the King of Israel.

He is said to have ruled over the Lodge of the Intendants of the Building, and to have been one of the twelve illustrious knights who were set over the Twelve Tribes, that of Naphtali being placed under his care. The whole of this legend is, of course, connected with the symbolic signification of those Degrees.

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TOASTS

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TOASTE

Anderson says (Constitutions, 1738, page 110) that in 1719 Doctor Desaguliers, having been installed Grand Master, "forthwith revived the old, regular, and peculiar toasts or healths of the Freemasons." If Anderson's statements could be implicitly trusted as historical facts, we should have to conclude that a system of regulated toasts prevailed in the Lodges before the revival. The custom of drinking healths at banquets is a very old one, and can be traced to the days of the ancient Greeks and Romans. From them it was handed down to the moderns, and especially in England we find the "waeshael" of the Saxons, a term used in drinking, and equivalent to the modern phrase, "Your health."

Steele, in the Tatler, intimates that the word toast began to be applied to the drinking of healths in the early part of the eighteenth century. And although his account of the origin of the word has been contested, it is very evident that the drinking of toasts was a universal custom in the clubs and festive associations which were common in London about the time of the revival of Freemasonry. It is therefore to be presumed that the Masonic Lodges did not escape the influences of the convivial spirit of that age, and drinking in the Lodge-room during the hours of refreshment was a usual custom, but, as Doctor Oliver observes, all excess was avoided, and the confidentialities of freemasonry were regulated by the Old Charges, which directed the Brethren to enjoy themselves with decent mirth, not forcing any Brother to eat or drink beyond his inclination, nor hindering him from going home when he pleased The drinking was conducted by rule, the Master giving the toast, but first inquiring of the Senior Wardens "Are sou charged in the West, Brother Senior?" and of the Junior Wardens "Are you charged in the South, brother Junior?" to which appropriate replies being made, the toast was drunk with honors peculiar to the Institution. In an old Masonic song, the following stanza occurs:

"Are you charged in the West? are you charged in the South? "
The Worshipful Master cries.
"We are charged in the West, we are charged in the South.'
Each Warden prompt replies.

One of the catechetical works of the eighteenth century thus described the drinking customs of the Freemasons of that period: "The table being plentifully supplied with seine and punch, every man has a glass set before him, and fills it with what he chooses. But he must drink his glass in turn, or at least keep the motion with the rest. When, therefore, a public health is given, the Master fills first, and desires the Brethren to charge their glasses; and when this is supposed to be done, the Master says, Brethren, are -you all charged? The Senior and Junior Wardens answer, we are all charged in the South and West. Then they all stand up, and observing the Master's motions, like the soldier his right-hand man, drink their glasses off."

Another Work of the same period says that the first toast given was, The Sting and the Craft." But a still older work gives what it calls "A Free-Mason's Health" in the following words: "Here's a health to our Society and to every faithful Brother that keeps his oath of secrecy. As we are sworn to love each other, the world no Order knows lice this our noble and ancient Fraternity. Let them wonder at the Mystery. Here, brother, I drink to thee."

In time the toasts improved in their style, and were deemed of so much importance that lists of them, for the benefit of those who were deficient of inventive genius, were published in all the pocketbooks, calendars, and song books of the Order. thus a large collection is to be found in the Masonic Miscellanies of Stephen Jones. A few of them will show their technical character: "To the secret and silent"; "To the memory of the distinguished Three." "To all that live within compass and square"; "To the memory of the Tyrian Artists." "To him that first the word began," etc. But there was a regular series of toasts which, besides these voluntary ones, were always given at the refreshments of the Brethren. Thus, whether or no the reigning sovereign happened to be a member of the Fraternity, the first toast given was always "The King and the Craft." And the final toast by the Tiler, common in most English speaking countries still never be forgotten. In the French Lodges the drinking of toasts was, with the word itself, borrowed from England. It was, however, Subjected to strict rules, from which there could be no departure. Seven toasts were called Santas d'obligation, the Obligatory Healths, because drinking them was made obligatory, and could not be omitted at the Lodge banquet. They were as follows:

1. The health of the Sovereign and his family.
2. That of the Grand Master and the chiefs of the Order.
3. That of the Master of the Lodge. 4. That of the Wardens.
5. That of the other officers..
6. That of the Visitors.
7. That of all Freemasons wheresoever spread over the two hemispheres.

In 1872, the Grand Orient, after long discussions reduced the number of Santés d'obligation from seven to four, and changed their character. They were revised thus.

1. To the Grand Orient of France, the Lodges of its correspondences and foreign Grand Orients.
2. To the Master of the Lodge.
3 To the Wardens, the officers, affiliated Lodges, and Visiting Brethren.
4. To all Freemasons existing on each hemisphere.

The systematized method of drinking toasts, which in an elaborate fashion once prevailed in the Lodges of the English-speaking countries, has been, to some extent, abandoned; yet a few toasts still remain, which, although not absolutely obligatory, are still never omitted. Thus no Masonic Lodge would neglect at its banquet to offer, as its first toast, a sentiment expressive of respect for the Grand Lodge. With the temperance movement there has been a grooving check upon the use of stimulants with these expressions of good will and affection, and in the United States old customs have been modified materially.

The venerable Doctor Oliver was a great admirer of the custom of drinking Masonic toasts, and panegyrizes it in his Book of the Lodge (page 147). He says that at the time of refreshment in a Masonic Lodge "the song appeared to have more zest than in a private company; the toast thrilled more vividly upon the recollection; and the Small modicum of punch with which it was honored retained a higher flavor than the same potation if produced at a private board." And he adds, as a specimen, the following "characteristic toast," which he says has always received with a "profound expression of pleasure."

To him that all things understood
To him that found the stone and wood,
To him that hapless lost his blood
In doing of his duty
To that blest age and that blest morn

Whereon those three great men were born
Our noble science to adorn
With Wisdom, Strength, and Beauty.

It is not surprising that he should afterward pathetically deplore the discontinuance of the custom. Brother Sir Walter Scott has in the Knight's Toast beautifully expressed a sentiment of sincere affection evoked by a demand in some jovial company that the speaker would voice his homage of some cherished loved one for the honor of their united applause, a versification by our Brother Craftsman deserving of record here as follows:

Saint Leon raised his kindling eve
And lifts the sparkling cup on high;
" I drink to one,' he said,
' Whose image never may depart,
Deep graven on this grateful heart
Till memory be dead."
Saint Leon paused, as if he would
Not breathe her name in careless mood
Thus lightly to another;
Then bent his noble heads as though
To give the word the reverence due,
And gently said, My mother!

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TOFFET
See Tabaor

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TOKEN

The word token is derived from the Anglo-Saxon tacen, which means a sign, presage, type, or representation, that which points out something; and this is traced to taecan, to teach, show, or instruct, because by a token we show or instruct others as to what we are. Bailey, whose Dictionary was published soon after the Revival, defines it as "a sign or mark"; but it is singular that the word is not found in either of the dictionaries of Phillips or Blount, which were the most popular glossaries in the beginning of the eighteenth century. The word was, however, well known to the Fraternity, and was in use at the time of the Revival with precisely the same meaning that is now given to it as a mode of recognition.

The Hebrew word oth, is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promise given. thus God says to Noah, of the rainbow, "it shall be for a token of a covenant between me and the earth"; and to Abraham he says of circumcision, " it shall be a token of the covenant betwixt me and you." In Freemasonry, the grip of recognition is called a token, because it is an outward sign of the covenant of friendship and fellowship entered into between the members of the Fraternity, and is to be considered as a memorial of that covenant which was made, when it was first received by the candidate, between him and the Order into which he was then initiated.

Neither the French nor the German Freemasons have a word precisely equivalent to token. Krause translates it by merkmale, a sign or representation, but which has no technical Masonic Signification.. The French have only attachment, which means the act of touching or clasping hands; and the Germans, griff, which is the same as the English grip. In the technical use of the word token, the English-speaking Freemasons have an advantage not possessed by those of any other country.

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TOLAND, JOHN

Born on November 30, 1670, near Londonderry, Ireland; died March 11, 1722/3, near London, England. An industrious and independent writer upon religious matters he frequently became involved in disputes. His last work, Pantheisticon (a title derived mainly from two Greek words and meaning God is all and all is God), gave much offense to those who deemed it a presumptuous imitation of the forms for church worship. Whether there were really Such Societies of pantheists was also questioned (see John Poland, un Pretcurseur de la Franc-Maçonnerie, Lantoine, Paris, 1927, which also contains copy of the Pantheisticon). Toland describes the meeting—actual or imaginary as it may have been--of a society where the mutual understanding of philosophy and morals is by question and answer.

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TOLERANCE LODGE

When the initiation of Jews was forbidden in the Prussian Lodges, two brethren of Berlin, Von Hirschfeld and Catter, induced by a spirit of toleration, organized a Lodge in Berlin for the express purpose of initiating Jews, to which they gave the appropriate name of Tolerance Lodge. This Lodge was not recognized by the Masonic authorities.

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TOLERATION

The grand characteristic of Freemasonry is its toleration in religion and polities. In respect to the latter, its toleration has no limit. The question of a man's political opinions is not permitted to be broached in the Lodge; in reference to the former, it requires only that, to use the language of the Old Charge, Freemasons shall be of "that Religion in which all men agree, leaving their particular Opinions to themselves" (Constitutions, 17:23, page 63).

The same Old Charges say (page 68), You may enjoy yourselves with innocent Mirth treating one another according to ability, but avoiding all Excess, or forcing any brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive or that may forbid an easy and free Conversation, for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, being only, as Masons, of the Catholic Religion above-mentioned: we are also of all Nations, Tongues, Kindreds and Languages, and are resolved against all Politicks, as what never yet conduced to the Welfare of the Lodge, nor ever will. This Charge has been always strictly enjoined and observed; but especially ever since the Reformation in Britain, or the Dissent and Secession of these Nations from the Communion of Rome.

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TOMB OF ADONIRAM

Margoliouth, in his History of the Jews, tells the legend that at Saguntum in Spain, a sepulcher was found four hundred years ago, with the following Hebrew inscription:

This is the grave of Adoniram, the servant of King Solomon, who came to collect the tribute and died on the day—" Margoliouth, who believes the mythical story, says that the Jesuit Villepandus, being desirous of ascertaining if the statements concerning the tomb were true, directed the Jesuit students who resided at Murviedro a small village erected upon the ruins of Saguntum, to make diligent search for the tomb and inscription. After thorough

investigation, the Jesuit Students were shown a stone on which appeared a Hebrew inscription, much defaced and nearly obliterated. which the natives stated was the stone of Solomon's collector. Still unsatisfied, they made further search , and discovered a manuscript written in antique Spanish and carefully preserved in the citadel in which the following entry was made:"At Saguntum in the citadel, in the year of our Lord 1480, a little more or less, was discovered a sepulchre of surprising antiquity. It contained an embalmed corpse, not of the usual stature, but taller than is common. It had and still retains on the front two lines in the Hebrew language and characters, the sense of which is: 'The sepulchre of Adoniram, the servant of King Solomon, who came hither to collect tribute . " '

The story has far more the appearance of a Talmudic or a Rosicrucian legend than that of a historical narrative.

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TOMB OF HIRAM ABIF

All that is said of it in Freemasonry is more properly referred to in the article on the Monument in the Third Degree (see Monument).

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TOMB OF HIRAM OF TYRE

Five miles to the East of the City of Tyre is an ancient monument, called by the natives Kabr Hairan, or the Comb of Hiram. The tradition that the King of Tyre was there interred rests only on the authority of the natives. It bears about it, however, the unmistakable marks of extreme antiquity, and, as Thompson says (The Land and The Boots, page 196), there is nothing in the monument itself inconsistent with the idea that it marks the final resting-place of that friend of Solomon. He thus describes it:

The base consists of two tiers of great stones, each three feet thick, thirteen feet long, and eight feet eight inches broad. Above this is one huge stone, a little more than fifteen feet long, ten broad, and three feet four inches thick. Over this is another, twelve feet three inches long eight broad, and six high. The top stone is a little smaller every way, and only five feet thick. The entire height is twenty-one feet. There is nothing like it in this country, and it may even have stood, as it now does, ever since the days of Solomon. These large broken sarcophagi scattered around it are assigned by tradition to Hiram's mother wife, and family.

Doctor Morris, who visited the spot in 1868, gives a different measurement, which is probably more accurate than that of Thompson. According to him, the first tier is 14 feet long, 8 feet 8 inches broad, 4 feet thick. Second tier, 14 feet long, 8 feet 8 inches broad, 2 feet 10 inches thick. Third tier, 15 feet 1 inch long, 9 feet 11 inches broad, 2 feet 11 inches thick. Fourth tier, 12 feet 11 inches long, 7 feet 8 inches broad, 6 feet 5 inches thick. Fifth tier, 12 feet 11 inches long, 7 feet 8 inches broad. and 3 feet 6 inches thick. He makes the height of the whole 19 feet 8 inches. Travelers have been disposed to give more credit to the tradition which makes this monument the tomb of the King of Tyre than to most of the other legends which refer to ancient sepulchers in the Hols Land.

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TONGUE

In the early rituals of the eighteenth century, the tongue is called the key to the secrets of a Freemason; and one of the toasts that was given in the Lodge was in these words: "To that excellent key of a Mason's tongues which ought always to speak as well in the absence of a Brother as in his presence; and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is Silence."

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TONGUE OF GOOD REPORT

Being "under the tongue of good report" is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one, and is found in the earliest rituals of the eighteenth century.

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TOPAZ

In Hebrew, pitdah. It was the second stone in the first row of the high priest's breastplate, and was referred to Simeon. The ancient topaz, says King (Antique Gems, page 56), was the present chrysolite, which was furnished from an island in the Red Sea. It is of a bright greenish yellow and the softest of all precious stones

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TOPES

Pillars, also signifying towers and tumuli. This is a corruption of the Sanskrit word Stoopa, meaning mounds, heaps, karns. The Topes of the Karli temple, a Buddhist shrine, which may be seen up the Western Ghats from Bombay to Poona, are presumed to be Phallic pillars placed in front, precisely as Solomon placed his Jachin and Boaz. Some travelers state that only one of these pillars stands at present. The pillars were shaft plain, with a capital carrying four lions, representing power of cat-like salaciousness. Between these pillars may be seen the great window which lights all the Temple, arched in the form of a horseshoe, which is the Isian headdress and Maiya's holy sign, and after which the Roman Catholic Church adopts one of Mary's favorite head-dresses. It is the Crown of Venus Urania.

These pillars are prominent features of Buddhist sacred buildings, and when composed of a single stone are called a Lat. They are frequently ornamented with honeysuckles. The oldest monument hitherto discovered in India is a group of these monoliths set up by Asoka in the middle of the third century before Christ. They were all alike in form, inscribed with four short Edits containing the creed and principle doctrines of Buddhism. These pillars stood originally in front of some sacred buildings which have perished; they are polished, 45 feet each in height, and surmounted by lions. The Thuparamya Tope, in Ceylon, has 184 handsome monoliths, 26 feet in height, round the center holy mound (see Mound Builders).

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TORCH BEARER

The fifteenth officer in the High Council of the Society of Rosicrucians; also known as an officer in the Appendant Order of the Holy Seplleher. One who bears a torch.

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TORCHES

The ancients made use of torches both at marriages and funerals. They were also employed in the ceremonies of the Eleusinian Mysteries. They have been introduced into the advanced Degrees, especially on the Continent, principally as marks of honor in the reception of distinguished visitors, on which occasion they are technically called stars. Du Cange mentions their use during the Middle Ages on funeral occasions.

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TORGAU, CONSTITUTIONS OF

Torgau is a fortified town on the Elbe, in the Prussian Province of Saxony. It was there that Luther and his friends wrote the Book of Torgau, which was the foundation of the subsequent Augsburg Confession, and it was there that the Lutherans concluded a league with the Elector Frederick the Wise. The Stone-Masons, whose seat was there in the fifteenth century, had, with the other Masons of Saxony, accepted the Constitutions enacted in 1459 at Strasbourg. But finding it necessary to make some special regulations for their own internal government, they drew up, in 1462, Constitutions in one hundred and twelve articles, which are known as the Torgau Ordinances. A duplicate of these Constitutions was deposited, in 1486, in the StoneMason's hütte or Lodge at Rochlitz. An authenticated copy of this document was published by C. L. Stieglitz at Leipsic, in 1829, in a work entitled Ueber die Kirche der heiligen Kunigunde zu Rochlitz und die Steinmetzhütte daselbst, Concerning the Church of the Holy Kunigunde at Rochlilz and the Stone-Masons Lodge here An abstract of these Ordinances, with critical comparisons with other Constitutions, was published by Kloss in his Die Freimaurerei in ihrer wahren Bedeutung, Freemasons in their True Meaning. The Torgau Ordinances are important because with those of Strasbourg, they are the only authentic Constitutions of the German Stone-Masons extant except the Brother-Book of 1563.

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TORRUBIA, JOSEPH

A Franciscan monk, who in 1751 was the censor and reviser of the Inquisition in Spain. Torrubia, that he might be the better enabled to carry into effect a persecution of the Freemasons, obtained under an assumed name, and in the character of a secular priest, initiation into one of the Lodges, having first received from the Grand Penitentiary a dispensation for the act, and an absolution from the oath of secrecy. Having thus acquired an exact list of the Lodges in Spain, and the names of their members, he caused hundreds of Freemasons to be arrested and punished, and succeeded in having the Order prohibited by a decree of King Ferdinand VI. Torrubia combined in his character the bigotry of an intolerant priest and the villainy of the deceitful traitor.

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TOURNON, M

A Frenchman and Freemason, who had been invited into Spain by the government in order to establish a manufactory of brass buttons, and to instruct the Spanish workmen. In 1757, he was arrested by the Inquisition on the charge of being a Freemason, and of having invited his pupils to join the Institution. He was sentenced to imprisonment for one year, after which he was banished from Spain, being conducted under an escort to the frontiers of France. Tournon was indebted for this clemency to his want of firmness and fidelity to the Order —he having solemnly abjured it, and promised never again to attend its assemblies. Llorente, in his History of the Inquisition, gives an account of Tournon's trial.

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TOW, CABLE
See Cable Toto

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TOWER, DEGREE OF THE

The French expression is Grade de la Tour. A name sometimes given to the Second Degree of the Royal Order of Scotland.

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TOWER OF BABEL
SeeBabel

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TOWN, SALEM

The Rev. Salem Town, LL.D., was born at Belchertown, in the State of Massachusetts, March 5, 1779. He received a classical education, and obtained at college the degree of Master of Arts, and later in life that of Doctor of Laws. For some years he was the Principal of an Academy, and his writings give the evidence that he was endowed with more than ordinary abilities. He was ardently attached to Freemasonry, and was for many years Grand Chaplain of the Grand Lodge and Grand Chapter, and Grand Prelate of the Grand Commandery of New York. In 1818 he published a small work of two hundred and eighty-three pages entitled A System of Speculative Masonry. This work is of course tinged with all the legendary ideas of the origin of the Institution which prevailed at that period, and would not now be accepted as authoritative; but it contains, outside of its historical errors, many valuable and suggestive thoughts. Brother Town was highly respected for his many virtues, the consistency of his life, and his unwearied devotion to the Masonic Order. He died at Greencastle, Indiana, February 24, 1864.

*

TOWNSHEND, SIMEON

The putative author of a book entitled Observations and Inquiries relating to the Brotherhood of the Free Masons, which is said to have been printed at London in 1712. Boileau, Levesque, Thory, Oliver, and Kloss mention it by name. None of them, however, appear to have seen it. Kloss calls it a doubtful book. If such a work is in existence, it will be a valuable and much needed contribution to the conditions of Freemasonry in the South of England just before the Revival, and may tend to settle some mooted questions. Levesque (Aperçu—meaning Fleeting Glance or Synopsis—page 47) says he has consulted - it; but his manner of referring to it throws suspicion on the statement, and it is doubtful if he ever saw it.

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TRACING-BOARD
The same as a FloorCloth, which see

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TRADE GILDS
SeeGilds

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TRADITION

There are two kinds of traditions in Freemasonry: First, those which detail events, either historically, authentic in part, or in whole, or consisting altogether of arbitrary fiction, and intended simply to convey an allegorical or symbolic meaning; and second of traditions which refer to customs and usages of the Fraternity, especially in matters of ritual observance.

The first class has already been discussed in this work in the article on Legend, to which the reader is referred. The second class is now to be considered.

The traditions which control and direct the usages of the Fraternity constitute its unwritten law, and are almost wholly applicable to its ritual, although they are sometimes of use in the interpretation of doubtful points in its written law. Between the written and the unwritten law, the latter is always paramount. This is evident from the definition of a tradition as it is given by the monk Vincent of Lerins: Quod semper, quod ubique, quod ab omnibus traditum est; that is, tradition is that which has been handled down at all times, and in ad places, and by all persons. The law which thus has antiquity, universality, and common consent for its support, must override all subsequent laws which are modern, local, and have only partial agreement. It is then important that those traditions of Freemasonry which prescribe its ritual observances and its landmarks should be thoroughly understood, because it is only by attention to them that uniformity in the esoteric construction and work of the Order can be preserved.

Cicero has wisely said that a well-constituted Commonwealth must be governed not by the written law alone, but also by the unwritten law or tradition and usage; and this is especially the case, because the written law, however perspicuous it may be, can be diverted into various senses, unless the Republic is maintained and preserved by its usages and traditions, which, although mute and as it were, dead, yet speak with a living voice, and give the true interpretation of that which is written.

This axiom is not less true in Freemasonry than it is in a Commonwealth. No matter what changes may be made in its Statutes and Regulations of today and its recent customs, there is no danger of losing the identity of its modern with its ancient form and spirit while its traditions are recognized and maintained. Such of the traditions of our Institution that support our established rules and practices may be deemed the very common law of the Craft.

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THORY, CLAUDE ANTOINE

A distinguished French Masonic writer, who was born at Paris, May 26, 1759. He was by profession an advocate, and held the official position of Registrar of the Criminal Court of the Chatelet, and afterward of first adjunct of the Mayor of Paris. He was a member of several learned societies, and a naturalist of considerable reputation. He devoted his attention more particularly to botany, and published several valuable works on the genus Rosa, and also one on strawberries, which was published after his death.

Thory took an important part, both as an actor and a writer, in the Masonic history of France. He s as a member Or bhe Lotltge Saint Alexalldre d'Eeosse and of the Contrat Soeial, out of whose incorporation into one proceeded the Mother Lodge of the Philosophie Scottish Rite, of which Thory may be justly called the founder. He was at its constitution made the presiding officer, and afterward its Treasurer, and Keeper of its Archives. In his last capacity, he made a collection of rare and valuable manuscripts, books, medals, seals, jewels, bronze figures, and other objects connected with Freemasonry. Under his administration, the Library and Museum of the Mother Lodge became perhaps the most valuable collection of the kind in France or in any other country. After the Mother Lodge ceased its labors in 1826, this fine collection passed by a previous stipulation into the possession of the Lodge of Wont Thabor, which was the oldest of the Rite.

Thory, while making collections for the Lodge, had amassed for himself a fund of the most valuable materials toward the history of Freemasonry, which he used with great effect in his subsequent publications. In 1813 he published the Annales Originis Magni Galliarum Orientis, ou Histoire de la Fondation du Grand Orient de France, History of the Foundation of the Grand Orient of France, in one volume; and in 1815 his Acta Latomorum, ou Chronologie de l'Histoire de la Franche-Mafonnerie, Francaise et Etrangere, Masonic Proceedings, or Chronology of the History of French and Foreign Freemasonry, in two volumes. The value of

these worlds, especially of the latter, if not as well-digested histories, certainly as important contributions to Masonic history cannot be denied. Yet they have been variously appreciated by his contemporaries.

Rebold (History of the Three Grand Lodges, page 530) saxs of the Annales, that it is one of the best historical productions that French Masonic literature possesses; while 13esuchet (Précis If istoriquc} Historical Summary ii, page 275) charges that he has attempted to discharge the functions of a historian without exactitude and without impartiality. These discordant views are to be attributed to the active part that Thory took in the contests between the Grand Orient and the Ancient and Accepted Scottish Rite, and the opposition which he offered to the claims of the former to the Supreme Masonic authority. Posterity will form its judgment on the character of Thory as a Masonic historian without reference to the evanescent rivalry of parties He died in October, 1827.

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THOUX DE SALVERTE

Founder in 1767, at Warsaw, of the Academy of-Ancients, which see.

*

THREAD OF LIFE

In the earliest lectures of the eighteenth century, we find this Catechism:
Have you the key of the Lodge?
Yes, I have.
What is its virtue?
To open and shut, and shut and open
Where do you keep it?
In an ivory box. between my tongue and rny teeth, or within my heart, where all my secrets are kept.
Have you the chain to the key?
Yes, I have.
How long is it7
As long as from my tongue to my heart.

In a later lecture, this key is said to "hang by a tow line nine inches or a span." And later still, in the old Prestonian lecture, it is said to hang by "the thread of life, in the passage of elltrallee, nine inches or a span long, the supposed distance between guttural and pectoral All of which is intended simply to symbolize the close connection which in every Freemason should exist between his tongue and his heart, so that the one may utter nothing that the other does not truly dictate.

*

THREE

Everywhere among the ancients the number three was deemed the most sacred of numbers. A reverence for its mystical virtues is to be found even among the Chinese, who say that numbers begin at one and are made perfect at three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. In the philosophy of Plato, it was the image of the Supreme Being, because it includes in itself the properties of the two first numbers, and because, as Aristötle says, it contains within itself a beginning, a middle, and an end. The Pythagoreans called it perfect harmony.

The Bible contains significant references to threes. Christ is thus mentioned (Matthew xii, 40): "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man

be three days and three nights in the heart of the earth." Another allusion is "Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. Then, said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. " (John ii, 1>91.) David had his choice between three evils extended respectively over three years, or three months, or three days, "Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now, therefore, advise thyself what word I shall bring again to him that sentele" (First Chronicles xxi! 11, 12). Where is also the division of life, land, sea, stars, sun an(l moon, day and night into thirds as described in the New Testament (Revelation viii, 7-13).

Gideon's array of three hundred was divided also into three parts (Judges vii, 16). three of the sacrifices to the Lord God well each to be three years old (Genesis xv, 9). In fact, the first book of the Old Testament alone has about twenty-eight references to three of various kinds. Threescore is also a frequent number in the Bible as in Genesis (xxx, 7, 26) and Revelation (xi, 3; xii, 6, and xiii, 18) and there is the familiar "A three-fold cord is not easily broken" of Ecclesiastes (iv, 12).

So sacred was this number deemed by the ancients, that we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was three-forked; the scepter of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; and the moon these three, Diana, Luna, and Hecate. In all incantations, three was a favorite number, for, aws Virgil says, Numero Deus impari gaudet, that is God delights in an odd number. A triple cord was used, each cord of three different colors, wilite, red, and black; and a small image of the Subject of charm visas carried thrice around the altar, as we see in Virgil's eighth Eclogue (line 73): Terna taxi hacc prinzuarl, triplici dirersa colore Licia circumdo, terQtte haec altaria circum Effigem duco

First I surround thee with these three pieces of list or thread, and I earrv thy image three times round the altars .

Shakespeare (Macbeth, act i, scene iv) refers to the three-fold sorceries of the three witches. The author, T. G. Limollett in his novel Peregrine Pickle quotes as a well-known proverb the expression "Number three is always fortunate." Oliver Wendell Holmes has in "The Last Leaf" employed an old three-cornered hat as some excuse for mirth and there are many other references of interest in literature.

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads.

In all the Mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three, as in the father, mother and child deities, Osiris, Isis, and Horus. In the Rites of Mithras, the Empyrean was said to be supported by three intelligences, Ormuzd, Mithra, and Mithras. In the Rites of Hindustan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the Mysteries to have three principal officers and three grades of initiation.
In Freemasonry, the ternary is the most sacred of all the mystical numbers. Beginning with the old axiom of the Roman Artificers, that tres factunt colleyfum, or it requires three to make a college, they have established the rule that no less than three shall congregate to form a Lodge. Then in all the hits, whatever may be the number of superimposed grades, there lie at the basis the three Symbolic Degrees. There are in all the Degrees three principal officers, three supports, three greater and three lesser lights, three movable and three improvable jewels, three principal tenets, three working-tools of a Fellow Craft, three principal orders of architectures three chief human senses, three Ancient Grand Masters. In fact, everywhere in the system the number three is presented as a prominent Symbol. So much is this the case, that all the other mystical members depend upon it, for each is a multiple of three, its square

or its cube, or derived from them. Thus, 9, 27, 81* are formed by the multiplication f three, as 3 X 3 = 9, and 32 X 3 = 27, and 32 X 32 = 81 (see Triad also 'three Points). But in nothing is the Masonic signification of the ternary made more interesting than its collection with the sacred delta, the symbol of Deity (see Triangle).

*

TRAMPING MASONS
Unworthy members of the Order, who, using their privileges for interested purposes, traveling from city to city and from Lodge to Codger that they may seek relief by tales of fictitious distress, have been called tramping Masons. The true Brother should ever obtain assistance; the tramper should be driven from the door of every Lodge or the house of every Freemason where he seeks to intrude his imposture.

*

TRANSFER OF WARRANT

The English Constitutions (Rule 221) enact that "No Warrant can be transferred under any circumstances." Similarly the Scotch Constitution (Rule 148) says "A Charter cannot be transferred under any circumstances."

*

TRANSIENT BRETHREN

Freemasons who do not reside in a particular place, but only temporarily visit it, are called Transient Brethren. They are, if worthy, to be cordially welcomed, but are never to be admitted into a Lodge until, after the proper precautions, they have been proved to be "true and trusty." This usage of hospitality has the authority of all the Old Constitutions, which are careful to inculcate it. Thus the Lansdowne Manuscript charges "that every Mason receive or cherish Strange Fellows when they come over the country, and sett them on work if they will work, as the manner is, that is to say, if the Mason have any mold stone in his place, on work; and if he have none, the Mason shall refresh him with money unto the next Lodge. " Although Speculative Freemasons no longer visit Lodges for the sake of work or wages, the usage of our Operative predecessors has been spiritualized in our symbolic system. Hence visitors are often invited to take a part in the labors of the Lodge, and receive their portion of the Light and Truth which constitute symbolic pay of a Speculative Freemason.

*

TRANSITION PERIOD

Findel calls that period in the history of Freemasonry, when it was gradually changing its character from that of an Operative to that of a Speculative Society, the Transition Period. It began in 1600, and terminated in 1717 by the establishment of the Grand Lodge of England in London, after which, says Findel (History, English Translation page 131), "modern Freemasonry was now to be taught as a spiritualizing art, and the Fraternity of Operative Masons was exalted to a Brotherhood of Symbolic Builders, who, in the place of visible, perishable Temples, are engaged in the erection of that one, invisible, eternal Temple of the heart and mind."

*

TRANSMISSION, CHARTER OF

A deed said to have been granted by James de Molay, just before his death, to Mark Larmenius, by which he transmitted to him and to his successors the office of Grand Master of the Templars. It is the foundation deed of the Order of the Temple. After having disappeared for many rears it was rediscovered and purchased by Brother Fred J. W. Crowe of Chichester, England, who thought it too important and valuable to remain in private hands, and it was placed in the possession of the threat Priory of England. It is written in a Latin cipher on a large folio sheet of parchment. The outward appearance of the document is of great antiquity. but it lacks internal evidence of authenticity. It is, therefore, by many authorities, considered a forgery (see Temple, Order of the).

*

TRAPPISTS, ORDER OF RELIGIOUS

An order founded by that devotee of secret organizations, Count La Perche, in 1140.

*

TRAVEL

In the symbolic language of Freemasonry, a Freemason always travels from West to East in search of light—he travels from the lofty tower of Babel, where language was confounded and Freemasonry lost, to the threshing-floor of Ornan the Jebusite, where language was restored and Freemasonry found. The Master Mason also travels into foreign countries in search of wages. All this is pure symbolism, unintelligible, in any other sense (for its interpretation, see Foreign Country and Threshing Floor) .

*

TRAVELING MASONS

There is no portion of the history of the Order so interesting to the Masonic scholar as that which is embraced by the Middle Ages of Christendom, beginning with about the tenth century, when the whole of civilized Europe was perambulated by those associations of workmen, who passed from country to country and from city to city under the name of Traveling Masons, for the purpose of erecting religious edifices. There is not a country of Europe which does not at this day contain honorable evidences of the skill and industry of our Masonic ancestors. We therefore propose, in the present article, to give a brief sketch of the origin, the progress, and the character of these traveling architects.

George Godwin, in a lecture published in the Builder (volume ix, page 463), says: "There are few points in the Middle Ages more pleasing to look back upon than the existence of the associated Masons; they are the bright spot in the general darkness of that period, the patch of verdure when all around is barren. "

Clavel, in his Histoire Pittoresque de la FrancMaçonnerie, has traced the organization of these associations to the "Collegia Artificum," or Colleges of Artisans, which were instituted at Rome, by Numa, in the year 714 B.C., and whose members were originally Greeks, imported by this lawgiver for the purpose of embellishing the city over which he reigned. They continued to exist as well-established corporations throughout all the succeeding years of the Kingdom, the Republic, and the Empire (see Roman Colleges of Artificers).

These "sodalitates," or fraternities, began, upon the invasion of the barbarians, to decline in number in respectability, and in power. But on the conversion of the whole Empire, they, or others of a similar character, began again to flourish. The Priests of the Christian Church became their patrons, and under their guidance they devoted themselves to the building of churches and monasteries. In the tenth century, they were established as a free Gild or Corporation in Lombardy. For when, after the decline and fall of the empire, the City of Rome

was abandoned by its sovereigns for other secondary cities of Italy, such as Milan and Ravenna, and new courts and new capitals were formed, the Kingdom of Lombardy sprang into existence as the great center of all w energy in trade and industry, and of refinements in art and literature. Como was a free Republic to which many fled during the invasions of the Vandals and Goths. It was in Lombardy, as a consequence of the great center of life from Rome, and the development not only of commercial business, but of all sorts of trades and handicrafts, that the corporations known as Gilds were first organized.

Among the arts practiced by the Lombards, that of building held a pre-eminent rank. And Muratori tells us that the inhabitants of Como, a principal city of Lombardy, Italy, had become so superior as Masons, that the appellation of Magistri Comacini, or Masters from Como, had become generic to all of the profession.

Thomas Hope, in his Historical Essay on Architecture, has treated this subject almost exhaustively. He says:

We cannot then wonder that, at a period when artificers and artists of every class, from those of the most mechanical, to those of the most intellectual nature formed themselves into exclusive Corporations, architects—whose art may be said to offer the most exact medium between those of the most urgent necessity and those of mere ornament, or, indeed, in its wide span to embrace both—should, above all others, have associated themselves into similar bodies, which, in conformity to the general style of such Corporations assumed that of Free and Accepted Masons, and was composed of those members who, after a regular passage through the different fixed stages of apprenticeship were received as Masters, and entitled to exercise the profession on their own account.

In an age, however, in which lay individuals, from the lowest subject to the sovereign himself, seldom built except for mere shelter and safety—seldom sought, nay rather avoided, in their dwellings an elegance which might lessen their security, in which even the community collectively, in its public and general capacity, divided into component parts less numerous and less varied required not those numerous public edifices which we possess either for business or pleasure.

Thus, when neither domestic nor civic architecture of any sort demanded great ability or afforded great employment churches and monasteries were the only buildings required to combine extent and elegance, and sacred architecture alone could furnish an extensive field for the exercise of great skill, Lombardy itself, opulent and thriving as it was, compared to other countries, soon became nearly saturated with the requisite edifices, and unable to give these Companies of Free and Accepted Masons a longer continuance of sufficient custom, or to render the further maintenance of their exclusive privileges of great benefit to them at home. But if, to the south of the Alps, an earlier civilization had at last caused the number of architects to exceed that of new buildings wanted, it fared otherwise in the north of Europe, where a gradually spreading Christianity began on every side to produce a want of sacred edifices of churches and monasteries, to design which architects existed not on the spot.

Those Italian Corporations of Builders, therefore, whose services ceased to be necessary in the countries where they had arisen, now began to look abroad towards those northern climes for that employment which they no longer found at home: and a certain number united and formed themselves into a single greater Association, or Fraternity, which proposed to seek for occupation beyond its native land; and in any ruder foreign region, however remote, where new religious edifices and skillful artists to erect them, were wanted to offer their services, and bend their steps to undertake the work.

From Lombardy they passed beyond the Alps into all the countries where Christianity, but recently established, required the erection of churches. A monopoly was granted to them for the erection of all religious edifices; they Were declared independent of the sovereign in whose dominions they might he temporarily residing, and Subject only to their own private laws; they were permitted to regulate the amount of their wages; were exempted from all

kinds of taxation; and no Freemason, not belonging to their Association, was permitted to compete with or oppose them in the pursuit of employment.

After filling the Continent with cathedrals, parochial churches, and monasteries, and increasing their own numbers by accessions of new members from all the countries in which they had been laboring, they passed over into England, and there introduced their peculiar style of building. Thence they traveled to Scotland, and there have rendered their existence ever memorable by establishing, in the Parish of Kilwinning, where they erected an abbey, the germ of Scottish Freemasonry, with halls regularly descended through the Grand Lodge of Scotland to the present day.

Thomas Hope accounts for the introduction of the non-working or unprofessional members into these associations by a theory which is confirmed by contemporary history. He says: Often obliged, from regions the most distant, singly to seek the common place of rendezvous and departure of the troop, or singly to follow its earlier detachments to places of employment equally distant, and that, at an era when travelers met on the road every obstruction and no convenience, when no inns existed at which to purchase hospitality, but lords dwelt everywhere, who only prohibited their tenants from waylaying the traveler because they considered this, like killing game, one of their own exclusive privileges; the members of these communities contrived to render their journeys more easy and safe by engaging with each other, and perhaps even, in many places, with individuals not directly participating in their profession, in compacts of mutual assistance, hospitality and good services, most valuable to men so circumstanced.

They endeavored to compensate for the perils which attended their expeditions by institutions for their needy or disabled brothers, but lest such as belonged not to their communities should benefit surreptitiously by these arrangements for its advantage, they framed signs of mutual recognition, as carefully concealed from the knowledge of the uninitiated, as the mysteries of their art themselves.

Thus supplied with whatever could facilitate such distant journeys and labors as they contemplated, the members of these Corporations were ready to obey any summons with the utmost alacrity, and they soon received the encouragement they anticipated. The militia of the Church of Rome, which diffused itself all over Europe in the shape of missionaries, to instruct nations and to establish their allegiance to the Pope, took care not only to make them feel the want of churches and monasteries, but likewise to learn the manner in which the want might be supplied. Indeed, they themselves generally undertook the supply; and it may be asserted that a new apostle of the Gospel no sooner arrived in the remotest corner of Europe, either to convert the inhabitants to Christianity, or to introduce among them a new religious order, than speedily followed a tribe of itinerant Freemasons to back him, and to provide the inhabitants with the necessary places to worship or reception.

Thus ushered in, by their interior arrangements assured of assistance and of safety on the road, and, by the Bulls of the Pope and the support of his ministers abroad, of every species of immunity and preference at the place of their destination, bodies of Freemasons dispersed themselves in every direction every day began to advance further, and to proceed from country to country, to the utmost verge of the faithful, in order to answer the increasing demand for them, or to seek more distant custom.

The government of these Fraternities, whenever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts, or, as they were termed, Lodges, in the vicinity, in which they resided for the sake of economy as well as convenience. It is from these that the present name of our places of meeting is derived. Over every ten men was placed a Warden, who paid them wages, and tool care that there should be no needless expenditure of materials and no careless loss of implements. Over the whole, a surveyor or Master, called in their old documents Magister, presided, anti directed the general labor.

The Abbé Grandidier, in a letter at the end of the Marquis Luchet's Essai sur les Illuminés, has quoted from the ancient register of the Freemasons at Strassburg the Regulations of the Association which built the splendid cathedral of that city. Its great rarity renders it difficult to obtain a sight of the original work, but the l'Histoire Pittoresque of Clavel supplies the most prominent details of all that Grandidier has preserved. The Cathedral of Strassburg was commenced in the year 1277, under the direction of Erwin of Steinbach. The Freemasons, who, under his directions, were engaged in the construction of this noblest specimen of the Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen, and Apprentices.

The place where they assembled was called a Hutte, a German word equivalent to our English term Lodge. They employed the implements of Freemasonry as emblems, and wore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting, as has already been said many eminent persons, and especially ecclesiastics, who were not Operative Masons, but who gave to them their patronage and protection.

The Fraternity of Strassburg became celebrated throughout Germany, their superiority was acknowledged by the kindred associations, and they in time received the appellation of the Haupt Hütte, or Grand Lodge, and exercised supremacy over the hütten of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several Lodges assembled at Ratisbon in 1459, and on the 25th of April contracted an Act of Union, declaring the chief of the Strassburg Cathedral the only and perpetual Grand Master of the General Fraternity of Freemasons of Germany. This Act of Union was definitely adopted and promulgated at a meeting held soon afterward at Strassburg.

Similar institutions existed in France and in Switzerland, for wherever Christianity had penetrated, there churches and cathedrals were to be built, and the Traveling Freemasons hastened to undertake the labor.

They entered England and Scotland at an early period. Whatever may be thought of the authenticity of the York and Kilwinning legends, there is ample evidence of the existence of organized Associations Gilds, or Corporations of Operative Freemasons at an epoch not long after their departure from Lombardy. From that period, the Fraternity, with various intermissions, continued to pursue their labors, and constructed many edifices which still remain as monuments of their skill as workmen and their taste as architects. Kings, in many instances became their patrons, and their labors were superintended by powerful noblemen and eminent prelates who, for this purpose, were admitted as members of the Fraternity. Many of the old Charges for the better government of their Lodges have been preserved, and are still to be found in our Books of Constitutions, every line of which indicates that they were originally drawn up for Associations strictly and exclusively Operative in their character.

In glancing over the history of this singular body of architects, we are struck with several important peculiarities.

In the first place, they were Strictly ecclesiastical in their Constitution. The Pope, the Supreme Pontiff of the Church, was their patron and protector. They were supported and encouraged by Bishops and Abbots, and hence their chief employment appears to have been in the construction of religious edifices.

They were originally all Operative Masons. But the artisans of that period were not educated men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might contrive, and whose cultivated taste might adorn, the plans which they, by their practical skill, were to carry into effect. Hence the germ of that Speculative Masonry which, once dividing the character of the Fraternity Mirth the Operative, now completely occupies it, to the entire exclusion of the latter.

Brother E. E. Cauthorne has a few words of comment: "There probably never was a time when the Operative Masons did not furnish the architect. When an ecclesiastic performed this function it was an exception, and there were few of them. The profession of the architect seems to have been a distinct profession since Theoretic established himself at Ravenna, in 493, and appointed an official architects All through the Lombard period and at all later periods the architect or Master was distinctive" (see also the Reviser's paragraph in Stone-Masons of the Middle Ages) .

But lastly, from the circumstance of their union and concert arose a uniformity of design in all the public buildings of that period—a uniformity so remarkable as to find its explanation only in the fact that there construction was committed throughout the whole of Europe, if not always to the same individuals, at least to members of the same Association. The remarks of Thomas Hope on this subject are well worthy of perusal:

The architects of all the sacred edifices of the Latin Church, wherever such arose,—North, South, East, or West,—thus derived their science from the same central school, obeyed in their designs the same hierarchy were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new church or new monastery might be erected, it resembled all those raised at the same period in every other place, however distant from it as if both had been built in the same place by the same artist. For instance, we find, at particular epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics.

In conclusion, we may remark, that the world is indebted to this Association for the introduction of the Gothic, or, as it has lately been denominated, the Pointed Style of architecture. This style—so different from the Greek; and Roman Orders, whose pointed arches and minute tracery distinguish the solemn temples of the olden time, and whose ruins arrest the attention and claim the admiration of the spectator—has been universally acknowledged to be the invention of the Traveling Freemasons of the Middle Ages. And it is to this Association of operative Artists that, by gradual changes into a Speculative System, we are to trace the Freemasons of the present day.

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TRAVELING WARRANTS

Warrants under which military Lodges are organized, and so called because the Lodges which act under them are permitted to travel from place to place with the regiments to which they are attached (see Military Lodges).

*

TRAVENOL, LOUIS

A zealous and devoted French Freemason of much ability, who wrote several Masonic works, which the author published under the assumed name of Leonard Gabanon. The most valuable of his productions is one entitled Catéchisme des Francs-Maçons, précédé d'un Abrégé de l'Histoire d'Adoram, etc. (Catechism of Free Masons, preceded by an Abridged History of Adoram), published by him at Paris in 1743.

*

TREASURE, INCOMPARABLE

This was a phrase of mystical import with the Alchemists and Hermetic Philosophers. Pernetty (Dictionnaire Mytho-Hermetique), thus defines it: "The incomparable treasure is the powder of projection, the source of all that is good, since it procures unbounded riches, and a long life, without infirmities, to enjoy them."

The "powder of projection" was the instrument by which they expected to attain to the full perfection of their work. What was this incomparable treasure was the great secret of the Hermetic Philosophers. They concealed the true object of their art under a symbolic language. "Believest thou, O fool," says Artephius, one of them, "that we plainly teach this secret of secrets, taking our words according to their literal signification?" But we do know that it was not, as the world supposed, the transmutation of metals, or the discovery of an elixir of life, but the acquisition of Divine Truth.

Many of the advanced Degrees which were fabricated in the eighteenth century were founded on the Hermetic Philosophy; and they, too, borrowed from it the idea of an incomparable treasure. Thus in the Ultimate Degree of the Council of the Emperors of East and West, which Degree became afterwards the Sublime Prince of the Royal Secret of the ,Scottish Rite, we find this very expression. In the old French instructions we meet with this Sentence: "Let us now offer to the invincible Xerxes our sacred incomparable Treasure, and we shall succeed victoriously" And out of the initial letters of the words of this Sentence in the original French they fabricated the three most important words of the Degree.

This "incomparable treasure" is to the Freemasons precisely what it was to the Hermetic Philosophers— Divine Truth. "As for the Treasure," says one of these books, the Lumen de Lumine, cited by Hitchcock, "it is not yet discovered, but it is very near."

*

TREASURER

An officer, found in all Masonic Bodies, whose duty it is to take charge of the funds and pay them out under proper regulations. He is simply the banker of the Lodge or Chapter, and has nothing to do with the collection of money, which should be made by the Secretary. He is in the United States an elective officer.. The Treasurer's jewel is a key, as a symbol that he controls the chest of the Lodge. His position in a Lodge of the United States is on the right of the Worshipful Masters in front. In an English Lodge however, he is placed in the north.

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TREASURER, GRAND
See Grand treasurer

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TREASURER, HERMETIC

The French title is Tresorier hermetique. A Degree in the manuscript collection of Peuvret. This collection contains eight other Degrees with a similar title, namely: Illustrious Treasurer, Treasurer of Paracelsus, Treasurer of Solomon, Treasurer of the Masonic Mysteries, Treasurer of the Number Seven, Sublime Treasurer, Depositor of the Key of the Grand Work, and, lastly, one with the grandiloquent title of Grand and Sublime Treasurer, or Depositor of the Great Solomon, Faithful Guardian of Jehovah.

*
TREDIC

The King highest in rank in the Scandinavian Mysteries

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TREE ALPHABET

There are alphabets used among the Persians and Arabs as secret ciphers, which it can scarcely be doubted were original, and ages ago adopted and recognized as the ordinary business mode of communication among mankind. Of these ciphers the Tree Alphabet is the most common. The Philosopher Dioscorides wrote several works on the subject of trees and herbs, and made prominent the secret characters of this alphabet, which became known by his name, and was adopted and used by others.

The characters were distinguishable by the number of branches on either side of the tree; thus, the T H is recognizable from the S. H, notwithstanding each has three limbs on the left hand of the stem or trunk, by the one having six and the other seven branches on the right-hand side. As an example, there are in the illustration nine of the mystic characters and their relative values.The characters in the lower line given in the engraving are the relative value, and known as the Alphabet of Hermes or Mercury.

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TREE WORSHIP

The important position whit h this peculiar faith occupied among the peoples in the earliest ages of the world is apt to be overlooked in the multitude of succeeding beliefs, to which it gave many of its forms and ceremonies, and with which it became materially blended. In fact, Tree and Serpent worship were Combined almost at their inception. So prominent a position does Tree worship take in the opinion of Fergusson, in his absorbing work on free and Serpent Worship, that he designates the Tree as the first of Faiths; and adds that "long before the Theban gods existed, Tree and Serpent Faiths flourished. The Methidy tree was brought into the later religion, to shade with holy reverence the tomb of Osiris; the Sycamore was holy to Netpe, and the Persea to Athor, whilst the Tamarisk planed an important part in all the rites and ceremonies of Osiris and Isis; and all who are orthodox will acknowledge that Abram seemed to consider that he could not worship his Jove till he had planted his grove and dug a well (Genesis xxi, 33).

His Oak or Terebinth, or turpentine tree, on the plains of Mamre, was commonly worshiped till the fourth century after Christ, and it is revered by Jews to the present hour." And again: "That long ere Buddha or his saints were represented by images and adored, long ere the eaves and temples of that faith had sanctuaries for holy relies, the first actual symbol-worship he can trace is that of the Bo tree, which he describes as upon a bas-relief in a cave called the Jodea Gopa at Katak, Bengal, proving how early that worship was introduced, and how pre-eminent it was among the Buddhists of those days" and says J. G. R. Forlong, in his Rivers of Life, or Faiths of Man, "before Vedic days (the period in India of about 1600 B.C.) and can be found in almost every cave and temple allied to the Phallic faith as certainly as can be found ever standing at the entrance of these Houses of God the Phallic pillar or pillars. It is the old story whether we turn to Solomon's temple, 1000 B.C., or to the Karli Buddhist temples, which gaze down upon us from Bombay to Poona, and which date from about the Christian era."

The Bael tree, as a representative of the triad and monad, was always offered at Lingam worship, and the god was commonly to be found under an umbrageous or leafy-screened Bael. All nations, Aryans in particular, considered tree planting a sacred duty. The grand old trees became centers of life and of great traditions, and the character of the foliage had its symbolic meanings.

At the Jewish Feast of Tabernacles, at the autumnal harvest, lews are ordered to hang boughs of trees, laden with fruit, round the borders of their booths also boughs of barren trees. The worshipers go to the Synagogue carrying in their right hand one palm branch, three myrtles, and two willows, all tied together; and in the left hand a citron branch with fruit on it.

These they make touch each other, and wave to the East, then South, then West, and then North. this is termed Hosanna, an exclamation of praise to God, the Hebrew word meaning "Save, I pray." On the seventh day of the Feast, all save the willow bough must be laid asides. The Palm, as a tree, yields more to man than any other class of trees. Nineveh shows the Palm surrounded by winged deities holding the pine-cone— symbol of life, which there takes the place of the Crux Ansata, or Cross with circle. The Phoenix resting on the Palm signifies Resurrection to eternal life. The four Evangelists are depicted in "an evangelum," in the library of the British Museum, as all looking up to the Palm-tree. Christians, for a similar ideal, erected a cross-bar, and placed an Alpha and an Omega on it.

At Najran, in Yemen, Arabia, Sir William Ouseley describes the most perfect tree-worship as still existing close to the city. The tree is the Palm or Sacred Date. The Palm has always borne a most important part in all the faiths of the world down to the present day. The Jews gave the Palm a distinguished place in architecture. The tree and its lotus top, says Kitto, took the place of the Egyptian column on Solomon's famous phalli, the Jachim and Boaz.

The two trees in Genesis were those of Life and Knowledge, and were probably drawn from the Egyptian and Zoroastrian stories. But no further reverence is taken in the Bible of the Tree of Knowledge after Genesis, but to that of Life, or the "Tree which gives Life," as in the Apocalypse (ii, 7). This is also the Eastern name and significance of the Lingam or Pillar; and when covered with carved inscriptions, the Toth or Pillar in Egypt became known as the Tree of Knowledge.

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TRESTLE-BOARD

The Trestle-Board is defined to be the board upon which the Master inscribes the designs by which the Craft are to be directed in their labors. The French and German Freemasons have confounded the Trestle-Board with the Tracing-Board; and Doctor Oliver (Landmarks I, page 132) has not avoided the error. The two things are entirely different. The trestle is a framework for a table—in Scotch, trest; the Trestle-Board is the board placed for convenience of drawing on that frame. It contains nothing but a few diagrams, usually geometrical figures. The Tracing-Board is a picture formerly drawn on the floor of the Lodge, whence it was called The Floor-Cloth or Carpet. It contains a delineation of the symbols of the Degree to which it belongs. The Trestle-Board is to be found only in the Entered Apprentice's Degree. There is a Tracing-Board in every Degree, from the first to the highest. And, lastly, the Trestle-Board is a symbol; the Tracing-Board is a piece of furniture or picture containing the representation of many symbols.

It is probable that the Trestle-Board, from its necessary use in Operative Masonry, was one of the earliest symbols introduced into the Speculative system. It is not, however, mentioned in the Grand Mystery, published in 1724. But Prichard, who wrote only six years afterward, describes it, under the corrupted name of Trestle-Board, as one of the immovable jewels of an Apprentice's Lodge. Browne, in 1880, following Preston, fell into the error of calling it a Tracing-Board, and gives from the Prestonian lecture what he terms "a beautiful degree of comparison," in which the Bible is compared to a Tracing-Board. But the Bible is not a collection of symbols, which a Tracing-Board is, but a Trestle-Board that contains se plan for the construction of a spiritual Temple. Webb, however, when he arranged his system of lectures, took the proper view, and restored the true word, Trestle-Board.

notwithstanding these changes in the name, Trestle-Board, Trestle-Board, Tracing-Board, and Trestle-Board again, the definition has continued from the earliest part of the eighteenth century to the present Day the same. It has always been enumerated among the jewels of the Lodge, although the English system says that it is immovable and the American movable; and it has always been defined as "a Board for the Master Workman to draw his designs upon." In Operative Masonry, the Trestle-Board is of vast importance. It was on such an implement that the genius of the ancient Masters worked out those problems of architecture that have reflected an unfading luster on their skill. The Trestle-Board was the cradle that nursed the

infancy of such mighty monuments as the cathedrals of Strassburg and Cologne; and as they advanced in stature, the Trestle board became the guardian spirit that directed their growth. Often have those old Builders pondered by the midnight lamp upon their Trestle-Board, working out its designs with consummate taste and knowledge—here springing an arch, and turning an angle there, until the embryo edifice Stood forth in all the wisdom, strength, and beauty of the Master's art.

What, then, is its true Symbolism in Speculative Freemasonry? To construct his earthly Temple, the Operative Mason followed the architectural designs laid down on the Trestle-Board, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he Constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

In the Masonic Ritual, the Speculative Freemason is reminded that, as the Operative Artists erects his temporal building in accordance with the rules and designs laid down on the Trestle-Board of the Master Workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the Grand Architect of the Universe in those great books of nature and revelation which constitute the spiritual Trestle-Board of every Freemason.

The Trestle-Board is then the Symbol of the natural and moral law. Like every other Symbol of the Order, it is universal and tolerant in its application, and while, as Christian Freemasons, we cling with unfaltering integrity to the explanation which makes the Scriptures of both Dispensations our Trestle-Board, we permit our Jewish and Mohammedan Brethren to content themselves with the books of the Old Testament or Koran. Freemasonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his creator. But so rigidly exacting is it that the symbol shall be preserved and, in some rational way, interpreted, that it peremptorily excludes the atheist from its communion, because, believing in no Supreme Being—no Divine Architect—he must necessarily be without a spiritual Trestle-Board on which the designs of that Being may be inscribed for his direction (see Floor cloth).

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TRIAD

In all the ancient mythologies there were triads, which consisted of a mysterious union of three deities. Each triad was generally explained as consisting of a creator, a preserver, and a destroyer. The principal heathen triads were as follows: The Egyptian, Osiris, Isis, and Horus; the Orphic, Phanes Uranus, and Kronos; the Zoroastric, Ormuzd, Mithras, and Ahriman; the Indian, Brahma, Vishnu, and Siva; the Cabirie, Axereos, Axiokersa, and Axiokersos; the Phenician, Ashtaroth, Mileom, and Chemosh; the Tyrian, Behls, Venus, and Thammuz; the Grecian, Zeus, Poseidon, and Hades; the Roman, Jupiter, Neptune, and Pluto; the Eleusinian, Iacchus, Persephone, and Demeter; the Platonie, Tagathon, Nous, and Psyche; the Celtic, Hu, Ceridwen, and Creirwy; the Teutonic, Fenris, Midgard, and Hela; the Gothic, Woden, Friga, and Thor; and the Seandinavians, Odin, Vile, and Ve. Even the Mexicans had their triads, which were Vitzliputzli, Kaloc, and Tescalipuca.

This system of triads has, indeed, been so predominant in all the old religions, as to be invested with a mystical idea; and hence it has become the type in Freemasonry of the triad of three governing officers, who are to be found in almost every Degree. The Master and the two Wardens in the Lodge give rise to the Priest, the King, and the Seribe in the Royal Arch; to the Commander, the Generalissimo, and the Captain-General in Templarism; and in most of the higher Degrees to a triad which presides under various names.

We must, perhaps, look for the origin of the triads in mythology, as we certainly must in Freemasonry, to the three positions and functions of the sun. The rising sun or creator of light, the meridian sun or its preserver, and the setting sun or its destroyer (see Three).

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TRIAD SOCIETY OF CHINA

The San Hop Hwai, or Triad Society, is a secret political association in China, which has been mistaken by some writers for a species of Chinese Freemasonry; but it has in reality no connection whatsoever with the Masonic Order. In its principles, which are far from innocent, it is entirely antagonistic to Freemasonry. The Deputy Provincial Grand Master of British Freemasonry in China made a statement to this effect in 1855, in Notes and Queries (first series, volume xii, page 233).

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TRIALS, MASONIC

As the only object of a trial should be to seek the truth and fairly to administer justice, in a Masonic trial, especially, no recourse should ever be had to legal technicalities whose use in ordinary courts appears simply to be to afford a means of escape for the guilty. Masonic trials are, therefore, to be conducted in the simplest and least technical method, that will preserve at once the rights of the Order and of the accused, and which will enable the Lodge to obtain a thorough knowledge of all the facts in the case. The rules to be observed in conducting such trials have been laid down by Doctor Mackey in his Jurisprudence of Freemasonry and he refers to them in the present article. They are as follows:

1. The preliminary step in every trial is the accusation or charge. The charge should always be made in writing, signed by the accuser, delivered to the Secretary, and read by that officer at the next Regular Communication of the Lodge. The accused should then be furnished with an attested copy of the charge, and be at the same time informed of the time and place appointed by the Lodge for the trial.

Any Master Mason may be the accuser of another, but a profane cannot be permitted to prefer charges against a Freemason. Yet, if circumstances are known to a profane upon which charges ought to be predicated, a Master Mason, may justly avail himself of that information, and out of it frame an accusation, to be presented to the Lodge. Such an accusation will he received and investigated, although remotely derived from one who is not a member of the Order. It is not necessary that the accuser should be a member of the same Lodge. It is sufficient if he is an affiliated Freemason. We say an affiliated Freemason, for it is generally held, and we believe correctly, that an unaffiliated Freemason is no more competent to prefer charges than a profane.

2. If the accused is living beyond the geographical jurisdiction of the Lodge, the charges should be communicated to him by means of a registered letter through the post-office, and a reasonable time should be allowed for his answer, before the Lodge proceeds to trial. But if his residence be unknown, or if it be impossible to hold communication with him, the Lodge may then proceed to trial—care being had that no undue advantage be taken of his absence, and that the investigation be as full and impartial as the nature of the circumstances will permit.

3. The trial must commence at a Regular Communication, for reasons which have already been stated; but having commenced, it may be continued at Special Communications, called for that purpose; for, if it was allowed only to be continued at regular meetings, which take place but once a month, the long duration of time occupied would materially tend to defeat the ends of justice.

4. The Lodge must be opened in the highest Degree to which the accuser has attained, and the examinations of all witnesses must take place in the presence of the amused and the accuser, if they desire it. It is competent for the amused to employ counsel for the better protection of his interests, provided such counsel is a Master Mason. But if the counsel be a member of the Lodge, he forfeits, in Doctor Mackey's opinion, by his professional advocacy of the accused, the right to vote at the final decision of the question.

5. The final decision of the charge, and the rendering of the verdict, whatever be the rank of the accused, must always be made in a Lodge opened on the Third Degree; and at the time of such decision, both the accuser and the accused, as well as his counsel, if he have any, should withdraw from the Lodge.

6. It is a general and an excellent rule, that no visitors shall be permitted to be present during a trial.

7. The testimony of Master Masons is usually taken on their honor, as such. That of others should be by affidavit, or in such other manner as both the accuser and accused may agree upon.

8. The testimony of profanes, or of those who are of a lower Degree than the accused, is to be taken by a Committee and reported to the Lodge, or, if convenient, by the whole Lodge, when closed and sitting as a Committee. But both the accused and the accuser have a right to be present on such occasions.

9. When the trial is concluded, the accuser and the accused must retire, and the Master will then put the question of guilty, or not guilty, to the Lodge.
Not less than two-thirds of the votes should be required to declare the accused guilty. A bare majority is hardly sufficient to divest a Brother of his good character, and render him subject to what may perhaps be an ignominious punishment. But on this subject the authorities differ.

10. If the verdict is guilty, the Master must then put the question as to the nature and extent of the punishment to be inflicted, beginning with expulsion and proceeding, if necessary, to indefinite suspension and public and private reprimand. To inflict expulsion or suspension, a vote of two-thirds of those present is required, but for a mere reprimand, a majority will be sufficient. The votes on the nature of the punishment should be viva voce, the living voice, or, rather, according to Masonic usage, by a show of hands.

Trials in a Grand Lodge are to be conducted on the same general principles; but here, in consequence of the largeness of the Body, and the inconvenience which would result from holding the examinations in open Lodge, and in the presence of all the members, it is more usual to appoint a Committee, before whom the case is tried, and upon whose full report of the testimony the Grand Lodge bases its action. And the forms of trial in such Committees must conform, in all respects, to the general usage already detailed.

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TRIANGLE

There is no symbol more important in its significance, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle. An examination of it, therefore, cannot fail to be interesting to the Masonic student.

The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of his forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the yod within the triangle was made to represent the Tetragrammaton, or sacred name of God.

The equilateral triangle, says Brother D. W. Nash (Freemasons Magazine iv, page 294), "viewed in the light of the doctrines of those who gave it currency as a divine symbol, represents the Great First Cause, the Creator and Container of all things, as one and indivisible, manifesting Himself in an infinity of forms and attributes in this visible universe." Among the Egyptians, the darkness through which the candidate for initiation was made to pass was symbolized by the trowel, an important Masonic implement, which, in their system of hieroglyphics, has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation, the animal, vegetable, and mineral.

The equilateral triangle is to be found scattered throughout the Masonic system. It forms in the Royal Arch the figure within which the jewels of the officers are suspended. It is in the Ineffable Degrees the sacred Delta, everywhere presenting itself as the symbol of the Grand Architect of the Universe. In Ancient Craft Masonry, it is constantly exhibited as the element of important ceremonies. The seats of the principal officers are arranged in a triangular form, the three Lesser Lights have the same situation, and the Square and Compasses form, by their union on the greater light, two triangles meeting at their bases. In short, the equilateral triangle may be considered as one of the most constant forms of Masonic symbolism.

The right-angled triangle is another form of this figure which is deserving of attention. Among the Egyptians, it was the symbol of universal nature; the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypotenuse, Horus, their son, or the product of the male and female principle.

This symbol was received by Pythagoras from the Egyptians during his long sojourn in that country, and with it he also learned the peculiar property it possessed, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side—symbolically expressed by the formula, that the product of Osiris and Isis is Horus. This figure has been adopted in the Third Degree of Freemasonry, and will be there recognized as the Forty-seventh Problem of Euclid (see Geometry, Circle, Square, and Forty-seventh Problem).

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TRIANGLE AND SQUARE

As the Delta was the initial letter of Deity with the ancients, so its synonym is among modern nations, It is a type of the Eternal, the All-Powerful, the Self Existent. The material world is typified by the Square as passive matter, in opposition to force symbolized by the Triangle. The Square is also an emblem of humanity, as the Delta or Triangle typifies Deity. The delta, Triangle, and Compasses are essentially the same. The raising one point, and then another, signifies that the divine or higher portion of our nature should increase in power, and control the baser tendencies. This is the real, the practical "journey toward the Last." The interlacing Triangles or Deltas (figure 1) symbolize the union of the two principles or forces, the active and passive, male and female, pervading the universe. The two Triangles "TYPE=PICT;ALT=Triangl2.jpg-19704,0K", one white and the other black, interlacing, typify the mingling of the two apparent powers in nature, darkness and light, error and truth, ignorance and wisdom, evil and good, throughout human life.

The Triangle and Square together form the Pyramid (Figure 3), as seen l in the Entered Apprentice's Apron. In this combination the Pyramid is the metaphor for units of matter and force, as well as the oneness of man and God. The numbers 3, 5, 7, 9, have their places in the parts and points of the Square and Triangle when in pyramidal form, and imply Perfection (see Pointed Cubical Stone and Broached Thurnel).

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TRIANGLE, DOUBLE
See Seal of Solomon and Shield of David

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TRIANGLE OF PYTHAGORAS
See Pentalpha

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TRIANGLE, RADIATED

A Triangle placed within and surrounded by a circle of rays. This circle is called in Christian art, a Glory. When this Glory is distinct from the Triangle, and surrounds it in the form of a circle, it is then an emblem of God's Eternal glory. This is the usual form in religious uses. But when, as is most usual in the Masonic symbol, the rays emanate from the center of the Triangle, and, as it were, enshroud it in their brilliancy, it is symbolic of the Divine Light. The perverted ideas of the Pagans referred these rays of light to their sun-god and their Sabian worship.

But the true Masonic idea of this Glory is, that it symbolizes that Eternal Light of Wisdom which surrounds the Supreme Architect as a Sea of Glory, and from Him as a common center emanates to the universe of His creation.

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TRIANGLE, TRIPLE

The perdalpha, or Triangle of Pythagoras, is usually called also the Triple Triangle, because three triangles are formed by the intersection of its sides. But there is another variety of the Triple Triangle which is more properly entitled to the appellation, and which is seen in the illustration. It will be familiar to the Knight Templar as the form of the jewel worn by the Prelate of his Order. Like every modification of the triangle, it is a symbol of the Deity; but as the Degree of Knights Templar appertains exclusively to Christian Freemasonry, the Triple Triangle there alludes to the Mystery of the Trinity. In the Ancient and Accepted Scottish Rite Degree of Knight of the East the symbol is also said to refer to the triple essence of Deity; but the symbolism is made still more mystical by supposing that it represents the sacred number 81, each side of the three triangles being equivalent to 9, which again is the square of 3, the most sacred number in Freemasonry.

In the Twentieth Degree of the Ancient and Accepted Scottish Rite, or that of "Grand Master of all Symbolic Lodges," it is said that the number 81 refers to the triple covenant of God, symbolized by a Triple Triangle said to have been seen by Solomon when he consecrated the Temple. Indeed, throughout the Ineffable and the Philosophic Degrees, the allusions to the triple triangle are much more frequent than they are in Ancient Craft Masonry. The Indian Trimourti, or Triple Triangle of the Hindus is of a different form, consisting of three concentric triangles. In the center is the sacred triliteral name, Aum. The interior triangle symbolizes Brahma, Vishnu, and Siva; the middle one Creation, Preservation, and Destruction; and the exterior one, Earth, Water, and Air.

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TRIBES OF ISRAEL

All the twelve Tribes of Israel were engaged in the construction of the first Temple. But long before its destruction, ten of them revolted, and formed the nation of Israel; while the remaining two, the Tribes of Judah and Benjamin, retained possession of the Temple, and of

Jerusalem under the name of the Kingdom of Judah. To these two Tribes alone, after the return from the captivity, was entrusted the building of the second Temple. Hence in the advanced Degrees, which, of course are connected for the most part with the Temple of Zerubbabel, or with events that occurred subsequent to the destruction of that of Solomon, the Tribes of Judah and Benjamin only are referred to. But in the primary Degrees, which are based on the first Temple, the Masonic references always are to the twelve Tribes. Hence in the old lectures the twelve original points are explained by a reference to the twelve Tribes (see Twelve Original Points of Freemasonry).

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TRIBUNAL

The modern Statutes of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States direct trials of Masonic offenses, committed by any Brethren of the Rite above the Eighteenth Degree, to be held in a court called a Tribunal of the Thirty-first Degree, to be composed of not less nor more than nine members. An appeal lies from such a Tribunal of Inspectors Inquisitors to the Grand Consistory or the Supreme Council.

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TRIBUNAL, SUPREME

This has two distinct references for us.
1. The Seventy-first Degree of the Rite of Mizraim.
2. The meeting of Inspectors Inquisitors of the Thirty-first Degree of the Ancient and Accepted Scottish Rite according to the more recent practice of the Mother Council.

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TRIFELS

The name of the ruined castle, four miles from Madenburg, on a mountain slope, where Sir Richard Coeur de Lion was a prisoner for more than a year, by decree of the Emperor Henry III, and until his liberation by the faithful Blondel. Naught remains but thirty feet of the tower and some fragments of wall. It is recorded that there may be seen engraved deep in the window-stone of the tower this Mark: the Passion Cross standing upon the square with an apex upward, and having upon it an inverted Tau of proportionate size at an inclination of about forty-nine Degrees.

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TRILITERAL NAME

Three-lettered Name. The sacred name of God among the Hindus is so called because it consists of the three letters, A U M (see A Otto).

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TRILITHON

Three stones, two of which are placed parallel on their ends, and Crossed by the third at the top. Many curious combinations of this rude but imposing construction are to be found in Europe, as at Stonehenge in England and Brittany in France.

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TRINIDAD

Freemasonry was introduced into the island of Trinidad by the establishment of a Lodge called Les Freres Unis, United Brothers, under a Charter from the Grand Lodge of Pennsylvania, in 1797. A Charter had been granted the year before by the Grand Orient of France, but never acted on, in consequence of the suspension of that body by the French revolutions In 1804, the Grand Lodge of Pennsylvania, in its capitular capacity, granted a Charter for a Royal Arch Chapter, which continued to meet until 1813, when it obtained a new Warrant of Constitution from the Supreme Chapter of .Scotland. In 1814, exemplar Masonry was established by a Deuchar Warrant from the Grand Conclave of Scotland. In 1819, a Council of Royal and Select Masters was established. Trinidad has also had established a Provincial Grand Lodge under the Grand Lodge of Scotland, and some Lodges under the government Grand Lodge of England.

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TRINITARIANS, ORDER OF

An androgynous, both sexes, Order founded in 1198, in the time of lnnocent III, for the purpose of ransoming Christians from the Moors.

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TRINITY, RELIGIOUS FRATERNITY OF THE HOLY
Instituted at Rome by Saint Philip Neri in 1548

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TRINOSOPHS

The Lodge of the Trinosophs was instituted at Paris by the celebrated Ragon, October 15, 1816, and installed by the Grand Orient, January 11, 1817. The Word Triposophs is derived from the Greek and signifies Students of three Sciences, in allusion to the three primitive degrees, which were the especial object of study by the members; although they adopted both the French and Scottish Rites, to whose high Degrees, however, they gave their own philosophical interpretation. It was before this Lodge that Ragon delivered his Interpretative and Philosophic Course of Initations. The dodge was composed of some of the most learned freemasons of France, and played an important part in Masonic literature.

No Lodge in France has obtained so much celebrity as did the Trinosophs. It was connected with a Chapter and Council in which the advanced Degrees were conferred, but the Lodge confined itself to the three Symbolic Degrees, which it faithfully sought to preserve in the utmost purity.

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TRIPITAKA

A compound Word among the Hindus, Tri, meaning three and Pitaka, basket. The canonical book of the Buddhists, written two hundred years after the third Ecumenical Council, or about 60 B.C. The former Asiatic doctrines having become intolerable Sakya, a reformer in religion, rejected the god Brahma, and the holy books of the Veda, the sacrifices at other rites, and said: "My law is grace for all." These Sacred writings of the Hindus were called the Three Baskets. the Basket of Laws, the Basket of Discipline, and the Basket of Doctrincs. The first Basket is called Dharma, and relates to the law for man; the second, Vinaya, and relates to the discipline of the priests; and the third, Abhidharma, and pertains to the gods.

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TRIPLE ALLIANCE

An expression in the advanced Degrees, which, having been translated from the French instructions, should have more properly been the Triple Covenant. It is represented by the Triple Triangle, and refers to the Covenant of God With his people, that of King Solomon with Hiram of Tyre, and that which binds the Fraternity of Freemasons.

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TRIPLE TAU

The Tau Cross, or Cross of Saint Anthony, is a Cross in the form of a Greek T. The Triple Tau is a figure formed by three of these crosses meeting in a point, and therefore resembling a letter T resting on the traverse bar of an H. This emblem, placed in the center of a Triangle and Circle—both emblems of the Deity—constitutes the jewel of the Royal .Arch as practiced in England where it is so highly esteemed as to be called the "emblem of all emblems," and "the grand emblem of Royal Arch Masonry." It was adopted in the same form as the Royal Arch badge, by the General Grand Chapter of the United States in 1859; although it had previously been very generally recognized by American Freemasons. It is also found in the Capitular Freemasonry of Scotland (see Royal Arch Badge).

The original signification of this emblem has been variously explained. Some suppose it to include the initials of the Temple of Jerusalem, T. H., Templum Hierosolymse; others, that it is a symbol of the mystical union of the Father and Son, H. signifying Jehovah, and T. or the cross, the Son. A writer in Moore's Magazine ingeniously supposes it to be a representation of three T-squares, and that it alludes to the three jewels of the three ancient Grand Masters. It has also been said that it is the monogram of Hiram of Tyre; and others assert that it is only a modification of the Hebrew letter shin, 0, which was one of the Jewish abbreviations of the sacred name.

Doctor Oliver thinks, from its connection with the circle and triangle in the Royal Arch jewel, that it was intended to typify the a sacred name as the Author of Eternal Life. Old English Royal Arch lectures say that by its intersection it forms a given number of angles that may be taken in five regular combinations; and, reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and the sphere of the Universe."

Amid so many speculations, Doctor Mackey felt that he need not hesitate to offer one of his own. The Prophet Ezekiel speaks of the tau or tau cross as the Mark distinguishing those who were to he saved, on account of their sorrow for their sins, from those who, as idolaters, were to be slain. It was a mark or sign of favorable distinction; and with this allusion we may, therefore, suppose the triple tau to be used in the Royal Arch Degree as a mark designating and separating those who know and worship the true name of God from those who are ignorant of that August mystery (see Three).

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TRIPOLI

Italian territory in Northern Africa on the shore of the Mediterranean Sea. The Grand Orient of Italy controls three Lodges at Tripoli City and others at Bengazi, Derna and Homs.

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TRIVIUM

See Quadrivium and Liberal Arts and Sciences.

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TROWEL

An implement of Operative Masonry, which has been adopted by Speculative Freemasons as the peculiar working-tool of the Master's Degree. By this implement, and its use in Operative Masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, wheresoever dispersed over the globe, into one companionship of Brotherly Love and an old custom in an Oxford Lodge, England, gave it prominence as a jewel, and as a symbol it goes back to the practice of the Ancient.

Today this implement is considered the appropriate working-tool of a Master Mason, because, in Operative Masonry, while the Apprentice is engaged in preparing the rude materials, which require only the Gage and Gavel to give them their proper shape. the Fellow Craft places them in their proper position by means of the Plumb, Level, and Square; but the Master Mason alone, having examined their correctness and proved them true and trusty, secures them permanently in their place by spreading, with the trowel, the cement that irrevocably binds them together. The Trowel has also been adopted as the jewel of the Select Master. But its uses in this Degree are not symbolical. They are simply connected with the historical legend of the Degree.

*

TROWEL AND SWORD

When Nehemiah received from Artaxerxes Longimanus the appointment of Governor of Judea, and was permitted to rebuild the walls of Jerusalem, and to restore the city to its former fortified condition, he met with great opposition from the Persian Satraps, or Governors, who were envious of his favor with the King, and from the heathen inhabitants of Samaria, who were unwilling to see the city again resume its pristine importance. The former undertook to injure him with Artaxerxes by false reports of his seditious designs to restore the independent Kingdom of Judea. The latter sought to obstruct the workmen of Nehemiah in their labors, and openly attacked them. Nehemiah took the most active measures to refute the insidious accusations of the first, and to repel the more open violence of the latter. Josephus says in his Antiquities (Book xi, chapter vi, section 8), that he gave orders that the Builders should keep their ranks, and have their armor on while they were building; and, accordingly, the Mason had his sword on as well as he that brought the materials for building.

Zerubbabel had met with similar opposition from the Samaritans while rebuilding the Temple; and although the events connected with Nehemiah's restoration of the walls occurred long after the completion of the second Temple, yet the Freemasons have in the advanced Degrees referred them to the time of Zerubbabel. Hence in the Fifteenth Degree of the Ancient and Accepted Scottish Rite, or the Knight of the East, which refers to the building of the Temple of Zerubbabel, we find this combination of the Trowel and the Sword adopted as a symbol. The old instructions of that degree say that Zerubbabel, being informed of the hostile intentions of the false Brethren from Samaria, bordered that all the workmen should be armed with the Trowel in one hand and the Sword in the other, that while they worked with the one they might be enabled to defend themselves with the other, and ever repulse the enemy if they should dare to present themselves."

In reference to this idea, but not with chronological accuracy, the Trowel and Sword have been placed crosswise as symbols on the Tracing-Board of the English Royal Arch. Doctor Oliver correctly interprets the symbol of the Trowel and Sword as signifying that, "next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of social duty."

*

TROWEL, SOCIETY OF THE

Vasari, in his Loves of the Painters and Sculptors, and referring to the life of G. F. Rustici, says that about the year 1512 there was established at Florence an Association which counted among its members some of the most distinguished and learned inhabitants of the city. It was the Societa delta Cucchiara, or the Society of the Trowel. Vasari adds that its symbols were the trowel, the Hammer, the Square, and the Level, and had for its patron Saint Andrew, which makes Reghellini think, rather illogically, that it had some relation to the Ancient and Accepted Scottish Rite. Lenning, too, says that this Society was the first appearance of Freemasonry in Florence. It is to be regretted that such misstatements of Masonic history should be encouraged by writers of learning and distinction.

The perusal of the account of the formation of this society, as given by Vasari, shows that it had not the slightest connection with Freemasonry. It was simply a festive association, or dinner-club of Florentine artists; and it derived its title from the accidental circumstance that certain painters and sculptors, dining together in a garden, found not far from their table a mass of mortar, in which a trowel was sticking. Some rough jokes passed thereupon, in the casting of the mortar on each other, and the calling for the trowel to scrape it off. Whereupon they resolved to form an association to dine together annually, and, in memorial of the ludicrous event that had led to their establishment, they called themselves the Society of the Trowel.

*

TRUE KINDRED, ORDER OF

Benjamin Franklin is credited in the literature of the Order with receiving the degrees in England and bringing the Ritual to America where we are also told it was conferred upon George Washington, he in turn communicating the ceremonies to his wife and that for years it therefore received the name of the Martha Washington Degree. The legend and instruction are taken from the Bible, particularly Genesis iv, 18-23; Ruth I-ii; First Kings vii, 21; Second Chronicles iii, 17, and Proverbs xxxi, 19. Members must be the own kin—hence the name—of Master Masons.

There are three Degrees, True Kindred, Heroine of Jericho, and Good Samaritan, the second obtained after six months probation, the third after one year of the second. A Royal Arch Mason, Prude Parsons of Whitewater, Wisconsin, conferred the Degree in 1853 upon his daughter and the daughter of a Masonic friend. Mrs. J. Mathews of Rockland, Wisconsin, received the Degree in the early fifties which then was known as the Lady Washington or Martha Washington Degree which during the first part of the Civil War period is credited with many members in Virginia. Several Freemasons in 1894 at San Francisco organized Conclaves.

Among the Californian members was Mrs. M. E. De Geer Gilmore who moved to Chicago and continued the work there until 1905. In the fall of that year the Order was reorganized at the request of several Conclaves. Rituals of 1847, 1851, and 1895 were reported, a Ritual Committee appointed, and a Supreme National Conclave established. The work of the Committee was adopted, but at a meeting of the National Body in Chicago, March 2-3, 1911, a Committee was again appointed which exemplified a Ritual and this, with amendments, was approved, April 10-17, 1911.

*

TRUE LIGHT

Relating to the Latin expression, Sit lux et lux fuit, meaning Let there be Light, and there was Light (see Fiat Lux et Lux fit). However, the Latin edition of the Bible gives the words Fiat Lux et facta est Lux (Genesis I, 3). The words Sit Lox et Lux Suit are on a jewel dated 5758 (1758) owned by Brother John T. Thorp, Lodge of Research, Leicester, England. The translation from the Hebrew Bible Of this passage (Genesis I, 1-5! so often quoted in Freemasonry, is:

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day and the darkness he called Night. And the evening and the morning were the first day.

Here we may appropriately introduce an old verse of rare quaintness and appeal, credited to Adam de Saint Victor by the Roberts edition of Hoyt's Cyclopedia of Practical Quotations, and taken from a Latin hymn said to have been sung at the deathbed of William the Conqueror, King of England, who died in 1087 A. D.
Now that the sun is gleaming bright,
Implore we, bending low,
That He, the Uncreated Light
Play guide us as we go.

*

TRUE MASONS
See Academy of True Masons

*

TRURO CATHEDRAL

A Protestant edifice erected at a seaport of Cornwall, England, standing at the junction of two rivers, the Allen and the Kenwyn. On the 20th of May, 1880, the Grand Master of Freemasons, the Prince of Wales, laid two cornerstones of the Cathedral with great pageantry, pomp, and ceremony. This was the first time a Grand Master of Freemasons m England was known to lay the corner-stone of an ecclesiastical structure; this was, also, the first occasion on which the then Grand Master had performed such a service, in Masonic clothing, surrounded with his staff and officers, in rich robes and in the costume of Freemasonry.

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TRUST IN GOD

Every candidate on his initiation is required to declare that his trust is in God. He who denies the existence of a Supreme Being is debarred the privilege of initiation, for atheism is a disqualification for Freemasonry. This pious principle has distinguished the Fraternity from the earliest period; and it is a happy coincidence, that the Company of Operative Masons instituted in 1477 should have adopted, as their motto, the truly Masonic sentiment, "The Lord is all our Trust."

*

TRUTH

The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is, therefore, symbolized by the Word. From the first entrance of the Apprentice into

the Lodge, until his reception of the highest degree, this search is continued. It is not always found and a substitute must sometimes be provided. Yet whatever be the labors he performs, whatever the ceremonies through which he passes, whatever the symbols in which he may be instructed, whatever the final reward he may obtain, the true end of all is the attainment of Truth.

This idea of truth is not the same as that expressed in the lecture of the First Degree, where Brotherly Love, Relief, and Truth are there said to be the "three great tenets of a Mason's profession." In that connection, Truth, which is called a "Divine Attribute, the foundation of every virtue," is synonymous with Sincerity, honesty of expression, and plain dealing. The higher idea of truth which pervades the whole Masonic system, and which is symbolized by the Word, is that which is properly expressed to a knowledge of God. There was an Egyptian goddess named in the Hebrew, Thm, or Thme, meaning integritas, or Justice and Truth.

This one of the three great Masonic principles is represented among the Egyptians by an ostrich feather; and the judicial officer was also thus represented, "because that bird, unlike others, has all its feathers equal," Horapollo. The Hebrew word ion, signifies an Ostrich, as also a Council; and the word Rnne, is interpreted, poetically, an ostrich, and also a song of joy, or of Praise; hence, "the happy souls thus ornamented, under the inspection of the lords of the heart's joy, gathered fruits from celestial trees." In the judgment in Amenti, the soul advances toward the goddess Thme, who wears on her head the ostrich feather. In the scale, Anubis and Horus weigh the actions of the deceased On one side is the ostrich feather, and on the other the vase containing the heart. Should the weight of the heart be greater than the feather, the soul is entitled to be received into the celestial courts. The forty-two judges, with heads ornamented with ostrich feathers, sit aloft to pronounce judgment (see Book of the Dead).

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TRYONISTS

Those Pythagoreans who abstained from animal food.

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TSAPHIEL

The Hebrew word Mirans Deus, the angel governing the Moon, in accordance with the Cabalistical system.

*

TSCHOUDY, LOUIS THEODORE

Miehaud spells the name Tschudi, but Lenning, Thory, Ragon, Oliver, and all other Masonic writers, give the name as Tschoudy, which form, therefore, we adopt as the most usual, if not the most correct, spelling. Baron de Tschoudy was born at Metz, in 1720. He was descended from a family originally of the Swiss Canton of Glaris, but which had been established in France since the commencement of the sixteenth century. He was a Counselor of State and member of the Parliament of Metz; but the most important events of his life are those which connect him with the Masonic institution, of which he was a zealous and learned investigator. He was one of the most active apostles of the school of Ramsay, and adopted his theory of the Templar origin of Freemasonry.

Having obtained permission from the King to travel, he went to Italy, in 1752, under the assumed name of the Chevalier de Lussy. There he excited the anger of the Papal Court by the publication at the Hague, in the same year, of a book entitled Etrenne au Pape, ou les Francs-Maçons Vengés, that is, A New Year's Gift for the Pope, or the Free Masons

Avenged. This was a caustic commentary on the Bull of Benedict XIV excommunicating the Freemasons. It was followed, in the same year, by another work entitled, Le Vatican Vengé that is, The Vatican Avenged; an ironical apology, intended as a Sequence to the former book. these two works subjected him to such persecution by the Church that he was soon compelled to Seek safety in flight.

Brother Tschoudy next repaired to Russia, where his means of living became so much impaired that, Michaud says, he was compelled to enter the company of comedians of the Empress Elizabeth. From this condition he was relieved by Count Ivan Schouwalon, who made him his Private Secretary. He was also appointed the Secretary of the Academy of Moscow, and Governor of the pages at the Court. But this advancement of his fortunes, and the fact of his being a Frenchman, created for him many enemies, and he was compelled at length to leave Russia, and return to France. There, however, the persecutions of his enemies pursued him, and on his arrival at Paris he was sent to the Bastile. But the intercession of his mother with the Empress Elizabeth and with the Grand Duke Peter was successful, and he was speedily restored to liberty. He then retired to Metz, and for the rest of his life devoted himself to the task of Masonic reform and the fabrication of new systems.

The Council of Knights of the East was established in 1762, at Paris. Ragon says (Orthodoxie Maçonnique, page 137) that "its ritual was corrected by the Baron de Tschoudy, the author of the Blazing Star." But this is an error. Tschoudy was then at Metz, and his work and system of the Blazing Star did not appear until four years afterward. It is at a later date that Tschoudy became connected with the Council.

He published, in connection with Bardon-Duhamel, his most important work, in 1766, entitled L'Etoile Flamboyante, ou la Societé d es Francs-Maçons considerée sous tous les Aspects, that is, The Blazing Star, or the Society of Freemasons considered under Every Point of View.

The same year he repaired to Paris, with the declared object of extending his Masonic system. He then attached himself to the Council of Knights of the East, which, under the guidance of the tailor Pirlet, had seceded from the Council of Emperors of the East and West. Tschoudy availed himself of the ignorance and of the boldness of Pirlet to put his plan of reform into execution by the creation of new Degrees.

In Tschoudy's system, however, as developed in the L'Etoile Flamboyante, he does not show himself to be the advocate of the advanced Degrees, which, he says, are "an occasion of expense to their dupes, and an abundant and lucrative resource for those who make a profitable traffic of their pretended instructions." He recognizes the three Symbolic Degrees because their gradations are necessary in the Lodge, which he viewed as a school; and to these he adds a superior class, which may be called the architects, or by any other name, provided we attach to it the proper meaning.

All the advanced Degrees he calls "Masonic reveries," excepting two, which he regards as containing the secret, the object, and the essence of Freemasonry, namely, the Scottish Knight of Saint Andrew and the Knight of Palestine. The former of these Degrees was composer by Tschoudy, and its ritual, which he bequeathed, with other manuscripts, to the Council of Knights of the East and West, was published in 1780, under the title of Ecossais de Saint André, contenant le développement total de l'art royal de la Franche-Maçonnerie, or Scottish Knight of Saint Andrew, containing the entire development of the Royal Arch of Freemasonry Subsequently, on the organization of the Ancient and Accepted ,Scottish Rite, the Degree was adopted as the Twenty-ninth of its series, and is considered as one of the most important and Philosophic of the ,Scottish system. Its fabrication is, indeed, an evidence of the intellectual genius of its inventor.

Ragon, in his Orthodoxie Maçonnique , attributes to Tschoudy the fabrication of the Rite of Adoniramite Freemasonry, and the authorship of the Recueil Precieux, meaning Choice Collection, which contains the description of the Rite. But the first edition of the Recueil, with the acknowledged authorship of Guillemain de Saint Victor, appeared in 1781. This is probably about the date of the introduction of the Rite, and is just twelve years after Tschoudy

had gone to his eternal rest. Tschoudy also indulged in light literature, and several romances are attributed to him, the only one of whieh now known, entitled Thérese Philosophe, does not add to his reputation.

Chemins Despontés (Encyclopédie Maçonnique i, page 143) says: "The Baron Tschoudy, whose birth gave him a distinguished rank in society, left behind him the reputation of an excellent man, equally remarkable for his social virtues, his genius, and his military talents." Such appears to have been the general opinion of those who were his contemporaries or his immediate successors He died at Paris, May 28, 1769

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TSEDAKAH

The Hebrew word, meaning Justice The first step of the Mystical Ladder, known to the Kadosh, Thirtieth Degree of the Ancient and Accepted, Scottish Rite.

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TSIDONI

Hebrew word, the Latin Venator meaning also Hunter, Seeker or Inquirer A name used in the Twenty-second Degree of the Ancient and Accepted Scottish Rite.

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TSOIM

The Hebrew word, A term used infrequently to designate visitors.

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TUAPHOLL

A term employed by the Druids to designate an unhallowed circumambulation of the sacred Cairn, or altar; the movement being against the sun, that is, from West to East by the North, the Cairn being on the left hand of the circumambulator.

*

TUBAL CAIN

Of Tubal Cain, the sacred writings, as well as the Masonic legends, give us but scanty information. All that we hear of him in the Book of Genesis is that he was the son of Lamech and Zillah, and was "an instructor of every artifices in brass and iron." The Hebrew original does not justify the common version, for lotesh, does not mean "an instructor," but "a sharpener "—one who whets or sharpens instruments. Hence Doctor Raphall translates the passage as one "who sharpened various tools in copper and iron." The authorized version has, however, almost indelibly impressed the character of Tubal Cain as the Father of Artificers; and it is in this sense that he has been introduced from a very early period into the legendary history of Freemasonry.

The first Masonic reference to Tubal Cain is found in the Legend of the Craft, where he is called the Founder of Smith-Craft, an explanation agreeing closely with modern biblical scholarship which designates him as the "Founder of the Gild of Smiths or Metal Workers." We cite this part of the legend from the Dowland Manuscript simply because of its more

modern orthography; but the story is substantially the same in all the old manuscript Constitutions. In that manuscript we five find the following account of Tubal Cain:

Before Noah's flood there was a man called Lamedh, as it is written in the Bible, in the fourth Chapter of Genesis; and this Lamedh had two wives, the one named Ada and the other named Zilla by his first wife Ada, he got two sons, the one Jubal, and the other Jabal: and by the other wife he got a son and a daughter. And these four children founded the beginning of all the sciences in the world. The elder son Jabal, founded the science geometry, and he carried flocks of sheep and lambs into the fields, and first built houses of stone and wood, as it is noted in the chapter above named. And his brother Jubal founded the science of music and songs of the tongue, the harp and organ. And the third brothers Tubal Cain, founded smith-craft , of gold, silver, copper, iron, and steel, and the daughter founded the art of weaving. And these children knew well that God would take vengeance for sin, either by fire or water, wherefore they wrote the sciences that they lead found, on two pillars that they might be found after Noah's flood. The one pillar was marble, for that would not burn with fire, and the other was clepped laterns and would not drown in no water.

Similar to this an old Rabbillical tradition, which asserts that Jubal, who was the inventor of writing as well as of music, having heard Adam say that the universe would be twice destroyed, once by fire and once by water, inquired Which catastrophe would first occur; but Adam refusing to inform him he inscribed the system of music Which he had invented upon two pillars of stone and briefs A more modern Masonic tradition ascribes the construction of these pillars to Enoch. To this amount of Tubal Cain must he added the additional particulars, recorded by Josephus, that he exceeded all men in strength, and was renowned for his warlike achievements.

The only other account of the proto-metallurgist that we meet with in any ancient author is that which is contained in the celebrated fragment of Sanconiatho, who refers to him under the name of Chrysor, which is evidently, as Bochart affirms, a corruption of the Hebrew chores ur, a worker in fire, that is, a smith. Sanconiatho was a Phenician author, who is supposed to have flourished before the Trojan war, probably, as Sir William Drummond suggests, about the time when Gideon was Judge of Israel, and who collected the different accounts and traditions of the origin of the world which were extant at the period in which he lived. A fragment only of this cork has been preserved, which, translated into Greek by Philo Byblius, was inserted by Eusebitls in his Praepario Evangelica, and has thus been handed down to the present day. That portion of the history by Sanconiatho, which refers to Tubal Cain, is contained in the following words:

A long time after the generation of Hypsoaranios. the inventors of hunting and fishing, Agreas and Alieas, were born: after whom the people were called hunters and fishers, and from whom sprang two brothers, when discovered iron, and the manner of working it. one of these two, called Chrysor, was skilled in eloquence, and composed verses and prophecies. He was the .same with Hephaistos, and invented fishing-hooks, bait for taking fishes cordage and rafts, and was the first of all mankind who had navigated. He was therefore worshiped as a god after his death, and was called Diamichios.

It is said that these brothers were the first who contrived partition walls of brick.

Hephaistos, it will be observed, is the Greek of the god who was called by the Romans Vulcan. Hence the remark of Sanconiatho, and the apparent similarity of names as well as occupations, have led some writers of the last, and even of the present, century to derive Vulcan from Tubal Cain by a process not very devious and therefore familiar to etymologists. By the omission in Tubal Cain of the initial T. which is the Phenician article, and its valueless vowel, we get Balcan, which, by the interchangeable nature of B and V, is easily transformed to Vulcan.

"That Tubal Cain," says Bishop Edw. Stillingfleet (Origines Sacrae, or a Rational Account of the Christian faith as to the Truth and Divine Authority of the Scriptures and the Matters therein contained, 1662, page 292), "gave first occasion to the name and worship of Vulcan,

hath been very probably conceived, both from the very great affinity of the names, and that Tubal Cain is expressly mentioned to be an instructor of every artificer in brass and iron, and as near relation as Apollo had to Vulcan, tubal had to Tubal Cain, who was the inventor of music, or the father of all such as handle the harp and organ, which the Greeks attribute to Apollo."

Vossius, in his treatise De Idolatria (book i, chapter 36), makes this derivation of Vulcan from Tubal Cain. But Bryant, in his Analysis of Ancient Mythology (volume i, page 139), denies the etymology and says that among the Egyptians and Babylonians, Vulcan was equivalent to Horus or Osiris, symbols of the sun. He traces the name to the words Baal Cahen, Holy Bel, or Sacred Lord. Bryant's etymology may be adopted, however, without any interference with the identity of Vulcan and Tubal Cain. He who discovered the uses of fire, may well, in the corruptions of idolatry, have typified the solar orb, the source of all heat.

It might seem that Tubal is an attribute compounded of the definite particle T and the word Baal, signifying Lord. Tubal Cain would then signify the Lord Cain. Again, dhu or du, in Arabic, signifies Lord, and we trace the same signification of this affix in its various interchangeable forms of Du, Tu, and Di, in many Semitic words. But the question of the identical origin of Tubal Cain and Vulcan has at length been settled by the researches of comparative philologists. Tubal Cain is Semitic in origin, and Vulcan is Aryan. The latter may be traced to the Sanskrit ulka, meaning a firebrand, from which we get also the Latin fulgur and fulmen, names of the lightning.

From the mention made of Tubal Cain in the Legend of the Craft, the word was long ago adopted as significant in the primary Degrees, and various attempts have been made to give it an interpretation. Hutchinson, in an article in his Spirit of Masonry, devoted to the consideration of the Third Degree, has the following reference (page 162) to the word: The Mason advancing to this state of Masonry, pronounces his own sentence as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted Degree to which he aspires, in this Greek distich, T, Struo tumulum. I prepare mar sepulchre. I make my grave in the pollutions of the earth. I am under the shadow of death. This distich has been vulgarly corrupted among us. and an expression takes place scarcely similar in sound, and entirely inconsistent with Masonry, and unmeaning in itself .

But however ingenious this interpretation of our Brother Hutchinson may be, it is generally admitted to be incorrect.

The modern English Freemasons, and through them the French, have derived Tubal Cain from the Hebrew tebel, meaning earth and kanah to acquire possession, and, with little respect for the grammatical rules of the Hebrew language, interpret it as meaning worldly possessions. In the Hemming lectures, now the authorized English system, we find that the answer to the question, "What does Tubal Cain denote?" is "Worldly possessions." And Delaunay, in his Thuilleur (page 17), denies the reference to the proto-smith, and says: "If we reflect on the meaning of the two Hebrew words, we will easily recognize in their connection the secret wish of the hierophant, of the Templar, of the Freemason, and of every mystical sect, to govern the world in accordance with its own principles and its own laws." It is fortunate, we think, that the true meaning of the words will authorize no such interpretation. The fact is, that even if Tubal Cain were derived from tebel and kanah, the precise rules of Hebrew construction would forbid affixing to their union any such meaning as "worldly possessions." Such an interpretation of it in the French and English systems was, therefore, in Doctor Mackey's opinion, a very forced and inaccurate one.

The use of Tubal Cain as a significant word in the Masonic instructions is derived from the Legend of the Craft, by which the name was made familiar to the Operative and then to the Speculative Freemasons; and it refers not symbolically, but historically to his Scriptural and traditional reputation as an artificer. If he symbolized anything, it would be labor; and a Freemason's labor is to acquire truth, and not worldly possessions. The English and French interpretation has never been introduced into the United States.

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TUB BAANI AMAL ABAL

The Hebrew phrase, meaning it is just to reward labor. An expression found in the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

*

TUGENDVEREIN

German, Society of Virtue. See Concordists.

*

TUNE, FREEMASONS

The air of the song written by Matthew Birkhcad, and published in the Book of Constitutions of 1723, with the title of the Entered Prentice's Song, is familiarly and distinctively known as the Freemasons' Tune. William Chappell, in a work entitled Popular Music of the Olden Time, gives the following interesting account of it:

This tune was very popular at the time of the ballad operas, and I am informed that the same words are still sung to it at Masonic meetings. The air was introduced in The Village Opera The Chambermaid, The Lottery The Grub-Street Opera and The Lover his own Rival. It is contained in the third volume of The Dancing Master, and of Walsh's New Country Dancing Master. Words and music are included in Watt's Musical Miscellany (iii, page ~2)l and in British Melody or The Musical Magazine (folio 1739). They were also printed on broadsides.

In the Gentlemen s Magazine for October, 1731, the first stanza is printed as ad Health, by Mr. Birkhead. It seems to be there quoted from the Constitutions of the freemasons, by the Rev. James Anderson, A.M., one of the Worshipful Masters.

There are several versions of the tune. one in Pills to Purge Melancholy (1719, ii, page 230), has a second part but that being almost a repetition of the first taken an octave higher, is out of the compass of ordinary voices, and has therefore been generally rejected.

In A Complete Collection of Old and New English and Scotch Songs (1735 ii, page 172) the name is given as Ye Commoners and Peers; but Leveridge composed another tune to these words. In Tile Musical Mason, or Freemasons' Pocket Companion, being a collection of songs used in all Lodges, to which are added the Freemasons' March and Ode (1791), this is entitled The Entered Apprentice's Song. Many stanzas have been added from time to time, and others have been altered.

See Birkhead, Matthew; Entered Prentice's Song, and Songs of Freemasonry

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TUNIS

In Northern Africa, between Algeria and Tripoli, on the shore of the Mediterranean Sea. Several Lodges have been constituted in Tunis and on July 17, 1879, a Grand Lodge was formed. In 1917 its Grand Master was Gustavus Daemons and it controlled about six Lodges.

*

TURANIAN

One of the three historical divisions of religion—the other two being the Aryan and the Semitic—and embraces the two sacred codes of China, namely, those of Confucius and Lao-tse.

*

TURBAN

The usual head-dress worn in Eastern nations, consisting of a quilted cap, without rim, and a sash or scarf of cotton or linen wound about the cap. In Royal Arch Chapters, the turban, of a purple color, constitutes the head-dress of the Scribe, because that officer represents the Jewish prophet Haggai.

*

TURCOPOLIER

The third dignity in the Order of Knights Hospitaler of Saint John, or Knights of Malta. It took its name from the Turcopoles, a sort of light horse mentioned in the history of the Christian wars in Palestine. The office of Turcopolier was held by the Conventional Bailiff, or Head of the Langue, the national division, of England. He had the command of the Cavalry of the Order.

*

TURKEY

A writer in the Freemasons Quarterly Review (1844, page 21), says that there was a Masonic meeting in Constantinople, at which some Turks were initiated, but that the government prohibited the w future meetings. This must have been an irregular Lodge. Many and various authorities have founded Lodges in Turkey. Mention of Lodges at Smyrna and Aleppo occurred in a London newspaper as early as 1738. Oriental Lodge under the Grand Lodge of England has been active since 1856 at Constantinople.

A Grand Lodge of Turkey formed by Ionic, Anatolia, and Benzenzia Lodges was declared illegal in 1859 by the Grand Lodge of England.

A District Grand Lodge was established in 1861 with Sir Henry Bulwer, British Ambassador, as District Grand Master. A Supreme Council was opened in 1869 and a Grand Orient of Turkey in 1908.

Since 1894 the Grand Lodge of Hamburg has had a Lodge working in German, Die Leuchte am goldenen Horn, meaning Liszt at the Golden Horn, these last two words referring to the crescent-shaped strait, the Bosporus, on which Constantinople is situated. The Grand Orient of Italy has three Lodges, the Grand Orient of France one, all at Constantinople.

The Grand Orient of France has two Lodges at Smyrna, Homere from 1909 and Meles from 1913; Barkai from 1905 at Jaffa, and Moriah Lodge at Jerusalem since 1913. The Grand Orient has also had a Lodge at Beyrouth in Syria, Le Liban from 1858; and at Zahle, also in Syria, Etoile du Liban, meaning in French Star of the Laban, since 1913. The Grand Orient of Italy has Lodges at Adana and Angora, two at Smyrna, one at Syrian Tripoli, and another at Rodi.

In these Lodges many native Mohammedans have been initiated. The Turks, however, have always had secret societies of their own, which has led some writers to suppose, erroneously,

that Freemasonry existed long before the date of its actual introduction. Thus, the Begtaschi form a secret society in Turkey, numbering many thousands of Mussulmans in its ranks, and none but a true Moslem can be admitted to the Brotherhood. It is a religious Order, and was founded in the year 1328 by the Hadji Begtaseh, a famous dervish, from whom it derives its name. The Begtaschi have certain signs and passwords by which they are enabled to recognize the "true Brethren," and by which they are protected from vagabond impostors.

A writer in Notes and Queries says, in allusion to this Society, that "One day, during the summer of 1855, an English merchant captain, while walking through the streets of a Turkish quarter of Constantinople, encountered a Turk, who made use of various signs of Freemasonry, some of which, the captain being a Mason, he understood and others he did not." It is, however, probable in this instances considering the date, that the Turk was really a Freemason, and possessed some higher Degrees, which had not been attained by the English captain. There is also another equally celebrated Order in Turkey, the Melewi, who have secret modes of recognition.

*

TURQUOISE

Oliver says (Landmarks ii, page 521) that the first stone in the third row of the High Priest's Breastplate "was a figure, hyacinth, or turquoise." The stone was a figure; but Doctor Oliver is incorrect in supposing that it is a synonym of either a hyacinth or a turquoise, which are stones of a very different nature (see Breast plate) .

*

TUSCAN ORDER

The simplest of the five Orders of Architecture, as its columns are never fluted, and it does not allow the introduction of any kind of ornament. It is one of the two modern Orders, not being found in any ancient example. Hence it is of no value in Masonic symbolism.

*

TWELVE

Twelve being composed of the mystical numbers 7+5 or of 3X4, the triad multiplied by the quaternion, was a number of considerable value in ancient systems. Thus there were twelve signs of the zodiac, twelve months in the year, twelve Tribes of Israel, twelve stones in the pectoral, and twelve oxen supporting the molten sea in the Temple. There were twelve apostles in the new law, and the New Jerusalem has twelve gates, twelve foundations, is twelve thousand furlongs square, and the number of the sealed is twelve times twelve thousand. Even the Pagans respected this number, for there were in their mythology twelve superior and twelve inferior gods.

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TWELVE COMPANIONS, THE
See Companions, The Twelve

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TWELVE ILLUSTRIOUS KNIGHTS

The Eleventh Degree of the Ancient and Accepted Scottish Rite; more correctly Sublime Knight Elected, which see.

*

TWELVE LETTERED NAME

The Jews had among their Divine names, besides the Tetragrammaton, a two-lettered name, which was Jah, as well as a twelve-lettered and a forty-two-lettered name. None of these, however, were so sacred and unutterable as the Tetragrammaton. Maimonides says of the twelve-lettered name, that it was formerly used in stead of Adonai, as being more emphatic, in place of the Tetragrammaton, whenever they came to that sacred name in reading. It v-as not, however, like the Tetragrammaton, communicated only to their disciples, but was imparted to any that desired its knowledge. But after the death of Simeon the Just, the Tetragrammaton ceasing to be used at all, the twelve lettered name was substituted in blessing the people; and then it became a secret name, and was communicated only to the most pious of the Priests. What was the twelve-lettered name is uncertain, though all agree that it was not a name, but a sentence composed of twelve letters. Rabbi Bechai says it was formed by a triple combination and permutation of the four letters of the Tctragrammaton; and there are other explanations equally unsatisfactory.

There was also a forty-two-lettered name, composed, says Bechai, of the first forty-two letters of the Book of Genesis. Another and a better explanation has been propounded by Franek, that it is formed out of the names of the ten Sephiroth, which with the I, vau, or and, amount exactly to forty-two letters. There was another name of seventy-two letters, which is still more inexplicable. Of all these names, Maimonides (more Nebuhim I, Ixii) says that, as they could not possibly constitute one word, they must have been composed of several words, and he adds:

There is no doubt that these wards Conveyed certain ideas, which were designed to bring man nearer to the true conception of the Divine Essence, through the process we have already described. These words, composed of numerous letters, have been designated as a single name, because, like all accidental proper names, they indicate one single object: and to make the object more intelligible several words are employed, as many words are sometimes used to express one single thing. This must be well understood, that they taught the ideas indicated by these names, and not the simple pronunciation of the meaningless letters.

*

TWELVE ORIGINAL POINTS OF FREEMASONRY

The old English lectures, which were abrogated by the United Grand Lodge of England in 1813, when it adopted the system of Hemming, contained the following passage: "There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order.

Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one " Hence, it will be seen that our ancient Brethren deemed these Twelve Original Points of Freemasonry, as they were called, of the highest importance to the ceremony of initiation, and they consequently took much pains, and exercised much ingenuity, in giving them a symbolical explanation. But as, by the decree of the Grand Lodge, they no longer constitute a part of the English lectures, and were never introduced into the United States of America, there can be no impropriety in presenting a brief explanation of them, for which we are indebted to the industry of Doctor Oliver, who has treated of them at great length in the eleventh lecture of his historical Landmarks.

The ceremony of initiation, when these points constituted a portion of the ritual, u as divided into twelve parts, in allusion to the twelve Tribes of Israel, to each of which one of the points was referred, as follows:

1. The opening of the Lodge was symbolized by the Tribe of Reuben, because Reuben was the first-born of his father Jacob, who called him "the beginning of his strength." He was, therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

2. The preparation of the candidate was symbolized by the Tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites, and that part of the ceremony which relates to offensive weapons, was used as a token of our abhorrence for the cruelty exercised on that occasion
3. The report of the Senior Deacon referred to the Tribe of Levi, because, in the slaughter of the Shechemites Levi was supposed to have made a signal or report to Simeon his brother, with whom he was engaged in attacking these unhappy people while unprepared for defense.

4. The entrance of the candidate into the Lodge was symbolized by the Tribe of Judah, because they were the first to cross the Jordan and enter the promised land coming from the darkness and servitude, as it were, of the wilderness into the light and liberty of Canaan.

5. Tile prayer was symbolized by the Tribe of Zebulun because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother Issachar.

6. The Circumambulation referred to the Tribe of Issaehar, because, as a thriftless and indolent Tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. Advancing to the altar was symbolized by the Tribe of Dan, to teach us, by contrast, that we should advance to truth and holiness as rapidly as that bribe advanced to idolatry, among whon1 the golden serpent was first set up to receive adoration.

8. The obligation referred to the Tribe of Gad, in allusion to the solemn vow which was made by Jephthah, Judge of Israel, who was of that Tribe.

9. The entrusting of the candidate with the mysteries was symbolized by the Tribe of Asher, because he was then presented with the rich fruits of Masonic knowledge. as Asher was said to be the inheritor of fatness and royal dainties.

10. The investiture of the lambskin, by which the candidate is declared free, referred to the Tribe of Naphtali, which was invested by Moses with a peculiar freedom when he said, "O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the West and the South."

11. The ceremony of the northeast corner of the Lodge referred to Joseph, because, as this ceremony reminds us of the most superficial part of Freemasonry, so the two half Tribes of Ephraim and Manasseh, of which the Tribe of Joseph was composed, were accounted to be more superficial than the rest as they were descendants of the grandsons only of Jacot.

12. The closing of the Lodge was symbolized by the Tribe of Benjamin, who was the youngest of the sons of Jacob, and thus closed his father's strength.

Such were the celebrated twelve original points of freemasonry of the ancient English lectures. Whey were never introduced into the United States of America, and they are now disused in England. But it will be seen that, while some of the allusions are perhaps abstruse, many of them are ingenious and appropriate. It will not, perhaps, be regretted that they have become obsolete; yet it cannot be denied that they added something to the symbolism and to

the religious reference of Freemasonry. At all events, they are matters of Masonic antiquity, and, as such, are not unworthy of attention.

*

TWENTY-FOUR-INCH GAGE

A rule two feet long, which is divided by marks into twenty-four parts each one inch in length. The Operative Mason uses it to take the necessary dimensions of the stone that he is about to prepare. It has been adopted as one of the working-tools of the Entered Apprentice in Speculative Freemasonry, where its divisions are supposed to represent hours. Hence its symbolic use is to teach him to measure his time so that, of the twenty-four hours of the day, he may devote eight hours to the service of God and a worthy distressed Brother, eight hours to his usual vocation, and eight to refreshment and sleep. In the twenty-four-inch gage is a symbol of time well employed, following as best we can the example of the lines told to us by Longfellow in the Psalm of Life,
Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

The Masonic essence of the lesson is ability, preparedness and readiness, recalling the suggestion of William Shakespeare to the workman in Julius Caesar (act I, scene I, line 5), Where is thy leather apron and thy rule? What dost thou with thy best apparel on?

*

TWENTY-ONE

A number of mystical import, partly because it is the product of 3 and 7, the most sacred of the odd numbers, but especially because it is the sum of the numerical value of the letters of the Divine Name, Eheyeil, thus:
5+ 10+ 5+ 1 = 21.

It is little valued in Freemasonry, but is deemed of great importance in the Cabala and in Alchemy; in the latter, because it refers to the twenty-one days of distillation necessary for the conversion of the grosser metals into silver (see Numbers and Numeration by Letters).

*

TWENTY-SEVEN

Although the number twenty-seven is found in the Degree of Select Master and in some of the other advanced Degrees, it can scarcely be called in itself a sacred number. It derives its importance from the fact that it is produced by the multiplication of the square of three by three, thus: 3 X 3 X 3 = 27 (see Three).

*

TWENTY-SIX

This is considered by the Cabalists as the most sacred of mystical numbers, because it is equal to the numerical value of the letters of the Tetragrammaton, thus: 5+6+5+10=26.

*

TWO-LETTERED NAME

The title given by the Talmudists to the name of God, the Hebrew word, Jah, which see.

*

TYLER

Tyle and Tyler are the old and now obsolete spelling of Tile and Tiler, which see.

*

TYPE

In the science of symbology it is the picture or model of something of which it is considered as a symbol. Hence the words type and symbol are in this sense synonymous. Thus the Tabernacle was a type of the Tempel as the Thempel is a type of the Lodge

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TYPHON

The brother and slayer of Osiris, in the Egyptian mythology. As Osiris was a type or symbol of the sun, Typhon was the symbol of winter, when the vigor, heat, and, as it were, life of the sun are destroyed, and of darkness as opposed to light.

*

TYRE

An ancient city of Phenicia, which in the time of King Solomon was celebrated as the residence of King Hiram, to whom that monarch and his father David were indebted for great assistance in the construction of the Temple at Jerusalem. Tyre was distant from Jerusalem about one hundred and twenty miles by sea, and was thirty miles nearer by land. An intercourse between the two cities and their respective monarchs was, therefore, easily cultivated The inhabitants of Tyre were distinguished for their skill as artificers, especially as workers in brass and other metals; and it is said to have been a principal seat of that skillful body of architects known as the Dionysiac Fraternity.

The City of Sidon, which was under the Tyrian government, was but twenty miles from Tyre, and situated in the forest of Leballon. The Sidonians were, therefore, naturally wood-cutters, and were engaged in felling the trees, which were afterward sent on floats by sea from Tyre to Joppa, and thence carried by land to Jerusalem, to be employed in the Temple building. Doctor Morris, who visited Tyre in 1868, describes it in his Freemasonry in the Holy Land (page 91) as a city under ground, lying, like Jerusalem, twenty to fifty feet beneath the debris or rubbish of many centuries. It consists, to use the language of a writer he has cited, of "prostrate and broken columns, dilapidated temples, and mounds of buried fragments."

*

TYRE , QUARRIES OF

It is an error of Doctor Oliver, and some other writers, to suppose that the stones of the Temple of Jerusalem were furnished from the Quarries of Tyre. If there were such quarries, they were not used for that purpose, as the stones were taken from the immediate vicinity of the edifice (see Quarries).

*

TYRIAN FREEMASONS

Those who sustain the hypothesis that Freemasonry originated at the Temple of Solomon have advanced the theory that the Tyrian Freemasons were the members of the Society of Dionysian Artificers, who at the time of the building of Solomon's Temple flourished at Tyre. Many of them were sent to Jerusalem by Hiram, King of Tyre, to assist King Solomon in the construction of his Temple. There, uniting with the Jews, who had only a knowledge of the speculative principles of Freemasonry, which had been transmitted to them from Noah, through the patriarchs, the Tyrian Freemasons organized that combined system of Operative and Speculative Masonry which continued for many centuries, until the beginning of the eighteenths to characterize the Institution. This hypothesis is maintained with great ingenuity by Lawrie in his History of Freemasonry, or by Doctor Brewster, if he was really the author of that work, and until recently it has been the most popular theory respecting the origin of Freemasonry. Out as it is wanting he the support of historical evidence, it has yielded to the more plausible speculations of recent writers.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

U

U

The twenty-first letter of the English alphabet, is a modification of the Greek letter T. upsilon; it is in the Hebrew or in the Chaldaie and hieroglyphical, the head of an animal with horns, hence its Symbolism. U has a close affinity to V, hence they were formerly interchanged in writing and printing.

*

U.·. D.·.

Letters placed after the names of Lodges or Chapters which have not yet received a Warrant of Constitution They signify Under Dispensation In the United States when a Lodge is started it is known as being Under Dispensation and after a certain time has elapsed and the members are found worthy they receive a regular Charter. In England no Lodge may assemble for work until it is duly warranted and constituted except in District Grand Lodges, where the Most Worshipful Grand Master has authorized the District Grand Master to grant "Provisional Warrants" in these cases the Master of the new Lodge must apply within one month for a regular Warrant.

*

UDEN, CONRAD FRIEDERICH

A Masonic writer of some celebrity. He was a Doctor of Medicine, and at one time a . Professor in Ordinary of the University of Dorpat; afterward an Aulic Counselor and Secretary of the Medical College of St. Petersburg or Petrograd. He was from 1783 to 1785 the editor of the Archiv für Freimaurerei unit Rosenkreuzer, published during those years at Berlin This work contains much interesting information concerning Rosicrucianism. He also edited, in 1785 and 1786 at Altona, the Ephemeriden der gesammten Freimaurerei auf das Logenjahr 1785 und 1786, Tables of the Total Freemasons of Lodges in 1785 and 1786.

*

UGANDA

There are only about one thousand white men in Uganda, Central East Africa, but a Lodge has already been established there

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UNAFFILIATED FREEMASON

A Freemason who is not a member of any Lodge. As this class of Freemasons contribute nothing to the revenues nor to the strength of the Order, while they are always willing to partake of its benefits, they have been considered as an encumbrance Spoil the Craft, and have received the general condemnation of Grand Lodges. It is evident that, anterior to the present system of Lodge organization, which dates about the end of the eighteenth century, there could have been no unaffiliated Freemasons.

And, accordingly, the first reference that we find to the duty of lodge membership is in the Charges, published in 172.3, in Anderson's Constitutions, where it is said, after describing a Lodge that "every brother ought to belong to one"; and that 'in ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it without incurring a severs censure, until it appeared to the Master and Wardens that pure necessity hindered him" (Constitutions, 1723, page 51). In this last clause, Doctor Anderson evidently refers to the regulation in the Old Constitutions, that required attendance on the Annual Assembly. For instance, in the oldest of these, the Halliwell or Regius Manuscript (lines 107 to 112) it is said, and we modernize the language, "that every Master that is a Freemason must be at the General Congregation, if he is told in reasonable time where the Assembly shall be holden; and to that Assembly he must go, unless he have reasonable excuse."

But the Assembly was rather in the nature of a Grand Lodge and neglect to attend its annual meeting would not place the offender in the position of a modern unaffiliated Freemason. But after the organization of subordinate Lodges, a permanent membership, which had been before unknown, was then established, and as the revenues of the Lodges, and through them of the Grand Lodge, were to be derived from the contributions of the members, it was found expedient to require every Freemason to affiliate with a Lodge, and hence the rule adopted in the Charge already cited. Yet, in Europe, non-affiliation, although deemed to some extent a Masonic offense, has not been visited by any penalty, except that which results from a deprivation of the ordinary advantages of membership in any Association.

The modern Constitution of England, however, prescribes that "no Brother who has ceased to be a Subscribing member of a Lodge shall be permitted to visit any one Lodge more than once until he again becomes a subscribing member of some Lodge" (Rule 152). He is permitted to visit each Lodge once, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterward he is excluded, in order to discountenance those Brethren who wish to continue members of the Order, and to partake of its benefits, without contributing to its support. The Constitutions of the Grand Lodges of Ireland and Scotland are silent upon the Subject, nor is

any penalty prescribed for un-affiliation by any of the Grand Lodges of the Continent of Europe

In the United States of America a different view has been taken of the Subject, and its Grand Lodges have, With great unanimity, denounced unaffiliated Freemasons in the strongest terms of condemnation, and visited them with penalties, which vary, however, to some extent in the different Jurisdictions. There is, probably no Grand Lodge in the United States that has not concurred in the opinion that the neglect or refusal of a Freemason to affiliate with a Lodge is a Masonic offense, to be visited by some penalty and a deprivation of some rights. The following principles may be laid down as constituting the law in the United States of America on the subject of unaffiliated Freemasons: 1. An unaffiliated Freemason is still bound by all those Masonic duties and obligations which refer to the Order in general but not by those which relate to Lodge organization .

2 He possesses, reciprocally all those rights which are derived from membership in the Order, but none of those which result from membership in a Lodge.

3.He has no right to assistance when in imminent peril, if he asks for that assistance in the conventional way

4.He has no right to pecuniary aid from a Lodge.

5.He has no right to visit Lodges, or to walk in Masonic processions.

6.He has no right to Masonic burial.

7.He still remains subject to the government of the Order, and may be tried and punished for any offense by the Lodge within whose geographical Jurisdiction he resides.

8.And, Lastly, as the non-affiliation is a violation of Masonic law, he may, if he refuses to abandon that condition, be tried and punished for it ,even by expulsion, if deemed necessary and expedient, by any Grand Lodge within whose Jurisdiction he lives.

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UNANIMOUS CONSENT

In the beginning of the eighteenth century , when Freemasonry was reviving from the condition of decay into which it had fallen, and when the experiment was tried of transforming it from a partly Operative to a purely Speculative System, the great object was to maintain a membership which, by the virtuous character of those who composed it, should secure the harmony and prosperity of the infant Institution.

A safeguard was therefore to be sought in the care with which Freemasons should be selected from those who were likely to apply for admission. It was the quality, and not the quantity, that was desired. This safeguard could only be found in the unanimity of the ballot. Hence, in the sixth of the General Regulations, adopted in 1721, it is declared that "no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master"(Constitutions,1723, page 59). And to prevent the exercise of any undue influence of a higher power in forcing an unworthy person upon the Order, it is further said in the same article: "Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious members should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge."

But a few years after, the Order being now on a firm footing, this prudent fear of" spoiling harmony," or" dispersing the Lodge," seems to have been lost sight of, and the Brethren began in many Lodges to desire a release from the restrictions laid upon them by the necessity for unanimous consent.

Hence, Doctor Anderson says in his second edition: "But it was found in convenient to insist upon unanimity in several cases. And, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance" (Constitutions,1738,page155).This rule still prevails in England; and its modern Constitution still permits the admission of a Freemason where there are not more than three ballots against him, though it is open to a Lodge to demand unanimity.

In the United States, where Freemasonry is more popular than in any other country, it was soon seen that the danger of the institution lay not in the paucity, but in the multitude of its members, and that the only provision for guarding its portals was the most stringent regulation of the ballot. Hence, in almost, if not quite, all Jurisdictions of the United States, unanimous consent is required. And this rule has been found to work with such advantage to the Order, that the phrase, "the black ball is the bulwark of Freemasonry," has become a proverb.

*

UNFAVORABLE REPORT

Should the Committee of Investigation on the character of a petitioner for initiation make an unfavorable report, the frequent usage, although some Grand Lodges have decided otherwise, is to consider the candidate rejected by such report, without proceeding to the formality of a ballot, which is therefore dispensed with. This usage was, in Doctor Mackey's opinion, established on the principles of commonsense; for, as by the ancient Constitutions one black ball suffices to reject an application, the unfavorable report of a committee must necessarily, and by consequence, include two unfavorable votes at least. It is therefore unnecessary to go into a ballot after Such a report, as it is to be taken for granted that the Brethren who reported unfavorably would, on a resort to the ballot, cast their negative votes. Their report is indeed virtually considered as the casting of such votes, and the applicant is therefore at once rejected without a further and unnecessary ballot.

*

UNHELE

An old English word meaning to uncover, or reveal. Spenser, in the Faerie Queen, says, "Then suddenly both would themselves unhele"(see Heler, also Hail or Hale).

*

UNIFORMITY OF WORK

An identity of forms in opening and closing, and in conferring the Degrees, constitutes what is technically called Uniformity of Work. The expression has no reference, in its restricted sense, to the working of the same Degrees indifferent Rites and different countries, but only to a similarity in the ceremonies practiced by Lodges in the same Rite, and more especially in the same Jurisdiction. This is greatly to be desired, because nothing is more unpleasant to a Freemason, accustomed to certain forms and ceremonies in his own Lodge, than on a visit to another to find those forms and ceremonies so varied as to be sometimes scarcely recognizable as parts of the same Institution. So anxious are the dogmatic authorities in Freemasonry to preserve this uniformity, that in the Charge to a Brother he is instructed never to "suffer an infringement of our Rites, or a deviation from established usages and customs."

In the Act of Union in 1813, of the two Grand Lodges of England, in whose systems of working there were many differences, it was provided that a Committee should be appointed to visit the several Lodges, and promulgate and enjoin one system, "that perfect reconciliation, unity of obligation, law, working:, language, and dress, might be happily restored to the English Craft"(Article XV).

A writer in C. W. Moore's Magazine, once proposed the appointment of delegates to visit the Grand Lodges of England, Scotland, and Ireland, that a system of work and lectures might be adopted, which should thereafter be rigidly enforced in both hemispheres. The proposition was not popular, and no delegation was ever appointed. It is well that it was so, for no such attempt could have met with a successful result.

It is a fact, that uniformity of working Freemasonry, however much it may be desired, can never be attained. This must be the case in all institutions where the ceremonies, the legends, and the instructions are oral. The treachery of memory, the weakness of judgment, and the fertility of imagination, will lead men to forget, to diminish, or to augment, the parts of any system which are not prescribed with incertain limits by a written rule. The Rabbis discovered this when the Oral Law was becoming perverted, and losing its authority, as well as its identity, by the interpretations that were given to it in the schools of the Scribes and Prophets. Hence, to restore it to its integrity, it was found necessary to divest it of its oral character and give to it a written form. To this are we to attribute the origin of the two Talmuds which now contain the essence of Jewish theology. So, while in Freemasonry we find the esoteric rituals continually subjected to errors arising mainly from the ignorance or the fancy of Masonic teachers, the monitorial instructions — few in Preston, but greatly enlarged by Webb and Cross—have suffered no change.

It would seem from this that the evil of non-conformity could be removed only by making all the ceremonies monitorial; and so much has this been deemed expedient, that a few years since the Subject of a written ritual was seriously discussed in England. But the remedy Would be worse than the disease. It is to the oral character of its ritual that Freemasonry is indebted for its permanence and success as an organization. A written, which would soon become a printed, ritual Would divest Symbolic Freemasonry of its attractions as a Secret Association, and would cease to offer a reward to the laborious student who sought to master its mystical science. Its philosophy and its symbolism would be the same, but the books containing them would be Consigned to the shelves of a Masonic library, their pages to be discussed by the profane as the common property of the antiquary, while the Lodges, having no mystery within their portals, would find but few visitors, and certainly no Workers.

It is, therefore, a matter of congratulation that uniformity of work, however desirable and however unattainable, is not so important and essential as many have deemed it. Doctor Oliver, for instance, seems to confound in some of his writings the ceremonies of a Degree with the landmarks of the Order. But they are very different. The landmarks, because they affect the identity of the Institution, have long since been embodied in its Written laws, and unless by a wilful perversion, as was the case in France, where the Grand Mastership was abolished, can never be changed. But variations in the phraseology of the lectures, or in the forms and ceremonies of initiation, so long as they do not trench upon the foundations of symbolism on which the Science and philosophy of freemasonry are built, can produce no other effect than a temporary inconvenience. The errors of a ignorant Master will be corrected by his better instructed successor.

The variation in the ritual can never be such as to destroy the true identity of the Institution. Its profound dogmas of the unity of God, and the eternal life and of the universal brotherhood of man, taught in its symbolic method, will forever shine out preeminent above all temporary changes of phraseology. Uniformity of work may not be attained, but uniformity of design and uniformity of character will forever preserve Freemasonry from disintegration.

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UNION DES FRANCS-MASONS ALLEMANDS
SeeVerein Deutscher Freimaurer

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UNION, GRAND MASTERS

Efforts were made at various times in Germany to organize an association of the Grand Masters of the Grand Lodges of Germany. At length, through the efforts of Brother Warnatz, the Grand Master of Saxony, the scheme was fully accomplished, and on May 31, 1868, the Grand Masters Union Qrossrmeistertag, literally, the diet of Grand Masters— assembled at the City of Berlin, tile Grand Masters of seven German Grand Lodges being present. The meetings of this Body which became annual, were entirely unofficial; it claimed no legislative povers, and met only for consultation and advisement on matters connected with the ritual, the history, and the philosophy of Freemasonry.

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UNION MASTER'S DEGREE
An honorary Degree, said to have been invented by the Lodge of Reconciliation in England, in 1813, at the Union of the two Grand Lodges, and adopted by the Grand Lodge of New York in 1819, which authorized its Lodges to confer it. It was designed to detect clandestine and irregular Freemasons, and consisted only of the investiture of the recipient with certain new modes of recognition.

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UNION OF 1813, THE

Canadian Masons, and by right of cousinship American Masons also, have a just and lively pride in the fact that the Union of the Modern and Ancient Grand Lodges in 1813 was first begun and carried into effect in Canada; and that whereas it took their English Brothers some fifteen years or so and at a cost of agonized pride and characteristic long delays to effect a reconciliation, it was carried out in Canada with amicableness and promptness; this owing to the fact that Canadian Masons had never seen any excuse for a division which had begun and had always remained rooted in aristocratic prejudices which had possessed only a shadow existence among the democratic men of the Dominion. Since the Canadian first step in Union remained unnoted by English historians of the Fraternity from Gould and Hughan until Bro. Sir Alfred Robbins published his work on the Grand Lodge of England (wherein a new and fresher and less insular and more statesmanlike spirit entered English Masonic historical studies), the long neglected facts have a freshness and novelty, and ought to be set out in full detail in a book-length study. Until that is done students can only content themselves with the one short chapter on the subject in the virile, modern-spirited Early Catalan Masonry; 1759-1869, by Pemberton Smith (Montreal; 1939), a veteran antiquarian, and former president of the Canadian Historical Association.

Canada had possessed since 1759 a Modern Provincial Grand Lodge. The last Prov. Grand Master of it was none other than the American, Sir John Johnson, son of Sir William Johnson, the latter our country's outstanding man in the generation preceding Franklin's; and one of the fathers of Scottish Rite Masonry. Bro. Smith makes one of his few mistakes and is less than just to the spirit of fair play in American Masons both during and immediately following the Revolutionary War when, on page 37, he writes: " Sir John Johnson had been a Mason in New York State [a Colony at that time], but remained loyal to the British Crown [not only to the Tory Party of America] during the American Revolution, and is famous in history for his military exploits on the British side.

[One is reminded of the Cherry Valley Massacre which he planned!] In consequence, United States Masonic historians have little good to say for him; but, removing to Montreal after the

war was over, he was welcomed and beloved by Canadian Masons. " Bro. Smith would find it difficult to name those historians. The two historians of New York, St. Clenachan and Lang, are factual, and are fair to Sir John, as were Masons on the Patriot side at the time; almost their only resentment is that when Johnson fled to Canada he took the Provincial Grand Lodge books and papers along with him, which were not his personal property —and did not return them even after the War. Johnson was appointed Provincial Grand Master of New York by Grand Master Lord Blayney in 1767, was installed after a long postponement in 1771, and served until he ran away with the Provincial Grand Lodgers books.

The ubiquitous and irrepressible Masons of the Ancient Grand Lodge of England were in Canada not many years after that Grand Lodge had sprung to life in London in 1751and came there, most of them, in Military Lodges, the best of Masonic pioneers in that period, which, mothering so much of American Masonry, have not yet received from Craft historians the attention and the renown they are entitled to By 1732 there were three Ancient Lodges in the City of Quebec alone, one of them the famous Merchants Lodge. 'the Moderns in Stir John Johnson's Provincial Grand Lodge, who had been officially ordered from London not to fraternize with the Ancient, had only one interest in the latter—the sort of interest the tiger felt in the young lady from Niger. When word came that the Duke of Kent, one of the sons of King George III, was coming to Canada, and would doubtless become Provincial Grand Master, the Moderns were elated; they did not believe that the Ancient, even the Irish Ancient, could resist the allurement of serving under a Royal Head, so they expected to absorb the Ancient. But the Duke himself sprang a prodigious surprise on Sir John Johnson.

The Duke of Kent was one of six sons of George III made Masons one after the other, one of whom was Clarence, Prince of Wales, another of whom was the Duke of Sussex, destined to be the Grand Master of the United Grand Lodge for a generation. The Dulse of Kent was initiated in Geneva, in 1790.

He was an extraordinary man; a thorough-going traveler; broadly as well as highly educated; a governor, a military leader, an administrator; but was possessed above every other interest of a passion for architecture which, with a complete lack of Hanoverian sluggishness, he satisfied from almost the moment of his landing in Canada, leaving, as the latest Canadian historian expresses it, a series of imposing and remarkable buildings by which his progress over Canada can be tracked. While governor of Nova Scotia he built almost single-handed the present city of Halifax, at least transformed it out of recognition; and the great Citadel which from its hill looked out Upon the Canadian-American sea and air armadas in World War II had been his doing, as had fortresses, sea-walls, and piers without number. One of his latest biographers says that letters from home told him that the King was afraid he would have no direct heir to succeed him; the Duke thereupon returned, married and his daughter Victoria afterwards became Queen. he preceding her with a Regency; she was the only Queen, at least for which there are any records, who ever became officially the Protectress of the Fraternity. The Duke continued to hold the office of Provincial Grand Master of Canada until the Union of 1813

In a speech to the Grand Lodge of England ma(le after the Union the Duke of Sussex said that his brother Kent and himself had vowed to unite the two Grand Lodges from the time of their becoming Masons; that they discussed ways and means often; that when Kent went to Canada it was agreed that he should there take the actual first step of Union, and thus prove that Union was possible. How this was carried out is told by Pro. Smith succinctly: "To the astonishment of every Mason in Canada, when II. R.- H. Prince Edward (Duke of Kent) arrived in Quebec, he got in touch with the three lodges working under the Ancient regime, had himself 'made Ancient, and appointed as the first 'Provincial Grand Master of Canada' of the Grand Lodge of Ancients.

Graham, an earlier Quebec historian, exclaimed upon recording this unexpected turn of affairs: "A new era. A remarkable impulse was given to Ancient Masonry. " He says it had a "wonderful effect, " and that great consequences were "very observable. " They were indeed, for, to-continue to quote Smith: "As early as December, 1792, at his command, committees were meeting the officers of the Modern lodges, 'if possible to form a coalition of parties.'" The

modus operandi agreed on previously by the two brothers in England began to work with a rapidity in this case more Ancient than Modern: "On St. John's Day the same month (December, 1792), the new Ancient Grand Lodge met at four o'clock to install the Grand Officers elect; and at five o'clock, by the Royal and Right Worshipful Grand Master's invitation, the present and past Grand Officers, [Ancient] together with the Grand Officers under the H. R. H. the Prince of Wales, [Moderns] met the new Prov. Grand Master of Ancients at dinner at Lane's Coffee House in Quebec."

This move, the first of many, and Kent's vigorous development of Ancient Masonry, resulted not in a formal union but in an absorption, for one after another of the Modern Lodges "went over" to the Ancients and by 1797 not one was left. From this came a new Provincial Grand Lodge. This Second Provincial Grand Lodge of Canada (1792-1813) was therefore to prove to England that differences had become illusory, and that Ancient and Moderns could fraternize with each other in the light as well as in the dark

(American Freemasons were as much gratified at the time by this union as their Canadian Brethren and ever since have shared their pride in the fact that while discussions had already begun in England, the first actual deed of union was done on American soil.

That deed interests them also, less importantly and yet with a vividness, as. one more illustration among the many illustrations in the English system of how Royal and Noble Grand Masters and Provincial brand Masters were able to decide Craft affairs "by command and out of personal and private decisions"; for in the merger of Ancient and Moderns in Canada it was the Duke of Kent who took the lead and made the decisions, on his own personal authority, and without action first being taken by the Grand Lodge's consent. The custom of calling the Grand East "the throne" was more than a metaphor. It was at this point, one may believe, that the true cause of the division between Moderns and Ancient had its beginning. It was at least the root of the trouble between the two Bodies in Colonies of America before the Revolution.)

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UNION OF 1813, THE

At one time two conflicting Grand Lodge Bodies were in existence in England. One, known as the Grand Lodge of England, originally with four old Lodges assembling at London on June 24, 1717. This Lodge we will designate as the Grand Lodge of the Moderns, that being the name by which they were known during the famous controversy, in spite of the fact that they were in existence long before the other competitor. There as on for the designation Modern in this instance is that parts of their ritual and ceremony had been modified or changed, as time went on, from the ancient workings of the Freemasons. The other Lodge, while of more recent establishment, became known as the Grand Lodge of the Ancient because they claimed that their ceremonies had come down from the ancient or Operative Lodges without change.

This Grand Lodge of the Ancient was also known as of Atholl Matsons, it having been headed by Lord Atholl. They elected their first Grand Master on December 5, 1753, their membership at that time consisting largely of Irish Freemasons then resident in London. This Ancient Grand Lodge became strong as time went on. The Grand Lodge of the Moderns was weakened by dissension within its own ranks between the Operative and Speculative Lodges, some of whom joined the opposing Grand Lodge of the Ancient. The famous Laurence Dermott was for many years the head of the Ancient. Dermott was selected Grand Secretary of the Ancient February 5, 1752. After much conflict between the Ancient and Moderns a Union was consummated, the Articles of Union being signed November 25, 1813, by the Dukes of Sussex and Kent, the Grand Masters of the two Lodges. Later, December 27, 1813, the Act of Union confirmed this agreement at a joint meeting of the two Lodges and the present United Grand Lodge of England came into existence.

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UNION OF GERMAN FREEMASONS

The German title is Verein deutscher Freimaurer. An association of Freemasons of Germany organized at Potsdam, May 19, 1861. The Society has met annually at different places and cultivates the Masonic science, the advancement of the prosperity and usefulness of the Order, and the closer union of the members in the bonds of brotherly love and affection (see Verein Deutscher Freimaurer).

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UNION OF SCIENTIFIC FREEMASONS

The German name is Bund scientifischer Freimaurer. An Association founded, November 28, 1802, by Fessler, Fischer, Mossdorf and other learned Freemasons of Germany. According to their Act of Union, all the members pledged themselves to investigate the history of Freemasonry from its origin down to the present time, in all its different parts, with all its systems and retrogressions, in the most complete manner, and then to communicate what they knew to trustworthy Brethren.

In the assemblies of the members, there were no rituals, nor ceremonies, nor any Special vestments requisite, nor, indeed, any outward distinctions what ever. A common interest and the love of truth, a general aversion of all deception, treachery, and secrecy were the sentiments which bound them together, and made them feel the duties incumbent on them, without binding themselves by any special oath Consequently, the members of the Scientific Union had all equal rights and obligations; they did not acknowledge a superior, or subordination to any Masonic authority what ever.

Any upright scientifically cultivated Master Mason, a Sincere seeker after truth, might join this Union, no matter to what Rite or Grand Lodge he belonged, if the whole of the votes were given in his favor, and he pledged himself faithfully to carry out the intention of the founders of the Order. Each circle of Scientific Freemasons was provided with a number of copies of the Deed of Union, and every new candidate, when he signed it, became a partaker of the privileges shared in by the whole ; the Chief Archives and the center of the Confederation were at first to be in Berlin.

But the Association, thus in angulated with the most lofty pretensions and the most Sanguin expectations, did not well succeed."Brethren,"Sags Findel (History, English translation, page 501),"whose cooperation had been reckoned Up ,did not join the active working of others was crippled by all sorts of scruples and hindrances, and Fessler's purchase of Kleinwall drew of this attention wholly from the subject. Differences of opinion, perhaps also too great egotism, caused dissensions between many members of the Association and the brethren of the Lodge at Altenburg. Distrust was excited in everyman's breast, and, instead of the enthusiasm formerly exhibited, there was only lukewarmness and disgust. "Other schemes, especially that of the establishment of a Saxon Grand Lodge, impaired the efforts of the Scientific Freemasons. The Union gradually sank out of sight, and finally ceased to exist.

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UNION OF THE TWENTY-TWO

See German Union of Two and Twenty

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UNIONS, LODGE OF

This Lodge, No.256, was constituted in England in 1785 and under its sanction the famous Emulation Lodge of improvement meets (see Emulation Lodge)

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UNITED

A pllilosophic and social organization established in 1785 at Norwich, England, meeting at the College of Saint Luke, and devoted, to quote from their own original records, To the cultivation of a liberal and rational system of good fellowship. Whatever evils may have arisen from monastic institutions, or however incompatible with refined policy the sequestered habits of former times may be considered, it is allowed, on all authorities, that with in the gloomy mansions of the ancient religious fraternities the fine arts were nurtured, philosophy and science flourished; all the profundity of erudition was deposited; and to add lustre to the scene, the eleemosynary virtues took their stand before their gates, and dispensed the blessings of charity far and wide throughout the world!

Disclaiming everything which appertains to religious functions of the monks and friars this Society professes only to imitate what has been justly deemed praiseworthy in that description of men; to emulate their scientific acquisitions their love of learning, their benevolence and philanthropy; and, adopting decent mirth in lieu of their austere rules, to exhibit the picture of a convent free from the dark and offensive shadows of bigotry, enthusiasm, and superstition.... To give external consistency to this plan, and to strengthen the idea of fraternal combination, the United Friars have thought proper to assume the habiliments of all the known Monastic Orders; but in every instance where they have adopted the formalities of the Romish Church special care has been taken to divest them of all reference to religion or sacred objects and, in lieu thereof to annex to them meanings Significant to those moral and social duties which apply essentially to the interest and happiness of mankind.

The officers were Abbot, Prior, Procurator, Confessor, Bursar, Hospitaller, and Librarian. Each year when the Abbot was elected he assumed the name of Paul I, Paul II, and so on. The Order did much charitable work and during 1796-1820 the Almoner's Book shows that 5100 pounds, about $ 24,786, were expended among the poor. A Library was one of their first achievements. An impressive initiation ceremony was held and each initiate was given some Special charge by the presiding officer.. A small group of men at London associated themselves with the organization and from 1818 to 1824 held meetings twice monthly at the College of Saint Mark in Great Saint Helens. They elected no Abbot, out of deference to the parent Body, their highest and presiding officer being the Prior. At these meetings the members read papers, usually historical, and each one of the Fraternity was required, soon after initiation, to render an account of that Order whose garb he assumed on his profession. The London Branch was finally disbanded about 1825 (see brother Mackenzie's Royal masonic Cyclopedia)

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UNITED GRAND LODGE OF ENGLAND

The Grand Lodge of England assumed that title in the year 1813, because it was the n formed by the Union of the Grand Lodge of the Ancient, the "Grand Lodge of Free and Accepted Masons of England according to the Old Institutions, "and the Grand Lodge of Moderns, the "Grand Lodge of Free and Accepted Masons under the Constitution of England. "The Body thus formed, by which an end was put to the dissensions of the Craft which had existed in England for more than half a century, adopted the title, by which it has ever Since been known, of the United Grand Lodge of ancient Freemasons of England (see Union of 1813).

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UNITED STATES OF AMERICA

The history of the introduction of freemasonry in to the United States of America is discussed in this work under the titles of the several States into which the Union is divided, and to which therefore the reader is referred.

It may, however, be necessary to say, in a general view of the subject, that the first notice we have of Freemasonry in the United States is in 1729, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Coxe was appointed Provincial Grand Master for New Jersey. We have not, however, been able to obtain any evidence that he exercised his prerogative by the establishment of Lodges in that Province, although it is probable that he did. In the year 1733, the "Saint John's Grand Lodge "was opened in Boston, inconsequence of a Charter granted, on the application of several Brethren residing in that city, by Lord Viscount Montague, the Grand Master of England. From that time Freemasonry was rapidly disseminated through the country by the establishment of Provincial Grand Lodges, all of which after the Revolutionary War, which separated the colonies from the mother country, assumed the rank and prerogatives of independent Grand Lodges. The history of these Bodies being treated under their respective titles, the remainder of this article may more properly be devoted to the character of the Masonic organization in the United States.

The Rite practiced in this country is correctly called the American Rite. This title, however, has been adopted within only a comparatively recent period. It is still very usual with Masonic writers to call the Rite practiced in this country the York Rite. The expression, however, Doctor Mackey held to be incorrect. The Freemasonry of the United States, though founded, like that practiced in every other country, upon the three Symbolic Degrees which alone constitute the true York Rite, has, by its modifications and its adoption of advanced Degrees, so changed the Rite as to give it an entirely different form from that which properly constitutes the pure York Rite (see American Rite).

In each State of the Union there is a Grand Lodge which exercises jurisdiction over the Symbolic Degrees. The jurisdiction of the Grand Lodge, however, is exercised to acertain extent over what are called the higher Bodies, namely, the Chapters, Councils, and Commanderies. Forby the American construction o f Masonic law, a Freemas onexpelled by the Grand Lodge forfeits his membership in all of these Bodies to which he may be attached. Hence a Knight Templar, or a Royal Arch Mason, becomes ipsofacto, because of that fact, suspended or expelled by his suspension or expulsion by a Symbolic Lodge, the appeal from which action lies only to the Grand Lodge. Thus the Masonic standing and existence of even the Grand Commander of a Grand Commandery is actually in the hands of the Grand Lodge, by whose decree of expulsion his relation with the Body over which he presides may be dissevered.

Royal Arch Masonry is controlled in each State by a Grand Chapter. Besides these Grand Chapters, there is a General Grand Chapter of the United States, which, however, exercises only a moral influence over the State Grand Chapters, since it possesses "no power of discipline, admonition, censure, or instruction over the Grand Chapters. "In Territories where there are no Grand Chapters, the General Grand Chaptere constitutes subordinate Chapters, and over these it exercises plenary jurisdiction.

The next branch of the Order is Cryptic Freemasonry, which, although rapidly growing, is not yet as extensive as Royal Arch Masonry. It consists of two Degrees, Royal and Select Master, to which is sometimes added the Super-Excellent, which, however, is generally considered only as an honorary or supplementary Degree. These Degrees are conferred in Councils which owe their obedience to Grand Councils. Only one Grand Council can exist in a State or Territory, as is the case with a Grand Lodge, a Grand Chapter, or a Grand Commandery. Grand Councils exist in many of the States, and elsewhere the Councils have been established by Charters emanating from the General Grand Council.

Templarism is governed by a Supreme Body, whose style is the Grand Encampment of the United States, and this Body, which meets triennially, possesses sovereign power over the

whole Templar system in the United States. Its presiding officer is called Grand Master, and this is the highest office known to American Templarism. Throughout the States the reare Grand Commanderies, which exercise immediate jurisdiction over the Commanderies in the State, subject, however, to the super intending control of the Grand Encampment. Where there are no Grand Commanderies, Charters are issued directly to subordinate Commanderies by the Grand Encampment.

The Ancient and Accepted Scottish Rite is very popular in the United States. There are two Supreme Councils—one for the Southern Jurisdiction, which is the Mother Council of the world. Its nominal Grand East is at Charleston, South Carolina; but its Secretariat has been removed to Washington City since the year 1870. The other Council is for the Northern Masonic Jurisdiction. Its Grand East and Secretariat is at Boston, Massachusetts. The Northern Supreme Council has jurisdiction over the States of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Illinois, Michigan and Wisconsin. The Southern supreme Council exercises jurisdiction over all the other States and Territories of the United States.

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UNITY OF GOD

In the popular mythology of the ancients there were many gods. It was to correct this false opinion, and to teach a purer theology, that the initiations were invented. And so, as Warburton says, "the famous secret of the Mysteries was the unity of the Godhead." This, too, is the doctrine of Masonic initiation, which is equally distant from the blindness of atheism and the folly of polytheism

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UNIVERSAL CRAFTSMEN COUNCIL OF ENGINEERS

Brothers O.N. Pomeroy and Benjamin Dettlebaek, stationary steam engineers of Cleveland, Ohio, in the course of a friendly meeting, October 20, 1898, conversed about an organization being formed of engineers who were Master Masons.

The outcome of this discussion was that on December 10, 1859, a notice was published in a local newspaper calling a meeting at the Forest City House, when twenty-seven were present on December 22, 1899. Similar organizations have been planted in other parts of the country and these have been grouped into the Universal Craftsmen Council of Engineers. This latter organization came into being through a conference held at Brother Pomeroy's residence at Cleveland, September 14, 1903, with the following, delegates: Oscar Mabie and John L.O'Brien of Chicago, John H. Leathers of Rochester, New York, James Gillespie of Philadelphia, Charles E. Davey of Detroit and Benjamin Dettleback of Cleveland. The organization has established a publication entitled the Universal Engineer. In similar crafts, associations have been formed, as at Cleveland, Ohio, including workers in electricity, plumbing, steam-fitting, printing sheet- metal, building, wood, etc. These are joined in the Body known as the Cleveland Federation of Craftsmen.

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UNIVERSALS, THE EUROPEAN

The prime characteristic of feudalism, the form of society left behind by the Barbarian Invasions of the Dark Ages, was its localism, or atomism. There was a castle here, a fortress there, an abbey, a manor, an independent town, a port, each like a small island, and often in a quarrel with some other small unit near it, with only a few tenuous filaments of language and geography to hold them together in the absence of a national government, highways, schools, or commerce.

The story of how these " islands of feudalism " were melted down first into nations, and then into a comity of nations, is the grand theme of European history. The method of that history is to begin with one or two of what the historians call "the universals, " which even in feudalism began to come into being; then to show how one after another followed; and finally how the set of universals triumphed over the old separatisms and dreadful feudal isolationism Freemasons can take a lively and even proud interest in this growing list of "universals" because the discoverers of their art and the founders of their fraternity are listed among them; and listed not by Masonic historians only, but by general historians who wrote not with Masons in mind, but for the general public.

Among those universals were: the Carlovingian Empire and its successors; the Medieval Church, with its customs everywhere the same; the use of Latin; universities; architecture, builder gilds, and especially the Free masons who carried the Gothic from Ireland to the Danube, and from Denmark to North Africa; the Orders of Chivalry; the Monastic Orders; the Renaissance; and, at the last, the printing press.

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UNIVERSITIES, AND FREEMASONS

The universities had their rise in Salerno, Prague, Warsaw, Paris, Cologne, Dublin, Oxford, Cambridge, etc., at about the same time as the earliest development of Gothic architecture. Their history has a certain interest for Freemasons because up to a point their history ran parallel with the history of Masons; also because the Medieval Masons had a sincere and long-acting interest in them. The oldest versions of the Old Charges (or Old Constitutions or Old MSS.) strike a modern reader as quaint; but their writers had no intention of being quaint, nor were they quaint men; the only language they had to use, middle or late English, was as yet a half-formed language, and it is the language which tempts us to believe that the writers were simple-minded, or quaint, or only half literate.

If when these Old Charges are transliterated into modern English the full content of meaning possessed by them at the time of their writing is elaborated, it will show that the Freemasons were much concerned with the universities, because the universities were synonymous in their eyes with the Liberal Arts and Sciences, and the Masons claimed to be above all lovers and practicers of them. The legend about the two pillars, about liernaes, Whaymus Grecus, Euclid, and Pythagoras have that point. Moreover, the buildings of the Universities, some of which were famous structures, were erected by Freemasons, and a number of Freemasons lived and worked for many years in or near Oxford and Cambridge.

There was also, at some points, and as said above, a parallel in development. Each university was incorporated; had its charter; its offices and courts; had installation ceremonies. They began as gilds. In Northern Europe the Masters were in a gild, and they admitted scholars, who often were called apprentices. In southern Europe the scholars formed gilds, and these gilds chose and employed the Masters. One or two of the Medieval ceremonies still employed by Oxford at times of conferring Degrees, etc., are of an especial interest to students of the Masonic Ritual.

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UNIVERSITY LODGES

A university Lodge is any regular Lodge "on the campus" of a college or university, and designed to serve the needs of faculty and students. In America such a Lodge has no special membership provisions in its charter, but it may carry them in its by-laws. The Lodge lists published in Grand Lodge Proceedings are so completely non-descriptive that from them it is impossible to learn how many university Lodges there are in the United States, but there the number is not small.
In England where the Craft has always maintained a closer liaison with colleges and with

scholarship the number is large relative to the number of schools A University Lodge was constituted in London, in 1730. No. 293 was constituted at Cambridge University ak 1763. The Lodge of Alfred, No. 455, was formed Oxford University, in 1769; it was succeeded by the Apollo University Lodge, No. 357, in 1818. Isaac Newton University Lodge was formed at Cambridge 1861; the Alma Mater, No. 1492, at Cambridge, in 1874; University Lodge at Sheffield, in 1919 Achilles, No. 4078, at Newcastle, in 1920; University Lodge at Liverpool, in 1921; Imperial College Lodge, London, in 1923; Universities Lodge Cardiff, Wales, in 1934; at Birmingham, in 1936- the University of Manchester Lodge, in 1937. The Earl of Harwood, Grand Master of the United Grand Lodge of England, is an honoraria Member or the last named. (The above list is from United Grand Lodge Sheffield, No. 5911;1919-1944; by Douglas D Enoop; printed by the Lodge; a brochure of 15 pages.)

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UNIVERSAL AURORA, SOCIETY OF THE

Founded at Paris, in 1783, for the practice of mesmerism; Cagliostro, "the Divine Charlatan, "taking an active part in its establishment. Very little at this day is known of it.

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UNIVERSAL HARMONY, ORDER OF
See Mesmeric Freemasonry

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UNIVERSAL LANGUAGE
See Language, Universal, and Universal a Framasona Ligo

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UNIVERSALA FRAMASONA LIGO

The Esperanto—auxiliary language— name for Universal Masonic League, an organization founded on August 30, 1913, at Berne, in Switzerland, the object being to further the intimacy of relations between members of all regular Lodges, Grand Lodges, and Grand Orients of all Rites and countries of the world. This was to be on a basis of absolute neutrality in all respects, the members to be independent outside the above scope of the League. As an official organ the Bulletin was used of the International Bureau of Masonic Affairs, intercourse being maintained through the medium of the auxiliary languages, Esperanto. Officers were: President, Senator Dr. Magalhaes Lima of Lisbon, Grand Master of the Grand Orient of Portugal; Secretary, Doctor Uhlmann of Zihlschlacht, Switzerland, and Treasurer, Doctor Hederich, Kassel, Germany. More recently the Secretary has been Carl Barthel, Frankfort a/M, Germany. Meetings are usually held annually during the sessions of the International Congresses of the Esperantists (see Lange, Universal).

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UNIVERSALISTS, ORDER OF

A Society of a Masonic bearing, founded by Retif de la Bretonne, in Paris, about 1841, and having but one Degree.

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UNIVERSALITY OF FREEMASONRY

The boast of the Emperor Charles V, that the sun never set on his vast Empire, may be applied with equal truth to the Order of Freemasonry. From East to West, and from North to South, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our Temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the Red Man of our soil has shared with his more enlightened Brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic greeting. Freemasonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it is a mighty stream, penetrating through every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the poor, the widow, and the orphan of every land.

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UNIVERSI TERRARUM, ETC.

The document semanating from any of the Bodies of the Ancient and Accepted Scottish Rite commence with the following epigraph: Universi Terrarum Orbis Architectonisper Cloriam Ingentis, meaning By the Glory of the Grand Architect of the Universe. This is the correct form as first published, in 1802, by the Mother Council at Charleston in its Circular of that year, and used in all its Charters and Patents.

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UNKNOWN PHILOSOPHER

One of the mystical and theosophic works written by Saint Martin, the founder of the Rite of Martinism, was entitled Le Philosophe Inconnu, or The Unknown Philosopher, whence the appellation was of ten given by his disciples to the author. A Degree of his Rite also received the same name.

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UNKNOWN SUPERIORS

When the Baron Von Hund established his system or Rite of Strict Observance, he declared that the Order was directed by certain Freemasons of superior rank, whose names as well as their designs were to be kept secret from all the Brethren of the lower Degrees; although there was an insinuation that they were to be found or to be heard of in Scotland. To these secret dignitaries he gave the title of Superiores Incogniti , or Unknown Superiors. Many Masonic writers, suspecting that Jesuitism was at the bottom of all the Freemasonry of that day, asserted that S. I., the initials of Superiores Incogniti, meant really Societas Jesu, that is, the Society of Jesus or the Jesuits. It is scarcely necessary now to say that the whole story of the Unknown Superiors was probably a myth.

However, the reader will find much interest in an old book or two of 1788, as Les Jesuites chassés de la Maçonnerie et leur Poignard brisé par les Masons, or The Jesuits driven from Masonry and their dagger broken by the Masons. Another one, presumably a continuation of the above essay, is the Memeté des Quatre Voeux de la Compagnie de S. Ignace et des Quatres Grades de la Maçonnerie de S.Jean, that is the Identity of the four Vows of the Company of Saint Ignace (Ignatius Loyola, 1491-1556, soldier-priest, a Spaniard who founded the Order of the Jesuits or Society of Jesus) and the Masonry of Saint John. Both are of the same date and the title page might indicate by Orient de Londres, East of London, that they were published in that city but they were printed at Paris and probably by Nicholas de Bonneville. Brother Bernard Beyer, Bibliographie der Freimaurerischen Literature, 1926, lists over a dozen works dealing with the Jesuits, from this standpoint, amongst the many discussing matters pertaining to the Roman Catholic Church.

As to this question generally Brother Dudley Wrigt has discussed it help fully in Roman Catholicism and Freemasonry, London, 1922, and there is a lecture in pamphlet form by Brother R.J.Lemert, Catholicism and Freemasonry, Helena, Montana, examining the causes of the hostility displayed by the Roman Catholic hierarchy against the Masonic Institution, and a treatise, The Principles of Freemasonry, 374 pages, 1918, by Brother Melville R. Grant, S.G.I.G. is an informing and convincing contribution to the subject from the Truth Publishing Company, Meridian, Mississippi.

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UNNAMEABLE, THE
See Incommunicable

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UNPUBLISHED RECORDS OF THE CRAFT

A work thus entitled and edited by the late brother Hughan, was published in 1871, forming part of the book called Masonic Sketches and Reprints and containing many manuscripts of value, theretofore unknown to the general Masonic public. Many others have since been traced, and the work of Masonic progress has a large field in the near future which will be productive of great historic good.

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UNTEMPERED MORTAR

In the lecture used in the United States in the early part of the nineteenth century, and in some parts of the Country almost as recently as the middle of the century, the Apprentices at the Temple were said to wear their Aprons in the peculiar manner characteristic of that class that they might preserve their garments from being defiled by untempered mortar. This is mortar which has not been properly mixed for use, and it thus became a symbol of passions and appetites not duly restrained. Hence the Speculative Apprentice was made to wear his Apron in that peculiar manner to teach him that he should not allow his soul to be defiled by the "untempered mortar of unruly passions."

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UNUTTERABLE NAME

The Tetragrammaton, or Divine Name, which is more commonly called the ineffable Name The two words are precisely synonymous.

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UNWORTHY MEMBERS

That there are men in our Order whose lives and characters reflect no credit on the Institution, whose ears turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of brotherly kindness, whose hands are not opened to aid in its deeds of charity is a fact which we cannot deny, although we may be permitted to express our grief while we acknowledge its truth. But these men, though in the Temple, are not of the Temple; they are among us , but are not with us; they belong to our household, but they are not of our faith; they are of Israel, but they are not Israel. We have sought to teach them, but they would not be instructed; seeing, they have not perceived; and hearing they have not understood the symbolic language in which our lessons of wisdom are communicated. The fault is not with us, that we have not given, but with them, that they have not received.

And, indeed, hard and unjust would it be to censure the Masonic Institution, because, partaking of the infirmity and weakness of human wisdom and human means, it has been unable to give strength and perfection to all who come within its pale. The denial of a Peter, the doubting of a Thomas, or even the betrayal of a. Judas, could cast no reproach on that holy band of Apostles of which each formed a constituent part.

"Is Freemasonry answerable," says Doctor Oliver (Landmarks ,page148),"for the misdeeds of an individual Brother Barnomeans. He has had the advantage of Masonic instruction, and has failed to profit by it. He has enjoyed Masonic privileges, but has not possessed Masonic virtue."

Such a man it is our duty to reform, or to dismiss; but the world should not condemn us, if we fail in our attempt at reformation. God alone can change the heart. Freemasonry furnishes precepts and obligations of duty which, if obeyed, must make its members wiser, better, happier men; but it claims no power of regeneration. Condemn when our instruction is evil, but not when our pupils are dull, and deaf to our lessons; for, in so doing, you condemn the holy religion which you profess. Freemasonry prescribes no principles that are opposed to the sacred teachings of the Divine Lawgiver, and sanctions no acts that are not consistent with the sternest morality and the most faithful obedience to government and the laws; and while this continues to be its character it cannot, without the most atrocious injustice, be made responsible for the acts of its unworthy members.

Of all human societies, Freemasonry is undoubtedly under all circumstances, the fittest to form the truly goodman. But however well conceived may be its laws, they cannot completely change the natural disposition of those who ought to observe them. In truth, they serve as lights and guides; but as they can only direct men byre straining the impetuosity of their passions these last too often become dominant and the Institution is forgotten.

*

UPADEVAS

Minor Sanskrit works regarded as appendices to the four Canonical Vedas, and comprising the Ayureveda on medicine, the Dhanurueda, on archery, the Gândharvaveda, on music, and the Silpasâstra, or Arthasastras, on mechanics and other practical subjects. These were looked upon as inspired works and so classed by Hindu scholars among the treasures of the ancient literary language of India (see Puranas).

*

UPANISHAD

A Sanskrit word meaning Mystic. A name given to certain Sanskrit works, of which about one hundred and fifty are known, and founded upon the Brahmana portion of the Vedas, containing the "mysterious doctrine" of the process of creation, nature of a Supreme Being, and its due relation to the human soul. The older Upanishads are placed among the Sruti, or writings supposed to be inspired (see Sruti).

*

UPPER CHAMBERS

The practice of holding Masonic Lodges in the upper rooms of houses is so universal that, in all his experience, Doctor Mackey had no knowledge of a single instance in which a Lodge has been held in a room on the first floor of a building. Brother Clegg has been present at a country Lodge held in a one-story building which of course was carefully tiled.

The most apparent reason for the use of an upper floor room is, that security from being overseen or overheard may be thus obtained, and hence Doctor Oliver says, in his Book of the Lodge (page44), that "a Masonic hall should be isolated, and, if possible, surrounded with lofty walls. As, however, such a situation in large towns, where Freemasonry is usually practiced, can seldom be obtained with convenience to the Brethren, the Lodge should be formed in an upper story. "This, as a practical reason, will be perhaps sufficient to Freemasons in general. But to those who are more curious, it may be well to say, that for this custom there is also a mystical reason of great antiquity.

Gregory, in his book, Notes and Observations on some Passages of Scripture (1671, page 17), states:"The upper rooms in Scripture were places in that part of the house which was highest from the ground, set apart by the Jews for their private orisons and devotions, to be addressed towards Salomon's Temple. "This room received, in the Hebrew language, the appellation of Alijah, which has been translated by the Greek huperoon, and improperly by the Latin ceneculum. The Hebrew and the Greek both have the signification of an upperroom, while the Latin appellative would give the idea of adining-room or place fore aeting, thus taking a way the sacred character of the apartment. The Alijah was really a secret chamber or recess in the upper part of the house, devoted to religious uses. Hence the wise men or Rabbis of Israel are called by the Talmudists beni Alijah, or "the sons of the upperor secret room."

And so (in Psalm civ,2 and 3), the Psalmist speaks of God as stretching out the heavens like a curtain, and laying the beams of his chambers in the waters, where, in the original, the word here translated "chambers" is the plural of Alijah, and should more properly be rendered "his secret chambers": an allusion, as Doctor Clarke thinks, to the Holy of Holies of theTaberrtacle. Again, in Second Chronicles (ix,3 and 4), it is said that when the Queen of Sheba had seen the wisdom of Solomon and the house that he had built — his provisions, servants, and cupbearers, "and his ascent by which he went up in to the house of the Lord— there was no more spirit in her. "The word which our translators have rendered "his ascent, "is again this word Alijah, and the passage should be rendered "his secret chamber," or" upperroom"; the one by which, through a private way, he was enabled to pass in to the Temple.

On the advent of Christianity, this Jewish custom of worshiping privately in an upperroom was adopted by the apostles and disciples, and the New Testament contains man vinstances of the practice, the word Alijah being, as we have already remarked, translated by the Greek huperoon, which hasa similar meaning. Thus in Acts (i,13), we find the apostle spraying in an upperroom; and again, in the twentieth chapter, the disciples are represented as having met at Ephesus in an upperroom, where Peter preached to them. But it is unnecessary to multiply instances of this usage. The evidence is complete that the Jews, and after them the primitive Christians, performed their devotions in upperrooms. And the care with which Alijah, huperoon, or upperchamber, is always used to designate the place of devotion, abundantly indicates that any other place would have been considered improper.

Hence we may trace the practise of holding Lodges in upperrooms to this ancient custom; and that, again, has perhaps some connection with the sacred character always given by the ancients to "highplaces," so that it is said, in the Masonic lectures, that our aneient Brethren met on high hills and low valets. There ason there assigned by implication is that the meeting may be secret; that is, the lectures place the Lodge on a high hill, a vale, or other secret place. And this reason is more definitely stated in the modern lectures, which say that they somet "to observe the approach of cowans and eayesdroppers, and to guard against surprise. "Probably the ancient symbolism of the sanctity of a high place was referred to as well as that more practical idea of secrecy and safety.

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UPRIGHT MAN AND MASON

And given it strictly in charge ever to walk and act as such before God and Man Admonition in the Apprentice Degree. The definition of Man is interwoven with the Triangle or Pyramid, hence true and upright. In S. P. Andrew's Radical Etymology, or the origin of language and languages, we find the following: "Throughout the Indo-European family of languages, the syllable ma—changeable to me, mi, mo, mu— means great, and no —changeable to ne, ni, no, nu —means small, as their primal sense. Hence mana, penal menu, etc., mean great-small and thence ratio or proportion, allied with tapering, the cone, pyramid, or triangle. The Latin men-sa is a surveyor's triangular measuring board me(n)ta,' anything conical'; mon-s,' a mountain'; men-s, 'the mind,' that is,' ratio'; Sanskrit, ma; Latin, mensum; English, measure; hence, Sanskrit, mana, manu meaning to think"(see Man).

*

UPRIGHT POSTURE

The upright posture of the Apprentice in the Northeast Corner, as a symbol of upright conduct, was emphasized in the ritual by Preston, who taught in his lectures that the candidate then represented "a just and upright man and Mason." The same symbol is mis referred to by Hutchinson, who says that "as the builder raises his column by the plane and perpendicular, so should the Mason carry himself toward the world. "Indeed, the application of the Corner-stone, or the Square Stone, as a symbol of uprightness of conduct, which is precisely the Masonic symbolism of the candidate in the Northeast, was familiar to the ancients; for Plato says that he who valiantly sustains the shocks of adverse fortune demeaning himself uprightly, is truly good and of a square posture.

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UR

Hebrew, meaning Are. Masonically alludes to fire, lights or spirit

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URIEL

Hebrew, meaning the fire of God. An Archangel, mentioned only in Second Esdras. Michael Glyeas, the Byzantine historian, says that his post is in the sun, and that he came down to Seth and Enoch, and instructed them in the length of the years and the variations of the seasons. The Book of Enoch describes him as the angel of thunder and lightning. In some of the Hermetic Degrees of Freemasonry, the name, as representing the angel of fire, becomes as significant word.

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URIM AND THUMMIM

The Hebrew words Aurzm, and Thummim, have been variously translated by commentators. The Septuagint translates them, "manifestation and truth"; the Vulgate, "doctrine and truth:" A quila, "lights and perfections" Kalisch, "perfect brilliancy" but the most generally received interpretation is, "light and truth. "What the Urim and Thummim were has also been a subject of as much doubt and difference of opinion. Suddenly introduced to notice by Moses in the command in Exodus (xxviii,30) "and thou shalt put in the breastplate of judgment the Urim and the Thummim"—as if they were already familiar to the people— we know only of them from the Scriptural account, that they were sacred lots to be worn concealed in or behind the breastplate, and to be consulted by the High Priest alone, for the purpose of obtaining a revelation of the will of God in matters of great moment.

Some writers have supposed that the augury consisted in a more splendid appearance of certain letters of the names of the Tribes inscribed upon the stones of the Breastplate; others, that it was received by voice from two small images which were placed beyond the folds of the Breastplate. A variety of other conjectures have been hazarded, but as Godwyn (Moses and Aaron iv, 8) observes, "he spoke best, who ingeniously confessed that he knew not what Urimand Thummim was."

Whatever may have been the precise forms of these mysterious objects, and there is yet much uncertainty aboutt hem in the minds of scholars, there seems no doubt that they were essential elements of the sacred oracle by which the Hebrews of old endeavored to find out the will of God. Urim has been suggested as meaning guilt, and Thummin, innocence, and these widely contrasting ideas may have had none other than acomprehensive Significance of the scope represented by the two, the Urim and Thummin; all that was light and dark, clean and unclean, stood before the Lord in this appeal for the Divine Guidance.

Perhaps there was associated with the vestment, the ephod, connected with the Urimand Thummim, something of the nature of casting lots, of divination, of an appeal for ajudgment from the God head, seeking a sign, to be exhibited by perhaps committing the question at issue to a sort of inspired ballot. But let the reader examine what is said in the Bible itself where evidently the Urim and Thummim were placed with in the Breastplate of the High Priest. Here they were used to reveal the will of God. The reference in First Samuel (xxvui,6) to dreams and to the Urim and Thurnmim indicate quite clearly the class in which these methods and means are capable of being placed. The verse says,

And when Saul enquired of the L ord,
the Lord answered him not, neither
by dreams, not by Urim, nor by prophets.

The opinion now almost universally accepted is that the Jewish lawgiver borrowed this, as he did the Ark, the Brazen Serpent, and many other of the symbols of his theocracy, from the usages so familiar to him of the Egyptian Priests, with which both he and Aaron were familiar, eliminating, of course, from them their previous heathen allusion and giving to them a purer signification.

In reference to the Urim and Thummim, we know not only from the authority of ancient writers, but also from the confirmatory testimony of more recent monumental explorations, that the judges of Egypt wore golden chains around their necks, to which was suspended a small figure of Theme, the Egyptian goddess of Justice and Truth. "Some of these breastplates," says Gliddon, Ancient Egypt (page 32),"are extant in European museums; others are to be seen on the monuments as containing the figures of two deities—Ra, the sun, and theme. These represent Ra, or the sun, in a double capacity, physical and intellectual light; and theme in a double capacity justice and truth."

Neither in the ancient Craft nor in Royal Arch Masonry have the Urim and Thummim been introduced; although Oliver discusses them, in his Landmarks, as a type of Christ, to be Masonically applied in his peculiar system of a Christian interpretation of all the Masonic symbols. But the fact is that after the construction of the Temple of Solomon we hear no more of the consultation by the priests of the Urim and Thummim. They seem to have given way to the audible interpretation of the divine will by the prophets. That would necessarily disconnect them from Freemasonry as symbols and these symbols are there fore not to be accepted even by those who place the foundation of the Order at the Solomonic era.

However, they have been introduced as a symbol in to some of the continental high Degrees. Thus, in the last Degree of the Order of brothers of Asia, the presiding officer wears the Urim and Thummim suspended from a golden chain as the jewel of his office.

Reghellini, Esprit du dogme or Genius of Dogma (page 60), thus gives the continental interpretation of the symbols:" The folly of Solomon is commemorated in the instructions and

ceremonies of a high Degree, where the Acolyte is reminded that Solomon, becoming arrogant, was for a time abandoned by the Divinity, and as he was, although the greatest of kings, only a mortal, he was weak enough to sacrifice to idols, and thereby lost the communication which he had previously had through the Urim and Thummim. These two words are found in a Degree of the Maître écossais, or Scottish Master. The Venerables or Worshipful Masters of the Lodges and the Sublime Masters explain the legend to their recipients of an elevated rank, as intended to teach them that they should always be guided by reason, virtue, and honor, and never abandon themselves to an effeminate life or silly superstition."

Doctor Mackey concluded that it was undeniable that Urim and Thummim have no legitimate existence as Masonic symbols, and that they can only be considered such by a forced and modern interpretation.

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URIOT, JOSEPH

The author of a work entitled Leveritable Portrait d'un Franc-Magon or the True Portrait of a Freemason which was published by a Lodge at Frankfort, in 1742. It may be looked upon, says Kloss, as the earliest public exposition of the true principles of Freemasonry which appeared in Germany. Many editions of it were published. M Uriot also published at Stongard, in 1769, a work entitled Lettres sur la Franche Maçonnerie or Letters on Freemasonry; which was, however, only an enlargement of the Portrait.

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URN

Among the ancients, cinerary urns were in common use to hold the ashes of the deceased after the body had been subjected to incremation, which was the usual mode of disposing of it. He who would desire to be learned upon this subject should read Sir Thomas Browne's celebrated work entitled Hydriotaphioc, or Urn Burial, where everything necessary to be known on this topic may be found .

In Freemasonry, the cinerary urn has been introduced as a modern symbol, but always as having reference to the burial of the Temple Builder. In the comparatively recent symbol of the Monument, arranged probably by Cross for the Degree of Master in the American Rite, the urn is introduced as if to remind the beholder that the ashes of the great artist were there deposited. Cross borrowed, it may be supposed, his idea from an older symbol in the advanced Degrees, where, in the description of the tomb of Hiram Abif, it is said that the heart was enclosed in a golden urn, to the side of which a triangular stone was affixed, inscribed with the letters J.M.B. with in a wreath of acacia, and placed on the top of an obelisk (see Monument, and Time, also Broken Column).

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URUGUAY

A republic of South America. The Grand Orient of France is said to have chartered a Lodge in Uruguay in 1827, but there is no definite evidence to support this statement. Lodge No.217, Asilio de la Virtud, Home of Virlue, was chartered by the Grand Lodge of Pennsylvania on February 6, 1832, at Montevideo. On August 20, 1841, the Grand Orient of France issued authority for a Lodge which developed into a Chapter, Areopagus and Consistory. Warrants were also issued from Brazil.

By authority of one of the Grand Orients at Rio de Janeiro, a Supreme Council of the Ancient and Accepted Scottish Rite and a Grand Orient of Uruguay were formed in 1856 at

Montevideo. Relations between the two Bodies were so friendly that the Sovereign Grand Commander of the Supreme Council and the Grand Master of the Grand Orient were often one and the same person. In 1923 the Grand Orient of Uruguay exercised control over eighteen Lodges.

The Grand Orient of France has a Lodge, Amis de la Patrie, meaning Friends of the Native Land, at Montevideo, where the Grand Lodge of England has Acacia Lodge and Silver River Lodge.

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USAGES

The peculiarity of constant intercourse between the Kings of Israel and Tyre pending the construction of the Holy House, has been frequently commented upon. That this was so is evident from the old sacred Scriptures, as well as from cumulative history by Joseph us and others. This ancient custom of intercommunication would not be so marked, had these two kings ever met, yet during the years of construction, gifts and messages seem to have led to the more intimate custom of propounding problems and difficult questions. Hence the inducement to speculate upon whether there was any secret tie between these two Kings or merely friendship and business.

The customs, habits, and usages of the ancients are visible in every form and ceremony of Masonic work, as well as in the instruction, except where modern innovators have injured, while endeavoring to improve, the time worn yet mellowed services of the Brotherhood. One of the most beautiful expressions occurring in the Catechism of Freemasonry is the answer to an interrogatory as to the position of the hand in assuming the vow of the First Degree; to wit, "In accordance with ancient usages the right hand has always been deemed the seat of Fidelity. "A somewhat similar expression occurs in relation to the casting off of the shoe; answer, "This was in accordance with the usages of the ancient Israelites; a man plucked off his shoe and gave it to his neighbor; this was testimony in Israel. "The shoe was the symbol of subjection when sent by rulers to princes (see Ruth iv, 7). It was the symbol of humiliation and surrender with Germans and Israelites. The formal divestiture was surrender of title (see Hand).

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USE AND ABUSE OF FREEMASONRY

Book, was published in 1783 at London, by Captain George Smith, Inspector of the Royal Military Academy at Woolwich, England, and the Provincial Grand Master of Kent, 1777-81. While Master of a Lodge at Woolwich, Brother Smith was disciplined for opening a Lodge and initiating candidates in the Kings Bench Prison.

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UTAH

Grand Secretary Sam H. Goodwin in his investigations of early Freemasonry in Utah has brought to light many note worthy facts. He finds the first Lodge organized in Utah was among soldiers of the United States Army sent there by President Buchanan. A Dispensation for Rocky Mountain Lodge dated March 6, 1859, was granted by Grand Master Samuel Saunders of Missouri, to (Lieutenant) John T. Robinson and other officers at Camp Floyd. About forty were associated in the movement. This Lodge received a Charter in 1860, No. 205 of Missouri.

In 1862 Grand Master Wm. R. Peniek reported that the Lodge had prospered but ceased working because the membership "consisted principally of Masons belonging to the U.S.

Army who were forced to surrender their Charter on account of the Army being recalled to Washington City. "Grand Secretary Gourley also wrote "the Charter, jewels, records ,etc., were all returned to this office more correctly completed than those ever received from any surrendered Lodge under the Jurisdiction of this Grand Body since its organization.

The jewels were of the very best quality, in fact everything received by this office from that Lodge bore evidence of more than ordinary refinement and culture. "This complimentary allusion adds interest to Brother Goodwin's mention of two relies, a square and compasses, framed and under glass in the ante-room of Damascus Lodge No. 10, at Mt. Pleasant, of which it is recorded that they were made from a camp kettle by the blacksmith of General Albert Sidney Johnston's army at Camp Floyd, Utah, 1858, and that they were the first to be used there in a Masonic Lodge.

The Grand Master of Nevada, Joseph De Bell, issued a Dispensation February 4, 1866. for the organization of Mount Moriah Lodge at Salt Lake City. The question then rose as to the attitude to be adopted towards the Mormons. The Grand Master of Nevada vetoed the admission to the Craft of any of Mormon faith and the Lodge submitted for the time being. Application at the Annual Communication of the Grand Lodge for an unrestricted Charter was refused, but the Dispensation of the Lodge was renewed. A year later it was surrendered and a certificate of standing in the Craft issued to each member. After a refusal from the Grand Lodge of Montana the Grand Lodge of Kansas issued a Dispensation on November 25, 1867, and a Charter on October 21, 1868. At a Convention held at Salt Lake City, January 16, 1872, representatives of Wasatch, Mount Moriah and Argenta Lodges decided to organize a Grand Lodge. Officers were chosen and installed and the Grand Lodge was duly constituted. It adopted the attitude of the Grand Lodge of Nevada and expelled one brother from the Crafts who had become a Mormon.

Utah Chapter, No 1, Salt Lake City, was granted a Dispensation on December 13, 1872 A Charter was issued by authority of the General Grand Chapter on November 25, 1874 Utah No.1; Ogden, No 2; Ontario, No 3, and Provo, No 4, were the four Chapters in existence in Utah when the Grand Chapter of the State was formed The first Convocation was held at Salt Lake City, September 5, 1911, and Companion C F. Jennings was chosen the first Grand High Priest. The general Grand Council issued a Dispensation for Utah Council, No 1, at Salt Lake City on February 13, 1892 It gave authority to Companions A Scott Chapman, Henry Budgeford and Edwin Copperfield to communicate the Degrees, and a Council, chartered on August 21, was constituted October 30, 1894.

The Grand Encampment of the United States warranted three Commanderies in Utah, the first of which , Utah, No 1, at Salt Lake City, was granted a Dispensation December 20, 1873, and chartered December 3, 1874 Utah, No. l; El Monte, No 2 and Malta, No 3, organized the Grand Commandery of Utah at Ogden on April 9, 1910, under a Warrant issued by Sir Henry Warren Rugg, Grand Master.

Four Charters were granted to bodies of the Anciend and Accepted Scottish Rite, Southern Jurisdiction, on October 21, 1903, at Salt Lake City namely, Utah Consistory, No.1; Salt Lake Council of Kadosh ,No1; James Lowe Chapter of Rose Croix, No. 1, and Jordon Lodge of Perfection, No. 2.

V

The Hebrew letter is vau. The twenty-second letter in the English alphabet, of the Hebrew, numerical value of six . Its definition, a nail, which in form it represents, and as a Divine name connected with it is Vezio, cum splendore or with brilliancy, the V and O in Hebrew being equal. As a Roman numeral its value is five

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VACANCIES IN OFFICE

Every Masonic officer is elected and installed to hold his office for the time for which he has been elected, and until his successor shall be installed This is in the nature of a contract between the officer and the Lodge, Chapter, or other Body which has elected him, and to its terms he signifies his assent in the most Solemn manner at the time of his installation. It follows from this that to resign the office would be on his part to violate his contract Vacancies in office, there fore, can only occur by death . Even a removal from the Jurisdiction, with the intention of permanent absence, will not vacate a Masonic office, because the person removing might change his intention, and return For the reasons why neither resignation nor removal can vacate an office (see Succession to the Chair).

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VAGAO
or BAGAOS

Found in the Fourth Degree of the French Rite of Adoption

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VALE
or VALLEY

The vale or valle or vally was introduced at an early period into the symbolism of Freemasonry. A catechism of the beginning of the eighteenth century says that "the Lodge stands upon holy ground, or the highest hill or lowest vale, or in the vale of Jehoshaphat, or any other secret place." And Browne, who in the beginning of the nineteenth century gave a correct version of the Prestonian lectures, says that "our ancient Brethren met on the highest hills, the lowest dales, even in the valley of Jehoshaphat, or some such secret place."

Hutchinson (see Spirit of Masonry, page 94) has dilated on this Subject, but with a mistaken view of the true import of the symbol. He says: " We place the spiritual Lodge in the vale of Jehoshaphat, implying thereby that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord." And he adds: "The highest hills and lowest valleys were from the earliest times esteemed sacred, and it was supposed the spirit of God was peculiarly diffusive in those places . " It is true that worship in high places was an ancient idolatrous usage.

But there is no evidence that the superstition extended to valleys. Hutchinson's subsequent reference to the Druidical and Oriental worship in groves has no bearing on the subject, for groves are not necessarily valleys. The particular reference to the valley of Jehoshaphat would seem in that case to carry an allusion to the peculiar sanctity of that, spot, as meaning, in the original, the valley of the judgment of God. But the fact is that the old Freemasons did not derive their idea that the Lodge was situated in a valley from any idolatrous practice of the ancients.

Valleys in our Freemasonry, is a symbol of secrecy. And although we are not disposed to believe that the use of the word in this sense was borrowed from any meaning which it had in Hebrew, yet it is a singular coincidence that the Hebrew word for valley, gnemeth, Signifies also deep, or, as Bate (Critica Hebraea) defines it, "whatever lies remote from sight, as counsels and designs which are deep or close." This very word is used in Job (xii, 22) where it is said that God "discovereth deep things out of darkness, and bringeth out to light the shadow of death."

The Lodge, therefore, is said to he placed in a valley because, the valley being the symbol of secrecy, it is intended to indicate the secrecy in which the acts of the Lodge should be concealed. And this interpretation agrees precisely with what is said in the passages already cited, where the Lodge is said to stand in the lowest vale "or any secret place." It is Supported also by the present instructions in the United States. the ideas of which at least Webb derived from Preston. It is there taught that our ancient brethren met on the highest hills and lowest vales, the better to observe the approach of cowans and eavesdroppers, and to guard against surprise (see Valley).

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VALHALLA

The worth German or Scandinavian hall of the gods.

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VALLEY

In the Capitular Degrees of the French Rite, this word is used instead of Orient, to designate the seat of the Chapter. Thus on such a Body a document would be dated from the Valley of Paris, instead of the Orient of Paris. The word, says the Dictionaire Masonnique, is often incorrectly employed to designate the South and North sides or the Lodge, where the expression should be "the column of the South" and "the column of the North." Thus, a Warden will address the Brethren of his valley, instead of the Brethren of his column The valley includes the whole Lodge or Chapter; the columns are its divisions (see Vale).

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VAN RENSSELAER, KILLIAN HENRY

Born 1799, died Jamlary 28, 1881. A native of Albany, New York State, and descendant of the well-known old Knickerbocker family, whose name he bore. He had held various positions ire Craft Massonry, but in 1824 he became prominent in the Ancient and Accepted Scottish Rite, to which he devoted himself for the remainder of his life, becoming an Inspector General on June 17, 1845. Brother Van Rensselaer commanded the Supreme Council that rebelled against the ruling of Edward A. Raymond, and thus was formed another Supreme Body in the Northern States, whose difficulties were finally overcome as were all schisms of every nature of the Ancient and Accepted ,Scottish Rite, on May 17, 1867. Brother Van, as he was familiarly termed, resided during the last thirty y ears of his life in the West, and died in California, an outlying suburb of Cincinnati, Ohio. One more Sincerely devoted to the cause of

Freemasons, and without a day of relenting earnestness, will not in time be found (see Red Cross of Rome and Constantine)

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VASSAL, PIERRE GERARD

A French physician and Masonic writer, who was born at Manosques, in France, October 24, 1769. He was intended by his parents for the Church, and entered the Seminary of Marseilles for the purpose of pursuing his ecclesiastical studies. At the commencement of the revolution he left the School and joined the army, where, however, he remained only eighteen months.

He then applied himself to the study of medicine, and pursued the practice of the profession during the rest of his life, acquiring an extensive reputation as a physician.

He was elected a member of several medical societies, to whose transactions he contributed several valuable essays. He is said to have introduced to the profession the use of the Digitalis purpurea (dried leaves of the foxglove plant) as à remedial agent, especially in diseases of the heart.

He was initiated into Freemasonry about the year 1811, and thenceforth took an active part in the Institution.

He presided in the Lodge, Chapter, and Areopagus of the Sept Ecossais Réunis, meaning in French the Seven Reunited Scottish, with great zeal and devotion; was in 1819 elected ,Secretary-General of the Grand Orient, and in 1827 President of the College of Rites He attained the Thirty-third Degree of the Ancient and Accepted Scottish Rite, and was a warm advocate of Scottish Freemasonry. But his zeal was tempered by his judgment, and he did not hesitate to denounce the errors that had crept into the system, an impartiality of criticism which greatly surprised Ragon.

His principal Masonic worlds are Essai historique sur l'institution du RitEcossais, or HistoricalEssay on the Institution of the Scottish Rite, Paris, 1827, and a valuable historical contribution to Freemasonry entitled Cours complet de la Maçonnerie, ou Histoire générale de Initiation depuis son Origine jusque'à son institution en France, or Complete Course of Masonry, or General History of Initiation since its Origin up to its Institution in France, Paris, 1832. In private life, Vassal was distinguished for his kind heart and benevolent disposition. The Lodge of Sept Ecossais Reunis presented him a medal in 1830 as a recognition of his active labors in Freemasonry. He died May 4, 1840, at Paris.

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VAUGHAN, THOMAS

Wrote Famine and Confession of the Fraternity of R. C., and other similar books. Pen name was Eugenius Philalethes.

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VAULT OF STEEL

The French title is Voute d'ancier. The French Freemasons so call the Arch of Steel, which see.

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VAULT, SECRET

As a symbol, the Secret Vault does not present itself in the first Degrees of Freemasonry. It is found only in the advanced Degrees, Such as the Royal Arch of all the Rites, where it plays an important part. Doctor Oliver, in his Historical Landmarks (volume ii, page 434), gives, while referring to the building of the second Temple, the following general detail of the Masonic legend of this vault:

The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate Sojourners are said to have discovered our ancient Stone of Foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons.

The discovery having been communicated to the Prince, Prophet, and Priest of the Jews, the stone was adopted as the chief corner-stone of the re-edified building, and thus became in a new and more expressive sense, the type of a more excellent Dispensation. An avenue was also accidentally discovered, supported by seven pairs of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city.

The Secret Vault, which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace; but at the destruction of Jerusalem the entrance having been closed by the rubbish of falling buildings, it had been discovered by the appearance of a keystone amongst the foundations of the Sanctum Sanctorum. A careful inspection was then made, and the invaluable secrets were placed in safe custody.

To support this legend, there is no historical evidence and no authority except that of the Talmudic writers. It is clearly a mythical symbol, and as such we must accept it. We cannot altogether reject it, because it is so ultimately and so extensively connected with the symbolism of the Lost and the Recovered Word, that if we reject the theory of the Secret Vault, we must abandon all of that Symbolism and with it the whole of the science of Masonic symbolism. Fortunately, there is ample evidence in the present appearance of Jerusalem and its subterranean topography, to remove from any tacit and, as it were, conventional assent to the theory, features of absurdity or impossibility.

Considered simply an historical question, there can be no doubt of the existence of immense vaults beneath the superstructure of the original Temple of Solomon. Prime, Robinson, and other writers who in recent times have described the topography of Jerusalem, speak of the existence of these structures, which they visited and, in some instances, carefully examined. After the destruction of Jerusalem by Titus, the Roman Emperor Hadrian erected on the site of the House of the Lord a Temple of Venus, which in its turn was destroyed, and the place subsequently became a depository of all manner of filth. But the Calif Omar, after his conquest of Jerusalem, sought out the ancient site, and, having caused it to be cleansed of its impurities, he directed a Mosque to be erected on the rock which rises in the center of the mountain.

Fifty years afterward the Sultan Abd-el-Meluk displaced the edifice of Omar, and erected that splendid building which remains to this day, and is still incorrectly called by Christians the Mosque of Omar, but known to Mussulmans as Elkubbet-es-Sukrah, or the Dome of the Rock. This is supposed to occupy the exact site of the original Solomonic Temple, and is viewed with equal reverence by Jews and Mohammedans, the former of whom, says Prime, (Tent Life in the holy Land, page 183), "have a faith that the ark is within its bosom now."

Bartlett (Walks about Jerusalem, page 170), in describing a vault beneath this Mosque of Omar, says: "Beneath the dome, at the southeast angle of the Temple wall, conspicuous from all points a small subterraneous place of prayer, forming the entrance to the extensive vaults which support the level platform of the mosque above."

Doctor Barclay (City of the Great Ring) describes in many places of his interesting topography of Jerusalem, the vaults and subterranean chambers which are to be found beneath the site of the old Temple.

Conformable with this historical amount is the Talmudical legend, in which the Jewish Rabbis state that, in preparing the foundations of the Temple, the workmen discovered a subterranean vault sustained by seven arches, rising from as many pairs of pillars. This vault escaped notice at the destruction of Jerusalem, in consequence of its being filled with rubbish. The legend adds that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in this vault, where it was found by some of the workmen of Zerubbabel at the building of the second Temple. In the earliest ages, the cave or vault was deemed sacred. The first worship was in cave temples, which were either natural or formed by art to resemble the excavations of nature.

Of such great extent was this practice of subterranean worship by the nations of antiquity, that many of the forms of heathen temples, as well as the naves, aisles, and chancels of churches subsequently built for Christian worship, are said to owe their origin to the religious use of caves.

From this, too, arose the fact, that the initiation into the ancient mysteries was almost always performed in subterranean edifices; and when the place of initiation, as in some of the Egyptian temples, was really above ground, it was so constructed as to give to the neophyte the appearance, in its approaches and its internal structure, of a vault. As the great doctrine taught in the mysteries was the resurrection from the dead—as to die and to be initiated were synonymous terms—it was deemed proper that there should be some formal resemblance between a descent into the grave and a descent into the place of initiation.

Happy is the man," says the Greek poet Pindar, "who descends beneath the hollow earth having beheld these Mysteries for he knows the end as well as the divine origin of life"; and in a like spirit Sophocles exclaims, "Thrice happy are they who descend to the shades below after having beheld the sacred Rites for they alone have life in Hades, while all others suffer there every kind of evil."

The vault was, therefore, in the ancient Mysteries, symbolic of the grave; for initiation was Symbolic of death, where alone Divine Truth is to be found. The Freemasons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent Temple of our transitory life be on the surface, we must descend into the secret vault of death before we can find that sacred deposit of truth which is to adorn our Second Temple of eternal life. It is in this sense of an entrance through the grave into eternal life that we are to view the symbolism of the secret vault. Like every other myth and allegory of Freemasonry, the historical relation may be true or it may be false; it may be founded on fact or be the invention of imagination; the lesson is still there, and the symbolism teaches it exclusive of the history.

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V. D. S. A.

Initials of a phrase in French, Zeus Dieu Saint Amour, Which may be understood as God wills holy love. Four words supposed to be repeated by the Fratres of the Temple during certain pauses in the ceremonies. P. D. E. P. refers to the Latin motto Pro Deo et Patria, meaning For God and Country.

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VEADAR

The Hebrew word. That is, the second Adar. A month intercalated by the Jews every few years between Adar and Nisan, so as to reconcile the computation by solar and lunar time. It commences sometimes in February and sometimes in March.

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VEDANGA

A Sanskrit word meaning Limb of the Veda. A collection of Sanskrit works on the grammar, lexicography, chronology, and ritual of the Vedic text. They are older than the Upanishads, and are placed among the Great Shasters, though not among the Sruti.

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VEDAS

The most ancient of the religious writings of the Indian Aryans, and now constituting the sacred canon of the Hindus, being to them what the Bible is to the Christians, or the Koran to the Mohammedans. The word Veda denotes in Sanskrit, the language in which these books are written, wisdom or knowledge and comes from the verb Veda, which, like the Greek signifies "I know". The German Weiss and the English wit came from the same root. There are four collections of these writings, each of which is called a Veda, namely, the Rig-Veda, the Yazur-Veda, the Sama-Veda, and the Atharva-Veda; but the first only is the real Veda, the others being but commentaries on it, as the Talmud is upon the Old Testament.

The Rig-Veda is divided into two parts: the Mantras or hymns, which are all matrical, and the Brahmanes. which are in prose, and consist of ritualistic directions concerning the employment of the hymns, find the method of sacrifice. The other Vedas consist also of hymns and prayers; but they are borrowed, for the most part, from the Rig-Veda. The Vedas, then, are the Hindu canon of Scripture—his Book of the Law; and to the Hindu Freemason they are his Trestle-Board, just as the Bible is to the Christian Freemason.

The religion of the Vedas is apparently an adoration of the visible powers of nature, such as the sun, the sky, the dawn, and the fire, and, in general, the eternal powers of light. The supreme divinity was the sky, called Varuna, whence the Greeks got their Ouranas; and next was the sun, Called sometimes Savitar, the progenitor, and sometimes Mitra, the loving one, Whence the Persian Mithras. Side by side with these was Agni, meaning fire, whence the Latin ignis, who was the divinity coming most directly in approximation with man on earth, and soaring upward as the flame to the heavenly goals.

But in this nature-worship the Vedas frequently betray an inward spirit groping after the infinite and the eternal, and an anxious search for the Divine Name, which was to be reverenced just as the Hebrew aspired after the unutterable Tetragrammaton. Bunsen (God in History, book iii, chapter 7) calls this "the desire—the yearning after the nameless Deity, who nowhere manifests himself in the Indian pantheon of the Vedas—the voice of humanity groping after God." One of the most sublime of the Veda hymns (Rig-Veda, book x, hymn 121) ends each strophe with the solemn question: "Who is the god to whom we shall offer our sacrifice?" This is the question which every religion asks; the Search after the All-Father is the labor of all men who are seeking Divine Truth and Light.

The Semitic, like the Aryan poet in the same longing spirit for the knowledge of God, exclaims, "Oh that I knew where I might find him, that I might come even to His seat." It is the great object of all Masonic labor, which thus shows its true religious character and design.

The Vedas have not exercised any direct influence on the Symbolism of Freemasonry. But, as the oldest Aryan faith, they became infused into the subsequent religious systems of the race, and through the Zend Avesta of the Zoroastrians, the Mysteries of Mithras, the doctrines of the Neo-platonists, and the school of Pythagoras, mixed with the Semitic doctrines of the

Bible and the Talmud, they have cropped out in the mysticisrn of the Gnostics and the Secret Societies of the Middle Ages, and have shown some of their spirit in the religious philosophy and the symbolism of Speculative Freemasonry. To the Masonic scholar, the study of the Vedic hymns is therefore interesting, and not altogether fruitless in its results. The writings of Bunsen, of Muir, of Cox, and especially of Max Müller, will furnish ample materials for the study.

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VEHMGERICHT
See Westphalia, Secret 'I'ribunals of

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VEILED PROPHETS OF THE ENCHANTED REALM, MYSTIC ORDER
See Grotto

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VEILS, GRAND MASTERS OF THE

Three officers in a Royal Arch Chapter of the American Rite, Whose duty it is to protect and defend the Veils off the Tabernacle, for which purpose they are presented with a sword. The jewel of their office is a sword within a triangle, and they bear each a banner, which is respectively blue, purple, and scarlet. The title of Grand Master appears to be a misnomer. It would have been better to have styled them Masters or (guardians. In the English system, the three Sojourners act in this capacity, which is a violation of all the facts of history, and completely changes the symbolism.

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VEILS, PASSING THE

A rite performed as part of the Ritual of the Royal Arch Degree. In England this particular portion of the ceremony has generally been discontinued although it is still used in other countries.

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VEILS, SYMBOLISM OF THE

Neither the construction nor the symbolism of the veils in the Royal Arch Tabernacle is derived from that of the Sinaitic. In the Sinaitic Tabernacle there were no veils of separation between the different parts, except the one white one that hung before the most holy place. The decorations of the Tabernacle were curtains, like modern tapestry, interwoven with many colors; no curtain being wholly of one color, and not running across the apartment, but covering its sides and roof. The exterior form of the Royal Areh Tabernacle was taken from that of Moses, but the interior decoration from a passage of Josephus not properly understood.

Josephus has been greatly used by the fabricators of advanced Degrees of Freemasonry not only for their ideas of symbolism, but for the suggestion of their legends. In the Second Book of Chronicles (in, 14) it is said that Solomon "made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon." This description evidently alludes to the single veil, which, like that of the Sinaitic Tabernacle, was placed before the entrance of the Holy of

Holies. It by no means resembles the four separate and equidistant veils of the Masonic Tabernacle.

But Josephus had said (Antiquities, book viii chapter iii, 3) that the King "also had veils of blue, and purple, and scarlet, and the brightest and softest linen, with the most curious flowers svrougllt upon them, which were to be drawn before these doors." To this description—which is a very inaccurate Qne, which refers, too, to the interior of the first Temple, and not to the supposed Tabernacle subsequently erected near its ruins, and which, besides, has no Biblical authority for its support—we must trace the ideas, even as to the order of the veils, which the inventors of the Masonic Tabernacle adopted in their construction of it. That Tabernacle cannot be recognized as historically correct, but must be considered, like the three doors of the Temple in the Symbolic Degrees, simply as a symbol. But this does not at all diminish its value.

The symbolism of the veils must be considered in two aspects: first, in reference to the symbolism of the veils as a whole, and next, as to the symbolism of each veil separately.

As a whole, the four veils, constituting four divisions of the Tabernacle, present obstacles to the neophyte in his advance to the most holy place where the Grand Council sits. Now he is seeking to advance to that sacred spot that he may there receive his spiritual illumination, and be invested with a knowledge of the true Divine Name. But Masonically, this Divine Name is itself but a symbol of Truth, iche object, as has been often said, of all a Freemason's search and labor. The passage through the veils is, therefore, a symbo],of the trials and difficulties that are eneountered and must be overcome in the search for and the acquisition of Truth. This is the general symbolism; but we lose sight of it, in a great degree, when we come to the interpretation of the symbolism of each veil independently of the others, for this principally symbolizes the various virtues and affections that should characterize the Freemason. Yet the two symbolisms are really eonnected, for the virtues symbolized are those which should distinguish everyone engaged in the Divine Search.

The symbolism, according to the system adopted in the American Rite, refers to the colors of the veils and to the miraculous signs of Moses, which are described in Exodus as having been shown by him to prove his mission as the messenger of Jehovah.

Blue is a symbol of universal friendship and benevolence. It is the appropriate color of the Symbolic Degrees, the possession of which is the first step in the progress of the search for truth to be now instituted. The Mosaic sign of the serpent was the symbol among the ancients of resurrection to life, because the serpent by casting his skin, is supposed continually to renew his youth. It is the symbol here of the loss and the recovery of the Word.

Purple is a symbol here of union, and refers to the intimate connection of Ancient Craft and Royal Arch Masonry. Hence it is the appropriate color of the intermediate Degrees, which must be passed through in the prosecution of the search. The Mosaic sign refers to the restoration of the leprous hand to health. Here again, in this representation of a diseased limb restored to health, we have a repetition of the allusion to the loos and the recovery of the Word; the Word itself being but a symbol of Divine Truth, the search for which constitutes the whole Science of Freemasonry, and the symbolism of which pervades the whole system of initiation from the first to the last Degree.

Scarlet is a symbol of fervency and zeal, and is appropriated to the Royal Arch Degree because it is by these qualities that the neophyte, now so far advanced in his progress, must expect to be successful in his search. The Mosaic sign of changing water into blood bears the same symbolic reference to a change for the better—from a lower to a higher state—from the elemental water in which there is no life to the blood which is the life itself—from darkness to light. The progress is still onward to the recovery of that which had been lost, but which is yet to be found.

White is a symbol of purity, and is peculiarly appropriate to remind the neophyte, who is now almost at the close of his search, that it is only by purity of life that he can expect to be found worthy of the reception of Divine Truth. "Blessed," says the Great Teacher, "are the pure in heart, for they shall see God." The Mosaic signs now cease, for they have taught their lesson; and the aspirant is invested with the Signet of Truth, to assure him that, having endured all trials and overcome all obstacles, he is at length entitled to receive the reward for which he has been seeking; for the Signet of Zerubbabel is a royal signet, which confers power and authority on him who possesses it.

And so we now see that the Symbolism of the Veils however viewed, whether collectively or separately represents the laborious, but at last successful, search for Divine Truth.

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VENERABLE

The title of the Worshipful Master in a French Lodge

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VENERABLE GRAND MASTER OF ALL SYMBOLIC LODGES

The Twentieth Degree of the Ancient and Accepted Scottish Rite (see Graced Master of all Symbolic Lodges). The Dictionnaire Masonnique says that this Degree was formerly conferred on those Brethren in France who, in receiving it, obtained the right to organize Lodges, and to act as Masters or Venerables for life, an abuse that was subsequently abolished by the Grand Orient. Ragon and Vassal both make the same statement. It may be true, but they furnish no documentary
evidence of the fact.

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VENERABLE, PERFECT

The French title is Venerable Parfait. A Degree in the collection of Viany

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VENEZUELA

A republic of South America. Lodges are reported to have been instituted in Venezuela by the Grand Orient of Spain during the years prior to 1824. At that time, however, a Lodge, Logia de la Concordia Venezolana, No. 792, was opened at Angostura but was taken off the register on June 4, 1862. In 1824 also the formation of a Provincial Grand Lodge was authorized by Scotland. At Caracas Joseph Cerneau opened a Grand Lodge and a Supreme Council. In 1827 an edict against secret societies caused all the Lodges, save one, to stop work.

In 1838 the Craft revived. The National Grand Lodge of Venezuela and a Grand Orient were organized. They joined forces on January 12, 1865, as the National Grand Orient of Venezuela comprising four Bodies, Grand Lodge, Grand Chapter, Grand Consistory and Supreme Council. This Grand Orient continued work until August 18, 1916, when it dissolved voluntarily. A Supreme Council of the Scottish Rite was then formed and a Grand Lodge of the United States of Venezuela founded at Caracas. Each stated that it was entirely separate from the other, but by many this was not altogether credited and the doubt was the cause of the formation of several other Grand Bodies.

According to Brother Oliver Day Street, in 1918 seven Lodges seceded and formed the Sovereign Grand Lodge of Free and Accepted Masons for the Craft working north of the Orinoco. In November, 1919, three Lodges, namely, Asila de la Paz, Home of Peace, No. 13; Virtud y Order, No. 22, and Union No. 49, established the Grand Lodge of the East. This was installed February 9, 1920, and reorganized m January 9, 1921, and controls the Lodges south of the Orinoco and the Federal States east of the Republic.

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VENGEANCE

A word used in the advanced Degrees. Barruel, Robison, and the other detractors of Freemasonry, have sought to find in this word a proof of the vindictive character of the Institution. "In the degree of Kadosh," says Barruel (Memoires ii, page 310), "the asssassin of Adoniram becomes the King, who must be slain to avenge the Grand Master Molay and the Order of Masons, who are the succesors of the Templars." No calumny was ever fabricated with so little pretension to truth for its foundation. The reference is altogether historical; it is the record of the punishment which followed a crime, not an incentive to revenge.

The word Nekam is used in Freemasonry in precisely the same sense in which it is employed by the Prophet Jeremiah (1, 15) when he speaks of nikemvat Jehovah, the vengeance of the Lord—the punishment which God will infliet on evil-doers. The word is used symbolically to express the universally recognized doctrine that crime will inevitably be followed by its penal consequences. It is the dogma of all true religions; for if virtue and vice entailed the same result, there would be no incentive to the one and no restraint from the other.

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VEREIN DEUTSCHER FREIMAURER

Established at Potsdam, Germany, on May 19, 1861, this Association of German Freemasons was organized to labor for the development and promotion of Masonic ideals, to further the demands of Masonic Knowledge, encourage the activity of Lodges, and exercise benevolence and charity. Any member of a recognized Masonic Lodge could become a member on application and by payment of the yearly subscription he receives the journal, Zwanglosen Mitteilungen, every second month. This progressive Body has been a popular enterprise whose interests were judiciously fostered for many years by the President, Dr. Diedrich Bischoff, and the Secretary in Charge, Dr. J. C. Schwabe, both of Leipzig, Germany (see Union of German Freemasons).

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VERGER

An officer ill a Council of Knights of the Holy Sepulcher, whose duties are similar to those of a Senior Deacon in a Symbolic Lodge.

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VERITAS

The Latin for Truth, a significant word in Templar Freemasonry (see Truth).

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VERMONT

A Charter was issued November 10, 1781, for a Lodge to be instituted at Springfield, Vermont, but as meetings were held instead at Charlestown, New Hampshire, a plan was evolved to divide into two Lodges. A second Charter was applied for and granted February 2, 1788, to Faithful Lodge at Charlestown. The first Lodge then moved to Springfield and on May 14, 1795, it received permission to hold its meetings for the future at Windsor. September 19, 1831, work ceased owing to the Anti Masonic excitement until January 10, 1850, when the Lodge was revived and its present Charter was granted by the Grand Lodge of Vermont.

On January 30, 1799, a Warrant was issued for a Mark Master Masons Lodge at Bennington. March 25, 1805, a Dispensation was granted to Jerusalem Chapter at Vergennes and a Charter on February 5, 1806. The General Grand Chapter on January 9,1806, recognized the Grand Royal Arch Chapter of Vermont as a constituent Body. The last communication of this Grand Lodge was held in 1832 and, owing to the Morgan trouble, there was too much opposition to the Craft for it to be reorganized until 1847. The first Council in Vermont was established by Companion Cross at Windsor, July 5, 1817. The Charter dated August 13, l817, still exists and is claimed by Companion Drummond to be that of the first permanent Body of Select Masters. A reorganization of this and the other Councils in Vermont took place in 1849 after the cessation of the Anti Masonic movement, and four of them organized a Grand Council, August 10, 1854, which in 1877 united with the General Grand Council.

Vermont Encampment at Windsor was chartered February23, 1821. On June 1, 1824, Sir Henry Fowle, Deputy General Grand Master, issued a Warrant for the formation of the Grand Encamps ment of Vermont which was constituted on June 17. On Oetober 12, 1831, the last session was held. At the time there were four constituent Commanderies, namely, Vermont; Green Mountain, No. 2; Mount Calvary, No. 3, and La Fayette. In December, 1850, authority for a Grand Commandery of Vermont was given to three Commanderies: Mount Calvary, LaFayette, and Burlington, and it was revived January 14, 1852.

The Haswell Lodge of Perfection, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, was chartered at Burlington on June 17, 1870. The Joseph W. Roby Council of Princes of Jerusalem and the Delta Chapter of Rose Croix were granted Charters on November 13, 1873, and the Vermont Consistory on August 19, 1874.

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VERNHES, J. F.
A French litterateur and Masonic writer, who was in 1821 the Venerable of the Lodge la Parfaite Humanité, or Perfect Humanity, at Montpellier. He wrote an Essai sur l'Histoire de la Franche-Maçonnerie, depais son étublissement jusqu.'à nos jours, or Essay on the History of Freemasonry since its Establishment up to our days, Paris, 1813; and Le Parfait Maçon ou Répertoire complet de la Maçonnerie Symbolique, or The Perfect Mason or Complete Repository of Symbolic Masonry. This work was published at Montpellier, in 1820, in six numbers, of which the sixth was republished the next year, with the title of Apologie des Maçons. It contained a calm and rational refutation of several works which had been written against Freemasonry. Vernhes became an active disciple of the Rite of Mizraim, and published in 1822, at Paris, a defense of it and an examination of the various Rites then practised in France.

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VERTOT D'AUBOEUF, RENE-AUBERT DE

The Abbé Vertot was born at the Chateau de Bennelot, in Normandy, in 1665. In 1715 the Grand Master of the Knights of Malta appointed him the Historiographer of that Order, and provided him with the Commandery of Santenay. Vertot discharged the duties of his office by Meriting his well-known work entitled History of the Knights Hospitaler of Saint John of Jerusalem, afterwards Knights of Rhodes, and now Knights of Malta, which was published at Paris, in 1726, in four volumes. It has since passed through a great number of editions, and

been translated into many languages. Of this work, to which the Abbé principally owes his fame, although he was also the author of many other histories, French critics complain that the style is languishing, and less pure and natural than that of his other writings.

Notwithstanding that it has been the basis of almost all subsequent histories of the Order, the judgment of the literary world is, that it needs exactitude in many of its details, and is too much influences by the personal prejudices of the author. The Abbé Vertot died in 1735.

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VESICA PISCIS

The fish rvas among primitive Christians a symbol of Jesus (see Fish). the Vesica Piscis, signifying literally the airbladder of a fish, but, as some suppose being the rough outline of a fish, was adopted as an abbreviated form of that symbol. In some old manuscripts it is used as a representation of the lateral wound of our Lord. As a symbol, it was frequently employed as a church decoration by the Freemasons of the Middle Ages. The seals of all colleges, abbeys, and other religious communities, as well as of ecclesiastical persons, were invariably made of this shape. Hence, in reference to the religious character of the Institution, it has been suggested that the seals of Masonic Lodges should also have that form, instead of the circular one now used.

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VESSELS OF GOLD AND SILVER

These utensils for the service of the First Temple, were almost numberless, according to Josephus. He gives the accompanying list of them:

	Gold	Silver Vessels
Candlesticks	20,000	40,000
Wine cups	4,000	8,000
Goblets	80,000	
Measures	10,000	20,000
Dishes	20,000	40,000
Censers	80,000	160,000
	20,000	50,000
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	234,000	318,000
Vestments for the priests		21,000
Musical instruments		600,000
Stoles of silver for the Levites		200,000

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VESSELS OF GOLD AND SILVER FOR THE FIRST TEMPLE

The vessels and vestments were always protected by a Hierophylax or Guardian.

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VETERANS

Associations of Freemasons "who, as such, have borne the burden and heat of the day" for at least twenty-one years' active service—in the State of Conneetieut, thirty years. A number of these Societies exist in the United States, their objects being largely of a social nature, to set an example to the younger Freemasons, and to keep a watchful eye on the comfort of those whose years are becoming numbered. The assemblies are stated or casual, but in all cases

annual for a Table Lodge. These Associations perpetuate friendship, cultivate the social virtues, and collate and preserve the histories and biographies of their members.

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VEXILLUM BELLI

A war-flag. In classical Latin, Vezillum meant a Rag consisting of a piece of cloth fixed on a frame or cross-tree, as contradistinguished from a signum, or standard, which was simply a pole with the image of an eagle, horse, or some other device on the top. Among the pretended relies of the Order of the Temple is one called Me drapeau de guerre, en laine blanche, à quatre raies noires; that is, the standard of war, of white linen, unth four black rays; and in the Statutes of the Order, the Vexillum Belli is described as being albo nigroque palatum, or pales of petite anti black, which is the same thing couched in the technical language of heraldry.

This is incorrect. The only war-flag of the ancient Knights Templar was the Beauseant. Addison, on the title-page of his Temple Church, gives what he says is "the war-banner of the Order of the Temple," and which is, as in the illustration, the Beauseant bearing in the center the blood-red Ternplar Cross Some of the Masonic Templars, those of Scotland for example, have both a Beaucenifer or Beauseant Bearer, and a Bearer of the Vexillum Belli. The difference in that instance would appear to be that the Beauseant is the plain white and black flag, and the Vexillum Belli is the same flag charged with the red cross.

*

VIANY, AUGUSTE DE

A Masonic writer of Tuscany, and one of the founders there of the Philosphic Scottish Rite. He was the author of many discourses, dissertations, and didactic essays on Masonic subjects. He is, however, best known as the collector of a large number of manuscript Degrees and cahiers or rituals, several of which have been referred to in this work.

*

VICEROY EUSEBIUS

The name of the second officer in a Conclave of the Red Cross of Rome anal Constantine.

*

VICTORIA

A state of the Commonwealth of Australia. The Grand Lodge of England established Australia Felix Lodge (helix being the Latin for fruitful and lucky) at Melbourne by Warrant dated April 2, 1841. The Lodge was constituted, however, in March 1840. The Craft at once took a firm hold and the Lodge is now No. 1 on the register of the Grand Lodge of Victoria. Scotch and Irish Lodges were planted in 1843 and 1847. Numerous others began work during the next three decades and a Provincial Grand Master, the Hon. J. E. Murray, was appointed.

In 1886 the Scotch, Irish, and English Jurisdictions controlled about 120 Lodges, all united under one Provincial Grand Master. A proposal in 1864 that Victoria should have a Grand Lodge of its own was strongly opposed by the Grand Lodge of England. The suggestion was dropped until 1876 and again until 1883 when a few of the Lodgeg combined to carry it to a successful issue. A Convention of delegates was held and the Masonic Union of Victoria was formed on April 27. In the following June more Lodges approved the scheme and the Grand Lodge of Victoria was founded July 2, 1883. Brother Coppin was elected Grand Master and

before the end of his first year of offiee it had been recognized by 17 other Grand Lodges Those Lodges which remained faithful to the authorities in England, Scotland and Ireland united under one Provincial Grand Master, Sir. W. J. Clarke On March 21, 1889, the regular Grand Lodge of Victoria was constituted and suceeecled in uniting all the conflicting elements in the Colony.

*

VICTORIA, ALEXANDRINA

For over sixty years reigned as Queen of the United Kingdom of Great Britain and Ireland, Empress of India. Born 1819; the only child of Edward, Duke of Kent, who was Past Grand Master of Freemasons in England. before twenty years of age Victoria was crowned Queen and during her long and glorious reign she gave unstintingly of her time, interest and personal funds to the various benevolent activities of English Freemasonry. Her death occurred in 1901, when she was succeeded by her son, Edward VII, born 1841, and who became Grand Master of the United Grand Lodge of England, in 1874. During Victoria's reign she seas named the Patroness or Protectress of the Masonic Order.

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VIELLE-BRU, RITE OF

In 1748, the year after the alleged creation of the Chapter of Arras by the Young Pretender, Charles Edward, a new Rite, in favor of the cause of the Stuarts, was established at Toulouse by, as it is said, Sir Samuel Lockhart, one of the Aides-de-Camp of the Prince. It was called the Raite of Vielle-Bru, or Faithful Scottish Masons. It Consisted of nine Degrees, divided into three chapters as follows:

First Chapter,
1, 2, 3. The Symbolic Degrees;
4. Secret Master.
Second Chapter,
5, 6, 7, 8. Four Elu Degrees, based on the Templar System.
Third Chapter,
9. Scientific Freemasonry.
The head of the Rite was a Council of Menatzchim.
In 1804 the Rite was refused a recognition by the Grand Orient of France, because it presented no moral or scientific object, and because the Charter which it claimed to have from Prince Charles Edward was not proved to be authentic It continued to exist in the South of France until the year 1812, when, being again rejected by the Grand Orient, it fell into decay.

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VIENNA, GRAND LODGE OF

See Austria Hungary and Czecho-Slovakia

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VILLARS, ABBE MONTFAUCON DE

He was born in Languedoc in 1653, and was shot by one of his relatives, on the high road between Lyons and Paris, in l675. The Abbé Villars is celebrated as the author of She Count

de Gabalis, or Conversations on the Secret Sciences, published in two volumes, at Paris, in 1670.

In this work the author's design was, under the form of a romance, to unveil some of the Cabalistie mysteries of Rosicrucianism. It has passed through many editions, and has been translated into English as well as into other languages.

*

VINCERE AUT MORI

A Latin term that is in French, Vaincre ou Mourir, meaning Conquer or die. The motto of the Degree of Perfect Elect Freemason, the first of the Elus according to the Clermond or Templar system of Freemasonry.

*

VINDICATIONS OF MASONRY
Book by Brother Neil, 1810

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VINTON, DAVID

A distinguished lecturer on Freemasonry, and teacher of the ritual in the first quarter of the nineteenth century. His field of labors was principally confined to the Southern States, and he taught his system for some time with great success in North and South Carolina. There were, however, stains upon his eharaeter, and he was eventually expelled by the Grand Lodge of the former State. He died at Shakertown, Kentucky, in July, 1833. Vinton published at Dedham, Massachusetts, in 1816, a volumes containing Selections of Masonic, Sentimental and Humorous songs, under the title of The Masonic Minstrel. Of this rather trifling work no less than twelve thousand copies were sold by subscription.

To Vinton's poetic genius we are indebted for that beautiful dirge commencing, Solemn strikes the funeral chime which became in almost all the Lodges of the United States a part of the ritualistic ceremonies of the Sublime Degree, and has been sung over the graves of thousands of departed Brethren. This contribution should preserve the memory of Vinton among the Craft, and in some measure atone for his faults, whatever they may have been. The words of this poem are appended as follows:

Solemn strikes the funeral chime
Notes of our departing time
As we journey here belowThrough a pilgrimage of woe.

Mortals, now indulge a tear
For mortality is here!
See how wide her trophics wave
O'er the slumbers of the grave!

Here another guest we bring!
Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home.

Thee, enlarged, thy souI shall see
What was veiled in mystery;

Heavenly glories of the place
Show his Maker face to face.

Lord of all! below—above—
Fill our hearts with truth and love
When dissolves our earthly tie
Take us to Thy Lodge on high.

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VIOLET

This is not a Masonic color, except in some of the advanced Degrees of the Ancient and Accepted Scottish Rite, where it is a symbol of mourning, and thus becomes one of the decorations of a Sorrow Lodge. Portal (Couleurs Symboliques, page 236) says that this color was adopted for mourning by persons of high rank. And Gampini (Vetera Monumenta) states that violet was the mark of grief, especially among Kings and Cardinals. In Christian art, the Savior is clothed in a purple robe during His passion; and it is the color appropriated, says Court de Gebelin (Monde primetif viii, page 201), to martyrs, because, like their Divine Master, they undergo the punishment of the Passion. Prevost (Histoire des Voltages vi, page 152) says that in China violet is the color of mourning.

Among that people blue is appropriated to the dead and red to the living, because with them red represents the vital heat, and blue, immortality; and hence, says Portal, violet, which is made by an equal admixture of blue and red, is a symbol of the resurrection to eternal life. Such an idea is peculiarly appropriate to the use of violet in the advanced Degrees of Freemasonry as a symbol of mourning. It would be equally appropriate in the first Degrees, for everywhere in Freemasonry we are taught to mourn not as those who have no hope. Our grief for the dead is that of those who believe in the immortal life. The red symbol of life is tinged with the blue of immortality, and thus we would wear the violet as our mourning to declare our trust in the resurrection.

*

VIRGIN ISLANDS

A group of some hundred islands belonging to the Leewat Islands in the West Indies. In 1760 the "Ancient" Grand Lodge of England authorized a Lodge on Virgin Gorda Island known as Virgin Gorda Lodge, No. 82. Another was granted authority in l763 at Tortola and it third was chartered by the "Moderns" in 1765 At the Union of 1813 however, not one of the three was placed on the Register.

Brother John Ryan was appointed Provincial Grand Master in 1777. Lodges were also chartered in these Islands by the Grand Lodges of Scotland, Pennsylvania, Denmark, France and Colon.

*

VIRGINIA

Mention of Freemasonry in Virginia occurs in the Freemason's Pocket Companion by Auld and Smellie, published in 1765. Two Lodges are mentioned therein; Royal Exchange, No. 172, at Norfolk, and No. 204, in Yorktown, and they are said to have met "1st Thursday, Dec. 1733" and "lst and 3d Wednesday; (from Aug. 1, 1755" respectively. It has been said that the cartier date is a mistake for 1753, hut probably 1733 is correct. Records also show that Norfolk Lodge was chartered on June l, 1741, for the same place and to hold its meetings at the same times as Royal Exchange Lodge. It is therefore probable that Norfolk Lodge was instituted in place of Royal Exchange Lodge. At the instigation of Williamshurg Lodge, No. 6,

a Convention was held on May 6, 1777, to arrange the formation of 3 Grand Lodge of Virginia. On October 13, 1778, the Grand Lodge of Ancient York Masons was Constituted and John Blair was elected Grand Master.

The meetings were held in Williamsburg until 1784, when the Grand Lodge removed to Richmond. That same year, General LaFayette visited Washington at Mount Vernon and took with him as a present an apron worked by Madame LaFayette herself. This apron is now in the possession of the Grand Lodge of Pennsylvania.

Royal Arch Degrees were probably worked first in Virginia under the Lodge Charters. Some think that Brother Joseph Myers introduced the system when he settled in Richmond and began the Holy Royal Arch of the .Ancient and Accepted Rite which was taught in the State until 1820, when the English Degree was adopted. Brother John Dove said that substitutes had been in constant use since 1792 without evil results. It is therefore certain that Royal Arch Masonry was practiced in Virginia at that date. From 1820 until 1841 the Council Degrees were under the control of a Grand Council. December 17, 1841, by general agreement, they came under the Grand Chapter.

The Grand Chapter of Royal Arch Masons of Virginia was established May 1, 1808, following a suggestion from a Convention of the "Grand United Chapter of Excellent and Super Excellent Masons of Norfolk."

The new Chapter had no connection with the General Grand Royal Arch Chapter of the United States. At the annual Convocation of the Grand Chapter of Maryland in 1827 Grand High Priest J. K. Stapleton introduced the subject of the granting of the Select Degree independent of the Grand Royal Arch Chapter. Circulars were sent out to the Grand Chapters and South Carolina in her reply mentioned a Grand Council of Princes of Jerusalem, established February 20, 1788, by Brothers Joseph Myers, Barend M. Spitzes, and A. Forst, and that the first named before his return to Europe had handed on his knowledge of the Degrees in the Cities of Virgillia and Maryland. In 1817 Companion Jeremy L. Cross established a Council of Select Masters in Richmond in December. The Grand Council of Virginia, formed in December, 1820, failed to flourish during the decade 1829-39, the time of the Morgan excitements In I841 it was dissolved and the degrees were once again under the control of the Chapters.

The first Ecampment to be constituted in Virginia was Richmond, chattered May 5, 1823. No Dispensation had been issued. On September 17, 1847, this Charter and those of two other Encampments were annulled. This left Wheeling, No. 1, chartered ,September 16, 1841, the first existing Encampment of Virginia. There was, however, according to a memorial from Virginia to the 18th Triennial Convocation in 1871, an Encampment at Winchester as early as 1812 which worked under the protection of the Lodge there.

The Richmond Encampment was also established at an early date and continued its work without a Charter until 1823. Sir J. G. Hankins, Grand Recorder of the Grand Commandery of Virginia states that either Jeremy L. Cross or Jarnes Cushman proclaimed the Winchester body as the Grand Encampment of Virginia in 1823. It did not last very long and probably when it ceased to exist authority over the Encampments in the State reverted to the General Grand Encampment. In 1845 it was resolved to form a new one but the consent of the General Grand Encampment was not obtained, which was somewhat irregular. In 1871, however, application to withdraw from the General Grand Encampment was refused.

On December 18, 1874, the McDaniel Lodge of Perfection, No. 3, was granted a Charter at Norfolk. At Richmond three other bellies of the Ancient and Accepted Scottish Rite, Southern .Jurisdiction, were chartered: Pelican Chapter of Rose Croix, No. 9, April 10, 1884; Saint Omar Council of Kadosh No. 1, May 22, 1889, and Dalcho Consistory, No. 1, at Richmond, September 6, 1889.

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VIRGIN, WEEPING
See Weeping Virgin

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VIRTUTE ET SILENTIO
This Latin motto By Virtue and Silelwee, and Gloria in E:rcelsis Deo, meaning Glory to God in the Highest, are of the Royal Order of Scotland.

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VISHNU
See Puranas

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VISIBLE MASONRY

In a Circular published March 18, 1775, by the Grand Orient of France, reference is made to two divisions of the Order, namely, Visible and Invisible Masonry. Did we not know something of the Masonic contentions then existing in France between the Lodges and the supreme authority, we should hardly comprehend the meaning intended to be conveyed by these words. By Invisible Masonry they denoted that Body of intelligent and virtuous Freemasons who, irrespective of any connection with dogmatic authorities, constituted "a Mysterious and Invisible, Society of the True Sons of Lights who, Scattered over the two hemispheres, were engaged, with one heart and soul, in doing everything for the glory of the Grand Architect and the good of their fellow-men. By Visible Masonry they meant the congregation of Freemasons into Lodges, which were often affected by the contagious vices of the age in which they lived.

The former is perfect; the latter continually needs purification. The words were originally invented to effect a particular purpose, and bring the recusant or nonconforming Lodges of France into their Obedience. But they might be advantageously preserved, in the technical language of Freemasonry, for a more general and permanent object. Invisible Freemasonry would then indicate the abstract spirit of Freemasonry as it has always existed, while Visible Freemasonry would refer to the concrete form which it assumes in Lodge and Chapter organizations, and in different Rites and systems.

The latter would be like the Material Church, or Church Militant; the former like the Spiritual Church, or Church Triumphant. Such terms might be found convenient to Masonic scholars and writers.

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VISITATION, GRAND

The visit of a Grand Master, accompanied by his Grand Officers, to a subordinate Lodge, to inspect its condition, is called a Grand Visitation. There is no allusion to anything of the kind in the Old Constitutions, because there was no organization of the Order before the eighteenth century that made such an inspection necessary. But immediately after the Revival in 1717, it was found expedient, in consequence of the growth of Lodges in London, to provide for some form of visitation and inspection. So, in the very first of the Thirty-nine General Regulations, adopted in 1721, it is declared that "the Grand Master or his Deputy hath authority and right not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in any particular Lodges as Wardens, but in his presence and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other Brethren he pleaseth, to attend and act as his Wardens pro tempore" (Constitutions, 1723, page 58).

In compliance with this old regulation, whenever the Grand Master, accompanied by his Wardens and other officers, visits a Lodge in his Jurisdiction, for the purpose of inspecting its condition, the Master and officers of the Lodge thus visited surrender their seats to the Grand Master and the Grand Officers.

Grand Visitations are among the oldest usages of Freemasonry since the revival period. In the United States of America they are not now so frequently practiced, in consequence of the extensive territory in which the Lodges are scattered, and the difficulty of collecting at one point all the Grand Officers, many of whom generally reside at great distances apart. Still, where it can be done, the practice of Grand Visitations should never be neglected. The power of visitation for inspection is confined to the Grand Master and Deputy Grand Master and those holding official proxies for the purpose.

The Grand Wardens possess no such prerogative. The Master must always tender the Gavel and the Chair to the Grand or Deputy Grand Master when either of them informally visits a Lodge; for the Grand Master and, in his absence, the Deputy have the right to preside in all Lodges where they may be present. But this privilege does not extend to the Grand Wardens.

*

VISITING BRETHREN

Every Brother from abroad, or from any other Lodge, when he visits a Lodge, must be received with welcome and treated witch hospitality. He must be clothed, that is to say, Furnished with an Apron, and, if the Lodge uses them as every Lodge should, with Gloves, and, if a Past Master, with the jewel of his rank. He must be directed to a seat, and the utmost courtesy extended to him. If of distinguished rank in the Order, the honors due to that rank must be paid to him.

This hospitable and courteous spirit is derived from the ancient customs of the Craft, and is inculcated in all the Old Constitutions. Thus, in the Lansdowne Manuscript, it is directed "that every Mason receive or cherish strange Fellows when they come over the Country, and sett them on work, if they will work, as the manner is; that is to say, if the Mason have any mold stone in his place on work; and if he have none, the Mason shall refresh him with money unto the next Lodge." A similar regulation is found in all the other manuscripts of the Operative Masons; and from them the usage has descended to their speculative successors. At all Lodge banquets it is of obligation that a toast or sentiment shall be emphasized "to the Visiting Brethren." To neglect this would be a great breach of decorum.

The English Constitutions (Rule 149) state that "the Master and Wardens of a Lodge are enjoined to visit other Lodges as often as they conveniently can, in order that the same usages and customs may be observed throughout the Craft, and a good understanding cultivated amongst Freemasons."

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VISIT, RIGHT OF

Every affiliated Freemason in good standing has a right to visit any other Lodge, wherever it may be, as often as it may suit his pleasure or convenience; and this is called, in Masonic law, the Right of Visit. It is one of the most important of all Masonic privileges, because it is based on the principle of the identity of the Masonic Institution as one universal family, and is the exponent of that well-known maxim that "in every clime a Freemason may find a home, and in every land a Brother." It has been so long and so universally admitted, that we have not hesitated to rank it among the landmarks of the Order.

The admitted doctrine on this subject is, that the right of visit is one of the positive rights of every Freemason, because Lodges are justly considered as only divisions for convenience of

the universal Masonic family. The right may, of course, be lost, or forfeited on special occasions, by various circumstances; but any Master who shall refuse admission to a Freemason in good standing, who knocks at the door of his Lodge, is expected to furnish some good and satisfactory reason for thus violating a Masonic right. If the admission of the applicant, whether a member or visitor, would, in his opinion, be attended with injurious consequences, such, for instance, as impairing the harmony of the Lodge, a Master would then, we presume, be justified in refusing admission.

Out without the existence of some such good reason, Masonic jurists have always decided that the right of visitation is absolute and positive, and inures to every Freemason in his travels throughout the world (see this subject discussed in its fullest extent in Doctor Mackey's revised Jurisprudence of Freemasonry).

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VITRA

The representative deity of darkness in Vedie mythology, and the antagonist of Indra, as the personified light. Vitra also represents ignorance, superstition, fanaticism, and intolerance, the opponents of Freemasonry.

*

VIVAT

"Vivat! vivat! vivat!" is the acclamation which accompanies the honors in the French Rite. Bazot (Manuel, page 165) says it is "the Cry of joy of Freemasons of the French Rite." Vivat" is a Latin word, and signifies, literally, "May he live"; but it has been domiciliated in French, and Boiste (Dictionnaire Universel) defines it as "a Cry of applause which expresses the wish for the preservation of anyone " The French Freemasons say, "he was received with the triple vivat," to denote that "He was received with the highest honors of the lodge."

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VOGEL, PAUL JOACHINI SIGISMUND

A distinguished Masonic writer of Germany, who was born in 1753. He was at one time co-rector of the Sebastian School at Altdorf, and afterward First Professor of Theology and Ecclesiastical Counselor at Erlangen. In 1785 he published at Nuremberg, in three volumes, his Briefe die Freimaurerei betreffende or, Letters concerning Freemasonry. The first volume treats of the Knights Templar; the second, of the Ancient Mysteries; and the third, of Freemasonry. This was, says Gloss, the first earnest attempt made in Germany to trace Freemasonry to a true, historical origin. Vogel's theory was this, that the Speculative Freemasons descended from the Operatives or Stone Masons of the Middle Ages. The abundant evidence that more recent documentary researches have produced was then wanting, and the views or Vogel did not make that impression to which they were entitled. He has, however, the credit of having opened the way, after the Abbé Grandidier, for those who have followed him in the same field. He also delivered before the Lodges of Nuremberg, several Discourses on the Design, Character, and Origin of Freemasonry which were published in one volume, at Berlin, in 1791.

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VOIGT, FRIEDERICH

A Doctor of Medicine, and Professor and Senator at Dresden. He was a member of the advanced Degrees of the Rite of Strict Observance, where his Order name was Eques à

Falcone or Knight of the Falcon. In 1788 he attacked Starck's Rite of the Clerks of Strict Observance, and published an essay on the subject, in the year 1788, in the Acta Historico-Ecclesiastica of Weimar. Voigt exposed the Roman Catholic tendencies of the new system, and averred that its object was "to cite and command spirits, to find the philosopher's stone, and to establish the reign of the millennium." His development of the Cabalistic character of the Rite made a deep impression on the Masonic world, and was one of the most effective attacks upon it made by its antagonists of the old Strict Observance.

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VOISHNUVUS

Those who worship Vishnu, in white garments, and abstain from animal food. Believers in the third member of the Trimurti according to Hindu mythology, in him who was believed to be the preserver of the world, and who had undergone ten Avatars or incarnations, to wit, a bird, tortoise, wild boar, andro-lion, etc., of which the deity Krishna was the eighth incarnation in this line of Vishnu, and in which form he was supposed to be the son of Devanaguy and reared by the shepherd Nanda.

*

VOLTAIRE

His full name was Jean Frangois Marie A rouet de Voltaire. This French philosopher, historian, dramatist, and man of letters adopted the name of François Marie Arouet de Voltaire though only the first words were his by baptism, the father, a notary, being François Arouet. Whence the name of Voltaire was derived has been the cause of many perplexing speculations. One of the most famous of French writers, he was born at Châtenay, near Sceaux, November 21, 1694. His early life was loose and varied.

In 1728 he became infatuated with a Madame du Chatelet his literary works cover some ninety volumes. In 1743, the French government despatched him on a mission to Frederick the Great, by whom he was held in high favor, and in 1750, at the request of the King, he made his residence in Berlin, but five years later they quarreled, and Voltaire moved to Ferney, Switzerland. His literary talent was most varied, and in invective he had no equal. During his exile in England he imbibed deistical theories, which marked his life. He was charged with atheism. Voltaire was easily misunderstood. While he attacked the fashionable atheism of his time, as well as Christianity, his real fight, broadly slashing as it was, and never any too courteously outlined or defined, was probably against all persecution and oppression by any and all pampered orthodoxy. He was initiated in the Lodge of the Nine Sisters, at Paris, April 7, 1778.

Benjamin Franklin and others distinguished in Freemasonry were members of this famous Lodge. Franklin at the time of Voltaire's initiation was a visitor only but subsequently became Worshipful master of the Lodge (see Nine Sisters, Lodge of the). Voltaire's death, on May 30, 1778, gave rise to a memorable Lodge of Sorrow, which was held on the succeeding November 28.

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VON STEUBEN, BARON FREDERICK WILLLIAM AUGUSTUS

Born November 15, l730; died November 28, 1794. Famous General, who came to America from Prussia through the influence of Benjamin Franklin in 1777 to train and organize troops of the American Revolution. He brought with him his Masonic affiliation credentials with the rank of Past Master, to Holland Lodge, and also became a member of Trinity Lodge No. 10, both of New York City (see New Age, November, 1924; History of Freemasonry in the State

of New York, Ossian Lang, pages 75, 81; Masonry in the Formation of our Government—1761-1799, Philip A. Roth, page 81; Builder, volume ii, page 21).

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VOTING

Voting in Lodges viva voce, or by "aye" and "nay," is a modern innovation in America. During the Grand Mastership of the Earl of Loudoun, on April 6, 1736, the Grand Lodge of England, on the motion of Deputy Grand Master Ward, adopted "a new Regulation of ten rules for explaining what concerned the decency of Assemblies and Communications." The tenth of these rules is in the following words: "The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted among Masons" (Constitutions, 1738, page 178). The usual mode of putting the question is for the presiding officer to say: "So many as are in favor avid signify the same by the usual sign of the Order," and then, when those votes have been counted to say: "So many as are of a contrary opinion will signify the same by the same sign." The votes are now counted by the Senior Deacon in a subordinate Lodge, and by the Senior Grand Deacon in a Grand Lodge, it having been found inconvenient for the Grand Wardens to perform that duty. The number of votes on each side is communicated by the Deacon to the presiding officer, who announces the result. The same method of voting should be observed in all Masonic Bodies.

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VOTING, RIGHT OF

Formerly, all members of the Craft, even Entered Apprentices, were permitted to vote. This was distinctly prescribed in the last of the Thirty-nine General Regulations adopted in 1721 (Constitutions, 1723, page 70). But the numerical strength of the Order, which was then in the First Degree, having now passed over to the Third, the modern rule in the United States of America, but not in England, is that the right of voting shall be restricted to Master Masons. A Master Mason may, therefore, speak and vote on all questions, except in trials where he is himself concerned as accuser or defendant.

Yet by special regulation of his Lodge he may be prevented from voting on ordinary questions where his dues for a certain period—generally twelve months— have not been paid; and such a regulation exists in almost every Lodge. But no local by-law can deprive a member, who has not been suspended, from voting on the ballot for the admission of Candidates, because the sixth regulation of 1721 distinctly requires that each member present on such occasion shall give his consent before the candidate can be admitted (see the above edition of the Constitutions, page 59).

And if a member were deprived by any by-law of the Lodge in consequence of non-payment of his dues, of the right of expressing his Consent or dissent, the ancient regulation would be violated, and a candidate might be admitted without the unanimous Consent of all the members present. And this rule is so rigidly enforced, that on a ballot for initiation no member Can he excused from voting. He must assume the responsibility of casting his vote, lest it should afterward be said that the candidate was not admitted by unanimous consent.

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VOUCHING

It is a rule in Freemasonry, that a Lodge may dispense with the examination of a visitor, if any Brother present will vouch that he possesses the necessary qualifications.. This is an important prerogative that every Freemason is entitled to exercise; and yet it is one which

may so materially affect the well-being of the whole Fraternity, since, by its injudicious use, impostors might be introduced among the faithful, that it should be controlled by the most stringent regulations.
To vouch for one is to bear witness for him, and in witnessing to truth, every Caution should be observed, lest falsehood may Cunningly assume its garb. The brother who vouches should know to a Certainty that the one for whom he vouches is really what he Claims to be. He should know this, not from a casual conversation, nor a loose and careless inquiry, but from Strict Trial, due examination, or lawful information. These are the three requisites which the instructions have laid down as essentially necessary to authorize the act of vouching. Let us inquire into the import of each.

1. Strait Trial. By this is meant that every question is to be asked, and every answer demanded, which is necessary to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appellation of a brother. Nothing is to be taken for granted— categorical answers must be returned to all that it is deemed important to be asked; no forgetfulness is to be excused; nor is the want of memory to be considered as a valid reason for the want of knowledge. The Freemason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his Carelessness, and be deprived of his contemplated visit to that Society whose secret modes of recognition he has so little valued as not to have treasured them in his memory. The strict trial refers to the matter which is sought to be obtained by inquiry. While there are some things which may safely be passed over in the investigation of one who confesses himself to be "rusty," because they are details which require much study to acquire and constant practice to retain, there are still other things of great importance which must be rigidly demanded.

2. Due Examination. If strict trial refers to the matter, due examination alludes to the mode of investigation. This must be conducted with all the necessary forms and antecedent Cautions. Inquiries should be made as to the time and place of initiation as a preliminary step, the Tiler's oath of Course never being admitted. Then the good old rule of "commencing at the beginning" should be pursued. Let everything go on in regular course; not is it to be supposed that the information sought was originally received Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final degree for rejection is uttered. And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you," and not in more specific language, such as, "You did not answer this inquire ," or "You are ignorant on that point." The candidate for examination is only entitled to know that he has not Complied generally with the requisitions of his examiner. To descend to particulars is always improper, and often dangerous. Above all, never ask what the lawyers Call "leading questions," which include in themselves the answer, nor in any way aid the memory, or prompt the forgetfulness of the party examined, by the slightest hints.

3. Lawful Information. This authority for vouching is dependent on what has been already described. For no Freemason Can lawfully give information of another's qualifications unless he has himself actually tested him But it is not every Freemason who is competent to give lawful information. Ignorant or unskillful brethren cannot do so, because they are incapable of discovering truth or of detecting error.

A "rusty Freemason" should never attempt to examine a stranger, and Certainly, If he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, Care must be taken to inquire if it was a "just and legally Constituted Lodge of Master Masons." A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, whets the Lodge in which he saw him was only opened in the first or Second degree Information given by letter, or through a third party, is irregular. The person giving information, the one receiving it, and the one of whom it is given, should all be present at the time, for otherwise there would be no certainty of identity.

The information must be positive, not founded on belief or opinion, but derived from a legitimate source . And, furthermore, it must not have been received casually, but for the very

purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Freemason," is not sufficient.. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect, "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed; so that in Freemasonry it is better that ninety anal nine true men Should be turned away from the door of a Lodge, than that one Cowan should be admitted.

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VOYAGES

The French Freemasons thus call some of the proofs and trials to which a candidate is subjected in the course of initiation into any of the degrees. In the French Rite, the voyages in the Symbolic Degrees are three in the first, five in the second and seven in the third. Their Symbolic designs are briefly explained by Ragon (Cours des Initiations; pages 90, 132) and Renoir (La Franche-Maçonnerie, page 263): The voyages of the Entered Apprentice are now, as they were in the Ancient Mysteries, the symbol of the life of man. Those of the Fellow-Craft are emblematic of labor in the search of knowledge Those of the Master Mason are Symbolic of the pursuit of crime, the wandering life of the criminal, and his vain attempts to escape remorse and punishment. It will be evident that the ceremonies in all the Rites of Freemasonry, although under a different name, lead to the same Symbolic results.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

W

W

The twenty-third letter of the English alphabet, which originated in the Middle Ages, is a double V, and is peculiar to the English, German, and Dutch alphabets.

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W

An abbreviation of Worshipful, of Wrest, of Warden, and of Wisdom .

*

WAECHTER, EBERHARD, BARON VON

Lord of the Chamber to the King of Denmark, and Danish Ambassador at Ratisbon; was born in 1747. He was at one time a very active member of the Rite of Strict Observance, where he bore the characteristic Knighthood name of Eques a ceraso, and had been appointed as Chancellor of the German Priories of the 7th Province.

When the spiritual schism of the Order made its vast pretensions to a secret unaccountably derived from unknown superiors, whose names they refused to divulge, Von Waechter was sent to Italy by the old Scottish Lodge of which Duke Ferdinand was Grand Master, that he might obtain some information from the Pretender, and from other sources, as to the true character of the Rite. Von Waechter was unsuccessful, and the intelligence which he brought back to Germany was unfavorable to Von Hund, and increased the embarrassments of the Strict Observance Lodges. But he himself lost reputation.

A host of enemies attacked him. Some declared that while in Italy he had made a traffic of Freemasonry to enrich himself; others that he had learned and was practicing magic; and others again that he had secretly attached himself to the Jesuits. Von Waechter stoutly denied these charges; but it is certain that, from being in very moderate circumstances, he had, after his return from Italy, become suddenly and unaccountably rich. yet Mossdorf says that he discharged his mission with great delicacy and judgment.

Thory, quoting the Beytrag zur neuesten Geschicte, or the Bearer of New History (page 150) says that in 1782 he proposed to give a new organization to the old Templar system of Freemasonry, on the ruins, perhaps, of both branches of the strict Observance, and declared that he possessed the true secrets of the Order. His proposition for a reform was not accepted by the German Freemasons because they suspected that he was an agent of the Jesuits (ActaLatomorum i, page 152).

Kloss (Bibliographie, No. 622b) gives the title of a work published by him in 1822 as Worte der Wahrheit an die Menschen, meine Brüder, Word of Truth on Humanity, my Brethren. He died May 25, 1825, one, perhaps, of the last actors in the great Masonic drama of the Strict Observance.

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WAGES

The whole period of the Middle Ages in England was in one aspect of it a struggle of barbarism against civilization, but on the question of wages it would be paying them a tribute to describe them as barbaric; wages were savage, savagely low and savagely cruel, and next only after war were the ruling class's most brutal weapon of subjugation, and that remains true after every possible allowance is made between the purchasing power of a shilling then and a shilling now. A bookkeeper in the reign of Edward I records "that one Master Mason was paid 6d per day, and five Masons were paid 4d per day."

Bro. Edward Conder, from whose Hole Craft these figures are being taken, notes that in 1336 a Mason received one shilling a day. In 1342-1400 typical wages for Freemasons working on Westminster Abbey ran 4d; 10/6 for two Masons for 21 days; two Masons at 2 shillings per week; two for two weeks 6 shillings; for "Master Yevele Chief Mason, " one of the greatest of architects, "100 shillings per annum"; etc.

In 1402 Henry IV forbade Masons to work by the week, or to receive pay on feast days, and ordained that on a day before a holiday when they stopped at 3 P.M. they were to receive

only one-half day's pay—"in ye name of Godde." One Royal Act forbade Freemasons to be paid more than 5' shillings per day. In 1495 a statute fixed visages for Freemasons at 4d with meals furnished, 6d without meals during the long-day half of the year, 3d and 5d respectively during the other half; the fad a day began at 5 A.M. In Henry VIII's time a Master received 12d a day; a Warden 5d a week; setters 3 8d per week; clerk of the works, 8d per day; under-clerks, 6d per day. At page 93 of his Gleanings Frown Westminster (Oxford London; 1861) George Gilbert Scott prints a number of specimens of the Westminster Fabric Rolls, the oldest being for 1253 A.D. In that year the average wage for Masons was 1 10d per week. In 1271 an expert Master Mason received 2' 6d per week.

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WAGES OF A MARK MASTER
See Mark Master's Wages

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WAGES OF A MASTER MASON, SYMBOLIC
See Foreign Country

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WAGES OF OPERATIVE MASONS

In all the Old Constitutions praise is given to Saint Alban because he raised the wages of the Freemasons. Thus the Edinburgh-Kilwinning Manuscript says: "Saint Albans loved Masons well and cherished them much, and made their pay right good, standing by as the realm, did, for he gave them iis. a week, and 3d. to their cheer; for before that time, through all the land, a Mason had but a penny a day and his meat, until Saint Alban amended it."

We may compare this rate of wages in the third century with that of the fifteenth, and we will be surprised at the little advance that was made.

In Grosse and Astle's Antiquarian Repertory (iii, page 58), will be found an extract from the Rolls of Parliament, which contains a Petition, in the year 1443, to Parliament to regulate the price of labor. In it are the following items:

And from the Fest of Mighelmasse unto Ester, a free Mason and a maister carpenter by the day iiiid. with mete and drynk, withoute mete and drink iiid., ob.

Tyler or Sclatter, rough mason and meen carpenter, and other artificers concernyng beldyng, by the day iiid., with mete and drynk, and withoute mete and drynke, iiid., ob. And from the Fest of Mighelmasse unto Sister, a free Mason and a maister carpenter by the day iiid with mete and drynk, without mete and drink, iiid., ob.

Tyler, meen carpenter, rough mason, and other artificers aforesaid, by the day iid., ob, with mete and drynk, withoute mete and drynk iiid.., and every other werkeman and laborer by the day id., ob, with mete and drynk and withoute mete and drink iiid., and who that lasse deserveth, to take lasse.

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WAGES OF THE WORKMEN AT THE TEMPLE

Neither the Seriptures, nor Josephus, give us any definite statement of the amount of wages paid, nor the manner in which they were paid, to the workmen who were engaged in the erection of King Solomon's Temple. The cost of its construction, however, must have been

immense, since it has been estimated that the edifice alone consumed more gold and silver than at present exists upon the whole earth; so that Josephus very justly says that "Solomon made all these things for the honor of God, with great variety and magnificence, sparing no cost, but using all possible liberality in adorning the Temple."

We learn, as one instance of this liberality, from the Second Book of Chronicles, that Solomon paid annually to the Tyrian Freemasons, the servants of Hiram, "twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." The bath was a measure equal to seven and a half gallons wine measure; and the cor or chomer, which we translate by the indefinite word measures contained ten baths; so that the corn, wine, and oil furnished by King Solomon, as wages to the servants of Hiram of Tyre, amounted to one hundred and ninety thousand bushels of the first and one hundred and fifty thousand gallons each of the second and third. The sacred records do not inform us what further wages they received, but we elsewhere learn that King Solomon gave them as a free gift a sum equal to more than thirty-two millions of dollars. The whole amount of wages paid to the Craft is stated to have been about six hundred and seventy-two millions of dollars; but we have no means of knowing how that amount was distributed; though it is natural to suppose that those of the most skill and experience received the highest wages.

The Harodim, or chiefs of the workmen, must have been better paid than the Ish Cabal, or mere laborers. The legend-makers of Freemasonry have not been idle in their invention of facts and circumstances in relation to this Subject, the whole of which have little more for a foundation than the imaginations of the inventors. They form, however, a part of the legendary history of Freemasonry, and are interesting for their ingenuity, and sometimes even for their absurdity (see Penny).

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WAHABITES

A Mohammedan sect, established about 1740, dominant through the greater part of Arabia. Their doctrine was reformatory, to bring back the observances of Islam to the literal precepts of the Koran. Mecca and Medina were conquered by them. The founder of Ibn-abd-ul-Wahab, son of an Arab Sheila, born in the latter part of the seventeenth century, and died 1787. Their teachings were received by the Mussulrnan population of India, and much uneasiness has been feared therefrom.

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WAITE, ARTHUR EDWARD

Arthur Edward Waite: A Check list of his Writings, by Harold V. B. Voorhis, privately printed; Red Bank, New Jersey; 1932, is an exhaustive but not wholly complete list of works possessed by Voorhis of which Waite was "either the author, the compiler, the translator, the editor, or the writer of the preface or foreword. " Bro. Waite himself assisted Bro. Voorhis to make the collection as complete as possible; after Bro. Waite's death Bro. Voorhis installed his collection in the Iowa Masonic Library, Cedar Rapids, Ia., where it is housed in a special case and named the Waite Collection; the magnanimity of that act is genuinely appreciated by Bro. Voorhis many American friends and colleagues.

In the Check List the titles are: Alchemical Writings of Edward Kelly. Azoth, or the Star in the East. Belle and the Dragon. Book of Black Magic and of Pacts. Book of the Holy Grail. Braid on IIypnotism—Neurhynology. Brotherhood of the Rosv Cross. Cloud Upon the Sanctuary. Collectanea Chemica. Collected Poems Compendium of Alchemical Processes. Deeper Aspects of Masonic Symbolism. Devil Worship in France Doctrine and Literature of the Rat balah. Elfin Music: An Antholog-v of English Fairy Poetry. Emblematic Freemasonry General Bool; of the Tarot. Gift of the Spirit. Gift of Understandings Golden and Biessed Casket of

Nature's Marvels. Golden Stairs. Harmonical Philosophy. Hermetic and Alchemical M ritP ings of Paracelsus. Hermetic Museum.

Hidden Church of the Holy Graal. History of Magic. Holy Kabbalah. Horlich's Magazine. Israfel, Letters Visions and Poems. Key to the Tarot. Lamps of Western Mvstieism. Lexicon of Alchemy. Life of Louis Claude de Saint-Martin. Lives of Alchemvstical Philosophers. Lucasta, Parables and Poems. Lumen de Lumine. Lyric of the Fairyland. Magical Writings of Thomas Vaughan. Mysteries of hIagie. New Encyclopedia of Freemasonry. View Pearl of Great Price. Obermann. Occult Sciences. Ode to Astronomy and Other Poems. Pictorial Key to the Tarot. Prentice Mulford's Story. Prince Starbeam Psyche.

Quest of the Golden Stairs. Raymond Lully. Real History of the Rosicrucians. Saint-Martin. Secret Doctrine in Israel. Secret Tradition in Alchemy. Secret Tradition in Freemasonry. Some Characteristics of the Inner Church. Songs and Poems of the Inner Church. Songs and Poems of Fairyland. Soul's Comedy. Steps to the Crown. Strange Houses of Sleep. Studies in Mysticism. Tarot of the Bohemians. Transcendental Magic. Triumphal Chariot of Antimony.

Turba Philosophorum. Unknown World. Way of Divine Union. Works of Thomas Vaughan. World's Great Religious Poetry. Zodiac of Life. Magazine articles in Horliek's Magazine; Psyche; The Master Mason; The Builder (five); Light; Occult Review; Transactions of the Society Rosicruciana in Anglia.

Waite was not interested in Masonic History properly so called, and as represented by Mackey, Gould and Hughan; in fact, as his private correspondence and his published works prove, he was wholly mis taken about the point and purpose of it, as when he insisted that Gould had tried to prove that a few illiterate stone-masons had fathered Speculative Freemasonry. Moreover when his specifically Masonic writing is sifted out of the mass of his writings it is of surprisingly slender volume even his New Encyclopedia of Freemasonry is less about Masonry than about occultism; and the amount of history in his Emblematic Masonry is scarcely more than a trifle. His theory was that a few occultists like Ashmole and Fludd were bearers of the "Secret Tradition," brought it into Masonry, and by means of doing so were the instruments by which the Operative Craft was made over into the Speculative Fraternity. He gives very little data and no proof for this theory, which has not been accepted; and it has made so little impression that in Ars Quauor Coronatorum and the Transactions of other Lodges of Research his name is seldom referred to, and his theory is not discussed.

It is in the fields of occultism and of mysticism and in the borders between the two that his massive and permanent fame will always rest; his works on the Rose Cross and on the Grail are his own masterpieces, and at the same time are masterpieces of the whole literature which they dominate. (American Masons Will find a surprise in this paragraph from Bro. Voorhis's brochure, page 1: "Born in Brooklyn, New York~ U. S. A., in the year 1857, of Connecticut paternal ancestry, his English mother took him to England at the age of two, following the death of his father, and he has never returned to America. ")

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WALES

The earliest Lodges in Wales were two at Chester and one at Congelton, all three established in 1724, and Doctor Anderson records that Grand Master Inchiquin granted a Deputation, May 10, 1727, to Hugh Warburton, to be Provincial Grand Master of North Wales, and another, June 24th in the same year, to Sir Edward Mansel, to be Provincial Grand Master of South Wales (Constitutions, 1738, page 191). Wales forms a part of the Masonic obedience of the Grand Lodge of England, and the Fraternity there has been directly governed by four Provincial Grand Lodges, namely, North Wales, South Wales, Eastern Division, and Western Division.

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WALES, PRINCES OF

From 1737 no less than nineteen princes of Great Britain and Ireland have been admitted as Freemasons, four being Princes of Wales:

Frederick Lewis, 20th Prince of Wales, was initiated at the Palace of Kew, November 5, 1737 by Doctor Desaguliers, and the Book of Constitutions of 1737 was dedicated to him. February 6, 1787, George Augustus Frederick, 22nd Prince of Wales, was made a Freemason in London by the Most Worshipful Grand Masters the Duke of Cumberland. The Prince of Wales was elected Grand Master in 1790. There is in the museum at Washington, District of Columbia, of the Supreme Council, Ancient and Accepted ,Scottish Rite, a copper medal or token bearing the date November 24, 1790, and the inscription "Prince of Wales was elected G. M." with the motto "Amor, Honor et Justicia" (Love, Honor and .Justice) commemorating the election of the Prince of Wales as Grand Master. He was installed in 1792; but on assuming the Regency, 1812, the office was vacated, and he became Patron. As George IV, he accepted the title of Grand Patron from 1820; and whilst Prince of Wales, 1787-1820, was Worshipful Master of the Prince of Wales Lodge, London, Sir Samuel Hulse being the Deputy Master for that period.

Albert Edward, 23rd Prince of Wales, later King Edward VII, was initiated at Stockholm by the King of Sweden, in 1868. The rank of Past Grand Master of England was conferred upon him in 1870, but on the resignation of the Marquis of Ripon, he accepted the chair, and was installed as Most Worshipful Grand Master at the Albert Hall, London, by the Earl of Carnalaron, April 28, 1875 idle served as Worshipful Master in the Apollo University Lodge, Oxford, the Royal Alpha Lodge, London, and from 1874 was Worshipful Master of the famous Prince of Wales Lodge, No. 259. In the Grand Lodges of Scotland and Ireland he was a Patron and all honorary member of the Lodge of Edinburgh, No. 1, and also a member and Patron of the Supreme Council of the 33rd Degree for England, as well as Grand Master of the Convent Central of Knights Templar.
On Clay 2, 1919, H. R . Edwald A. C. G. 24th Prince of Wales, was initiated at an Emergency Meeting of the Household Brigade Lodge No, 2614, London, and raised a Master Mason on June 24, 1919, installed as Senior Grand Warden of the United Grand Lodge of England, October 25, 1922, and as Provincial Grand Master of Surrey, July, 1924.

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WALLACE, GENERAL LEWIS

American writer and soldier in the Mexican and Civil Wars. Corn April 10, 1827; died February 15, 1905. Member of Montgomery Lodge No. 50, Crawfordsville, Indiana (see New Age Magazine, February,1924) . Author of the famous novel, Ben Hur, a Tale of the Christ. Governor of New Mexico, 1880; Minister to Turkey, 1881-5.

*

WALLACE KEATON MANUSCRIPT

Brother Wallace Keaton of London in 1926 discovered this manuscript, of the period from 1695 to 1715, which bears his name and is now possessed by the Grand Lodge of England. A description of it by brother H. Poole was published in the Masonic Record, beginning July, 1927 (page 192). There are six strips of parchment sewn into a roll about fourteen feet long and some seven inches wide. The text is in the main of normal style but Brother Poole notes a most interesting feature in that this version contains the peculiar variations of the Dowland Manuscript

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WALLACHIA, GRAND SCOTTISH DEGREE OF
Found in Fustier's lists

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WALLERS AS MASONS

Operative Freemasonry had in the large a uniform system of organization, grades, customs, but this is a generalization against which must be charged a long list of exceptions or provisoes, and it is never safe to generalize about the whole of Masonry from any one record, set of rules, or lodge. This proviso holds of the subject of wailers. According to a set of still-existing records wallers were Masons who hewed and laid stone in walls; in contrast to them, the Masons who could work in finer stone, or free-stone, could shape and carve it, were called free-stone Masons—one of the origins, probably, of the name Freemason. A set of rules were set up for Masons in London in 1356; they were compiled by a commission of six free-stone Masons and a commission of six wailers in a joint conference. This indicates a recognized distinction between the two types of Masons, and suggests that they may have had separate organizations. Such a distinction would be in consonance with the records of the incorporated City Companies; in them Masons often were put into the same Company with trades having no connection with building, although each trade would usually maintain its own organization as a fraternity, association, or society apart from the Company.

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WANAMAKER, JOHN

Famous American merchant, giving employment in two stores to more than 12,000 people. Born July 11, 1838; died December 12, 1922. U. S. Postmaster-General, 1889-93. He was made a Freemason "at sight" on March 30, 1898, by the Grand Lodge of Pennsylvania, and later received the Thirty-third Degree (see New Age, March 1925).

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WANDERING SCHOLARS, MINSTRELS, ETC.

Even as early as the Twelfth Century there were a few universities in Europe, and by the Thirteenth these had grown to such a number, including Oxford and Cambridge in England, and also in size (one or two might have as many as 35,000 students enrolled), that their faculties ranked in power and intrust in the general intellectual life second only to the Church. With few roads and fewer ships to travel by, students had to walk for weeks or months through the country to reach a desired school; and since many students, young men or grown men, would go to one school to sit under one or two famous masters and then to another, and usually distant, school to sit under others, any given student might pass one-third or one-half his time on the roads, begging or working his way along, or earning a week's lodging in some manor or castle by tales, recitations, and songs.

These wandering scholars, as they came to be called, developed in time an esprit de corps, had their unwritten rules, and by the end of the Middle Ages had become almost an organized fraternity. Like the Fellowship of Freemasons they had their legend, the core of which was a set of tales about a certain Golias, or Goliath, who was a sort of Paul Bunyan of scholarship, and very possibly was the germ out of which Rabelais's abounding fancy developed the first idea for his tales of Gargantua and Pantagruel. For this reason the wandering scholars called themselves "Disciples of Golias," or Goliards, or Gollerds, or Gollyers (the name is spelled in many forms); and they were often called vagans, though, as paragraphs below will show, that cognomen properly belonged to another fraternity

The Goliardi reached their apogee about 112S1130 A few scholars among them became famous not only as scholars in their own right but as heroes among the Disciples of Golias;

Hugh, whom they called their Primate (they tended to be derisive of the Church hierarchy), was a canon of Orleans about l 14U; their "Archpoet was in the court of Frederiek Barbarossa (that Medici before the Medicis), was a knight, and was author of a literary masterpiece entitled Confession of Goluls (circa 1161-65). The great name of Walter Map, an Arehdeacon at Oxford under Henry II, occurs in many Goliardi MSS.

Men who have pictured the Middle Ages as a block of orthodox belief, solid with saints and a somewhat self-abasing piety, and without any Lucian or Voltaire anywhere in sight, will take a second thought after reading a history of the Goliardi, they and their writings together. They were free minds, witty, ironic, scornful of saints miracles, disgusted by relic worship, and arrogant to priests, monks, and other illiterates. They carried Latin over Europe and Britain; composed masterpieces in verse and prose: kindled a love for the other fine arts; were among the first to spread the good news of the new style of Gothic art and architecture at Paris; lit in remote places a lamp of learning; and helped to knit together the disrupted communities of Europe.

Helen Waddell, one of the most brilliant of modern women scholars, wrote a now famous book about them entitled Wandering Scholars in which her translations of Goliardi poems and songs are gem-like. For a shorter history and a fuller bibliography see chapter VI, in The Renaissance of the Twelfth Century, by Charles Homer Haskins, one of the ripest works of American scholarship.

Also, it is rewarding to trace down references to the wandering scholars in the many works on the Middle Ages by the present doyen on that subject, Professor G. G. Coulton, whose autobiography, being published as these lines are written, it is a pious duty of every student of Medievalism to read: certainly, every Masonic student, because no Mason can ever quite fully understand the shape and color of the Fraternity when it first emerged in the early Middle Ages without a knowledge of such forces and influences as were at work in and around it as the Goliardi.

There was also in the Middle Ages another and different kind of society of wanderers. The old Latin vagus, wandering, appears in English speech as a root from which a constellation of words have had their rise, vagabond, vagary, vagrant, and Vwhmc among them; and other languages, also of Sanskrit-Latin origins, have the same words in their corresponding forms, and have had them for thousands of years, suggesting that always there is here and there a man who chooses to live on the road, not as a highway but as home and as a means of livelihood. The road was more of a temptation in the Middle Ages than now. Villages were isolated, towns were walled in; to the men in one community, men in another center only five miles away were "foreigners," and were viewed with suspicion, sometimes with alarm, we with our papers, telephone, radio, and automobiles do not suffer from village claustrophobia, and therefore cannot picture to ourselves how often a Medieval man was seized by a craving, almost a craze, to get away, to take to the road, to see the world. In consequence there arose that strangely romantic Society of Beggars, or Vagrants, who move and appear and reappear in Medieval romances and legends for a thousand years.

It became in time an organized secret society, with officers, assemblies, and (usually three) degrees, along with modes of recognition and a language, or patois, of its own.

This last was called " cant"; sometimes, "thieves' Latin." It had female side orders (what large and permanent society ever has not!), and like the Goliardi belongs to that mileu in which early Freemasonry took its shape. The Vagantes were the heroes, and points of reference, for Gay's great "Beggars' Opera." Cervantes wrote his novel Rinconete y Costidilla about them (Spain was a homeland of the Vagantes as it was of the Gypsies because they went along with the Spanish Church's worship of poverty and theological virtue of almsgiving). A modern Spaniard, Ibanez, wrote La Barraca about them.

They have a large role in Victor-Hugo's Notre Dame. A clear and concise account of them is available, for short reference, in Famous Secret Societies, by John Herron Lepper; Sampson,

Low, Marston & Co.; London. Almost every one of the many, and often many-volumed, histories of the social life of the Middle Ages has at least one chapter about them.

A lawyer student will find them much in evidence among Medieval statutes, so many of which were so wrathfully butso ineffectually aimed at the liquidation of "sturdy beggars." (Adolf Hitler was a "house vagante" in Vienna for some three years.)

Men, women, and children of the Middle Ages were so fond of music, dancing, games, and feasts that they took (depending on the district) as many as from 50 to 150 holidays every year for merry-making, for processions, for which they had a passion, and for social occasions which called for musicians. Out of this developed the craft, or mystery, or profession of trained musicians. But since in any one small town or village there was not enough work to support a troupe of them they also, like the Goliardi, were gentlemen and ladies of the road, who went here and there upon invitation.

They must have become organized as early as the Twelfth Century, and had gilds, officers, and rites, traditions, rules and an apprenticeship of their own; they even had oaths, constitutions, and non-operative members, the last named being gentlemen who did not practice the calling for a livelihood but sought to be accepted because of the honor, or because they were patrons or students of the art. The oldest existing written charter is dated 1469.

For a detailed and charming history see The Worshipful Company of Musicians (2nd Edition); private circulation, London; 1905. (Worshipful was in almost as common and as familiar use throughout Medieval times as our own Mr. or Sir; it meant "respectable; accepted; recognized; entitled to respect," and in its early use by Freemasons had no significance peculiar to the Fraternity.)

Readers who belong to the senior brackets of age will recall the learned, brilliant, and much-loved J. J. Jusserand, France's Ambassador to Washington during the Presidency of Theodore Roosevelt, and his work on pilgrims and wanderers of the Middle Ages; it is no longer as fresh as it was, nor is it as sparkling as the books by Waddell and Haskins and Coulton, but for all that is the best all-round story of the people of the Medieval highway. (See also The Medieval Mind, by Henry Osborn Taylor; II Idol Macmillan; 1927. Medieval Europe, by Lynn Thorn dike; George G. Harrap & Co.; London; 1920. Medieval Italy, by H. B. Cotterill; also published by Harrap; 1915.)

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WANDS

Doctor Oliver, under this title in his Dictionary, refers to the three scepters which, in the Royal Arch system of England, are placed in a triangular form beneath the canopy in the East, and which, being surmounted respectively by a crown, an All-seeing eye, and a miter, refer to the regal, the prophetical, and the sacerdotal offices.. In his Landmarks he calls them scepters. But rod or wand is the better word, because, while the scepter is restricted to the insignia of Kings, the rod or wand was and still is used as an indiscriminate mark of authority for all offices.

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WAR AND FREEMASONRY

In the Middle Ages a "war" was a personal or family quarrel, with small forces officered by a few knights and composed of retainers and peasants. In the period of the Renaissance, armies were a form of private business, like a factory, which would sign a contract to fight for the highest bidder, and according to agreed rules; collusion among private armies, as among modern managers of prize fighters, was common, and oftentimes the decision was agreed on

beforehand— Machiavelli's appeal to Florence to stop this farce, in which not one man would be killed in "battle," and substitute for it an army of citizens, stirred Europe far more than his mephistophelean theory of government.

When the countries became nationalized, so did armies; they were composed of local levies of men, or cadres, or of impressed or conscripted troops, and a man could buy his way into or out of an officership —the Ironmongers Company in London was twice levied for money by each side in the English Civil War. As in China, common soldiers were looked down on as belonging to the lowest order, and sailors were treated with even more contempt. Back of the system was the idea that an army was a nation's champion; while the English champion was fighting the French champion, the English and French peoples went about their affairs as usual, willing to abide by the verdict of a remote contest. Our own Civil War was the first "modern war"; in it the army no longer was a champion but was the people itself, and the home front was as much a part of the struggle as the military front; carried to its inevitable outcome this became the present-day total war in which two or more whole peoples are conscripted into a single armed effort with themselves, their property, and their country at stake.

In articles on other pages of this supplement on RELIGION AND FREEMASONRY and on POLITICS AND FREEMASONRY it is shown that Freemasonry is among those arts and sciences which are inalterable by theological and political doctrines, and therefore it stands apart and unaffected by alterations in them. This is equally true as regards war; just as the old arts of farming, or the old sciences of physics and astronomy, or the old disciplines of mathematics, or philosophy, or history, or the plastic arts, cannot commit themselves to war, or be altered or revolutionized by war, so a Masonic Lodge has nothing in its Landmarks or its purposes which can take part in armies as men, its members may tremble with apprehension or flame with patriotism or may seize arms; as Masons they are, like Christianity or medicine or education, non-belligerent; even if in any given war, as in the war between the Government of Spain and the Id Phalangist rebels, the future existence of the Frater city lies in the balance, still it has in itself no means to arm itself; and as it is not so organized as to take any place in an army neither is it organized to take any part in the diplomatic activities which precede a war, or write a peace, or act to prevent wars.

A Mason's one interest (as a Mason) is at the point where the history of Masonry intersects the history Of Near. In Medieval Freemasonry one large and important branch of Craftsmen specialized in military architectures in building castles, fortresses, and fortified city walls— castle building was so specialized that it almost comprised a separate species of Masonry. During the hundreds of wars in Britain and on the Continent during the long period of Operative Masonry, there is no evidence that the Masonic fraternities gilds, or lodges ever took part in them as such; in the midst of war the gilds went on with their work as best they could, as farmers, sailors, teachers, churches did. In 1732 the Grand Lodge of Ireland hit upon the expedient of granting Warrants for military Lodges (or regimental, or naval, or sea and field) under ambulatory or traveling Charters.

As one Grand Lodge after another adopted the custom these military bodies multiplied into the hundreds, and helped to carry Freemasonry about the world; but this was not a war measure, made to support one side as against another, but was for the sole purpose of according the privileges of the Craft to men away from home; the same Grand Lodge Chartered Lodges in two or three armies, as in America where there were military Lodges in both conflicting armies and under the same Grand Lodge! During that war, as they were to do so again in 1812 and in 1861-5, Masons from both sides oftentimes attended the same Lodge, and did so not out of "the emotions of the battle field" but because they knew that Lodges stand outside the militant struggle.

NOTE. In his article on page 1089 Bro. Robert I. Clegg discusses the action taken by Scottish Lodges in 1777, in offering bounties to men who would enlist for the war in America. The action taken by the Grand Lodge of Scotland the following year to condemn this un-Masonic practice bears out what was said in the above paragraphs. _ The majority of those Scottish Lodges at the time had patrons in tact is not in name; it is probable that they ware urged on

by the patrons. The same thing had been attempted years before when patrons made use of a few Lodges as recruiting centers for immigrants willing to move to the Colonies. One act was as un-Masonic as the other.

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WAR II, WORLD, AND FREEMASONRY IN EUROPE

After he declared a world-wide war on Freemasonry Pope Leo XIII set up the headquarters of his international anti-Masonic bureaus in France, in 1896, as described on another page of this Supplement in an article on Leo Taxil, and utilized for the purpose the machinery of persecution and accusation which already had long been in operation against the Jews: Masons were accused of being devil-worshiper, atheists, enemies of the family, humanitarians, democrats, Protestants, etc. This anti-Masonry was consolidated with the Church's attack on the Republic of France, which it had carried on since the Franco-Prussian war in an attempt to restore the monarchy to the country. French Masonry never was large, having from 300 to 400 Lodges, and from 30,000 to 40,000 members under a Grand Lodge and a Grand Orient, but it more than made up in influence and prestige what it lacked in numbers. As against Roman Catholicism it continued a more-or-less passive resistance, but as against the schemes to destroy the French Republic it worked in the open, not as a member or champion of any one of the numerous political parties, but on the ground that freedom in state, society, and religion and the maintenance of a public school system are right and just.

The paramount social purpose of French Masonry mas to help establish a permanent peace in Europe. Long before Woodrow Wilson's presidency it held conferences for discussing a League of Nations. Early in 1914, the first year of World War I, it sponsored a conference of German and French parliamentarians at Berne, Switzerland. Between the two Wars it worked continuously to establish a friendlier feeling between French and German peoples. It became identified in the public mind with liberty, education, and peace, and so much so that when on December 28, 1935, a clique of Roman Catholic members of the House of Deputies introduced an amendment to abolish Freemasonry they were defeated by a vote of 370 to 91, which in the tangle of the many political parties was tantamount to a unanimous defeat.

When the Nazis set up their Fifth Column in France under Otto Abetz at about that time, they provided for a special division to plan means to undermine and destroy the Fraternity, that work being placed under the direction of Bernard Fa. This brought the Roman Catholics, royalists, and Nazis (or Fascists) into a single front against a Fraternity which had no army, possessed no governmental offices or powers, had no newspapers, no gendarmerie, and no hundreds of millions of francs,—a tribute to the power and vitality of the Masonic ideal! This combined anti-Masonic bloc also was used as under-cover machinery for attacking the United States and explains why upon the fall of France, Americans there were shocked to discover so much hatred of themselves; and why in his last radio address to the nation before he fled from Paris, Premier Renaud laid the blame for "France's defeat" on President Roosevelt!

Upon their entrance into Paris the Germans confiscated Masonic property, looted Lodge funds, burned Masonic buildings, carried the great Masonic Library off to Berlin, opened up a derisive "Masonic exposition" (which fell flat, and was a pitiable spectacle in which grown men who had graduated from the German universities acted and tallied like morons), shot some hundreds of Masons, imprisoned thousands of others, and sent other thousands to labor camps in the Reich. Almost as soon as he took control of Unoccupied France at Vichy, Pétain announced over the radio in one of his mumbled speeches that no Masonic dignitary (from a Worshipful Master up) could hold office or retain army commissions.

He removed some forty or more generals for having been Masons, and took the Legion of Honor away from many other Masons prominent in the army and in public life, among the latter being Pierre Comert, Alexis Leger, and Col. Charles Felix Pijeard, and denounced a number of members of the House of Deputies. He ordered Masonic property to be auctioned.

Freemasonry was introduced into Italy about 1733, began to work under the best of auspices, and was led by men most eminent in the nation.

After the Popes began their crusade against it with the Bull by Clement XII in 1738, it had an honorable though checkered career, and in the Regiment numbered such Masons in its membership as Cavour, Mazzini, and Garibaldi, the last named a Grand Master. But Freemasonry was disturbed by the rise of the Carbonari with its endless branches and off-shoots, and often found itself compromised in the public eye by political secret societies falsely calling themselves Masonic. In self-defense some Lodges engaged in political work, thereby cutting themselves off from English-speaking Freemasonry; others refused to. The confusion became more confounded after World War I, and it was only when Torrigiani gained leadership, aided by the moral support of the Grand Lodge of New York (interested because of its own large Italian membership), that the Italian Craft began to regularize itself and to weed out false and clandestine bodies.

A short time before the so-called March on Rome (it had the King's knowledge and consent; Mussolini traveled in a Pullman sleeper) the Grand Fascist Council on February 13, 1923, resolved, among other things, that since "Freemasons pursue a program and employ methods contrary to those which inspire the whole activity of Fascism, the Council calls upon those Fascists who are Freemasons to choose between membership of the National Fascist Party and Freemasonry." Only a few days before, the Grand Orient, with Grand Master Torrigiani presiding, had proclaimed "that Freemasonry can never become a political party, and that, in the interests of national thought, it must be above all parties." Among the Masonic leaders who chose Freemasonry as against Fascism was General Luigi Capello. Among those who deserted Masonry were Rossi, Balbo, and Acerbo.

Late in 1923 young Fascist toughs began to burn, loot, and destroy Lodge rooms and their furniture— even in Milan. On January 10, 1925, the Parliament outlawed the Fraternity. In a debate on the Bill, Mussolini thundered: "The Bill will demonstrate that Freemasonry is out of date and no longer has the right to exist in the present century." For the sake of national peace Torrigiani declared the cessation of Masonic activity in Italy.

Then, about Nov. 5, 1926, the great bombshell exploded ! on a trumped-up charge manufactured out of the whole cloth, General Capello was arrested and accused of conspiring to assassinate Mussolini. This charge against a national hero who had given fifty years of his life to the Italian army covered the whole nation with gloom, because everybody knew he was innocent and his "trial" therefore showed the people by what means the Fascists would rule. He was brought to "trial" in the Spring of 1927, and sentenced to an imprisonment of thirty years, the first six to be in solitary confinement. Almost immediately secret police arrested Grand Master Torrigiani, "tried" him in secret court, and banished him to starve to death on one of the Lipari islands, to be followed later by some hundreds of other Masons. Torrigiani first went blind, or nearly 80, and then dsessene attempt after another was made from New York City to send food and medicines to those men on the little rock islands in the Mediterranean, but without much success. How many died from hunger and exposure may never be known. By the time Mussolini opened World War II with the rape of Abyssinia, Italian Freemasonry had become completely obliterated—for the time being.

General Ludendorff and his wife began the Nazi crusade against the Fraternity in Germany immediately after the end of World War I, and in the beginning tool; over enbloc the technique of anti-Masonry which had been used in France, which was character assassination coupled with a device for transferring to Masons the century-old Roman Catholic hatred of the Jews. (Ludendorff was a Nazi before Hitler was, and marched in the punch at hiunich)

In Mein Kamp Hitler wrote that the pacification of men and nations, that is, their civilization, which would destroy Germany's "Germanness," had been "introduced into the circles of the so-called 'intelligentsia' by Freemasonry," and from them "is transmitted to the great masses but above all to the bourgeoisie, by the activity of the great press, which today is always Jewish." (Hitler was startlingly ignorant, one of the most ignorant of a line of despots which always has hated "intellectuality"—and with good reason; he borrowed "bourgeoisie" at

second hand from Karl Marx and often used it, but never understood its meaning.) Dr. Alfred Rosenberg, the "philosopher" of the Nazi Party (not a German, but a Balt, and psychopathic throughout his life), wrote at greater length in his Masonic Work Polmes, and with equal ignorance, even to the extent, and in defiance of his own claim to great learning, of accepting and promulgating the fable of the Protocol of the Elders of Zion.

In 1933, and in almost one of his first utterances as Prime Minister of Prussia, Hermann Goering declared that "in National Socialist Germany there is no place for Freemasonry." In 1927 Joseph Goebbels set up an "exposition" in Berlin to display regalia, furniture, books, etc., taken from Masonic Lodge rooms. At the outbreak of the war in 1939 there were (or had been) about 700 Lodges in Germany, with some 100,000 members. (In a Brown Shirt Berlin street parade so an eye-witness reported in a letter to the writer—Masons were hauled through the streets in a cage like animals.) How many Masons were mobbed, beaten to death, murdered, executed, or sent to concentration camps in Germany may never be know.

In Spain the sufferings of Masons were more terrible than in any other country. What was called Fascism in Italy, Naziism in Germany, Vichyism in France, was called The Falange, or Falangism, there. It was headed by the hierarchy of the Roman Church, the landlords, the higher officers in the army, by royalists, by local representatives of international finance, and was armed, accounted, and financed by Italy and Germany. Under Falangist rule membership in a Lodge automatically called for imprisonment for ten years, later changed to twelve years. In one town during the Franco Rebellion 80 men were garroted on six scaffolds for being Masons; in another 50 were made to dig a trench and then were shot and buried in it.

Savages from Morocco were turned loose on Masons' families; thousands of Masons were hanged shot, stabbed, burned, beaten to death for no other crime than Masonry; not in a Nazi crematory in Poland was there such an amount of savagery, bloodlust, brutality, murder, and unbelievable cruelty. (See an eye-witness account in Pierre van Paasen's The Days of our Years.) Prior to the Franco Rebellion Spain had two Grand Lodged some 175 Lodges, and a membership of about 10,000.

Freemasonry in Austria had a very old and proud history but by 1938, the year of the annexation of Austria it was reduced to one Grand Lodge, some 20 Lodgers and 1500 members. Hitler immediately abolished it and sent some 9000 of the Masons to the concentration camp at Dachau, or had them shot.

Belgium had one Grand Lodge, 24 Lodges, and 4000 members, but possessed an influence out of proportion to its size. Immediately the Germans entered Belgium in April, 1940, the Lodges were closed, their properties were confiscated, and their members, most of them, were imprisoned.

Before 1938 Czechoslovakia had two Grand Lodges, 60 Lodges, and 2600 members—Masaryk and Benes both were Masons. Hitler closed the Lodges, confiscated the property, imprisoned Masons, and shot many leaders.

Greece had before the War one Grand Lodge, 70 Lodges, 6000 members. King George was a Past Masters The Germans obliterated the Fraternity— perhaps the Greeks suffered more frightfully than any other Masons except in Spain.

Freemasonry was strong in Holland before the War with one Grand Lodge, 151 Lodges, and 10,000 members. In April, 1940, the Germans closed the Lodges, confiscated real estate, used jewels and leather aprons for making military goods, and arrested hundreds of Masons, among whom a number of Grand Officers committed suicide under torture.

Norway had one Grand Lodge, 30 Lodges, 11,500 members; Quisling and the Germans obliterated the Craft, following the usual program. Poland had one Grand Lodge, 12 Lodges, and 1,000 members. Roumania had two Grand Lodges, 40 Lodges, 1700 members. Yugoslavia had one Grand Lodges, 20 Lodges, 800 members. Denmark had one Grand

Lodge (the King is Grand Master), 30 Lodges, 8,000 members. In each of these countries the Germans carried out the same program of suppression, confiscation, imprisonment, torture, execution, and the terrorism often was extended to Masons' families. As with the Germans so with the Japanese: in Japan, China, Philippine Islands, Singapore, Malaya, Burma, Thailand, and Indo China they destroyed Masons and Masonic buildings with the same ferocity as their Teutonic allies.

Within a space of less than five years more than 200,000 men overt martyred for being Masons, their properties confiscated, their families broken, themselves tortured, imprisoned, or shot. The Masonic Fraternity has a long memory, as long a memory as has the Roman Church; but it has nowhere in its memory any martyrdom such as that of those years; and it is hoped it never will have again; but it will carry a long memory into the future also, and a thousand years from now it will not have forgotten Spain, and Greece, and Holland, and France, and Italy of 1940 A.D.

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WAR, FREEMASONRY IN

The question how Freemasons should conduct themselves in time of war, when their own country is one of the belligerents, is an important one. Of the political Course of a Freemason in his individual and private Capacity there is no doubt. The Charges declare that he must be "a peaceable subject to the civil powers, and never be concerned in plots and conspiracies against the peace and welfare of the nation" (Constitutions, 1723, page 50). But so anxious is the Order to be unembarrassed by all political influences, that treason, however discountenanced by the Craft, is not held as a crime which is amenable to Masonic punishment.

For the same Charge affirms that "if a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible."

The Freemason, then, like every other citizen, should be a patriot. He should love his country with all his heart; should serve it faithfully and cheerfully; obey its laws in peace; and in war should be ever ready to support its honor and defend it from the attacks of its enemies. But even then the benign principles of the Institution extend their influence, arid divest the contest of many of its horrors. The Freemason fights, of Course, like every other man, for victory; but when the victory is won, he will remember that the conquered foe is still his Brother.

On the occasion, of a Masonic banquet given immediately after the close of the Mexican War to General Quitman by the Grand Lodge of South Carolina that distinguished soldier and Freemason remarked that, although he had devoted much of his attention to the nature and character of the Masonic Institution, and had repeatedly held the highest offices in the gift of his brethren, he had never really known what Freemasonry was until he had seen its workings on the field of battle.

But as a collective and organized body—in its Lodges and its Grand Lodges—it must have nothing to do with war. It must be silent and neutral. The din of the battle, the cry for vengeance, the shout of victory, must never penetrate its portals. Its dogmas and doctrines all teach love and fraternity; its symbols are symbols of peace; and it has no place in any of its rituals consecrated to the inculcation of human contention.

Brother C. W. Moore, in his Biography of Thomas Smith Webb, the great American ritualist, mentions a Circumstance which occurred during the period in which Webb presided over the Grand Lodge of Rhode Island, and to which Moore, in the opinion of Doctor Mackey, inconsiderately has given his hearty commendation. The United States was engaged at that

time in a war with England. The people of Providence having commenced the erection of fortifications the Grand Lodge volunteered its Services; and the members, marching in procession as a Grand Lodge to the southern part of the town, erected a breastwork, to which was given the name of Fort Hiram (see Fort Masonic). Doctor Mackey doubted the propriety of the act. While, to repeat what has been just said, every individual member of the Grand Lodge as a Freemason, was bound by his obligation to be "true to his government " and to defend it from the attacks of its enemies, it was, says Doctor Mackey, unseemly, and contrary to the peaceful spirit of the Institution, for any organized body of Freemasons, organized as such to engage in a warlike enterprise. But the patriotism, if not the prudence of the Grand Lodge, Cannot be denied.

Since writing this paragraph, Doctor Mackey met in brother Murray Lyon's History of the Lodge of Edinburgh (page 83) with a record of the Grand Lodge of Scotland, which in his judgment sustained the view that he has taken. In 1777, recruits were being enlisted in Scotland for the British army, which was to fight the Americans in the War of the Revolution, which had just begun. Many of the Scotch Lodges offered, through the newspapers, bounties to all who should enlist But on February 2, 1778, the Grand Lodge passed a resolution which was published on the 12th, through the Grand Secretary, in the following circular:

At a quarterly meeting of the Grand Lodge of Scotland, held here the Second instant, I received a charge to acquaint all the Lodges of Scotland holding of the Grand Lodge that the Grand Lodge has seen with concern advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry.

The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren, and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge What ever share the Brethren may take as individuals in aiding these levies, out of zeal to serve their private friends or to promote the public service, the Grand Lodge considered it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business as a collective Body.

For Masonry is an Order of Pease ant it looks on all mankind to be Brethren as Masons, whether they be at peace or at war with each other as subjects of contending countries The Grand Lodge therefore strongly enjoins that the practice may be forthwith discontinued. By order of the Grand Lodge of Scotland. W. Mason, Gr Sec.

Of all human institutions, Freemasonry is the greatest and purest Peace Society. And this is because its doctrine of universal peace is founded on the doctrine of a universal brotherhood

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WARDENS

In every Symbolic Lodge, there are three principal officers, namely, a Master, a Senior Warden, and a Junior Warden. This rule has existed ever since the revival, and for some time previous to that event, and is so universal that it has been considered as one of the landmarks. It exists in every country and in every Rite The titles of the officers may be different in different languages, but their functions as presiding over the Lodge in a tripartite division of duties, are everywhere the same. The German Masons call the two Wardens erste and zweite Aufseher; the French, premier and second Surveillant; the Spanish, primer and segundo Vigilante; and the Italians, primo and secondo Sorvegliante.

In the various Rites, the positions of these officers vary. In the American Rite, the Senior Warden sits in the West and the Junior in the South. In the French and Scottish Rites, both Wardens are in the West, the Senior in the Northwest and the Junior in the Southwest; but in all, the triangular position of the three officers relatively to each other is preserved; for a

triangle being formed within the square of the Lodge, the Master and Wardens will each occupy one of the three points.

The precise time when the presidency of the Lodge was divided between these three officers or when they were first introduced into Freemasonry, is unknown. The Lodges of Scotland, during the Operative regime, or era, were governed by a Deacon and one Warden. The Earl of Cassilis was Master of Kilwinning in 1670, though only an Apprentice. This seems to have been not unusual, as there were cases of Apprentices presiding over Lodges. The Deacon performed the functions of a Master, and the Warden was the second officer, and took charge of and distributed the funds. In other words, he acted as a Treasurer.

This is evident from the Minutes of the Edinburgh Lodge, published by Brother Lyon. But the head of the Craft in Scotland at the same time was called the Warden General. This regulation, however, does not appear to have been universal even in Scotland, for in the Mark Book of the Aberdeen Lodge, under date of December 27, 1670, which was published by Brother W. J. Hughan in the Voice of Masonry, February, 1872, we find there a Master and Warden recognized as the presiding officers of the Lodge in the following Statute: "And likewise we all protest, by the oath we have made at our entry, to own the Warden of our Lodge as the next man in power to the Master, and in the Master's absence he is full Master."

Some of the English manuscript Constitutions recognize the offices of Master and Wardens. Thus the Harleian Manuscript, No. 1942, whose date is supposed to be about 1670, contains the "new articles" said to have been agreed on at a General Assembly held in 1663, in which is the following passage: "That for the future the said Society, Company and Fraternity of Free Masons shall be regulated and governed by one Master & Assembly & Wardens, as ye said Company shall think fit to chose, at every yarely General Assembly."

As the word Warden does not appear in the earlier manuscripts, it might be concluded that the office was not introduced into the English Lodges until the latter part of the seventeenth century. Yet this does not absolutely follow. For the office of Warden might have existed, and no statutory provision on the subject have been embraced in the general charges which are contained in those manuscripts, because they relate not to the government of Lodges, but the duties of Freemasons. This of course, is conjectural; but the conjecture derives weight from the fact that Wardens were officers of the English Gilds as early as the fourteenth century. In the Charters granted by Edward III, in 1354, it is permitted that these companies shall yearly elect for their government "a certain number of Wardens "

To a list of the Companies of the date of 1377 is affixed what is called the Oath of the Wardens of Crafts, of which this is the commencement: "Ye shall Were that ye shall wele and treuly oversee the Craft of— whereof ye be chosen Wardeyns for the year. It thus appears that the Wardens were at first the presiding officers of the Gilds.

At a later period, in the reign of Elizabeth, we find that the chief officer began to be called Master; and in the time of James I, between 1603 and 1625, the Gilds were generally governed by a Master and Wardens.

An ordinance of the Leather-Sellers Company at that time directed that on a certain occasion "the Master and Wardens shall appear in state."

It is not, therefore, improbable that the government of Masonic Lodges by a Master and two Wardens was introduced into the regulations of the Order in the Seventeenth century, the "new article" of 1663 being a statutory confirmation of a custom which had just begun to prevail.

Senior Warden. He is the second officer in a Symbolic Lodge, and governs the Craft in the hours of labor. In the absence of the Master he presides over the Lodge, appointing some brothers not the Junior Warden, to occupy his place in the attest. His jewel is a level, a Symbol of the equality which exists among the Craft while at labor in the Lodge. His seat is in

the West, and he represents the column of Strength. He has placed before him, and carries in all processions, a column, which is the representative of the right-hand pillar that stood at the porch of King Solomon's Temple. The Junior Warden has a similar column, which represents the left-hand pillar. During labor the Column of the Senior Warden is erect in the Lodge, while that of the Junior is recumbent. At refreshment, the position of the two columns is reversed.

Junior Warden. The duties of this officer have already been described (see Junior Warden). There is also an officer in a Commandery of Knights Templar, the fifth in rank, who is staled Senior Warden. He takes an important part in the initiation of a candidate. His jewel of office is a triple triangle, the emblem of Deity.

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WARDENS' COLUMNS

See articles on Columns and Columns, The Wardens'

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WARDENS, GRAND
See Grand Wardens

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WARDER

The literal meaning of Warder is one who keeps watch and ward. In the Middle Ages, the Warder was stationed at the gate or on the battlements of the castle, and with his trumpet sounded alarms and announced the approach of all comers. Hence the Warder in a Commandery of Knights Templar bears a trumpet, and his duties are prescribed to be to announce the approach and departure of the Eminent Commander, to post the sentinels, and see that the Asylum is duly guarded, as well as to announce the approach of visitors. His jewel is a trumpet and crossed swords engraved on a square plate.

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WARLIKE INSTRUMENT

In the ancient initiations, the aspirant was never permitted to enter on the threshold of the Temple in which the Ceremonies were conducted until, by the most solemn warning, he had been impressed with the necessity of secrecy and caution Thus the use, for this purpose, of a Warlike Instrument in the First Degree of Freemasonry, is intended to produce the same effect A sword has always been employed for that purpose; and to substitute the point of the compasses, taken from the altar at the time, is an improper sacrifice of Symbolism to the convenience of the Senior Deacon The Compasses are peculiar to the Third Degree In the earliest instructions of the eighteenth century it is Said that the entrance is "upon the point of a sword, or spear, or some warlike instrument"

Krause (Kurlsturkunden ii, page 142), in commenting on this expression, has completely misinterpreted its signification He supposes that the sword was intended as a sign of jurisdiction now assumed by the Lodge. But the real object of the ceremony is to teach the neophyte that as the sword or warlike instrument will wound or prick the flesh, so will the betray al of a trust confided wound or prick the conscience of him who betrays it

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WARRANT OF CONSTITUTION

The Document which authorizes or gives a Warrant to certain persons therein named to organize and constitute a Lodge, Chapter, or other Masonic Body, and which ends usually with the formula, "for which this shall be your sufficient Warrant "

The practice of granting Warrants for the Constitution of Lodges, dates only from the period of the Revival of Freemasonry in 1717 Previous to that period "a sufficient number of brethren," says Preston (Illustrations, edition of 1792, page 248), "met together within a certain district, had ample power to make Masons, and discharge every duty of Masonry without a Warrant of Constitution " But in 1717 a regulation was adopted "that the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter Convened, except the four old Lodges at this time existing, should be legally authorized to act by a Warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the Consent and approbation of the Grand Lodge in communication; and that without such Warrant no Lodge should be hereafter deemed regular or Constitutional "

Consequently ever Since the adoption of that regulation, no Lodge has been regular unless it is working under such an authority The Word Warrant is appropriately used, because in its legal acceptation it means a document giving authority to perform some Specified act In England, the Warrant of Constitution emanates frown the Grand Master; in the United states from the Grand Lodge in America, the Grand Master grants only a dispensation to hold a Lodge, which may be revoked or confirmed by the Grand Lodge; and in the latter case, the Warrant will then be issued The Warrant of Constitution is granted to the Master and Wardens, and to their successors in office.

It continues in force only during the pleasure of the Grand Lodge, and may, therefore, at any time be revoked, and the Lodge dissolved by a vote of that Body, or it may be temporarily arrested or suspended by an edict of the Grand Master This will, however, never be done, unless the Lodge has violated the ancient landmarks or failed to pay due respect and obedience to the Grand Lodge or to the Grand Master At the formation of the first Lodges in a number of the States in the South and Middle West, the Grand Lodges of other States granted both Dispensations and Charters When a Warrant of Constitution is revoked or recalled, the jewels furniture, and funds of the Lodge revert to the Grand Lodge

Lastly, as a Lodge holds its communications only under the authority of this Warrant of Constitution, no Lodge can be opened, or proceed to business, unless it be present if it be mislaid or destroyed, it must be recovered or another obtained; and until that is done, the Communications of the Lodge must be suspended; and if the Warrant of Constitution be taken out of the room during the session of the Lodge, the authority of the Master instantly ceases Some pertinent Comments upon the early use of Significant and frequently employed words to be found in the documents of Freemasonry are discussed by Brother W J Chetwode Crawley (see Caementaria Hiberica, Fasciculus ii). we condense these herewith on the word Warrant, Constitution, Deputation, and Regular. The earliest mention of the word Warrant in connection with Grand Lodge is found in Number VIII of the General Regulations of 1721, comprised in doctor Anderson's Constitutions, 1723, where the Brethren are warned that "they must obtain the Grand Master's Warrant to join in forming a new Lodge, and that he must approve of them by his Warrant, which must be signified to the other Lodges " The provision is in the first Irish Code, 1730, hut condensed by the Grand Secretary, Brother John Pennell.

The Minutes of the Grand Lodge of Munster for John the Baptist's Day, 1730, show that Grand Lodge considered the petitions of Brethren at Waterford and Clonmell "to have a Warrant from our Grand Lodge for assembling and holding Regular Lodges " Both passages and context allow no doubt that the word Warrand is used in its etymological Sense of permission, and not in its secondary sense of a permanent document embodying that authorization. This permission was involved in the formal Constitution of the Lodge by the Grand Master, or, failing him, by a brothers to whom he issued a written Deputation for the purpose This document has often and mistakenly been called the Warrant, or Charter, by brethren familiar with the legal qualities that form a Charter, and who were unable to

distinguish between a Warrant or general authorization of 1723, and Warrant or permanent documents of today.

The words Constitution and Deputation had similar development The Constitution and Deputation of 1723 meant a ceremony; the Constitution of fifty years later often, not always, meant a document. The Deputation of 1723 meant entrusting duties to one who stood for the Grand Master; the Deputation displayed today, with just pride, in certain old Lodges, is a document delegating those temporary duties.

The word Regular, too, has had a modern connotation attributed to it that has helped to increase the confusion. It simply meant, in the first instance, that the Lodge to which it was applied had come under the jurisdiction—sub regula —of the Grand Lodge, in contradistinction to Lodges which had not so submitted themselves. These latter Lodges were not necessarily clandestine or irregular. They were only non-regular in that they were outside the jurisdiction of the recently formed Grand Lodge but many, with hasty judgment, have assumed that all Brethren who, in those early days, were not regular, must be irregular a judgment far from truth. Evidence of the existence of legitimate non-regular Lodges has multiplied of late years.

The Lodge at Warrington, in which Elias Ashmole was initiated in 1646, once stood well-nigh alone as an accredited example. Today we have even more striking examples in the Lodge discovered by Brother Edward Condor to have been held in 1636 under the auspices of the Masons Company, in London, and in the Lodge at Chester, to which Randle Holme belonged in l688, and which Brother W. H Rylands has proved to have been a Speculative Lodge. The Irish Lodge, traditionally held at Donneraile, in which the honorable Elizabeth Saint Leger was initiated before 1713, belonged to the same category.

The old Lodge at Alnwick, apparently an Operative survival, has left By-laws dated 1701, and Minutes dated 1703 The Lodge at Swalwell, in Durham, possessing records from 1725, did not become Regular by exhibiting a Constitution from the Grand Lodge of England until 1735 Evidence is not wanted of similar neighboring Lodges which failed to follow the Lodge at Swalwell even in this tardy submissions to the Grand Lodge in London. When we passed in review the series of Masonic Manuals published by Brother William Smith in 1735 and 1736, we find a flourishing Lodge at Hexhan mentioned in the Book M (see introduction to the Pocket Companion, 1735) This Lodge according to Brother John Lane, never became Regular by coming under the jurisdiction of the Grand Lodge of England Similarly, Doctor Stukely's Lodge at Grantham, in Lincolnshire, never became Regular, though we knew from his Diary that it existed under his tutelage from 1796 to 1730.

As a matter of history all Lodges before 1717 existed under like conditions Those Time Immemorial Lodges continuing work after Grand Lodge was founded, came gradually and voluntarily under its jurisdiction, if they did so at all. Such of them as remained aloof did not forfeit their right to be regarded as Lodges of Freemasons.

They were Non-Regular Lodges. Reference to the ecclesiastical use of the word Regular will help to make its original Masonic use clear. In the Roman Catholic Church the clergy were divided into two great sections—the Monastic and the Parochial. The Monastic clergy are alone entitled to be styled Regular, as being under the Rule— sub regula—of their special Order. Parochial clergy are styled Non-Regular, or Secular It would be the height of inconsequence to style them Irregular. Each of these verbal misconceptions is trifling in itself, and obvious when pointed out in the aggregate, they have generally helped to obscure the origin of the now universal practice of holding no Lodge to be Regular unless it possesses a permanent Charter embodying its rights This is the Irish use.

We have seen that the issuing of permanent Warrants or Charters to its supporting Lodges formed no part of the theory of Constitution contemplated by the Grand Lodge of England When the first Warrant was issued by the Grand Lodge of Ireland, the step was along a new path .No precedent could be discerned in the Sister Grand Lodge of England for either the theory or the practice The growth of our mother tongue has been almost imperceptible during

the generations that have passed since the first book of Constitutions was published by Brother James Anderson Yet the interval has been long enough to impart confusion into the terminology of our history. No student can afford to be ignorant or careless of the ceaseless changes of meaning in the words of a living language The words Warrant, Constitution and Regular connote many things today which our forefathers had not in view at the Revival of 1717

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WAR RELIEF ASSOCIATION, MASONIC

An early organized Body inspired by Brother William B. Melish, Cincinnati, Ohio, who during the World War, November 14, 1914, to June 1, 1920, collected $140,011 29 for the relief of widows and orphans of Freemasons of the foreign nations and disbursed the fund through the Masonic authorities in France, England, Belgium, Italy, Serbia, Switzerland, and Greece, and mainly to Masonic orphanages of France, Belgium and Serbia The cost of administration was less than the savings bank interest earned and the officers and trustees served without salaries From this fund was contributed $5,000 to the rebuilding of a public hospital at Jerusalem, to which a like sum was given by the Grand Priory, Order of the Temple, England. American Knights Templar while expending $150,000 on foreign orphans, also contributed $20,783 91 to Brother Melish's fund, twenty-seven Grand Lodges gave $52,120.61; Royal Arch Masons, $27,363.68; Mystic Shrine, $29,557.91, and others were also generous (see Proceedings, Imperial Council, 1920, page 284).

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WARREN, GENERAL JOSEPH

Grand Master of Massachusetts from December 27, 1759, to June 17, 1775, a statesmen of foresight and judgment, President of the Provincial Congress and Major General in the Revolutionary War. Born June 11, 1741, Roxbury, Massachusetts; graduated from Harvard College in 1759; began the practice of medicine in 1763, noted for his success in the smallpox epidemic at Boston in 1764. In 1774, sent to the Provincial Congress to represent the City of Boston and elected President in 1775. This Provincial Congress offered him the appointment of Surgeon General, which he declined. He accepted a Commission as Major General, which was dated three days before the Battle of Bunker Hill. General Warren presided at the meeting of the Colonial Congress, June 16, 1775, which lasted almost the entire night and immediately left for Charlestown, arriving just a few moments before the first attack of the British troops at Bunker Hill.

Here Putnam and Prescott offered him command but he, refusing, seized a musket and fought in the ranks. During this encounter he received a bullet in the head and was instantly killed, being buried in a hastily prepared grave on the battle-field. Joseph Warren was Initiated September 30, 1761, in Saint Andrew Lodge of Boston; Passed, November 2, but no record is extant of his being Raised. Earl of Dalhousie, Grand Master of Masons in Scotland, sent Brother Warren a Commission, dated May 30, 1769, appointing him Grand Master of Masons in Boston and within one hundred miles of the same. This communication was received in December of 1769. He received another Commission, 1773, from the Earl of Dumfries, then Grand Master of Scotland. This Commission was dated March 3, 1772, and extended Brother Warren's Jurisdiction to the entire Continent of America.

He was assiduous in his Masonic duties, giving constant attendance to the Committees of the Fraternity and taking care of manifold duties with a minute attention remarkable, considering his activity in public causes. The Masonic Brotherhood removed Brother Warren's body from the shallow grave in the battle-field as soon as possible after the evacuation of Boston, April 6, 1776; held a Masonic funeral service over it and placed it in a tomb in the Granary Burying Ground. Since then the body has been moved several times and now lies in Forest Hills Cemetery. King Solomon's Lodge, then of Charlestown, erected and dedicated a monument

to his memory and later voted to present the land and monument to the Bunker Hill Monument Association and an exact model in marble of the original is now placed within the Bunker Hill Monument.

The completion of the monument was celebrated June 17, 1843, King Solomon's Lodge, then of Charlestown, conducting the Masonic funeral rites. On this occasion the Masonic Apron of Brother Warren was worn by Past Grand Master Benjamin Russell, a soldier of the Revolution. A statue of General Warren was inaugurated lacy the Brethren June 17, 1857, in the presence of the Grand Officers. See Bylaws of Saint Andrews Royal Arch Chapter, Boston (1866, page 85)
Proceedings, Grand Lodge of Massachusetts, 1916 (page 246); also Mackey's revised History of Freemasonry, volumes v and vi (pages 1572, 1573, 1669, 2016, 2022 and 2025), and Leaflets of Masonic Biography, by C. Moore, 1863 (pages 9 to 48).

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WASHING HANDS
See Lustration

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WASHINGTON, A MARK MASON

Norton Sketch of the Lodge of Antiquity, A. F. V. A. M., I. G. R. C., by J. Beamish Saul, Past Master, Past D. D. G. M. (Montreal, 1903), quotes on page 8 a letter from Lieutenant Colonel W. Lacy, who subsequently was Master of the Lodge, which was "Formerly Lodge of Social and Military Virtues, No. 227 G. R. I., Instituted 4th March, 1752, in the 46th British Regiment, now the 2nd Battalion Duke of Cornwall's Light Infantry."

"Soon after my initation, being a member of the mess committee [of the regiment], I found in the store rooms a bullock trunk with brass mountings, engraved N o. 227 L. S. M. V. I learned that it belonged to the Masons of the corps, and, being permitted to remove it to my bungalow, I found the lock had been broken, some of the jewels lost. It contained the Record book, some jewels, several books of the by-laws, the Bible and Charter, almost dilapidated. On the fly-leaf of the books of By-laws was printed: 'This Bible belonging to Lodge No. 227, was that on which Washington received a degree of Masonry, That during the war of Independence in America it was taken by the enemy, w ho returned it with a flag of truce, and again it was taken by the French in their attack on the island of Dominica, together with the Lodge jewels and mess plate of the officers, who returned it with the Lodge jewels under a {lag of truce, keeping the mess plate.'" The Lodge was then in India.

Brother Beamish Saul summarizes another entry from the Lodge Minutes: "The bullock trunk containing the lodge's regalia and other effects accompanied the regiment when practical, but in some cases, for want of transport it, with other baggage had to follow. On one of these occasions the trunk fell into the hands of the Americans, but this fact coming to the knowledge of Washington, he immediately ordered it to be returned under 3 flag of truce and escorted by a guard of honor; it being also stated the regiment opened up its ranks, the guard of honor marching in, to the cheering music of the pipe and drum band. "

In 1833 Captain Lacy carried the Lodge chest with him when the 46th returned to England from India. The Lodge then went to Ireland; in 1846 it returned to Canada. In 1857 the Lodge affiliated with the Grand Lodge of Canada! changing its name to Lodge of Antiquity; in 1869 it affiliated with the Grand Lodge of Quebec.

"Of the precious volume of the Sacred Law already spoken of," writes Bro. Beamish, "the Lodge now possesses a bound photo zincographic copy [presented by Col. Lacy of the title page and about a dozen other principal pages, and containing also certain records of the West family and others who lived in the Jersevs at that time. The Bible itself is now kept in the

officers mess room at Newsby in a walnut case on which is engraved: 'On this Sacred Volume Washington received a Degree of Masonry . . . Washington having been made, passed, and raised in Fredericksburg Lodge, in Virginia, at a much earlier date than when the 46th was in winter quarters near Philadelphia, tradition and the general consensus of opinion says it was the Mark Degree which was conferred. "

It is most reasonable to take it that the Degree was the Mark, since Washington already had been exalted to the Royal Arch at Fredericksburg in 1753; and that it was conferred at Philadelphia in or near 1777 at a time of truce, when Lodges were opened and visited by Masons from both sides of the line. "The Bible had been the property of the West family, who lived in Jerseys in 1776, many of the names of the births and deaths being` recorded up to 1769. The 46th were in the Jerseys in 1776."

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WASHINGTON AT CHARLES TOWN

To the data in the article on George Washington beginning at page 1093 should be added the tradition that he once attended and presided over Lodge meetings held in a cavern at Charles Town, W. Va. This tradition has been preserved in the Washington family, and there is no ground for questioning it.

Charles Town, then in Virginia, was a secondary home of the Washingtons when George Washington was living at Mt. Vernon. It was named after his brother Charles, who built there a home called Maudington. Samuel, another brother, built Hareyrood, which is still owned by descendants (James and Dolly Madison were married in it.) The population of about 2500 contains more descendants of the Washington and Custis families than any other American community.

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WASHINGTON

Washington was separated from Oregon by Act of Congress on March 2, 1853. There were at the time four chartered Lodges in the new Territory, all of which gave allegiance to Oregon, namely, Olympia, No. 5, chartered in 1853 and the first Lodge to be established north of the Columbia River and west of the Rocky Mountains; Steilacoom, No. 8; Grand Mound, No. 21, and Washington, No. 22. A Convention was held on December 6, 1858, at which Brother Charles Byles presided to consider the formation of a Grand Lodge of Washington. At a meeting held on December 8, 1858, a Constitution was adopted and a Lodge of Master Masons was opened. Grand Officers were elected as follows; Grand Master, T. F. McElroy; Deputy Grand Master, James A. Graham; Senior Grand Warden, James Byles; Junior Grand Warden, Levi Farnsworth; Grand Treasurer, J. M. Bachelder, and Grand Secretary, Thomas M. Reed. The Grand Master was then installed and on the following day the Grand Lodge was opened with due ceremony in Ample Form.

Seattle Chapter, No. 1, was granted a Dispensation November 1, 1869, but did not have a prosperous career and its Charter was declared forfeited on August 27, 1880. Its number was given to Walla Walla Chapter which had been given a Dispensation February 13, 1871, and a Charter at the same time as Seattle Chapter on September 20, 1871. By authority of the General Grand High Priest a Convention was held at Walla Walla on October 2, 1884, by the three Chapters, Walla Walla, No. 1; Spokane, No. 2; Seattle, No. 3, and arrangements for a Grand Chapter were completed.

Tacoma Council, No. 1, at Tacoma was warranted on February 9, 1891, and chartered July 21, 1891. By Dispensation of the General Grand Master, dated May 31, 1895, a Convention was held at Tacoma to organize a Grand Council. It met on June 5, adopted a Constitution and elected Grand Officers who were installed by the Special Deputy, Elijah M. Beatty.

Washington Commandery, No. 1, was organized by Dispensation issued April 19, 1882, at Walla Walla. Its Charter was dated August 23, 1883. This, with three other constituent Commanderies, Seattle, No. 2; Cataract, No. 3, and Ivanhoe, No. 4, came under the control of the Grand Commandery of the Territory when it was organized on June 2, 1887. On March 13, 1872, three Charters were granted to Bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Seattle, namely, Washington Lodge of Perfection, No. 1; Washington Chapter of Rose Croix, No. 1, and Washington Council of Kadosh, No. 1. Lawson Consistory, No. 1, was chartered, also at Seattle, on November 11, 1883.

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WASHINGTON, CONGRESS OF

A Congress of American Freemasons was convoked at the City of Washington, in the year 1822, at the call of several Grand Lodge, for the purpose of recommending the establishment of a General Grand Lodge of the United States. The result was an unsuccessful one.

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WASHINGTON, GEORGE.

Born at Bridges Creek, Westmorland County, Virginia, February 22, 1732, of the present calendar, but February 11, 1731/2 of the birth record and on December 14, 1799, he died at Mount Vernon, Fairfax County, Virginia, about fifteen miles from Washington, District of Columbia. At sixteen he became surveyor on the estate of Lord Fairfax, then joined the army and later was on the staff of General Braddock.

Delegate to First and Second Continental Congresses. Unanimously chosen in 1775 as Commander-in-Chief of Colonial Army and his Yorktown campaign ended the war on October 19, 1781, with the surrender of Lord Comwallis and his British Army. Washington presided at the Federal Convention in Philadelphia, May, 1787, for the framing of the Constitution, and then was elected President, and in 1792 reelected, refusing a third term. He was recalled from his retirement in 1798 to again serve as Commander-in- Chief but the prospect of war with France did not w materialize.

The Oath of office as President of the United States was administered on April 30, 1789, New York City, to General Washington, by Brother Robert R. Livingston, Chancellor of the State of New York, and who was also the Grand Master of Free and Accepted Masons.

The name of Washington occupies a prominent place in Masonic biography, not perhaps so much because of any services he has done to the Institution either as a worker or a writer, but because the fact of his connection with the Craft is a source of pride to every American Freemason, at least, who can thus call the "Father of his Country" a Brother. There is also another reason. While the friends of the Institution have felt that the adhesion to it of a man so eminent for virtue was a proof of its moral and religious character, the opponents of Freemasonry, being forced to admit the conclusion, have sought to deny the premises, and, even if compelled to admit the fact of Washington's initiation, have persistently asserted that he never took any interest in it, disapproved of its spirit, and at an early period of his life abandoned it. The truth of history requires that these misstatements should be met by a brief recital of his Masonic career.

Washington was initiated, in 1752, in the Lodge at Fredericksburg, Virginia, and the records of that Lodge, still in existence, present the following entries on the subject. The first entry is thus: "Nov. 4th. 1752. This evening Mr. George Washington was initiated as an entered Apprentice", receipt of the entrance fee, amounting to £2 3s., was acknowledged, F.C. and M.M. March :3 and August 4, 1753.

On March 3 in the following year, "Mr. George Washington" is recorded as having been passed a Fellow Craft; and on August 4, same year, 1753, the record of the transactions of the evening states that "Mr. George Washington," and others whose names are mentioned, have been raised to the Sublime Degree of Master Mason.

Curiously enough each of the days when Washington attended Lodge was Saturday, the dates already mentioned falling on that day, and he was last in the Lodge at Fredericksburg on Saturday, January 4, 1755. Brother Franklin Stearns, Past Master of Fredericksburg Lodge, says that Washington paid his fees November 6, 1752 and that no further fees appearing in this connection he has arrived at the conclusion that £2 3s was paid for all three Degrees.

For five years after his initiation, he was engaged in active military service, and it is not likely that during that period his attendance on the communications of the Lodge could have been frequent. Some English writers have asserted that he was made a Freemason during the old French War, in a military Lodge attached to the 46th Regiment. The Bible on which he is said to have been obligated claimed to be still in existence, although the Lodge was many years ago dissolved, at Halifax, Nova Scotia. The records of the Lodge are, or were, extant, and furnish the evidence that Washington was there, and perhaps received some Masonic Degree. It is equally clear that he was first initiated in Fredericksburg Lodge, for the record is still in possession of the Lodge.

Three methods have been adopted to reconcile this apparent discrepancy. Brother Hayden, in his work on Washington and his Masonic Compeers (page 31), suggests that an obligation had been administered to him as a test-oath when visiting the Lodge, or that the Lodge, deeming the authority under which he had been made insufficient, had required him to be healed and reobligated. Neither of these attempts to solve the difficulty appears to have any plausibility. Brother C. W. Moore, of Massachusetts in the Freemasons Monthly Magazine (volume xi, page 261), suggests that, as it was then the custom to confer the Mark Degree as a side Degree in Masters' Lodges, and as it has been proved that Washington was in possession of that Degree, he may have received it in Lodge No. 227, attached to the 46th Regiment.

Brother C. C. Hunt, Grand Secretary of Iowa, has prepared an article dealing with the probable initiation of Washington into Royal Arch Masonry. The first mention in the Minutes of a Lodge to the Royal Arch Degree being actually worked is the reference in the records of Frederieksburg Lodge for December 22, 1753. In that Virginian Lodge on August 4, 1753, George Washington was raised a Master Mason, the Royal Arch Degree being worked four months and eighteen days previously. When he was initiated Washington was twenty years old; six feet three inches tall; a Major and Adjutant-General for the Colony. By the time he had taken the Master Mason's Degree he had been appointed a Colonel. He was Commander of the Northern Military District of Virginia at the outbreak of the French and Indian War, in May, 1754. Brother Cyrus Field Willard points out that an examination of this record would indicate that this wealthy young man must have gone on and taken his Royal Arch Degree as others did who were initiated in the Lodge with him and appear later as officers of the Royal Arch.

Naturally Washington would follow this example so far as receiving the Degree was concerned in order that he might be fully prepared for his military career, many Brethren having done exactly the same thing for a like purpose, as one may readily eat to mind in thinking over the initiation in the days of War. Brother Willard has made a study of the precedence of the various Brethren upon the records of the Lodge, which precedence does not seem to be determined altogether by the dates when they were given the three first Degrees of the Lodge, and he says that it is hard to determine what occasioned this precedence if it were not membership in the Royal Arch. He explains the fact that the Secretary does not mention the conferring of the Royal Arch Degree upon Washington as this probably took place before Secretary Woodrow had himself received that Degree.

However, the Worshipful Master of the Lodge at Fredericksburg said in a speech of welcome to Lafayette on November 28, 1824 "Our records assure us that on the 4th day of November,

A. L. 5752, the light of Masonry here first burst upon his (Washington's) sight, and that within the pale of this Lodge he subsequently sought and obtained further illumination" (see pages 33-34 Historical Sketch of Fredencksburg Lodge by Brother S. J. Quinn, Past Master, 1890). Of course this may refer simply to the further illumination of the Second and Third Degrees. A more significant reference is the one stressed by Brother Hunt. He calls particular attention to the presentation by General Lafayette in August, 1784, forty years previous to the occasion of the above address of welcome to Brother Lafayette on his second visit to the United States. Brother Hunt is especially impressed with the Masonic Apron presented by General Lafayette to Brother Washington, a gift embroidered in colored silks by Madame La fayette with the emblems of the Holy Royal Arch.

On the flap of the apron are the letters H.T.W.S.S.T.

K.S. arranged in the form of a circle familiar to Chapter Freemasons. Within the circle is a beehive seemingly indicating the Mark selected by the wearer. As this apron was made especially for Brother Washington it is pointed out by Brother Hunt that it is not likely that General Lafayette would have had this emblem placed on the apron had the facts been otherwise, and that certainly the beehive as an emblem of industry was a proper mark for Washington to select. We must also remember that at this time the Royal Arch Degree was conferred in Masters Lodges and under a Lodge Warrant.

There is ample evidence that during the Revolutionary War, while he was Commander-in-Chief of the American armies, he was a frequent attendant on the meetings of military Lodges. Years ago, Captain Hugh Maloy, a revolutionary veteran, then residing in Ohio, declared that on one of these occasions he was initiated in Washington's marquee, the chief himself presiding at the ceremony.

Brother Scott, a Past Grand Master of Virginia, asserted that Washington was in frequent attendance on the Communications of the Brethren. The proposition made to elect him a Grand Master of the United States, as will be hereafter seen, affords a strong presumption that his name as a Freemason was familiar to the Craft. In 1777, the Convention of Virginia Lodges recommended Washington as the most proper person to be elected Grand Master of the Independent Grand Lodge of that Commonwealth. Brother Dove has given in his Text-Book the complete records of the Convention; and there is therefore no doubt that the nomination was made. It was, however, declined by Washington. Soon after the beginning of the Revolution, a disposition was manifested among American Freemasons to dissever their connection, as subordinates, with the Masonic authorities of the mother country, and in several of the newly erected States the Provincial Grand Lodges assumed an independent character.

The idea of a Grand Master of the whole of the United States had also become popular. On February 7, 1780, a Convention of delegates from the military Lodges in the Army was held at Morristown, in New Jersey, when an address to the Grand Masters in the various States was adopted, recommending the establishment. of "One Grand Lodge in America, " and the election of a Grand Master. This address was sent to the Grand Lodges of Massachusetts, Pennsylvania and Virginia; and although the name of Washington is not mentioned in it, those Grand Lodges were notified that he was the first choice of the Brethren who had framed it.

While the proceedings were in progress, the Grand Lodge of Pennsylvania had taken action on the same subject. On January 13, 1780, it had held a session, and it was unanimously declared that it was for the benefit of Freemasonry that "a Grand Master of Masons throughout the United States" should be nominated; whereupon, with equal unanimity, General Washington was elected to the office. It was then ordered that the Minutes of the election be transmitted to the different Grand Lodges in the United States, and their concurrence therein be requested. The Grand Lodge of Massachusetts, doubting the expediency of electing a General Grand Master declined to come to any determination on the question and so the subject was dropped.

This will correct the error into which many foreign Grand Lodges and Masonic writers have fallen, of supposing that Washington was ever a Grand Master of the United States. The error was strengthened by a medal contained in Merzdorf's Medals of the Fraternity of Freemasons, which the editor states was struck by the Lodges of Pennsylvania. This statement is, however, liable to great doubt. The date of the medal is 1797. On the obverse is a likeness of Washington, with the device, "Washington, President, 1797." On the reverse is a tracing-board and the device, "Amor, Lelonor, et Justitia, or Love, Honor and Justice. G. W., G. G. M."

French and German Masonic historians have been deceived by this medal, and refer to it as their authority for asserting that Washington was a Grand Master. Leaning and Thory, for instance, place the date of his election to that office in the year in which the medal was struck. More recent European writers, however, directed by the researches of the American authorities, discovered and corrected the mistake.

We next hear of Washington's official connection in the year 1788. Lodge No. 39, at Alexandria, which had hitherto been working under the Grand Lodge of Pennsylvania, in 1788 transferred its allegiance to Virginia. On May 29 in that year the Lodge adopted the following resolution: "The Lodge proceeded to the appointment of Master and Deputy Master to be recommended to the Grand Lodge of Virginia, when George Washington, Esq., was unanimously chosen Master; Robert McCrea, Deputy Master; Wm. Hunter, Jr., Serliur Warden; John Are, Junior Warden. It was also ordered that a committee should wait on general Washington, "and inquire of him whether it will be agreeable to him to be named in the Charter." What was the result of that interview, we do not positively know. But it is to be presumed that the reply of Washington was a favorable one, for the application for the Charter contained his name, which would hardly have been inserted if it had been repugnant to his wishes. And the Charter or Warrant under which the Lodge is still working is granted to Washington as Master.

The appointing clause is in the following words:

"Know ye that we, Edmund Randolph, Esquire, Governor of the Commonwealth aforesaid, and Grand Master of the Most Ancient and Honorable Society of Freemasons within the same, by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well beloved Brother, George Washington, Esquire, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brethren Robert McCrea, William Hunter, Jr., and John Allison, Esqs., together with all such other Brethren as may be admitted to associate with them, to be a 'first, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22.'"

In 1805, the Lodge, which continued in existence, was permitted by the Grand Lodge to change its name to that of "Alexandria Washington," in honor of its first Master.

The evidence, then, is clear that Washington was the Master of a Lodge. Whether he ever assumed the duties of the office, and, if he assumed, how he discharged them, we know only from the testimony of Timothy Bigelow, who, in a Eulogy delivered before the Grand Lodge of Massachusetts, two months after Washington's death; eleven years after his appointment as Master, made the following statement:

"The information received from our Brethren who had the happiness to be members of the Lodge over which he presided for many years, and of which he died the Master, furnishes abundant proof of his Persevering zeal for the prosperity of the Institution Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and Solicitous, at all times, to communicate light and instruction, he discharged the duties of the Chair with uncommon dignity and intelligence in all the mysteries of our art. "

There is also a very strong presumption that Washington accepted and discharged the duties of the Chair to the satisfaction of the Lodge. At the first election held after the Charter had

been issued, he was elected, or we should rather say reelected, Master. The record of the Lodge, under the date of December 20, 1788, is as follows: "His Excellency, General Washington, unanimously elected Master; Robert McCrea, Senior Warden; Wm. Hunter, Jr., Junior Warden; Wm. Hodgson, Treasurer; Joseph Greenway, Secretary; Doctor Frederick Spanbergen, Senior Deacon; George Richards, Junior Deacon."

The subordinate officers had undergone a change: McCrea, who had been named in the Petition as deputy Master, an officer not recognized in the United States, was made Senior Warden; Wm. Hunter, who had been nominated as Senior Warden, was made Junior Warden; and the original Junior Warden, John Allison, was dropped. But there was no change in the office of Master. Washington was again elected. The Lodge would scarcely have been so persistent without his consent; and if his consent was given, we know, from his character, that he would seek to discharge the duties of the office to his best abilities. This circumstance gives, if it be needed, strong confirmation to the statement of Brother Bigelow. Grand Secretary James M. Clift of Virginia says the records of blle Lodge show that during his year as Worshipful Master he presided at several meetings.

But incidents like these are not all that are left to us to exhibit the attachment of Washington to Freemasonry. On repeated occasions he has announced, in his letters and addresses to various Masonic Bodies, his profound esteem for the character, and his just appreciation of the principles, of that Institution into which, at so early an age, he had been admitted. And during his long and laborious life, no opportunity was presented or which he did not avail himself to evince his esteem for the Institution.

Thus, in the year 1797, in reply to an affectionate address from the Grand Lodge of Massachusetts, he says: "My attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft." Five years before this letter was written, he had, in a communication to the same Body, expressed his opinion of the Masonic Institution as one whose liberal principles are founded on the immutable laws of "truth and justice," and whose "grand object is to promote the happiness of the human race."

Answering an address from the Grand Lodge of South Carolina in 1791, he says: "I recognize with pleasure my relation to the Brethren of your Society," and "I shall be happy, on every occasion, to evince my regard for the Fraternity." And in the same letter he takes occasion to allude to the Masonic Institution as "an association whose principles lead to purity of morals, and are beneficial of action."

Writing to the officers and members of Saint David's Lodge at Newport, Rhode Island, in the same year, he uses this language: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving Brother."

And lastly, for we will not further extend these citations, in a letter addressed in November, 1798, only thirteen months before his death, to the Grand Lodge of Maryland he has made this explicit declaration of his opinion of the Institution: "So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it."

So much has been said upon the Masonic career and opinions of Washington because American Freemasons love to dwell on the fact that the distinguished patriot, whose memory is so revered that his unostentatious grave on the banks of the Potomac has become the Meeca of America, was not only a Brother of the Craft, but was ever ready to express his good opinion of the Society. They feel that under the panoply of his great name they may defy the malignant charges of their adversaries. They know that no better reply can be given to such charges than to say, m the language of Clinton, "Washington would not have encouraged an Institution hostile to morality, religion, good order, and the public welfare."

Brother Charles U. Callahan, Past Grand Master of Virginia, has written a splendid story of Washington, The Man and the Mason, 1913, for the George Washington Masonic National Memorial Association; Brother Sidney Hayden wrote Washington and his Masonic Coxnpeers, 1866; Julius F. Sachse, for the Grand Lodge of Pennsylvania, dealt with the Masonic Correspondence of Washington, 1915, as found among the papers in the Library of Congress; Brothers C. C. Hunt and B. Shimek of the Research Committee, Grand Lodge of Iowa, compiled a useful and stimulating pamphlet, George Washington, the Man and the Mason, 1921, and there are numerous other references, Brother August Wolfsteig, Bibliography, 1913, listing nearly fifty of them.

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WASHINGTON MEMORIAL

The full name is The George Washington Masonic National Memorial and this is also the title of a pamphlet by Brother Louis Arthur Watres, Past Grand Master of Pennsylvania, and President of the George Washington Masonic National Memorial Association. General Washington was the only President of the United States, who, while Chief Executive, was Worshipful Master of his Lodge.

That Lodge was Alexandria-Washington Lodge No. 22, at Alexandria, Virginia The chair he sat on, the implements he used, the apron he wore, and many relics that are filled with interest are still carefully cherished by Alexandria-Washington Lodge. The Brethren of Alexandria, Virginia, bought and paid for a site on the Potomac River for a Memorial Temple. An interesting fact in connection with the location is that Jefferson chose it for our national capitol building but Washington vetoed the selection because he owned the surrounding land and feared that his motives might be misunderstood were this site to be selected. There met in 1910 at Alexandria, Freemasons from several Grand Jurisdictions. Sitting in the Lodge room of Alexandria-Washington Lodge the Brethren resolved that the Freemasons of the United States should erect at Alexandria a suitable memorial to Brother Washington. The assembled Brethren decided to become incorporated under the laws of the State of Virginia and Brother Thomas J. Shryock who was Grand Master of Maryland for thirty-three years was elected President, a position he occupied until his death in 1917. Brother Watres says:

We are to erect this memorial not because we can add to the renown of Washington, but because he was one of the brightest luminaries in the Masonic constellation; not because we can add to his fame by brick and mortar but because in the world s strife he stands serene as the great American whom we are all proud to hail and revere as a great Mason, neither are we to build it to add to his greatness; but because in the lofty attributes which made hum great we clearly discern the ideals of Masonry. Were our memorial as enduring as the pyramids it could not exceed our esteem for him who embodied in himself the attributes of a true Mason and a great patriot.

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WATCHWORDS

Used in the Thirty-second Degree of the Ancient and Accepted Scottish Rite because that Degree has a military form, but not found in other Degrees of Freemasonry.

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WATERFALL

Used in the Fellow Craft's Degree as a symbol of plenty, for which Doctor Mackey held the word waterford is sometimes improperly substituted (see Shibboleth).

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WAYFARING MAN

A term used in the legend of the Third Degree to denote the person met near the port of Joppa by certain persons sent out on a search by King Solomon. The part of the legend which introduces the Wayfaring Man, and his interview with the Fellow Crafts, was probably introduced into the American system by Webb, or found by him in the older ceremonies practiced in the United States. It is not in the old English instructions of the eighteenth century, nor is the circumstance detailed in the present English lecture. A wayfaring man is defined by Phillips as "one accustomed to travel on the road." The expression Ls becoming obsolete in ordinary language, but it is preserved in Scripture—"he saw a wayfaring man in the street of the city" (Judges xix, 17)—and in Freemasonry, both of which still retain many words long since disused elsewhere.

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WAYNE, GENERAL ANTHONY

Born at East town, Pennsylvania, January 1, 1745, died at Erie, Pennsylvania, December 15, 1796. A surveyor in native State and in Nova Scotia, he recruited and led a Pennsylvanian regiment in the American Revolution and became a Brigadier-General in 1777. His bravery earned the name of "Mad Anthony" and he was in 1792 appointed by Washington the Major General in command of the regular army and by his military victories and successful negotiations with the Indians, opened the Northwestern United States to civilization. Reputed to be a Freemason but his Lodge not identified with certainty. Brother Julius F. Sachse in General Lafayette's Fraternal Connections, 1916, page 5, alludes to "Brothers A. Saint Clair, William Irving and General Anthony Wayne." Brother Phil A. Roth, Masonry in the Formation of Our Government, 1927, page 82, says "He was a member of Winchester Lodge No. 12, according to some statements but they do not mention the State. We believe he was a member, having often been mentioned

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WEARY

in toasts in Masonic Lodges in the East at that time. There is a monument over his grave, placed there by the Grand Lodge."

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WEARY SOJOURNERS

Spoken of in the American legend of the Royal Arch as three of the captives who had been restored to liberty by Cyrus, and, after sojourning or remaining longer in Babylon than the main body of their Brethren, had at length repaired to Jerusalem to assist in rebuilding the Temple.

While the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, these three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition, entitled, perhaps, to but little weight, that they were Hananiah, Mishael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshech, and Abednego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar. Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch Degree.

Such is the legend of the American Royal Arch. It has no known foundation in history, and is therefore altogether mythical. But it presents, as a myth the symbolic idea of arduous and unfaltering search after truth, and the final reward that such devotion receives.

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WEBB-PRESTON WORK

The title given by Doctor Rob Morris to a system of lectures which he proposed to introduce, in 1859, into the Lodges of the United States, and in which he was partly successful. He gave this name to his system because his theory was that the lectures of Thomas Smith Webb and those of Preston were identical. But this theory is untenable, for it has long since been shown that the lectures of Webb were an abridgment, and a very material modification of those of Preston. In 1863, and for a few years afterward, the question of the introduction of the "Webb-Preston Work" was a subject of warm, and sometimes of intemperate, discussion in several of the Western Jurisdictions. It has, however, at least as a subject of controversy, ceased to attract the attention of the Craft. One favorable result was, however, produced by these discussions, and that is, that they led to a more careful investigation and a better understanding of the nature and history of the rituals which have, during the nineteenth century, been practiced in America. The bitterness of feeling has passed away, but the knowledge that it elicited remains.

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WEBB, THOMAS SMITH

No name in Freemasonry is more familiar to the American Freemason than that of Webb, who is generally credited with being really the inventor and founder of the system sf work which, under the appropriate name of the American Rite, although often improperly called the York Rite, is universally practiced in the United States. The most exhaustive biography of him that has been written is that of Brother Cornelius Moore, in his Leaflets of Masonic Biography, and from that, with a few additions from other sources, the present sketch is derived.

Thomas Smith Webb, the son of parents who a few years previous to his birth had emigrated from England and settled in Boston, Massachusetts, was born in that city, October 13, 1771. He was educated in one of the public schools, where he acquired such knowledge as was at that time imparted in them, and became proficient in the French and Latin languages.

He selected as a profession either that of a printer or a bookbinder, his biographer is uncertain which, but inclines to think that it was the former. After completing his apprenticeship he removed to Keene, in New Hampshire, where he worked at his trade, and about the year 1792, the precise date is unknown, was initiated in Freemasonry in Rising Sun Lodge in that town.
While residing at Keene he married Miss Martha Hopkins, and shortly afterward removed to Albany, New York, where he opened a bookstore. When and where he received the advanced Degrees has not been stated, but we find him, while living at Albany, engaged in the establishment of a Chapter and an Encampment.

It was at this early period of his life that Webb appears to have commenced his labors as a Masonic teacher, an office which he continued to fill with great influence until the close of his life. In 1797 he published at Albany the first edition of his Freemasons Monitor; or Illustrations of Masonry It purports to be "by a Royal Arch Mason, K. T., K. M., etc." He did not claim the authorship until the subsequent edition; but his name and that of his partner, Spencer, appear in the imprint as publishers.

He acknowledges in the preface his indebtedness to Preston for the observations on the first three Degrees. But he states that he has differently arranged Preston's distributions of the sections, because they were "not agreeable to the mode of working in America." This proves

that the Prestonian system was not then followed in the United States, and ought to be a sufficient answer to those who at a later period attempted to claim an identity between the lectures of Preston and Webb. About the year 1801 he removed to Providence, Rhode Island, where he engaged in the manufacture of wall-paper on a rather extensive scale. By this time his reputation as a Masonic teacher had been well established, for a committee was appointed by Saint John's Lodge of Providence to wait upon and inform him that this Lodge, for his great exertions in the cause of Freemasonry, "wish him to become a member of the SarAe." He accepted the invitation, and passing through the various gradations of office was elected, in 1813, Grand Master of the Frees masons of Rhode Island.

But it is necessary now to recur to preceding events. In 1797, on October 24th, a Convention of Committees from several Chapters in the Northern States was held in Boston for the purpose of deliberating on the propriety and expediency of establishing a Grand Chapter of Royal Arch Masons for the Northern States. Of this convention Webb was chosen as the chairman. Previous to this time the Royal Arch Degrees had been conferred tn Masters Lodges and under a Lodge Warrant. It is undoubtedly to the influence of Webb that we are to attribute the disseverance of the Degree from that Jurisdiction and the establishment of independent Chapters. It was one of the first steps that he took in the organization of the American Rite. The circular addressed by the Convention to the Chapters of the country was most probably from the pen of Webb.

The Grand Chapter having been organized in January, 1798, Webb was elected Grand Scribe, and reelected in 1799, at which time the Body assumed the title of General Grand Chapter. In 1806 he was promoted to the office of General Grand King, and in 1816 to that of Deputy General Grand High Priest, which he held until his death.

During all this time, Webb, although actively engaged in the labors of Masonic instruction, continued his interest in the manufacture of wall-paper, and in 1817 removed his machinery to the West, Moore thinks, with the intention of making his residence there. In 1816 he visited the Western States, and remained there two years, during which time he appears to have been actively engaged in the organization of Chapters, Grand Chapters, and Encampments. It was during this visit that he established the Grand Chapters of Ohio and Kentucky, by virtue of his powers as a General Grand Officer.

August, 1818, he left Ohio and returned to Boston. In the spring of 1819, he again began a visit to the West, but he reached no farther than Cleveland, Ohio, where he died very suddenly, it is supposed in a fit of apoplexy, on July 6, 1819, and was buried the next day with Masonic honors. The body was subsequently disinterred and conveyed to Providence, where, on the 8th of November, it was reentered by the Grand Lodge of Rhode Island. Webb's influence over the Freemasons of the United States, as the founder of a Rite, was altogether personal. In Masonic literature he has made no mark, for his labors as an author are confined to a single work, his Monitor, and this is little more than a syllabus of his lectures. Although, if we may judge by the introductory remarks to the various sections of the Degrees, sand especially to the second one of the Third Degree.

Webb was but little acquainted with the true philosophical symbolism of Freemasonry, such as was taught by Hutchinson in England and by his contemporaries in this great country, Harris and Town; he was what Carson properly calls him, "the ablest Masonic ritualist of his day—the very prince of Masonic workmen," and this was the instrument with which he worked for the extension of the new Rite which he established in American Rite would have been more preferred as a system had its founder entertained profounder views of the philosophy and symbolism of Freemasonry as a science; but as it is, with imperfections which time, it is hoped, will remove, and deficiencies which future researches of the Masonic scholar will supply, it still must ever be a monument of the ritualistic skill, the devotion, and the persevering labor of Thomas Smith Webb.

The few odes and anthems composed by Webb for his rituals possess a high degree of poetic merit, and evince the possession of much genius in their author.

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WEDEKIND GEORGE CHRISTIAN GOTTLIEB BARON VON

A German physician and Professor of Medicine at Metz, and a medical writer of reputation. He was born at Göttingen, January 8, 1761. As a Freemason, he was distinguished as a member of the Eclectic Union, and labored effectually for the restoration of good feeling between it and the Directorial Lodge at Frankfort. His Masonic works, which are numerous, consist principally of addresses, controversial pamphlets, and contributions to the Altenburg Journal of Freemasonry. He died in 1831.

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WEEPING VIRGIN

The Weeping Virgin with disheveled hair, in the Monument of the Third Degree used in the American Rite, is interpreted as a symbol of grief for the unfinished state of the Temple. Jeremy Cross, who is said to have fabricated the monumental symbol, was not, we are satisfied, acquainted with Hermetic Science. Yet a woman thus portrayed, standing near a tomb, was a very appropriate symbol for the Third Degree, whose dogma is the resurrection. In Hermetic Science, according to Nicolas Flammel {Hieroglophica, chapter xxxii), a woman having her hair disheveled and standing near a tomb is a symbol of the soul (see Broken Column, and Monument).

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WEISHAUPT, ADAM

He is celebrated in the history of Freemasonry as the founder of the Order of Illuminati of Bavaria, among whom he adopted the characteristic or Order name of Spartacus. He was born in February 6, 1748, at Ingoldstadt, and was educated by the Jesuits, toward whom, however, he afterward exhibited the bitterest enmity, and was equally hated by them in return. In 1772 he became Extraordinary Professor of Law, and in 1775, Professor of Natural and Canon Law, at the University of Ingoldstadt. As the professorship of canon law had been hitherto held only by an ecclesiastic, his appointment gave great offense to the clergy. Weishaupt, whose views were cosmopolitan, and who knew and condemned the bigotry and superstitions of the Priests, established an opposing party in the University, consisting principally of young men whose confidence and friendship he had gained. Thev assembled in a private apartment, and there he discussed with them philosophic subjects, and sought to imbue them with a liberal spirit. This was the beginning of the Order of the Illuminati, or the Enlightened —a name he bestowed upon his disciples as a token of their advance in intelligence and moral progress.

At first, it was totally unconnected with Freemasonry, of which Order Weishaupt was not at that time a member. It was not until 1777 that he was initiated in the Lodge Theodore of Good Counsel, at Munich. Thenceforward, Weishaupt sought to incorporate his system into that of Freemasonry, so tilat tine latter might become suDservient to nis views and with the assistance of the Baron Knigge, who brought his active energies and genius to the aid of the cause, he succeeded in completing his system of Ilhlminism. But the clergy, and especially the Jesuits, who, although their Order had been abolished by the government, still secretly possessed great power, redoubled their efforts to destroy their opponent, and they at length succeeded. In 1784, all secret Associations were prohibited by a royal decree, and in the following year Weishaupt was deprived of his professorship and banished from the country. He repaired to Gotha, where he was kindly received by Duke Ernest, who made him a Counselor and gave him a pension.
There he remained until he died in 1811.

During his residence at Gotha he wrote and published many works, some on philosophical subjects and several in explanation and defense of Illuminism. Among the latter were A Picture of the Illuminati, 1786; A Complete History of the Persecutions of the Illuminati in Bavaria, 1786. Of this work only one volume was published; the second, though promised, never appeared. An Apologyfor the Illuminati, 1786; An Improved System of the Illuminati, 1787, and many others.

No man has ever been more abused and vilified than Weishaupt by the adversaries of Freemasonry. In such partisan writers as Barruel and Robinson we might expect to find libels against a Masonic reformer. But it is passing strange that Doctor Oliver should have permitted such a passage as the following to sully his pages (Landrnarks u, page 26): "Weishaupt was a shameless libertine, who compassed the death of his sister-in-law to conceal his vices from the world and as he termed it, to preserve his honor."

To charges like these, founded only in the bitterness of his persecutors, Weishaupt has made the following reply; "The tenor of my life has becn the opposite of everything that is vile; and no man can lay any such thing to my charge."

Indeed, his long continuance in an important religious professorship at Ingoldstadt, the warm affections of his pupils, and the patronage and protection, during the closing years of his life, of the virtuous and amiable Duke of Gotha, would seem to give some assurance that Weishaupt could not have been the monster that he has been painted by his adversaries.

Illuminism, it is true, had its abundant errors, and no one will regret its dissolution. But its founder had hoped by it to effect much good: that it was diverted from its original aim was the fault, not of him, but of some of his disciples; and their faults he was not reluetant to condemn in his writings.

His ambition was, Doctor Mackey believed, a virtuous one; that it failed was his, and perhaps the world's misfortune. He says, My general plan is good, though in the detail there may be faults. I had myself to create. In another situation, and in an active station in life, I should have been keenly occupied, and the founding of an Order would never have eome into my head. But I would have executed mueh better things, if the government had not always opposed my exertions, and placed others in situations which suited my talents. It was the full conviction of this, and of what could be done, if every man were placed in the office for which he was fitted by nature, and a proper education, which first suggested to me the plan of Illuminism.

What he really wished Illuminism to be, we may judge from the instructions he gave as to the necessary qualifications of a candidate for initiation. They are as follows: Whoever does not close his ear to the lamentations of the miserable, nor his heart to gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship, whoever is steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overeoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to all base motives, and of distinguishing itself by deeds of benevolenee whoever shuns idleness whoever considers no knowiedge as unessential whiei he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart,—such a one is a proper candidate.

The Baron von Knigge, who, perhaps, of all men, best knew him, said of him that he was undeniably a man of genius, and a profound thinker; and that he was all the more worthy of admiration because, while subjected to the influenees of a bigoted Roman Catholic education, he had formed his mind by his own meditations, and the reading of good books. His heart, adds this companion of his labors and sharer of his secret thoughts, was excited by the most unselfish desire to do something great, and that would be worthy of mankind, and in the

accomplishment of this he was deferred by no opposition and discouraged by no embarrassments. The truth is, Doctor Mackey says, that Weishaupt has been misunderstood by Masonic authors and slandered by un-Masonic writers. His success in the beginning as a reformer was due to his own honest desire to do good. His failure in the end was attributablc to coclesiastical persecution, and to the faults and follies of his disciples. The Master worked to elevate human nature; the Scholars, to degrade. Weishaupt's place in history should be among the unsuccessful reformers and not among the profligate adventurers.

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WELCOME

In the American instructions, it is said to be the duty of the Senior Deacon "to welcome and clothe all visiting Brethren." That is to say, he is to receive them at the door with all courtesy and kindness, and to furnish them, or see that they are furnished, with the necessary apron and gloves and, if they are Past Masters, with the appropriate collar and jewel of that office, with an extra supply of which all Lodges were in the olden time supplied, but not now. He is to conduct the visitor to a seat, and thus carry out the spirit of the Old Charges, which especially inculcate hospitality to strange Brethren. These customs are no longer practised and the instructions prescribe other well-known duties.

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WELL FORMED, TRUE, AND TRUSTY

A formula used by the Grand Master at the laying of a Corner-stone. Having applied the Square, Level, and Plumb to its different surfaces and angles, he declares it to be "well formed, true, and trusty." Borrowed from the technical language of Operative Masonry, it is symbolically applied in reference to the character which the Entered Apprentiee should sustain when, in the course of his initiation, he assumes the place of a typical Corner-stone in the Lodge.

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WELLINGTON, DUKE OF

The Hero of Waterloo, and the renowned, General, was initiated in Lodge No. 494, Ireland, about December, 1790. Brother Hedley Williams, of Hastings (England), has just presented to the Wellington Lodge, No. 341, Rye, the Knight's spurs belonging to the Duke of Wellington, who was an initiate of the Trim Lodge under the Irish Constitution (Freernason, Mareh 14, 1925). Wellington's name appears in a subscription fund for his Lodge, in 1795 according to Brother Woodford's Cyclopedia of Freemasonry, and other interesting particulars are in the Masonic Magazine, January, 1875, contributed by Brother J. H. Neilson, Dubfin,Ireland.

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WESLEY, REVEREND JOHN

On many occasions the claim has been made that John Wesley, born June 17, 1703, died March 2, 1791, founder of Methodism, was a member of a Lodge at Downpatrick, Ireland. These assertions were carefully examined by Brother W. J. Chetwode Crawley in volume xv, 1902, Transactions of Quatuor Coronati Lodge, and his opinion is as follows: "Reviewing the circumstances of the supposed initiation of the Reverend John Wesley in the Lodge at Downpatrick, we are driven to the eonclusiou that the idea is altogether illusory, and based on a palpable confusion of identity.

Equally convincing is the truth that the veritable John Wesley had not been admitted to the Craft at any time previous to his visit to Ballymena, in June, 1773, and that, up to the seventieth year of his age, he entertained but a dubious opinion of Freemasonry and its secrets. This last consideration compels us to the further inference that he did not join the Craft at any subsequent period of his life. Otherwise, the surprising change of opinion involved would not fail to have been chronicled in his copious Wand accurate journals and diaries" (see also Wesley's Journal, authorized edition, volume in, page 500).

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WESLEY, SAMUEL

At one time the most distinguished organist of England, and called by Mendelssohn "the father of English organ-playing." He was initiated as a Freemason on December 17, 1788, and in 1812, the office of Grand Organist of the Grand Lodge of England being in that year first instituted, he received the appointment from the Grand Master, the Duke of Sussex, and held it until 1818. He composed the anthem performed at the union of the two Grand Lodges in 1813, and was a composer of many songs, glees, etc., for the use of the Craft. He was the son of the Rev. Charles Wesley, and nephew of the celebrated John Wesley, the founder of Methodism. Born February 24, 1766, at Bristol, England, and died October 11, 1837. He was well entitled to the epithet of the Great Musician of Freemasonry. Brother W. J. Chetwode Crawley (Transactions, Quatuor Coronati Lodge, page 107, volume xv, 1902), writes of him thus:

Samuel Wesley was the second son of the Reverend Charles Wesley, a former Captain of Westminster School, who after declining Garrett Wesley's heritage had blossomed into the most melodious hymn writer that has ever graced the Christian Church. He was born in 1766, so that he was twenty-two years of age when initiated on December 17, 1788, in the famous Lodge of Integrity, then No. 1 on the Register of the Grand Lodge of the Moderns. It is beside our purpose to speak of his marvelous musical abilities, further than to relate that he placed them unreservedly at the service of the Craft.

He was appointed Grand Organist on May 13 1812, being the first to hold that office. In truth, the post appears to have been created for him, in recognition of his professional services to Grand Lodge, for Brother Henry Sadler has found reason to believe that he presided over the musical ceremonies of Grand Lodge before 1812. He was in his place as Grand Organist at the Grand Assembly which ratified the Articles of Union, December 1, 1813 and at the inaugural Communication of the United Grand Lodge which was happily established by these Articles. He was appointed annually until 1818 when he was succeeded by a Brother of equal musical renown, Sir George Smart. Wesley's withdrawal from the office was caused by a collapse into acute mental depression, from which he had Suffered at intervals and from which he only recovered temporarily. Samuel Wesley's morbid fits of depression were the result of an injury to the head received in early life by an accidental fall.

He died in 1837, after prolonged retirement from public life. Brother Samuel Wesley earned the thanks of three great institutions which do not often concur in returning thanks. In 1813, he composed and conducted a Grand Anthem for Freemasons in honor of the Union of the Grand Lodges of England, and received the enthusiastic commendations of his Brethren. A few years later he composed a Grand Mass for the Chapel of Pope Pius VI, and received an official Latin letter of thanks from the Supreme Pontiff. As a sort of counter-balance, he composed for the Church of England, a complete set of Matins and Evensong which at once took rank among our most esteemed Cathedral Services.

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WEST

Although the West, as one of the four Cardinal Points, holds an honorable position as the station of the Senior Warden, and of the pillar of Strength that supports the Lodge, yet, being the place of the sun's setting and opposed to the East, the recognized place of light, it, in Masonic symbolism, represents the place of darkness and ignorance.

The old tradition, that in primeval times all human wisdom was confined to the eastern part of the world, and that those who had wandered toward the West were obliged to return to the East in search of the knowledge of their ancestors, is not confined to Freemasonry.

Creuzer (Symbolik) speaks of an ancient and highly instructed Body of Priests in the East, from whom all knowledge, under the veil of symbols, was communicated to the Greeks and other unenlightened nations of the West.

And in the Legend of the Craft, contained in the old Masonic Constitutions, there is always a reference to the emigration of the Freemasons from Egypt eastward to the "land of behest," or Jerusalem. Hence, in the modern symbolism of Speculative Freemasonry, it is said that the Freemason during his advancement is Traveling from the West to the East in search of light.

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WEST AUSTRALIA

A state of the Commonwealth of Australia. Saint John Lodge, No. 712, was established at Perth in 1842. In all eight Hodges were formed of which only one became extinct. They reported direct to the Grand Lodge of England, with the exception of one other Lodge opened by the Grand Lodge of Ireland in 1896. A Grand Lodge of Western Australia was organized and has since had a very successful career.

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WESTCOTT, WILLIAM WYNN

Born on December 17, 1848, he was an orphan at ten years of age, trained by a bachelor uncle, a surgeon. He obtained the diplomas of the College of Surgeons and of the Society of Apothecaries at twenty-one. Initiated in 1871, his Masonic career was diligent and distinguished, becoming Worshipful Master of Quatuor Coronati Lodge in 1893 and author of many valuable contributions. Doctor Westcott was in 1883 elected Secretary General of the Societies Rosicruciana in Anglia and in 1889 founded the Library of the High Council at London. Elected Supreme Magus in 1892, he occupied the position for thirty-three years, dying at Durban, Natal, on July 30, 1925.

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WESTMINSTER AND KEYSTON

The name of the third of the three oldest warranted Lodges in England, having been chartered in 1722. The first is Friendship, No. 6, and the second the British, No. 8. Those assembling without Warrants are only two and are numbered two and four, Antiquity and the Royal Somerset House and Inverness.

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WESTPHALIA, SECRET TRIBUNALS OF

The Vehmgerichte, or Fehmgerichte, were secret criminal Courts of Westphalia in the Middle Ages. The origin of this institution, like that of Freemasonry has been involved in uncertainty. The true meaning of the name even is doubtful. Vaem is said by Dreyer to signify holy in the

old Northern languages; and, if this be true, a Fehmgericht would mean a Holy Court. But it has also been suggested that the word comes from the Latin Mama, or rumor, and that a Fehm gericht was so called because it proceeded to the trial of persons whose only accuser was common rumor, the maxim of the German law, "no accuser, no judge," being in such a case departed from. They were also called Tribunals of Westphalia, because their Jurisdiction and existence were confined to that country.

The Medieval Westphalia was situated within the limits of the country bounded on the West by the Rhine, on the East by the Weser, on the North by Friesland, and on the South by Westerwald. Render (Tour through Germany, page 186), says that the tribunals were only to be found in the Duchies of Gueldres, Cleves, and Westphalia, in the principal cities of Corvey and Minden, in the Landgravate of a Hesse, in the Counties of Bentheim, Limburg, Lippe, Mark, Ravensberg, Rechlinghausen, Rietzberg, Sayn, Waldeck, and Steinfort, in some Baronies, as Gehmen, Neustadt, and Rheda, and in the free imperial city of Dortmund; but these were all included within the limits of Medieval Westphalia. It has been supposed that the first secret Tribunals were established by the Emperor Charlemagne on the conquest of Saxony. In 803 the Saxons obtained, among other privileges, that of retaining their national laws, and administering them under imperial judges who had been created Counts of the Empire.

Their Courts, it is said, were held three times a year in an open field, and their sessions were held in public on ordinary occasions; but in all cases of religious offense, such as apostasy, heresy, or sacrilege, although the trial began in a public session, it always ended in a secret tribunal.

It has been supposed by some writers that these Courts of the Counts of the Empire instituted by Charlemagne gave origin to the secret tribunal of Westphalia, which were held in the thirteenth and fourteenth centuries. There is no external evidence of the truth of this hypothesis. It was, however, the current opinion of the time, and all the earlier traditions and documents of the courts themselves trace their origin to Charlemagne.

Paul Wigand, the German jurist and historian, who wrote a history of their Tribunals (Fehmgelicht Westfdlens, Hamburg, 1826), contends for the truth of these traditions; and Sir Francis Palgrave, in his Rise and Progress of the English Commonwealth, says unhesitatingly, that "the Vehmic Tribunals can only be considered as the original jurisdictions of the old Saxons which survived the subjugation of their country."

The silence on this subject in the laws and capitularies of Charlemagne has been explained on the ground that these Tribunals were not established authoritatively by that monarch, but only permitted by a tacit sanction to exist. The author of the article on the Secret Societies of the Middle Ages, published in the Lybrary of Erderklining Knowledge, who had written somewhat exhaustively on this subject, says that the first writers who have mentioned these Tribunals are Henry of Hervorden in the fourteenth, and Aeneas Sylvius in the fifteenth century; both of whom, however, trace them to the time of Charlemagne; but Jacob (Recherches Historiques sur les Croisades et les Templiers, page 132), cites a Diploma of Count Engelbert de la Mark, of the date of 1267, in which there is an evident allusion to some of their usages. Render says that they are first generally known in the year 1220. But their absolute historical existence is confined to the fourteenth and fifteenth centuries.

The secret Westphalian Tribunals were apparently created for the purpose of preserving public morals, of punishing crime, and of protecting the poor and weak from the oppressions of the rich and powerful. They were outside of the regular Courts of the country, and in this respect may be compared to the modern Vigilance Committees sometimes instituted in the United States for the protection of the well-disposed citizens in newly settled territories from the annoyance of lawless men. But the German Tribunals differed from the American Committees in this, that they were recognized by the Emperors, and that their decisions and executions partook of a judicial character. The Vehmic Tribunals, as they are also called, were governed by a minute system of regulations, the strict observance of which preserved their power and influence for at least two centuries.

At the head of the institution was the Emperor, for in Germany he was recognized as the source of law. His connection with the association was either direct or indirect. If he had been initiated into it, as was usually the case, then his connection was direct and immediate. If, however, he was not an initiate, then his powers were delegated to a lieutenant who was a member of the Tribunal.

Next to the Emperor came the Free Counts. Free Counties were certain districts comprehending several parishes, where the judges and counselors of the secret band exercised jurisdiction in conformity with the Statutes. The Free Count, who was called Stuhlherr, or tribunal lord, presided over this free County and the Tribunal held within it. He had also the prerogative of erecting other Tribunals within his territorial limits, and if he did not preside in person, he appointed a Freigraf, or free judge, to supply his place. No one could be invested with the dignity of a Free Judge unless he were a Westphalian by birth, born in lawful wedlock of honest parents; of good repute, charged with no crime, and well qualified to preside over the County. They derived their name of Free Judges from the fact that the Tribunals exercised their jurisdiction over only free men, serfs being left to the control of their own lords.

Next in rank to the Free Judges were the Schöppen, as Assessors or Counselors. They formed the main body of the Association, and were nominated by the Free Judge, with the consent of the Stuhlherr, and vouched for by two members of the Tribunal. A Schöppe was required to be a Christian, a Westphalian of honest birth, neither excommunicated nor outlawed, nor involved in any suit before the Fehmgericht and not a member of any monastic or ecclesiastical Order. There were two classes of these Assessors or Schöppen: a lower class or grade, called the Ignorant, who had not been initiated, and were consequently not permitted to be present at the secret session; and a higher grade, called the Knowing who were subjected to a form of initiation.

The ceremonies of initiation of a Free Judge were very solemn and symbolic. The candidate appeared bareheaded before the Tribunal, and answered certain questions respecting his qualifications. Then, kneeling with the thumb and forefinger of the right hand on a naked sword and halter, he pronounced the following oath:

I swear by the Holy Trinity that I will, from henceforth, aid, keep, and conceal the holy Fehrns from wife and child, from father and mother, from sister and brother, from fire and wind, from all that the sun shines on and the rain covers, from all that is between sky and earth, especially from the man who knows the law; and will bring before this Free Tribunal, under which I am sitting, all that belongs to the secret Jurisdiction of the Emperor, whether I know it to be true myself or have heard it from trustworthy men, whatever requires correction or punishment, whatever is committed within the Jurisdiction of the Fehm, that it may be judged, or, with the consent of the accuser, be put off in grace; and will not cease so to do for love or for fear, for gold or for silver, or for precious stones; and will strengthen this Tribunal and Jurisdiction with all my five senses and power; and that I do not take on me this office for any other cause than for the sake of right and justice. Moreover, that I will ever advance and honor this Free Tribunal more than any other free tribunals, and what I thus promise will I steadfastly and firmly keep; so help me God and his Holy Gospel.

He further swore in an additional oath that he would, to the best of his ability, enlarge the Holy Empire, and with unrighteous hand would undertake nothing against the land and people of the Stuhlherr, or the Lord of the Trtbunal. His name was then inserted in the Book of Gold. The secrets of the Tribunal were then communicated to the candidate, and with them the modes of recognition by which he could be enabled to discover his fellow-members. The sign is described as having been made by placing, when at table, the point of their knife pointing to themselves, and the haft away from them.

This was also accompanied by the words Stock Stein, Graas Grein, the exact ritualistic meaning of which phrase is unknown. The duties of the initiated were to act as Assessors or Judges at the meetings of the Courts, to constitute which at least seven were required to be present; and also to go through the country, serve citations upon the accused, and to execute

the sentences of the Tribunals upon criminals, as well as to trace out and denounce all evil-doers.

The punishment of an initiate who had betrayed any of the secrets of the Society was severe. His tongue was torn out by the roots, and he was then hung on a tree seven feet higher than any other felon. The ceremonies practiced when a Fehm Court was held were very symbolic in their character. Before the Free Count stood a table, on which were placed a naked sword and a cord of withes. The sword, which was cross-handled, is explained in their ritual as signifying the Cross on which Christ suffered for our sins, and the cord the punishment of the wicked. All had their heads uncovered, to signify that they would proceed openly and fairly, punish in proportion to guilt, and cover no right with a wrong.

Their hands also were uncovered, to show that they would do nothing covertly and underhand; and they wore cloaks, to signify their warm love for justice for, as the cloak covers all the other garments and the body, so should their love cover justice.

Lastly, they were to wear neither armor nor weapons, that no one might feel fear, and to indicate that they were under the peace of the Empire. They were charged to be cool and sober, lest passion or intoxication should lead them to pass an unjust judgment. Writers of romance have clothed these Tribunals with additional mystery.

But the stories that they were held at night, and in subterranean places, have no foundation save in the imagination of those who have invented them. they were held, like other German Courts, at break of day and in the open air, generally beneath a tree in the forest, or elsewhere. The Public Tribunals were, of course, open to all. It was the secret ones only that were held in private. But the time and place were made known to the accused in the notification left at his residence, or, if that were unknown, as in the case of a vagabond, at a place where four roads met, being affixed to the ground or to a tree, and the knowledge might be easily communicated by him to his friends.

The Chapter-General met once a year, generally at Dortmund or Arensburg, but always at some place in Westphalia. It consisted of the Tribunal Lords and Free Counts, who were convoked by the Emperor or his lieutenant. If the Emperor was an initiate, he might preside in person; if he was not, he was represented by his lieutenant. At these Chapters the proceedings of the various Fehm Courts were reviewed, and hence these latter made a return of the names of the persons initiated, the suits they had commenced, the sentences they had passed, and the punishments they had inflicted..

The Chapter-General acted also as a Court of Appeals. In fact, the relation of a Chapter-General to the Fehm Courts was precisely the same as that of a Grand Lodge of Freemasons to its subordinates. The resemblance, too, in the symbolic character of the two institutions was striking. But here the resemblance ended, for it has never been contended that there was or could be any connection whatever between the two institutions.

But the coincidences show that peculiar spirit and love of mystery which prevailed in those times, and the influence of which was felt in Freemasonry as well as in the Westphalian Tribunals, and all the other secret societies of the Middle Ages.

The crimes over which the Fehmgericht claimed a jurisdiction were, according to the Statutes passed at Arensburg in 1490, of two kinds: those cognizant by the Secret Tribunal, and those cognizant by the Public Tribunal. The crimes cognizant by the Secret Tribunal were, violations of the secrets of Charlemagne and of the Fehmgericht, heresy, apostasy, perjury, and witchcraft or magic. Those cognizant by the Public Tribunal were sacrilege, theft, rape, robbery of women in childbirth, treason, highway robbery, murder or manslaughter, and vagrancy. Sometimes the catalogue of crimes was modified and often enlarged. There was one period when all the crimes mentioned in the decalog were included; and indeed there was no positive restriction of the Jurisdiction of the Tribunals, which generally were governed in their proceedings by what they deemed expedient for the public peace and safety.

In the early history of the institution, its trials were conducted with impartiality, and its judgments rendered in accordance with justice, being constantly restrained by mercy, so that they were considered by the populace as being of great advantage in those times of lawlessness. But at length the institution became corrupt, and often aided, instead of checking, oppression, a change which finally led to its decay.

When anyone was accused, he was summoned to appear before the Tribunal at a certain specified time and place. If he was an initiate, the summons was repeated three times; but if not, that is, if any other than an inhabitant of Westphalia, the summons was given only once. If he appeared, an opportunity was afforded him of defense. An initiate could purge himself by a simple oath of denial, but any other person was required to adduce sufficient testimony of his innocence. If the accused did not appear, nor render a satisfactory excuse for his absence, the Court proceeded to declare him outlawed, and a Free Judge was delegated to put him to death wherever found.

Where three Free Judges found anyone flagrante delicto, or in the very act of committing a crime, or having just perpetrated it, they were authorized to put him to death without the formality of a trial. But if he succeeded in making his escape before the penalty was inflicted, he could not on a subsequent arrest be put to death.

His case must then be brought for trial before a Tribunal. The sentence of the Court, if capital, was not announced to the criminal, and he learned it only when, in some secret place, the executioners of the decree of the Fehmgericht met him and placed the halter around his neck and suspended him to a neighboring tree. The punishment of death was always by hanging, and from a tree. The fact that a dead body was thus found in the forest, was an intimation to those who found it that the person had died by the judgment of the Secret Tribunal.

It is very evident that an institution like this could be justified, or even tolerated, only in a country and at a time when the power and vices of the nobles, and the general disorganization of society, had rendered the law itself powerless; and when in the hands of persons of irreproachable character, the weak could only thus be protected from the oppressions of the strong, the virtuous from the aggression of the vicious.

It was in its commencement a safeguard for society; and hence it became so popular that its initiates numbered at one time over one hundred thousand, and men of rank and influence sought with avidity admission into its circle:

In time the institution became demoralized. Purity of character was no longer insisted on as a qualification for admission. Its decrees and judgments were no longer marked with unfaltering justice, and, instead of defending the weak any longer from the oppressor, it often became itself the willing instrument of oppression. Efforts were made from time to time to inaugurate reforms, but the prevailing spirit of the age, now beginning to be greatly improved by an introduction of the Roman law and the spread of the Protestant religion, was opposed to the self-constituted authority of the Tribunals.

They began to dissolve almost insensibly, and after the close of the sixteenth century we hear no more of them, although there never was any positive decree of dissolution enacted or promulgated by the State. They were destroyed, not by any edict of law, but by the progressive spirit of the people.

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WEST INDIES, THE

When George III was confronted by the possibility of rebellion in his Thirteen American Colonies he was for a long time undecided whether to let those Colonies go by default in order to maintain hold on his West Indian islands, or to let the islands go in order to keep hold of the Colonies; he and Lord Bute believed that they could not hold both. George was

personally in favor of holding the islands because he received a larger revenue from them, and like many other Englishmen considered them a more valuable possession than the Colonies. We find it impossible now to understand that point of view, because in histories of the United States the West Indies are almost wholly ignored, which is strange because they were in 1775 a Golconda for Europe, and in them the three great Powers, Britain, France, and Spain, had an American base in which each grew rich and from which each expected to launch out in campaigns for seizing the whole continent. (So many Londoners came to the West Indies for a few years and then returned home that at one period the old Lodge of Antiquity was named West Indies Lodge, and had to incorporate in its by-laws a provision to limit the number of decisions from that region.)

Historians of American Freemasonry also omit the West Indies from their panorama of origins and events, and with even less justification, because the West Indies played a larger role in the beginnings of the Craft in America than any other influence second only after Britain (including Ireland)—among other things we might never have had the Scottish Rite had it not been for them! In his Ancient Documents relating to the A. and A. Scottish Rites (Philadelphia; 1915; page 2) Bro. Julius F. Sachse writes:

" This intercourse with the French Brethren in St. Domingo increased to such an extent that after several Lodges had been erected under the Jurisdiction of the Grand Lodge of Pennsylvania a Provincial Grand Warrant was issued to govern the Lodges in the West India Islands. This was the only warrant of this kind ever issued by the Grand Lodge of Pennsylvania." It was through connection with these and other Lodges in the West Indies that 80 large a number of French Masons visited Lodges in America or demitted to them, bringing their ideas of French Masonry with them oftentimes among which was the idea of an Adoptive Rite, of which the Order of the Eastern Star is an echo. On the same page Bro. Sachse continues:

"Shortly after receiving his patent in Paris, Stephen Morin sailed for America and established a Lodge of Perfect and Sublime Masons at St. Domingo. It is from this body that our certificate [i.e., one in possession of the G. L. of Pennsylvania bearing Morints named emanates and through whom the Ancient and Accepted Scottish Rite was established in the Western world. " This certificate was dated October 26, 1764. Morin's patent from the Council of the Emperors of the East and West at Paris was dated August 27, 1761. It empowered him to confer 25 Degrees in seven classes, beginning with Entered Apprentice and extending to Sovereign Prince of Masonry.

(NOTE if the Degrees which the French described as "Scottish" be compared with Masonry as it was being practiced in Scotland at a corresponding period date by date, it will be seen how un-Scottish the "High Grades; were. The control, pressure, and influence of the ancient Operative craft Masonry lasted longer in Scotland than in either England or Ireland. The "Scottish" Degrees are French in their inception practices, titles spirit. Once it was translated to America which is the cradle of the A. & A. S. R. as (now is, the Rite did not seek to exercise any control over the first three Degrees.)

Louisiana was another gate-way through which West Indies Masonry came into America. The first Lodge was founded by French refugees, mostly from Guadeloupe, who organized Parfaite Union, No. 29, under a South Carolina Charter in 1794.

In the same year another group of French refugees obtained a Charter from the Provincial Grand Lodge at Marseilles (the Grand Orient was temporarily suspended); it was dated in 1796; the Lodge was constituted as La Parfaite Sincerite in 1798. It was reconstituted as Polar Star Lodge by the Grand Orient in 1804, and worked the French Rite. A Lodge was Chartered by Pennsylvania in 1804. Refugees from Santo Domingo organized a Lodge in 1806. In 1807 Polar Star Lodge opened a chapter of Rose Croix. Refugees from C:uba opened a Lodge in 1805. Another, and a refugee Loge, was opened by the French in 1809. (A detailed account is given by Bro. F. Gayle in Gould's History of Freemasonry; 1936; Vol. V; page 238.)

For almost a half century after 1775 the influence of West Indies Masonry (of American, French, British, or Scottish origin) made itself felt through personal visits and through the channels of trade along the east coast from Philadelphia south, and from New Orleans east in the Gulf of Mexico. ID the same period there was always a center of West Indies Masonry (mostly French) in Stew York City, and the fact helps to explain the rapid spread of Cerneauism. The Masonry of the islands also made itself felt among seamen, especially among sea captains, of whom 60 many were made Masons in both American and English port Lodges and who were so often on regular duty runs in the Caribbean. (For subsequent Masonic history of the Islands see Gould's History; 1936; [consult index]; and the Foreign Correspondence Reports in the Proceedings of the Grand Lodge of New York from 1920 to 1940.)

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WHITE

White is one of the most ancient as well as most extensively diffused of the symbolic colors. It is to be found in all the ancient Mysteries, where it constituted, as it does in Freemasonry, the investiture of the candidate. It always, however, and everywhere has borne the same signification as the symbol of purity and innocence. In the religious observances of the Hebrews, white was the color of one of the curtains of the Tabernacle, where, according to Josephus, it was a symbol of the element of earth; and it was employed in the construction of the ephod of the High Priest, of his girdle, and of the Breastplate.

The word laban, which in the Hebrew language signifies to make white, also denotes to purify; and there are to be found throughout the Scriptures many collisions to the color as an emblem of purity. "Though thy sins be as scarlet," says Isaiah, "they shall be as white as snow." Jeremiah, describing the once innocent condition of Zion, save, "her Nazarites were purer than snow, they were whiter than milk." "Many," says Daniel, "shall be purified and made white."

In Revelation, a white stone was the reward promised by the Spirit to those who overcame; and again, "he that overcometh, the same shall be clothed in white garments;" and in another part of the same book the Apostle is instructed to say that fine linen, clean and white, is the righteousness of the saints. The ancient prophets always imagined the Deity clothed in white, because, says Portal (Des Couleurs Symboliques, Concerning Symbolic Colors, page 35), "white is the color of absolute truth, of Him who is; it alone reflects all the luminous rays; it is the unity whence all the primitive colors emanate." Thus Daniel, in one of his prophetic visions, saw the Ancient of days, "whose garment was white as snow, and the flair of his head like pure wool." Here, says Doctor Henry (Ezposition), the whiteness of the garment "noted the splendor and purity of God in all the administrations of his justice."

Among the Gentile nations, the same reverence was paid to this color. The Egyptians decorated the head of their deity, Osiris, with a white tiara. In the school of Pythagoras, the sacred hymns were chanted in white robes. The Druids clothed their initiates who had arrived at the ultimate Degree, or that of perfection, in white vestments. In all the Mysteries of other nations of antiquity, the same custom was observed. White was, in general, the garment of the Gentile as well as of the Hebrew priests in the performance of their sacred rites. As the Divine Power was supposed to be represented on earth by the Priesthood, in all nations the Sovereign Pontiff was clad in white. Aaron was directed to enter the Sanctuary only in white garments; in Persia, the Magi wore white robes because, as they said, they alone were pleasing to the Deity; and the white tunic of Ormuzd is still the characteristic garment of the modern Parsees.

White, among the ancients, was consecrated to the dead, because it was the symbol of the regeneration of the soul. On the monuments of Thebes the manes or ghosts are represented as clothed in white; the Egyptians wrapped their dead in white linen; Homer (Iliad xviii, 353) refers to the same custom when he makes the attendants cover the dead body of Patroclus, with a white pall; and Pausanias tells us that the Messenians practiced the same customs,

clothing their dead in white, and placing crowns upon their heads, indicating by this double symbolism the triumph of the soul over the empire of death. The Hebrews had the same usage. Saint Matthew (xxvii, 59) tells us that Joseph of Arimathea wrapped the dead body of our Lord "in a clean linen cloth." Adopting this as a suggestion; Christian artists have in their paintings of the Savior after His resurrection, depicted Him in a white robe.

And it is with this idea that in the Apocalypse white vestments are said to be the symbols of the regeneration of souls, and the reward of the elect. It is this consecration of white to the dead that caused it to be adopted as the color of mourning among the nations of antiquity. As the victor in the games was clothed in white, so the same color became the symbol of the victory achieved by the departed in the last combat of the soul with death. "The friends of the deceased wore," says Plutarch, "his livery, in commemoration of his triumph." The modern mourning in black is less philosophic and less symbolic than this ancient one in white.

In Speculative Freemasonry, white is the symbol of purity. This symbolism commences at the earliest point of initiation, when the white apron is presented to the candidate as a symbol of purity of life and rectitude of conduct. Wherever in any of the subsequent initiations this color appears, it is always to be interpreted as symbolizing the same idea. In the Thirty-third Degree of the Ancient and Accepted Scottish Rite, the Sovereign Inspector has been invested with a white scarf as inculcating that virtuous deportment above the tongue of all reproach which should distinguish the possessors of that Degree, the highest in the Rite.

This symbolism of purity was most probably derived by the Freemasons from that of the primitive church, where a white garment was placed on the catechumen who was about to be baptized, as a token that he had put off the lusts of the flesh, and, being cleansed from his former sins, had obliged himself to maintain an unspotted life. The ancient symbolism of regeneration which appertained to the ancient idea of the color white has not been adopted in Freemasonry; but would be appropriate in an Institution having a chief dogma in the resurrection.

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WHARTON, PHILIP, DUKE OF
See Philip, Duke of Wharton

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WHEAT

An emblem of plenty under the name of Corn (see Corn, Wine, and Oil).

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WHITE BALL

In Freemasonry, equivalent to a favorable or affirmative vote. The custom of using white and black balls seems to have been derived from the Romans, who in the earlier days of the Republic used white and black balls in the judicial trials; the balls were cast into an urn, the former acquitting and the latter condemning the accused.

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WHITE CROSS KNIGHTS
A title sometimes applied to the Knights Hospitaler of Saint John, from the color of their cross. Porter (History of the Knighis of Malta i, page 166) says: "Villiers hastily assembled a troop of White Cross Knights, and, issuing from the city by a side gate, made a circuit so as, if possible, to fall upon the flank of the foe unperceived."

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WHITE MANTLE, ORDER OF THE

The Teutonic Knights were so denominated in allusion to the color of their cloaks, on which they bore a black cross.

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WHITE MASONRY

The French term is Mançonnerie blanches A title given by French writers to Female Freemasonry, or the Freemasonry of Adoption.

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WHITE SHRINE OF JERUSALEM, ORDER OF

Founded by Charles D. Magee, at Chicago, Illinois, in 1894. The Order comprises both men and women, who must be members in good standing of the Order of the Eastern Star. The White Shrine was not recognized, however, as a branch of the l)rder of the Eastern Star. During the term of her office as Most Worthy Grand Matron of the Order of the Eastern Star, 1892 to 1895, Mrs. Mary C. Snedden refused her approval and this position was endorsed by the General Grand Chapter in 1895 and in 1898 Resolutions were adopted as follows:

Resolved, that there are no Degrees connected in any way or manner with our Order other than those provided for and taught in our Ritual. Any member vfilfully representing to any one that there are Side Degreesj or Higher Degrees, or any Degrees other than those taught and provided for by our Ritual, shall he guilty of conduct unbecoming a member of the Order, and upon conviction thereof, shall be suspended or expelled from the Order.

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WHITE STONE

A symbol in the Mark Degree referring to the passage in the Apocalypse (ii 17) "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." In this passage it is supposed that the Evangelist alluded to the stones or tesserae which, among the ancients and the early Christians, were used as tokens of alliance and friendship. Hence in the Mark Degree, the white stone and the new name inscribed upon it is a symbol of the Covenant made between the possessors of the degree, which will in all future time, and under every circumstance of danger or distress, secure the kind and fraternal assistance of all upon whom the same token has been bestowed. In the symbolism of the degree the candidate represents that white stone upon whom the new name as a Mark Master is to be inscribed (see Mark and Tessera Hospitalis).

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WHITE, WILLIAM

Father of William Henry White, which see. He was Grand Secretary of the Moderns, with James Heseltine, from November 1, 1780, and was sole Grand Secretary for many years following 1784. May 9, 1810, his son was appointed Junior or Adjoint Grand Secretary, father and son working together for several years. William White, Senior, was initiated in the Royal Somerset House and Iverness Lodge, Mareh 8, 1770, and was Senior Warden of the Emulation Lodge, December 21, 1770, and Master of Lodges, 1771, 72, 74 and 77, founding

a Lodge of Instruction in Emulation Lodge during the term of his office. He was Worshipful Master of the Grand Stewards Lodge in 1780, and previously, 1775, Seeretary of the Board of Grand Stewards.

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WHITE, WILLIAM HENRY

Distinguished for his services to the Craft of England, whom he served as Grand Seeretary for the long period of forty-seven years. He was the son of William White, who was also Grand Secretary of the Grand Lodge of England for thirty-two years, the office having thus been held by father and son for seventy-nine years. William Henry White was born in 1778. On April 15, 1799, he was initiated in Emulation Lodge, No. 12, now called the Lodge of Emulation, No. 21, having been nominated by his father. December 15, 1800, he was elected Master of the Lodge, and presided until 1809. In 1805 he was appointed a Grand Steward, and in 1810 Grand Secretary, as the assistant of his father.

The office was held by them conjointly for three years. In 1813, at the union of the two Grand Lodges, he was appointed, with Edwards Harper, Joint Grand Seeretary of the United Grand Lodge of England, and in 1838 sole Grand Secretary. In 1857, af ter a service of nearly half a century, he retired from the office, the Grand Lodge unanimously voting him a retiring pension equal in amount to his salary. On that occasion the Earl of Zetland, Grand Master, said, "I know of no one, and I believe there never was anyone who has done more, who has rendered more valuable services to Masonry than our worthy Brother White."

In view of the great names in Masonic literature and labor which preceded him, the eulogium will be deemed exaggerated; but the devotion of the Grand Seeretary to the Order. and his valuable services during his long and active life, cannot be denied. During the latter years of his official term, he was charged with inactivity and neglect of duty, but the fault has been properly attributed to the increasing infirmities of age. A service of plate was presented to him by the Craft, June 20, 1850, as a testimonial of esteem. He died April 5, 1866.

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WIDE AWAKES
See Free and Accepted Americans

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WIDOW, SONS OF THE

A Society founded in the third century, by a Persian slave, Manes, who had been purchased and adopted by a widow. It consisted of two Degrees, Auditor and Elut. The expression is also frequent in some countries, as in France, to mean Freemasons, Hiram Abif being the Son of a Widow.

*

WIDOW'S SON

In Ancient Craft Masonry, the title applied to Hiram, the architect of the Temple, because he is said, in the first Book of Kings (vu, 14) to have been "a widow's son of the tribe of Naphtali." The Adonhiramite Freemasons have a tradition which Chapron gives (Nécessaire Maçonnique, page 101) in the following words: "The Freemasons call themselves the widow's sons, because, afte the death of our respectable Master, the Freemasons took care of his mother, whose children they called themselves, because Adonhiram had always considered

them as his Brethren. But the French Freemasons subsequently changed the myth and called themselves Sons of the Widow, and for this reason.

'As the wife of Hiram remained a widow after her husband was murdered, the Freemasons, who regard themselves as the descendants of Hiram, called themselves Sons of the Widow.'" But this myth is a pure invention, and is without the Seriptural foundation of the York myth, which makes Hiram himself the widow's son. But in Freneh Freemasonry the term Son of the Widow is synonymous with Freemason.

The claim has often been made that the adherents of the exiled House of Stuart, seeking to organize a system of political Freemasonry by which they hoped to secure the restoration of the family to the throne of England, transferred to Charles II the tradition of Hiram Abif betrayed by his followers, and called him the Widow's Son, because he was the son of Henrietta Maria, the widow of Charles I. For the same reason they presumably subsequently applied the phrase to his brother, James II.

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WIFE AND DAUGHTER, FREEMASON'SSee Freemason's Wife and Daughter

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WILHELMSBAD, CONGRESS OF

At Wilhelmsbad, near the city of Hanau in Hesse-Cassel, was held the most important Masonic Gongress of the eighteenth century. It was convoked by Ferdinand, Duke of Brunswick, Grand Master of the Order of Strict Observance, and was opened July 16, 1782. Its duration extended to thirty sessions, and in its discussions the most distinguished Freemasons of Germany were engaged. Neither the Grand Lodge of Germany, nor that of Sweden, was represented; and the Grand Lodge of the Three Globes, at Berlin, sent only a letter: but there were delegates from Upper and Lower Germany, from Holland, Russia, Italy, France, and Austria; and the Order of the Illuminati was represented by the Baron von Knigge.

It is not therefore surprising that the most heterogeneous opinions were expressed. Its avowed object was the reform of the Masonic system, and its disentanglement from the confused mass of Rites and advanced Degrees with which Freneh and German pretenders or enthusiasts had been for years past overwhelming it. Important topics were proposed, such as the true origin of Speeulative Freemasonry, whether it was merely conventional and the result of modern thought, or whether it was the offspring of a more ancient order, and, if so, what was that order; whether there were any Superiors General then existing and who these unknown Superiors were, etc.

These and kindred questions were thoroughly discussed, but not defined, and the Congress was eventually closed without coming to any other positive determination than that Freemasonry was not essentially connected with Templarism, and that, contrary to the doctrine of the Rite of Striet Observance, the Freemasons were not the successors of the Knights Templar. The real effect of the Congress of Wilhelmsbad was the abolition of that Rite, which soon after drooped and died.

*

WILL

In some of the Continental Rites, and in certain advanced Degrees, it is a custom to require the recipiendary to make, before his initiation, a will and testament, exhibiting what are his desires as to the distribution of his property at his decease. The object seems to be to add solemnity to the ceremony, and to impress the candidate with the thought of death. But in the

opinion of Brother Mackey it would seem to be a custom which would be "more honored in the breach than the observance." It is not practised in the York and American Rites.

*

WILLIAM I, EMPEROR OF GERMANY

Born 1797, died 1888. An honorary member of the Grand Lodge of Scotland and Protector of Freemasonry in Germany, his son, the Crown Prince, later Emperor Frederick III, being Deputy-Protector.

*

WILLIAM IV, KING OF ENGLAND

Raised a Freemason on March 9, 1786, in Lodge No. 86, Plymouth, England (see New Age, March, 1925).

*

WILLIAM OF WYKEHAM
See Wykeham, William of

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WILSON, GAVIN
Poet, published some Masonic songs in 1788

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WILSON MANUSCRIPT

In the marginal notes to the ManiJesto of the Lodge of Antiquity, published in 1778, there is reference to an "O. (probably meaning old or original) Manuscript in the hands of Mr. Wilson of Broomhead, near Sheffield, Yorkshire written in the reign of King Henry VIII." It seems, from the context, to have been cited as authority for the existence of a General Assembly of the Craft at the city of york.

*

WILSON, STEPHEN BARTON

Masonic Ritualist. Head of Emulation Lodge of Improvement, London, thirty years; Junior Grand Deacon in 1857; died, 1866.

*

WINDING STAIRS

In the First Book of Kings (vi, 8) it is said: "The door for the Middle Chamber was in the right side of the house; and they went up with winding stairs into the Middle Chamber, and out of the middle into the third." From this passage the Freemasons of the eighteenth century adopted the symbol of the Winding Stairs, and introduced it into the Fellow Craft's Degree, where it has ever since remained, in the American Rite. In one of the higher Degrees of the Ancient and Accepted Scottish Rite the Winding Stairs are called cochleus, which is a corruption of cochlis, a spiral staircase.

The Hebrew word is lulim, from the obsolete root lug, to roll or wind. The whole story of the Winding Stairs in the Second Degree of Freemasonry is a mere myth, without ansr other foundation than the slight allusion in the Book of Kings which has been just cited, and it derives its only value from the symbolism taught in its legend (see Middle Chamber and Winding Stairs, Legend of the).

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WINDING STAIRS, LEGEND OF THE

Doctor Mackey says that he formerly so fully investigated the true menmllg of the Legend of the Winding Stairs, as taught in the Degree of Fellow Craft, that he could later find nothing to add to what he had already said in his work on The Symbolism of Freemasonry. He might, in writing a new article, change the language, but he could furnish no new idea. He did not, therefore, hesitate to transfer much of what he had said on this subject in that work to the present article. It is an enlargement and development of the meager explanations given in the ordinary lecture of Webb.

In an investigation of the symbolism of the Winding Stairs, we shall be directed to the true explanation by a reference to their origin, their number, the objects which they recall, and their termination, but above all by a consideration of the great design which an ascent upon them was intended to accomplish. The steps of this winding staircase commenced, we are informed, at the porch of the Temple; that is to say, at its very entrance. But nothing is more undoubted in the science of Masonic symbolism than that the Temple was the representative of the world purified by the Shekinah, or the Divine Presence. The world of the profane is without the Temple; the world of the initiated is within its sacred walls. Hence to enter the Temple, to pass within the porch, to be made a Freemason, and to be born into the world of Masonic light are all synonymous and convertible terms. Here then, the symbolism of the Winding Stairs begins.

The Apprentice, having entered within the porch of the Temple, has begun his Masonic life. But the First Degree in Freemasonry, like the lesser mysteries of the ancient systems of initiation, is only a preparation and purification for something higher. The Entered Apprentice is the child in Freemasonry. The lessons which he receives are simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the succeeding Degrees.
As a Fellow Craft, he has advanced another step, and as the Degree is emblematic of youth, so it is here that the intellectual education of the candidate begins.

And therefore, here, at the very spot which separates the porch from the sanctuary, where childhood ends and manhood begins, he finds stretching out before him a Winding Stair which invites him, as it were, to ascend, and which, and the symbol of discipline and instruction, teaches him that here must commence his Masonic labor—here he must enter upon those glorious though difficult researches, the end of which is to be the possession of Divine Truth.

The Winding Stairs begin after the candidate has passed within the porch and between the pillars of strength and establishment, as a significant symbol to teach him that as soon as he has passed beyond the years of irrational childhood, and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is placed before him. He cannot stand still, if he would be worthy of his vocation; his destiny as an immortal being requires him to ascend, step by step, until he has reached the summit, where the treasures of knowledge await him.

The number of these steps in all the systems has been odd. Vitruvius remarks—and the

coincidence is at least curious—that the ancient Temples were always ascended by an odd number of steps; and he assigns as the reason, that, commencing with the right foot at the bottom, the worshiper would find the same foot foremost when he entered the Temple, which Palladio considers a fortunate omen.

But the fact is, that the symbolism of numbers was borrowed by the Freemasons from Pythagoras, in whose system of philosophy it plays an important part, and in which odd slumbers were considered as more perfect than even ones. Hence, throughout the Masonic system we find a predominance of odd numbers; and while three, five, seven, nine, fifteen, and twenty-seven, are all-important symbols, we seldom find a reference to two, four, six, eight, or ten. The odd number of the stairs was therefore intended to symbolize the idea of perfection, to which it was the object of the aspirant to attain.
As to the particular number of the stairs, this has varied at different periods. Tracing-Boards of the eighteenth century have been found, in which only live steps are delineated, and others in which they amount to seven. The Prestonian lectures, used in England in the beginning of the nineteenth century, gave the whole nun ber as thirty-six, dividing them into series of one, three, five, seven, nine and eleven.

The error of making an even number, which was a violation of the Pythagorean principle of odd numbers as the symbol of perfection, was corrected in the Hemming lectures, adopted at the Union of the two Grand Lodges of England, by striking out the eleven, which was also objectionable as receiving a sectarian explanation. In the United States the number was still further reduced to fifteen, divided into three series of three, five, and seven. Doctor Mackey adopted this American division in explaining the symbolism; although, after all, the particular number of the steps, or the peculiar method of their division into series, will not in any way affect the general symbolism of the whole legend.

The candidate, then, in the Second Degree of Freemasonry, represents a man starting forth on the journey of life, with the great task before him of selfimprovement. For the faithful performance of this task, a reward is promised, which reward consists in the development of all his intellectual faculties, the moral and spiritual elevation of his character, and the acquisition of Truth and knowledge. Now, the attainment of this moral and intellectual condition supposes an elevation of character, an ascent from a lower to a higher life, and a passage of toil and diffieulty, through rudimentary instruction, to the full fruition of wisdom.

This is therefore beautifully symbolized by the Winding Stairs, at whose foot the aspirant stands ready to climb the toilsome steep while at its top is placed "that hieroglyphic bright which none but Craftsmen ever saw," as the emblem of Divine Truth. And hence a distinguished writer has said that "these steps, like all the Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science and open to us an extensive range of moral and speculative inquiry."

The candidate, incited by the love of virtue and the desire of knowledge, and withal eager for the reward of Truth which is set before him, begins at onee the toilsome ascent. At each division he pauses to gather instruction from the symbolism which these divisions present to his attention. At the first pause which he makes he is instructed in the peculiar organization of the Order of which he has become a disciple. But the information here given, if taken in its naked, literal sense, is barren, and unworthy of his labor. The rank of the officers who govern, and the names of the Degrees which constitute the Institution, can give him no knowledge whieh he has not before poeseeeed we must look therefore to the symbolic meaning of these allusions for any value which may be attached to this part of the ceremony.

The reference to the organization of the Masonic Institution is intended to remind the aspirant of the union of men in society, and the development of the social state out of the state of nature. He is thus reminded, in the very outset of his journey, of the blessings which arise from civilization, and of the fruits of virtue and knowledge which are derived from that condition. Freemasonry itself is the result of civilization; while, in grateful return, it has been one of the most important means of extending that condition of mankind.

All the monuments of antiquity that the ravages of time have left, combine to prove that man had no sooner emerged from the savage into the social state, than he commenced the organization of religious mysteries, and the separation, by a sort of divine instinct, of the sacred from the profane. Then occurred the invention of architecture as a means of providing convenient houses, the necessary shelter from the in~elemencies and vicissitudes of the seasons, with all the mechanical arts connected with it; and lastly, geometry, as a necessary science to enable the cultivators of land to measure and designate the limits of their possessions. All these are claimed as peculiar eharaeteristies of Speculative Freemasonry, which may be considered as the type of civilization, the former bearing the same relation to the profane world as the latter does to the savage state. Hence we at once see the fitness of the symbolism which commences the aspirant's upward progress in the cultivation of knolvledge and the search after Truth, by recalling to his mind the condition of civilization and the social union of mankind as necessary preparations for the attainment of these objects.

In the allusions to the officers of a Lodge, and the Degrees of Freemasonry as explanatory of the organization of our own Society, we clothe in our symbolic language the history of the organization of society.

Advancing in his progress, the candidate is invited to contemplate another series of instructions. The human senses, as the appropriate channels through which we receive all our ideas of perception, and which therefore, constitute the most important sources of our knowledge, are here referred to as a symbol of intellectual cultivation. Architecture, as the most important of the arts which conduce to the comfort of mankind, is also alluded to here, not simply because it is so closely connected with the Operative Institution of Freemasonry, but also as the type of all the other useful arts.
In his second pause, in the ascent of the Winding Stairs, the aspirant is therefore reminded of the necessity of cultivating practical knolvledge. So far, then, the instructions he has received relate to his own condition in society as a member of the great social compact, and to his means of becoming, by a knowledge of the arts of practical life, a necessary and useful member of that society. But his motto will be, Excelsior. Still must he go onward and forward.

The stair is still before him; its summit is not yet reached, and still further treasures Wisdom are to be sought for, or the reward will not be gained, nor the Middle Chamber, the abiding-place of Truth, be reached. In his third pause, he therefore arrives at that point in which the whole circle of human science is to be explained.

Symbols, we know, are in themselves arbitrary and of conventional signification, and the complete circle of human science might have been as well symbolized by any other sign or series of daetrine.s pus hy the seven liberal arts and sciences. But Freemasonry is an institution of the olden time; and this selection of the liberal arts and sciences as a symbol of the completion of human learning is one of the most pregnant evidences that five have of its antiquity.

In the seventh century, and for a long time afterward, the circle of instruction to which all the learning of the most eminent schools and most distinguished philosophers was confined, was limited to what were then called the liberal arts and sciences, and consisted of two branches, the trivium and the quadrivium. The trivium included grammar, rhetoric, and logic; the quadrivium comprehended arithmetic, geometry, Music, and astronomy.

"These seven heads," says Enfield, "were supposed to include universal knowledge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason, the knowledge of the trivium having furnished him with the key to all language, and that of the quadrivium having opened to him the secret laws of nature."

At a period, says the same writer, when few were instructed in the trivium, and very few studied the quadrivium, to be master of both was sufficient to complete the character of a philosopher. The propriety, therefore, of adopting the seven liberal arts and sciences as a symbol of the completion of human learning is apparent (see Seven liberal Arts and

Sciences). The candidate having reached this point, is now supposed to have accomplished the task upon which he had entered—he has reached the last step, and is now ready to receive the full fruition of human learning. So far, then, we are able to comprehend the true symbolism of the Winding Stairs. They represent the progress of an inquiring mind with the toils and labors of intellectual cultivation and study, and the preparatory acquisition of all human science, as a preliminary step to the attainment of Divine Truth, which, it must be remembered, is always symbolized in Freemasonry by the Word.

Here let us again allude to the symbolism of numbers, which is for the first time presented to the consideration of the Masonic student in the legend of the Winding Stairs. The theory of numbers as the symbols of certain qualities was originally borrowed by the Freemasons from the school of Pythagoras. It will be impossible, however, to develop this doctrine in its entire extent, in the present article, for the numeral symbolism of Freemasonry would itself constitute materials for an ample essay. It will be sufficient to advert to the fact, that the total number of the steps, amounting in all to fifteen in the American system, is a significant symbol. For Afteen was a sacred number among the Orientals, because the letters of the holy name Jah, no, were, in their numerical value, equivalent to fifteen; and hence a figure in which the nine digits were so disposed as to make fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans. The fifteen steps in the Winding Stairs are therefore symbolic of the name of God.

But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the Winding Sta . Now, what are the wages of a Speculative Freemason? Not money, nor corn, nor wine, nor oil. All these are but symbols. His wages arc Truth, or that approximation to it which will be most appropriate to the Degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism that the Freemason is ever to be in search of Truth, but is never to find it. This Divine Truth, the object of all his labors, is symbolized by the Word, for which we all know he can only obtain a Substitute; and this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes Divine Truth, can never be acquired in this life.

It is only when the portals of the grave open to us, and give us an entrance into a. more perfect life, that this knowledge is to be attained. "Happy is the man," says the father of lyric poetry, "who descends beneath the hollow earth, having be held these Mysteries: he knows the end, he knows the origin of life." The Middle Chamber is therefore symbolic of this life, where the symbol only of the Word can be given, where the truth is to be reached by approximation only, and yet where we are to learn that that Truth will consist in a perfect knowledge of the G. A. O. T. U.

This is the reward of the inquiring Freemason; in this consist the wages of a Fellow Craft; he is directed to the Truth, but must travel farther and ascend still higher to attain it. It is, then, as a symbol and a symbol only, that we must study this beautiful legend of the Winding Stairs. If we attempt to adopt it as an historical fact, the absurdity of its details stares us in the face, and wise men will wonder at our credulity. Its inventors had no desire thus to impose upon our folly; but offering it to us as a great philosophical myth, they did not for a moment suppose that we would pass over its sublime moral teachings to accept the allegory as an historical narrative without meaning, and wholly irreconcilable with the records of Scripture, and opposed by all the principles of probability. To suppose that eighty thousand Craftsmen were weekly paid in the narrow precincts of the Temple chambers, is simply to suppose an absurdity.

But to believe that all this pictorial representation of an ascent by a Winding Staircase to the place where the wages of labor were to be received, was an allegory to teach us the ascent of the mind from ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to the stock of our ideas at each step, until, in the Middle Chamber of life—in the full fruition of manhood—the reward is attained, and the purified and elevated intellect is invested with the reward in the direction how to seek God and God's Truth. To believe this, is to believe and to know the true design of

Speculative Freemasonry, the only design which makes it worthy of a good or a wise man's study. Of the legend we may admit its historical details are barren, but its symbols and allegories are fertile with instruction.

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WIND, MASON'S

Among the Masonic tests of the eighteenth century was the question, "How blows a Mason's wind?" and the answer was, "Due East and West."
Browne gives the question and answer more fully and assigns the explanation as follows:
How blows the wind in Masonry;
Favorable due east and west.
To what purpose?
To call men to, at, and from their labor.
What does it further allude to?

To those miraculous winds which proved so essential in working the happy deliverance of the children of

Israel from their Egyptian bondage, and proved the overthrow of Pharaoh and all his host when he attempted to follow them.

Krause very correctly thinks that the fundamental idea of the Masonic wind blowing from the east is to be found in the belief of the Middle Ages that all good things, such ss philosophy and religions came from the East.

In the German ritual of The Three Saints John's Degrees of the Mother Lodge of the Three Globes, the idea is expressed a little differently. The Catechism is as follows:

Whence comes the wind?

From the East towards the West, and from the South towards the North, and from the North towards the South, the East and the West.
What weather brings it?
Variable, hail and storm, and calm and pleasant weather.

The explanation given is that these changing winds symbolize the changing progress of man's life in his pursuit of knowledge—now clear and full of hope, now dark with storms. Bode's hypothesis that these variable winds of Freemasonry were intended to refer to the changes of the condition of the Roman Catholic Church under English monarchs, from Henry VIII to James II, and thus to connect the symbolism with the Stuart Freemasonry, is wholly untenable, as the symbol is not found in any of the advanced Degrees. it is not recognized in the French, and is obsolete in the York Rite.

*

WINDOW

A piece of furniture in the Mark Degree. It is a mere symbol, having no foundation in truth, as of record there was no such appendage to the Temple. Of course windows are mentioned in the Bible as in the construction details of First Kings (vi, 4) "And for the house (of the Lord) he made windows of narrow lights." Doctor Mackey has in mind a special window familiar to every Mark Master. It is simply intended to represent the place where the workman received his wages, symbolic of the reward earned by labor.

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WINE

One of the elements of Masonic consecration, and, as a symbol of the inward refreshment of a good conscience is intended, under the name of the Wine of Refreshment, to remind us of the eternal refreshments which the good are to receive in the future life for the faithful performance of duty in the present.

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WINGS OF THE CHERUBIM, EXTENDED

The candidate in the Degree of Royal Master of the American Rite is said to be received "beneath the extended wings of the cherubim." The expression is derived from the passage in the First Book of Kings (vi, 27) which describes the setting of "the cherubim within the inner house." Practically, there is an anachronism in the reference to the cherubim in this Degree. In the older and purer ritual, the ceremonies are supposed to take place in the Council-Chamber or private apartment of King Solomon, where of course, there were no cherubim. And even in some more modern rituals, where a part of the ceremony referred to in the tradition is spill to have occurred in the holy of Holies, that part of the Temple was at that time unfinished, and the cherubim had not yet been placed there.

But symbolically the reference to the cherubim in this Degree, which represents a searcher for Truth, is not objectionable. For although there is a great diversity of opinion as to their exact signification, yet there is a very general agreement that, under some one manifestation or another, they allude to and symbolize the protecting and overshadowing power of the Deity.

When therefore, the initiate is received beneath the extended wings of the cherubim, we are taught by this symbolism how appropriate it is, that he who comes to ask and to seek Truth. symbolized by the True Word should begin by placing himself under the protection of that Divine Power which alone is Truth, and from which alone Truth can be obtained.

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WISCONSIN

From a speech made by Henry S. Baird on December 17, 1854, it is known that a meeting was held December 27, 1823, to organize a Lodge at Green Bay, then in Michigan. In response to a petition the Grand Lodge of New York granted a Dispensation and on September 2, 1824, the Lodge was instituted at Fort Howard. Robert Irwin, Sr., was installed Worshipful Master, Benjamin Watson, Senior Warden and W. V. Wheaton, Junior Warden.

On December 3, 1824, a Charter was granted by the same Grand Lodge. Mineral Point Lodge was granted a Dispensation, October 8, 1840 and Melody Lodge one on January 10, 1843, both from Missouri, and Milwaukee Lodge held its first meeting on July 5, 1843, when a Dispensation was received from Illinois. Milwaukee, No. 22; Melody, No 5, and Mineral Point Lodges after some discussion held a Convention at Madison, December 18, 1843, for the purpose of organizing a Grand Lodge.

Brothers Moses Meeker and George W. Lakin were appointed Chairman and Secretary respectively. A Constitution prepared by Brothers Lawton, Meeker, and Lakin was adopted when the Grand Lodge was opened on December 18, 1843. The following officers were installed: Benjamin T. Kavanaugh, Grand Master; Abram D. Smith, Deputy Grand Master; Moses Meeker, Senior Grand Warden; David Merrill, Junior Grand Warden; Thomas P. Burnett, Grand Treasurer; Ben C. Eastman, Grand Secretary, and Dwight F. Lawton, Grand Lecturer. January 17, 1844, a special Communication was held to give the constituent Lodges their new numbers and charters.

Milwaukee Chapter, later called Kilburn Chapter, No. 1, was granted a Dispensation by the Deputy General Grand High Priest at the triennial Convocation of the General Grand Chapter held on September 10, 1844. By the same authority a Convention was held in Madison on January 10, 1850. Representatives of Kilburn Chapter, No. 1; Washington Chapter, No. 2, and Southport Chapter, No. 3, attended the fleeting and established the Grand Chapter of Wisconsin on February 14, 1850. Argulus W. Sark was authorized by the Grand Master to install the officers of the Lodge and duly performed this ceremony on August 7, 1850.

Three Councils were chartered in Wisconsin by the Grand Council of Ohio. Deputy Grand Puissant George Keifer reported to the Grand Council of Royal and Select Masters of Ohio that Dispensations had been granted to Beloit Council at Beloit on March 30, 1857; to Gebal Council at Janesville on July 10, 1857, and to Madison Council at Madison on August 8, 1857, the petitioners being duly recommended by Franklin Council, No. 14, of Troy, Ohio.

Charters were granted each of these Councils on October 15, 1857, and they were numbered respectively as Gebal Council, No. 27; Beloit Council, No. 28, and Madison Council, No. 29. On October 28, 1857, delegates met and instituted a Grand Council which met annually until 1878, when, on March 11, the Degrees were put under the control of the Grand Chapter. The brand Council was again organized in 1881 by representatives of forty-nine Councils and was recognized by the General Grand Council as a nonparticipating independent body.

Wisconsin Commandery, No. 1, at Milwaukee, was given a Dispensation July 12, 1849, and a Charter on September 11, 1850. Delegates from three Commanderies, namely, Wisconsin, No. 1; Janesville, No. 2; Robert Macoy, No. 3, met and organized the Grand Commandery of Wisconsin on October 20, 1859, at Madison.

The Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, was first established in Wisconsin on August 7, 1863, when the Wisconsin Consistory, the Wisconsin Chapter of Rose Croix, the Wisconsin Council of Princes of Jerusalem and the Wisconsin Lodge of Perfection were opened at Milwaukee.

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WISDOM

In Ancient Craft Masonry, Wisdom is symbolized by the East, the place of light, being represented by the pillar that there supports the Lodge and by the Worshipful Master. It is also referred to King Solomon, the symbolical founder of the Order. In Masonic architecture the Ionic column, distinguished for the skill in its construction, as it combines the beauty of the Corinthian and the strength of the Doric, is adopted as the representative of Wisdom. King Solomon has been adopted in Speculative Freemasonry as the type or representative of Wisdom, in accordance with the character which has been given to him in the First Book of Kings (iv, 30-2): "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman and Chalcol and Darda, the sons of Mahol; and his fame was in all the nations round about."

In all the Oriental philosophies a conspicuous place has been given to Wisdom. In the book balled the Wisdom of Solomon (vu, 74), but supposed to be the production of a Hellenistic Jew, it is said: "I called upon God, and the spirit of Wisdom came to me. I preferred her before scepters and thrones, and esteemed riches nothing in comparison of her." And farther on in the same book (vii, 287) she is described as "the breath of the power of God, and a pure influence (emanation) flowing from the glory of the Almighty, ... the brightness of the everlasting light, the unspotted mirror, of the power of God, and the image of His goodness."

The Cabalists made the Hebrew Chochma, or Wisdom, the second of the ten Sephiroth, placing it next to the Crown. They called it a male potency, and the third of the Sephiroth,

Binah, are, or Intelligent, female. These two Sephiroth, with Keter, or the Crown, formed the first triad, and their union produced the Intellectual World.

The Gnosties also had their doctrine of Wisdom, whom they called Achamoth. They said she was femenine; styled her Mother, and said that she produced all things through the Father.

The Oriental doctrine of Wisdom was, that it is a Divine Power standing between the Creator and the creation, and acting as His agent. "The Lord," says Solomon (Proverbs iii, 19) "by wisdom hath founded the earth." Hence Wisdom, in this philosophy, answers to the idea of a vivifying spirit brooding over and impregnating the elements of the chaotic world In short, the world is but the outward manifestation of the spirit of Wisdom. This idea, so universally diffused throughout the East, is said to have been adopted into the secret doctrine of the Templars, who are supposed to have borrowed much from the Basilideans, the Manicheans, and the Gnostics. From them it easily passed over to the advanced Degrees of Freemasonry, which were founded on the Templar theory.

Hence, in the great decoration of the Thirty-third Degree of the Scottish Rite, the points of the triple triangle are inscribed with the letters S.A.P.I.E.N.T.I.A., the Latin for Wisdom.

Bezaleel (Exodus xxxi, 3) was filled "with the spirit of God, in wisdom, and understanding, and in knowledge, and in all manner of workmanship," and this has ever been the ideal condition of a Craftsman. From first to last the Scripture, the Great Light, urges the dominating value of Wisdom, from the Pentateuch to Revelation, the allusions are frequent and emphatic. Especially in such pertinent and suggestive references as in Second Chronicles (I, 7-12) do we find that the desire by Solomon for Wisdom and understanding was rewarded by material possessions as well as these leading spiritual gifts.

It is not difficult now to see how this word Wisdom came to take so prominent a part in the symbolism of Ancient Freemasonry, and how it was expressly appropriated to King Solomon. As Wisdom, in the philosophy of the East, was the creative energy—the architect, so to speak, of the world, as the emanation of the Supreme Architect—so Solomon was the architect of the Temple, the symbol of the world. He was to the typical world or Temple what Wisdom was to the great world of the creation. Hence Wisdom is appropriately referred to him and to the Master of the Lodge, who is the representative of Solomon. Wisdom is always placed in the East of the Lodge, because thence emanate all light, and knowledge, and truth.

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WITHDRAWAL OF PETITION

It is a law of Freemasonry in the United States of America that a petition for initiation having been once presented to a Lodge, cannot be withdrawn. It must be subjected to a ballot. It must be submitted to the action of the Lodge. The rule is founded on prudential reasons.

The candidate having submitted his character for inspection, the inspection must be made. It is not for the interests of Freemasonry (the only thing to be considered) that, on the prospect of an unfavorable judgment, he should be permitted to decline the inspection, and have the opportunity of applying to another Lodge, where carelessness or ignorance might lead to his acceptance. Initiation is not like an article of merchandise sold by-rival dealers, and to be purchased, after repeated trials, from the most acccommodating seller.

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WITNESSES
See Trials

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WOELLNER, JOHANN CHRISTOPH CON

A distinguished Prussian statesman, and one equally distinguished as one of the leaders of the Rosicrucian Order in Germany, and the Rite of Strict Observance, to whose advancement he lent all the influence of his political position. He was born at Dobritz, May 19, 1732. He studied theology in the orthodox Church, and in 1750 was appointed a preacher near Berlin, and afterward a Canon at Halberstadt.

In 1786, King William III, of Prussia, appointed him Privy Councilor of Finance, an appointment supposed to have been made as a concession to the Rite of Strict Observance, of which Woellner was a Provincial Grand Master, his Order name being Eques à cubo. In 1788 he became Minister of State, and was put at the head of ecclesiastical affairs. No Freemason in Germany labored more assiduously in the cause of the Order and in active defense of the Rite of Strict Observance, and hence he had many enemies as well as friends. On the demise of King William, he was dismissed from his political appointments, and retired to his estate at Grossriez, where he died September 11, 1800.

*

WOLF

In the Egyptian Mysteries, the candidate represented a wolf and wore a wolf's skin, because 08iris once assumed the form of that animal in his contests with Typhon. In the Greek mythology, the wolf was consecrated to Apollo, or the sun, because of the connection between luke, meaning light, and lukos, a wolf. In French, slings and pincers as well as wolf is lowe, and hence the word louveteau, a whelp as well as a supporting wedge, signifying the son of a Freemason (see Lewis) .

*

WOLFENBUTTEL, CONGRESS OF

A city of Lower Saxony, in the principality of Wolfenbuttel, and formerly a possession of the Duke of Brunswick. In 1778 Ferdinand, Duke of Brunswick, convoked a Masonic Congress there, with a view of reforming the organization of the Order. Its results, after a session of five weeks, were a union of the Swedish and German Freemasons, which lasted only for a brief period, and the preparation for a future meeting at Wilhelmsbad.

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WOLFGANG, ALBERT, PRINCE OF LIPPESCHAUMBERG

Born in 1699, died in 1748. One of the Masonic circle whom Frederick the Great favored and sought at times to meet.

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WOOD CUTTERS, ORDER OF
See Fendeurs

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WOODFORD, ADOLPHUS FREDERICK ALEXANDER

The oldest son of Field Marshal Sir Alexander Woodford, born on July 9, 1821. He became a Lieutenant in the Coldstream Guards, and three years later studied for the Church at Durham University, was ordained, and became Rector of Swillington, Leeds, England, which position

he occupied until 1872. He was initiated in 1842, while on a visit to his father, then Governor of Gibraltar, in the Lodge of Friendship, then No. 345, and was appointed Grand Chaplain by the Earl of Zetland in 1863, delivering the oration on April 27, 1864, at the laying of the foundation stone of the new building at Freemasons' Hall.

He was Editor of the Freemason and the Masonic Monthly, the former from 1873 to 1885, and the latter from 1873 to 1882. He prepared a Masonic Cyclopedia and was a frequent instructive writer of rare versatility. His essay on "The Connection of York with the History of Freemasonry in England," published in Brother Hughan's Unpublished Records of the Craft, was written in 1871; in 1872 he published the Sloane Manuscript No. M29 and wrote the preface to Brother Hughan's Old Charges. His Defense of Masonry appeared in 1874. At the formation of the Quatuor Coronati Lodge he was a leading figure and, after a life devoted so freely and helpfully to the service of the Craft, Brother Woodford died on December 23, 1887.

*

WOODFORD MANUSCRIPT

A manuscript formerly in the possession of one of England's most esteemed Freemasons, Rev. A. F. A. Woodford, editor of Kenning's Cyclopedia of Freemasonry. Brother Hughan says it is almost a verbatim copy of the Cooke Manuscript. The indorsement upon it reads, "This is a very ancient record of Masonry, which was copied for me by Wm. Reid, Secretary to the Grand Lodge, 1728." It formerly belonged to Mr. William Cowper, Clerk to the Parliament, and is now in the library of the Quatuor Coronati Lodge, No. 2076, at London, England.

*

WOOF, RICHARD

Wrote Sketch of the Knights Templars and the Knights Hospitallers of Saint John of Jerusalem, wilh Notes on the Masonic Templars, London, 1865, and was Provincial Senior Grand Warden of Worcestershire, England.

*

WOOG, CARL CHRISTIAN

Born at Dresden in 1713, and died at Leipsic, April 24, 1771. Mossdorf says that he was, in 1740 a resident of London, and that there he was initiated into Ancient Craft Masonry, and also into the Scottish Degree of Knight of Saint Andrew. In 1749, he published a Latin work entitled Presbyterorum et Daconorum Achaiae de Martyrio Sancti Andreae Apostoli, Epistola Encyclica, in which he refers to the Freemasons (page 32) in the following language: nicum adhuc addo, esse inter caementarios, seu lapicidas liberos, (qui Franeo muratoriorum Franc-MaSons nomine communiter insigniuntur quique rotunda quadratis miscere dicuntur) quosdam qui S. Andreae memoriam summa veneratione recolant.

Ad minimum, si scriptis, quae deteeta eorum mysteria et arcana recensent, fides non est deneganda, certum erit, eos quotunnis diem quoque Andreas, ut Sancti Johannis diem so lent, festum agere atque ceremoniosum celebrare, esseque intereos sectam aliquam, quse per crucem, quam in pectore gerant, in qua Sanctus Andreas funibus alligatus haereat, a re]iquis se destinguunt" that is, "I add only this, that among the Freemasons (commonly called Franc-Maçons, who are said to mingle circles with squares) there are certain ones who cherish the memory of Saint Andrew with singular veneration.

At all events, if we may credit those writings in which their mysteries and secrets are detected and exposed, it will be evident that they are accustomed to keep annually, with ceremonies, the festival of Saint Andrew as well as that of Saint John; and that there is a sect among them

which distinguish themselves from the others by wearing on their breast the cross on which Saint Andrew was fastened by cords."

Woog, in a subsequent passage, defends the Freemasons from the charge made by these Expositions that they were irreligious, but declares that by him their mysteries shull remain buried in profound silence— "per me vero maneant eorum mysteria alto silentio sapulta." It is, apparently, from these passages that Mossdorf draws his conclusions that Woog was a Freemason, and had received the Scottish Degree of Knight of Saint Andrew. They at least prove that he was an early friend of the Institution.

*

WOOSTER, MAJOR GENERAL DAVID

Born at Stratford, Connecticut, March 2, 1710. Aide to George Washington in the American Revolution and a Freemason, having joined the Fraternity in 1745. He was founder and first Master of Hiram Lodge No. 1, New Haven, Connecticut, chartered November 12, 1750, holding the office until 1761 He was wounded at the battle of Ridgefield and died as a result on May 2, 1777 (see New Age, May, 1925; also in the history of Hiram Lodge No. 1 Ancient Free and Accepted Masons, 1750-1916).

*

WORD

When emphatically used, the expression, the Word, is in Freemasonry always referred to the Third Degree, although there must be a word in each Degree. In this latter and general sense, the Word is called by French Freemasons la parole, and by the Germans ein Wörterzeichen. The use of a Word is of great antiquity. We find it in the ancient Mysteries. In those of Egypt it is said to have been the Tetragrammaton. The German Stone-Masons of the Middle Ages had one, which, however, was probably only a password by which the traveling Companion might make himself known in his professional wanderings.

Lyon (History of the Lodge of Edinburgh, page 22) shows that it existed, in the sixteenth and subsequent centuries, in the Scotch Lodges, and he says that "the Word is the only secret that is ever alluded to in the Minutes of Mary's Chapel, or in those of Kilwinning, Aitcheson's Haven, or Dunblane, or any other that we have examined of a date prior to the erection of the Strand Lodge." Indeed, he thinks that the communication of this Word constituted the only ceremony of initiation practiced in the Operative Lodges. At that time there was evidently but one Word for all the ranks of Apprentices, Craftsmen, and Masters. He thinks that this communication of the Mason Word to the Apprentices under oath constituted the germ whence has sprung the Symbolical Freemasonry.

But it must be remembered that the learned and laborious investigations of Brother Lyon refer only to the Lodges of Scotland. There is no sufficient evidence that a more extensive system of initiation did not prevail at the same time, or even earlier, in England and Germany. Indeed, Findel has shown that it did in the latter country; and it is difficult to believe that the system, which we know was in existence in 1717, was a sudden development out of a single Word, for which we are indebted to the inventive genius of those who were engaged in the revival at that period. Be this as it may, the evidence is conclusive that everywhere, and from the earliest times, there was a Word. This at least is no modern usage.

But it must be admitted that this Word, whatever it was, was at first a mere mark of recognition. Yet it probably had a mythical signification, and was not arbitrarily adopted. The word in the Sloane Manuscript No. 3329, which Brother Hughan places at a date not posterior to 1700, is undoubtedly a corrupted form of that now in use. Hence we may conclude that the legend, and its symbolism also existed at the same time, but only in an incomplete form.

The modern development of Speculative Freemasonry into a philosophy has given a perfected form to the symbolism of the Word no longer confined to use as a means of recognition, but elevated, in its connection with the legend of the Third Degree, to the rank of a symbol.

So viewed, and by the scientific Freemason it is now only so viewed, the Word becomes the symbol of Divine Truth, the loss of which and the search for it constitute the whole system of Speculative Freemasonry. So important is this Word, that it lies at the very foundation of the Masonic edifice. The Word might be changed, as might a grip or a sign, if it were possible to obtain the universal consent of the Craft, and Freemasonry would still remain unimpaired. But were the Word abolished, or released from its intimate connection with the Hiramic legend, and with that of the Royal Arch, the whole symbolism of Speculative Freemasonry would be obliterated. The Institution might withstand such an innovation, but its history, its character, its design, would belong to a newer and a totally different society. The Word is what Dermott called the Royal Arch, "the marrow of Masonry."

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WORD, LOST
See Lost Word

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WORD, MASON

In the minutes and documents of the Lodges of Scotland during the sixteenth, seventeenth, and eighteenth centuries, the expression Mason word is constantly used. This continuous use would indicate that but one word was then known. Nicolai, in his Essay on the Accusations against the Templars, quotes a "small dictionary published at the beginning of the eighteenth century," defining the Mason's word.

*

WORD, SACRED

A term applied to the chief or most prominent word of a Degree, to indicate its peculiarly sacred character, in contradistinction to a password, which is simply intended as a mode of recognition. It is sometimes ignorantly corrupted into "secret word." All significant words in Freemasonry are secret. Only certain ones are sacred.

*

WORD, SIGNIFICANT
See Significant Word

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WORD, TRUE
Used as the contradistinction to Lost Word and the Substitute Word. To find it, is the object of all Masonic search and labor. For as one Lost Word is the symbol of death, the True Word is the symbol of life eternal. It indicates the change that is always occurring—Truth after error, light after darkness, life after death. Of all the symbolism of Speculative Freemasonry, that of the True Word is the most philosophic and sublime.

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WORK
See Labor

*

WORKING-TOOLS

In each of the Degrees of Freemasonry, certain implements of the Operative Art are consecrated to the Speculative Science, and adopted to teach as symbols lessons of morality. With these the Speculative Freemason is taught to erect his spiritual Temple, as his Operative predecessors with the same implements so constructed their material Temples. Thus they are known as Working Tools of the Degree. They vary but very slightly in the various Rites, but the same symbolism is preserved. The principal Working-Tools of the Operative Art that have been adopted as symbols in the Speculative Science, confined, however, to Ancient Craft Masonry, and not used in the higher Degrees, are the Twenty-four-inch Gage, Common Gavel, Square, Level, Plumb, Skirrit, Compasses, Pencil, Trowel, Mallet, Pickax, Crow, and Shovel. See them under their respective heads in this encyclopedia.

*

WORK, MASTER OF THE

An architect or superintendent of the building of an edifice. Du Cange Glossarium, thus defines it: "Magister operis vet operarum outgo, mattre de l'oeurre, cui operibus publicis vacare incumbit," that is, "Master of the Work or of the works, commonly, maltre de l'oeurre, one whose duty it is to attend to the public works."

The Cooke Manuscript (line 529) says: "And also he that wele most of connying (skill) schold be governour of the werke, and scholde be callyd maister."

In the old record of the date of Edward III, cited by Doctor Anderson in his second edition (page 71) it is prescribed "that Master Masons, or Masters of Work, shall be examined whether they be able of cunning to serve the irrespective lords."

The word was in common use in the Middle Ages, and applied to the Architect or Master Builder of an edifice. Thus Edwin of Steinbach, the architect of the Cathedral of Strasbourg, is called Master of the Work. The monasteries had a similar officer, who was, however, more generally called the Operaritss, but sometimes Magister operis (see Works, Grand Superintendent of).

*

WOMAN

The law which excludes women from initiation into Freemasonry is not contained in the precise words in any of the Old Constitutions, although it is continually implied, as when it is said in the Lansdowne Manuscript, 1560, that the Apprentice must be "of limbs whole, as a man ought to be." and that he must be "no bondsman." All the regulations also refer to men only, and many of them would be wholly inapplicable to women. But in the Charges compiled by Anderson and Desaguliers, and published in 1723, the word woman is for the first time introduced and the law is made explicit. Thus it is said that "the persons admitted members of a Lodge must be good and true men, ... no bondmen, no women," etc.

(Constitutions, 1723, page 51). Perhaps the best reason that can be assigned for the exclusion of women from our Lodges will be found in the character of our organization as a mystic Society. Speculative Freemasonry is only an application of the art of Operative Masonry to purposes of morality and science. The Operative branch of our Institution was the

forerunner and origin of the Speculative. Now, as we admit of no innovations or changes in our customs, Speculative Freemasonry retains, and is governed by, all the rules and regulations that existed in and controlled its Operative prototype. Hence, as in this latter art only hale and hearty men, in possession of all their limbs and members, so that they might endure the fatigues of labor, were ployed, so in the former the rule still holds, of excluding all who are not in possession of these prerequisite qualifications.

Woman is not permitted to participate in our rites and ceremonies, not because we deem her unworthy or unfaithful, or incapable, as has been foolishly supposed, of keeping a secret, but because on our entrance into the Order, we found certain regulations which prescribed that only men capable of enduring the labor, or of fulfilling the duties of Operative Masons, could be admitted. These regulations we have solemnly promised never to alter; nor could they be changed, without an entire disorganization of the whole system of Speculative Freemasonry.

A curious newspaper advertisement appeared in the Newcastle Weekly Chronicle, January 6, 1770, as quoted below:

This is to acquaint the public that on Monday, 1st inst., being the Lodge or monthly meeting-night of the Free and Accepted Masons of the 22nd Regiment, held at the Crown, near Newgate, Mrs. Bell, the landlady of the house, broke open a door with a poker, by which means she got into an adjacent room, made two holes through the wall, and by that stratagem discovered the berets of Masonry, and knowing herself to be the first woman in the world that ever found out the secret is willing to make it known to all her sex. So that any lady that is desirous of learning the secrets of Freemasonry by applying to that well-learned woman, Mrs. Bell, who has lived fifteen years in and about Newgate, may be instructed in all secrets of Masonry.
The following notice appeared December 2, 1772, in the Edinburgh Courant:

A few nights ago a regular Lodge of Freemasons was held at the Star in Watergate Street, in the City of Chester, when a woman who lodged in the house, concealed herself in a press in the Lodge room in order to satisfy a painful curiosity, she had a long time imbibed of discovering the reason of their secret meetings; but the ever wary and careful fraternity, making a timely and secret discovery of the place of her concealment assembled themselves within her hearing, and after repeating the punishment which they always inflict on every person whom they detect prying into their secrets, opened the press and took her out, almost dead with apprehension of what she was to suffer, which had such an effect on the humanity of the Brethren then present, that they unanimously agreed to dismiss her, without doing her any injury than that of severe reprimand for er folly.

The manuscript Constitutions of the Freemasons, dated 1693, have frequently been quoted in support of the theory that women were at one time admitted into Masonic guilds, which Manuscript states:

The one of the elders taking the Booke, and that he or she that is to bee made a Mason shall lay their hands thereon, and the charge shall be given. But Brother D. Murray Lyon holds that the word shee should be read they. Although the Ancient Charges forbid the admission or initiation of women into the Masonic Fraternity, several instances are asserted where women have been duly initiated either as the result of accident or design. The best known is the case of the Honorable Elizabeth Saint Leger, born 1693, who afterwards became, in 1713, the Honorable Mrs. Aldworth. She was a daughter of the first Viscount Doneraile, of Cork, Ireland.

The Viscount was an enthusiastic Freemason and, as was customary in the early part of the eighteenth century, Lodges were occasionally held in his own house. It is said that Miss Saint Leger hid herself one evening about the year 1710, previous to the initiation of a gentleman named Coppinger, in a room adjoining the one used for a Lodge-room. Due to repairs being made in the partitions, the young lady was able to remove a brick from the wall separating the two rooms, and witnessed the entire ceremony of initiation. In attempting to make her escape she inadvertently came across the Tyler who, armed with a sword, stood barring her exit. Her shrieks caused the members of the Lodge to rush to the spot, where, after considerable

discussion and entreaty on the part of her brother, it was decided to initiate her into the Order and, it is said, in the course of time she became Master of the Lodge.

Some accounts state that Miss Saint Leger, while reading one afternoon in the room adjoining the Lodge-room fell asleep and upon awakening heard voices. She, quite naturally, listened and before she realized what was occurring she had been made acquainted with a part of the Masonic ceremony. She is said to have been initiated in Lodge No. 95, which still meets in Cork, but there is no record extant of her reception into the Vrder. In fact there has been much difference of conclusions regarding the matter.

There is, however, record of her being a subscriber to the Irish Book of Constitutions, 1744, and also of her frequent attendance at entertainments given under Masonic auspices, at which times she wore full Masonic regalia. When she died in 1775, at Cork, she was accorded the honor of a Masonic burial. Mrs Aldworth was cousin to general Antony Saint Leger, Park Hill, near Doncaster, who instituted the renowned Doncaster Saint Leger races and stakes in 1776 (see Aldworth, Hon. Mrs).

The most modern instance of a woman claiming to be a member of a recognized Masonic Lodge was a Mrs. Catherine Babington, the only daughter of Charles and Margaret Sweet, born at Prineess Furnaee, Kentucky. December 28, 1815.

Her Biography was written and published by her son, J. P. Babington, himself a member of Lee Lodge, No. 253, Taylorsville, North Carolina. It is claimed that she concealed herself in an adjoining room to that used by the Lodge at different times covering a Period of a year and a half and was finally discovered by an uncle of hers who questioned her and, upon finding that she was well versed and familiar with much of the Masonic ritual, she was, we are told, clothed in a suitable uniform of red flannel and taken to the Lodge, where she was obligated as a regular Mason but not admitted to membership. She kept herself posted in Freemasonry up until the time of her death, although she never attempted to visit a Lodge.

Mrs. Babington died in Shelby, North Carolina and many incidents are related of her use of Masonic signs and words in her travels through Ohio, Pennsylvania, New Jersey, Virginia, Maryland, Tennessee and other States. Most of these accounts are highly improbable, if not impossible. In the Femme et l'Enfant dans la FranoMafonnerie, meaning Woman and Child in Freemasonry, a French work by A. C. de la Rive, noted in Symbolism, September, 1922, page 251, there is a phrase relative to the so-called initiation of women in the Masonic Order.

The author says, "Two women had already benefitted as exceptions, Mademoiselle Fernig, Mistress of Dumouriez, and, under the Consulate, Madame de Xaintrailles." Brother Oswald Wirth, editor of Symbolism, informs his readers that the book quoted does not give any further reference to the initiation of Mademoiselle Fernig, and that vainly he has sought for the source or for any confirmation of the story in the publications of the period. Brother Albert Lantoine, author of the Histoire de la FrancMafonnetie Francaise, 1925, kindly made a further search for us and read the correspondence of the sisters Fernig, who survived the French Revolution, but discovered no additional light on the subject.

Helene, Countess Hadik Barkoozy, was initiated into the Lodge Egyenloseg, in Unghvar, which held a Warrant from the Grand Orient of Hungary. The Countess was born in 1833, was the sole heiress of Count Johann Barkoozy, and, being the last of her race, was permitted by the Hungarian Courts to take the place of a son.

She succeeded her father in the extensive Majorat at Barkoozy and in 1860 married Count Bela Hadik, Aide-de-Camp of the Emperor Maximilian of Mexico. With her inheritance she came into possession of an extensive Masonic library which she studied diligently and, being a highly educated lady, soon mastered the statements and was an ardent admirer of Masonic principles In 1875 she was able to secure entrance into the Lodge Egyenloseg. When the Grand Orient of Hungary heard of this violation of the Statutes, proceedings were immediately

instituted against every member who had a part in the initiation and on a meeting of January 5, 1876, all accused were found guilty.

The Deputy Master of the Lodge was divested of all Masonic rights and expelled from the Order. The names of the officers were struck off the lists and the other members suspended for a period of three, six, or twelve months. On March 10, 1876, the Grand Lodge ruled: — "the admission of Countess Hadik Barkoozy to be contrary to the laws and therefore null and void, forbids her admittance into any Lodge of their Jurisdiction, under penalty of erasion of the Lodge from the rolls, and requests all Grand Lodges to do the same. Also the Countess is requested to return the invalid Certificate which she holds within ten days, in default of which measures will be taken to confiscate immediately the Certificate whenever produced at any of the Lodges."

There is a tradition, which has never been officially confirmed, that a Mrs. Beaton, a Norfolk lady, of England, contrived to conceal herself behind the wainscoting in a Lodge-room where she learned the secret of the First Degree. She was discovered at this point and was herself initiated into the Masonic Fraternity.

A Mrs. Havard is said to have been proposed as an honorary member and initiated into Palladian Lodge, No. 120, at Hereford, Herefordshire, on the Roll of the R.n~lish Constitutions in the year 177() This Lodge was warranted in 1762 and celebrated the centenary of its existence in 1862. No record is available other than tradition of this incident, however.

Madame de Xaintrailles, wife of the French General of that name, was a member of an Adoptive Lodge, and it has been said that she was afterwards initiated into Freemasonry. No documentary proof is available, but the incident, supposed to have occurred at the close of the eighteenth century, is mentioned in the Histoire Pittoresque de la Franc-Maçonnerie, (1843, by T. B. Clavel, pages 34-5; see also Xaintrailles, Madame de). A women's auxiliary was formed by the Lodge Sincerite, Klattau, Bohemia, whose Charter was recalled in September, 1780. The membership of the auxiliary was confined to wives of the members of the parent Lodge. An exception to this rule was made in favor of the Baroness Chanowsky de Langendorf.

The creation of this auxiliary contributed in no small degree to the difficulties which later befell the parent Lodge when their Charter was recalled. The auxiliary was known as the Three Crowned Hearts, and the underlying purposes were admirable. The members were strictly admonished to observe peace, harmony, union, unblemished behavior, not to utter words of slander, and the funds were used to assist a sick Sister or Brother in misfortune or unemployment. The Constitution and By-laws are in the archives of the National Museum in Prague, Czechoslovakia. A Master Mason managed the Lodge as its Master and the office of Treasurer was also held by a Master Mason but all other officers were women.

The Theosophical Society headed by Mrs. Annie Besant, has an Order which they describe as CoMasonr1y and which they claim is "Masonry for women." Formerly the title used Joint for the prefix, as in Transactisms, Dharma Lodge, Supreme Council, Universal Joint Freemasonry, No. 1, Benares, 1903 There is, however, no connection whatever between this organization and established Freemasonry (see Co-Masonry).

The remarkable case of the Chevalier D'Eon is discussed elsewhere (see D'Eon, Chevalier) and it is sufficient to say here that the signature as Junior Warden appended to a petition is decidedly far from feminine, and the results of the post-mortem examination (see Dictionary of National Biography, volume xii, page 384) determined the male sex of the individual conclusively. Simon Boubee, in his Etudes historiques et philosophiques sur La Franc-Magonnerie, meaning Historical and philosophical studies on Freemasonry, 1854, quoted by Albert Lantoine, September, 1920, Symbolisrne, Paris, refers to the allusion in the above work to women of rank and their knowledge of the Masonic Institution.

Brother Lantoine says the author is not afraid of advancing the statement that "the Masonry of Adoption preceded Symbolic Masonry in France and at its head is found presiding that Queen, the widow of Charles I, of whom English Masons glorify themselves of being the children, and whom even yet they invoke in moments of distress, when they cry for assistance, A.·. M.·. L.·. E.·. D.·. L.·. V.·.," these being the initials of a French phrase meaning substantially help me, ye sons of the widow. Of course, the sons of the widow in this case have reference to the Masonic followers of Hiram, who was a widow's son, and also in this particular instance having an allusion in the statement to the House of Stuart, the effort to place the son of a widow on the British throne giving a political flavor to the expression and in that way adding a little weight to the old claims of a Masonic nature built upon the romantic history of the Scottish royal family and their adherents in their exile on the Continent of Europe and especially in France. But let us see on what grounds Boubee proceeds with his assertions. This is what he writes:

That widow, of Charles I, daughter of Henry IV, and sister of Louis XIII, returned to the Court of France after the death of her husband, and her greatest pleasure was to tell her nephew of the heroic efforts that were made in England by the sons of the widow to reestablish her son on the throne. The ladies of the Court were not strangers to these confidences.. She made known to then the words and signs which formed the tie of their center of union, and she thus initiated them to the mysteries of the Institution of which she was the Protectress, and which had not hitherto penetrated into France. These paragraphs illustrate the readiness of the French writer to mix up the origin of Lodges of Adoption with those of Lodges of Freemasons, the first comprising both sexes, the latter restricted to men. Nevertheless the item is of interest to us, if only as showing how legends live and grow.

A quaint song contained in A Defense of Freemasonry, published anonymously in 1765, curiously refers to the possible (we cannot well believe the writer to have meant the probable) initiation of women. The King is appended and the reader can construe it for himself.

ADVICE TO THE LADIES BY BROTHER RILEY
It has oft of the females been said
(But you'll own the report is not true)
That they are not Freemasons made,
For they cannot their passions subdue
That they never can subject their will
Nor be bound any secrets to keep
Nor never can keep their tongues still,
Except when in bed fast asleep.
See how common fame will tell lies
And scandalous stories retail!
But Masons those always despise,
Who against the fair sex dare to rail;
There are several females renowned
For sentiments truly refined
Whose conduct is constantly found
By the Craft to be just, true, and kind.
The thrice mystic number of III,III,III,
And the mystical number of III,
The Muses and Graees divine,
Are the damsels I mean that are free
The Cardinal virtues so bright,
Who preside o'er each principal sign
And Cynthia who governs the night
In the lodges resplendently shine.
But 'tis not these fair ones alone,
For Innocence kindly each night
Vouchsafes to deseend from her thrones
To clothe ev'ry WIason in white;
There's Faith, Hope and Charity fair,
Who teach us the ladder to climb,

As nightly the fabric lve rear,
By industry, patience and time.
Then ladies attend to advice,
And listen to what I impart
In virtue and honor be nice
Learn to govern the tongue and the heart
In short you must copy the fair,
Whom I have just mentioned before,
And then we will try,
I declare
To admit you within the lodge door.

This song is bound up with a number of Masonic curiosities in Brother Henry Sadler's most interesting and highly instructive Reprints and Revelations. The volume also contains the remarkable communication to George Faulkner, printer. This "Letter from the Grand Mistress of the Freemasons" is ascribed to the sardonic Dean Swift, but omitted from the more recent editions of that author's works.

Perhaps its want of interest to the general public may have had something to do with that exclusion. But it is of interest to the Craft because of the transparent intention of its writer to lampoon some attempt to expose the secrets of Freemasonry. Brother W. J. Chetwode Crawley, Treasurer, Grand Lodge of Ireland, painstaking, skilled and scholarly in literary and Masonic matters, considers it to be a serious faced travesty of the pamphlet, The Grand Mystery of Freemasons Discovered, of which a first edition was published in 1724, and a second in 1725. Brother Enoch T. Carson of Cincinnati had a fine facsimile made of the first edition and issued the work as the initial publication of his self-sacrificing Masonic Archeological series. A reprint of the second edition of the Gruntl Mystery is in Gould's History of Freemasonry.

Brother Sadler found the names of both Pope and Swift on the roll of the Lodge held prior to 1730 at the "Goat at foot of the Haymarket." It is further pointed out that in 1722-7 Swift was in London, the guest of Pope at Twickenham. Brother Chetwode Crawley observes that Swift "sunned himself in the society of Arbuthnot and Pope, and shared with them all the convialities of London from which he had so long been absent. If they took part in Freemasonry, we may be sure he joined them. And there is no doubt about Arbuthnot or Pope. To make his connection with Freemasonry doubly sure, Swift, as we have already had occasion to indicate, took on himself the defense of the Craft by a reductio ad absurdum of the spurious rituals then current in London."

The "Letter" starts out with the following lines: "Seeing it is of late become a fashion in town, in writing to all the world, to address to you (he was the editor of the Dublin Journal, a printer and a Freemason), our society of Female Freemasons hath also chosen you for our printer, and so, without preface, art, or embellishment (for truth anti a short paper needeth none of them) our female lodge has the whole mystery as well as any Lodge in Europe, with proper instructions in writing; and what will seem more strange to you, without the least taint of perjury." Then follows a whimsical statement of a traveler having supplied the ladies with full particulars of Masonic secrets as they had been imparted by a Lodge whose members were so intoxicated that the candidate was never pledged to preserve inviolate the information that had been given to him. Nevertheless, an old song quoted in A Defense of freemasonry says: "The fair from our rights are forever debarred," and so far as this refers to membership, it finds general acceptance.

The following associations are worthy of mention, although very few details are available as to their rules and rituals: L'Ordre des Dames Ecossaises de Hospice du Mont Thabor; Order of Knights and Ladies of Joy, founded in 1696 in Paris, under the protection of Bacchus and Venus and whose printed statutes are still in existence; the German Order of the Rose, established in Germany in 1784 by Francis Matthaus Grossinger; the Order of Harmony, also founded by Grossinger on the collapse of the Order of the Rose, in 1788; the Order of the Lovers of Pleasure, established on December 25, 1808, by a number of young officers of the

French Army. This was a military Order which is said to have been much favored by Napoleon I. There was also the Society known as the Mopses, which admitted women to all offices except that of Grand Master, who was elected for life. Subordinate to him, however, there was a Grand Mistress, also elected for life.

A number of these organizations related directly or indirectly to the Craft, as Eastern Star, Order of the Rainbow (for girls), Indifferents, Order of Fendeurs et Fendeuses, Order des Felicitaires, Companions of Penelope, Feuillants, Order of Perseverance, Knights and Nymphs of the Rose, Society of the Chain, L'Ordre des Chevaliers et Chevalieres de l'Ancre or Anchor, Orden der Gartnerinnen, and others will be found in this work under their significant title words.

Brother Dudley Wright (Woman and Freemasonry London,1922) treats the subject at length; there is also a section upon it by Brother Albert Lantoine (Histoire de la Franc-Mafennerie Frangaise, 1925, pages 375-93) a study of the matter from the eighteenth century to our own times; a paper "Woman and Freemasonry," Brother Gordon P. G. Hills (Transactions, Quatuor Coronati Lodge, 1920, volume xxiii, page 63) contains several curious instances where the Masonic secrets are said to have been acquired by women, and Brother Hills says further (page 77) "Women are not eligible to become Freemasons be cause our Craft is a men's Society," a point well to keep in mind.

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WORKMEN AT THE TEMPLE

We have no historical book, except the meager details in the Books of Kings and Chronicles, of the number or classification of the workmen at the Temple of Solomon. The subject has, however, afforded a fertile theme for the exercise of the inventive genius of the ritualists. Although devoid of interest as a historical study, an acquaintance with these traditions, especially the English and American ones, and a comparison of them with the Scriptural account and with that given by Josephus, are necessary as a part of the education of a Masonic student. Doctor Mackey furnished the legends, therefore, simply as a matter of curiosity, without the slightest intention to vouch for their authenticity, at the same time trusting that the good sense and common fairness of the reader will prevent him from including such unauthenticated matter in lectures usually given in the Third Degree and often with much pretense to learning. In the Second Book of Chronicles (ii 17 and 18) we read as follows:

And Solomon numbered all the strangers that were in the land of Israel, after the numbering where with David his father had numbered them, and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain and three thousand and six hundred overseers to set the people a-work.

The same numerical details are given in the second verse of the same chapter. Again, in the First Book of Kings (v 13 and 14) it is said:

And King Solomon raised a levy out of all Israel- and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

The succeeding verses make the same enumeration of workmen as that contained in the Book of Chronicles quoted above, with the exception that, by omitting the three hundred Harodim, or rulers over all, the number of overseers is stated in the Book of Kings to be only three thousand three hundred. With these authorities, and the assistance of Masonic traditions, Doctor Anderson, in the Book of Constitutions (second edition, page 11) constructs the following table of the Craftsmen at the Temple:

Harodim, Princes, Rulers, or Provosts..... 300
Menatzchim, Overseers, or Master Masons..... 3.300
Ghiblim Stone-Squarers
Ischotzei, Hewers All Fellow Crafts..... 80.000
Benai, Builders
The Levy out of Israel, who were timber cutters..... 30.000

All the Freemasons employed in the work of the Temple,
exclusive of the two Grand Wardens 113.600

Besides the Ish Sabal, or men of burden, the remains of the old Canaanites, amounting to 70,000, who are not numbered among the Freemasons. In relation to the classification of these workmen, Doctor Anderson says: "Solomon partitioned the Fellow Crafts into certain Lodges, with a Master and Wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be paid regularly every week, and be duly fed and clothed; and the Fellow Crafts took care of their succession by educating Entered Apprentices. "

Josephus makes a different estimate. He includes the 3,300 Overseers in the 80,000 Fellow Crafts, and makes the number of Freemasons, exclusive of the 70,000 bearers of burden, amount to only 110,000.

A work published in 1764, entitled The Masonic Pocket-Book, gives a still different classification. The number, according to this authority, was as follows:

Harodim 300
Monatzohkn 3,300
Ghiblim 83,000
Adoniram's men 30,000
Total 116,600

These, together with the 70,000 Ish Sabal, or laborers, make a grand total of 186,600 workmen.
According to the statement of Webb, which has been generally adopted by the Fraternity in the United States, there were:

Grand Masters 3
Overseers 3,300
Fellow Crafts 80,000
Entered Apprentices 70,000

This account makes no allusion to the 300 Harodim, nor to the levy of 30,000, it is, therefore, manifestly incorrect. Indeed, no certain authority can be found for the complete classification of the workmen, since neither the Bible nor Josephus gives any account of the number of Tyrians employed. Doctor Oliver, however, in his Historical Landmarks, has collected from the Masonic traditions an account of the classifications of the workmen, which we shall insert, with a few additional facts taken from other authorities. According to these traditions, the following was the classification of the Freemasons who wrought in the Quarries of Tyre:

Super-Excellent Masons..... 6
Excellent Masons..... 48
Grand Architects..... 8
Architects 16
Master Masons..... 2,376
Mark Masters..... 700
Mark Men 1,400
Fellow Crafts..... 53,900

These were arranged as follows: The six Supers Excellent Masons were divided into two Grand Lodges, with three Brethren in each to superintend the work. The Excellent Masons were divided into six Lodges of nine each, including one of the Super-Excellent Masons, who presided as Master.

The eight Grand Architects constituted one Lodge, and the sixteen Architects another. The Grand Architects were the Masters, and the Architects the Wardens, of the Lodges of Master Masons, which were eight in number, and consisted, with their officers, of three hundred in each. The Mark Masters were divided into fourteen Lodges of fifty in each, and the Mark Men in fourteen Lodges also, of one hundred in each. The Mark Masters were the Masters, and the Mark Men the Wardens, of the Lodges of Fellow Crafts, which were seven hundred in number, and with their officers consisted of eighty in each.

The classification of the workmen in the Forest of Lebanon was as follows:

Super-Excellent Masons..... 3
Excellent Masons..... 24
Grand Architeets..... 4
Architects 8
Master Masons..... 1,188
Mark Masters..... 300
Mark Men..... 600
Fellow Crafts..... 23,100
Entered Apprentices..... 10,000
Total 35,227

These were arranged as follows: The three Super Excellent Masons formed one Lodge. The Excellent Masons were divided into three Lodges of nine each, including one of the Super-Excellent Masons as Master. The four Grand Architects constituted one Lodge and the eight Architects another, the former acting as Masters and the latter as Wardens of the Lodges of Master Masons, which were four in number, and consisted, with their officers, of three hundred in each. The Mark Masters were divided into six Lodges of fifty in each, and the Mark Men into six Lodges also, of one hundred in each. These two classes presided, the former as Masters and the latter as Wardens, over the Lodges of Fellow Crafts, which were three hundred in number, and were composed of eighty in each, including their officers.

After three years had been occupied in "hewing, squaring, and numbering" the stones, and in "felling and preparing" the timbers, these two Bodies of Freemasons, from the Quarries and the Forest, united for the purpose of properly arranging and fitting the materials, so that no metallic tool might be required in putting them up, and they were then carried up to Jerusalem Here the whole body was congregated ,under the superintending care of Hiram Abif, and to them were added four hundred and twenty Lodges of Tyrian and Sidonian Fellow Crafts, having eighty in each, and the twenty thousand Entered Apprentices of the Levy from Israel, who had heretofore been at rest, and who were added to the Lodges of their Degree, making them now consist of three hundred in each, so that the whole number then engaged at Jerusalem amounted to two hundred and seventeen thousand two hundred and eighty-one, who were arranged as follows:

9 Lodges of Excellent Masons, 9 in each, were.....81
12 Lodges of Master Masons, 300 in each, were 3,600
1,000 Lodges of Fellow Crafts 80 in each, were 80,000
420 Lodges of Tyrian Fellow Crafts, 80 in each, were..... 33,600
100 Lodges of Entered Apprentices, 300 in each were.....30 000
70,000 Ish Sabal, or laborers.....70 000
Total 217,281

Such is the system adopted by our English Brethren. The American ritual has greatly simplified the arrangement. According to the system now generally adopted in the United

States, the workmen engaged in building King Solomon's Temple are supposed to have been classified as follows:

3 Grand Masters.
300 Harodim, or Chief Superintendents, who were Past Masters.
3,300 Overseers, er Master Masons, divided into Lodges of three in each.
80,000 Fellow Crafts, divided into Lodges of five in each.
70 000 Entered Apprentices, divided into Lodges of seven in each.

According to this account, there must have been eleven hundred Lodges of Master Masons; sixteen thousand of Fellow Crafts; and ten thousand of Entered Apprentices. No account is here taken of the levy of thirty thousand who are supposed not to have been Freemasons, nor of the builders sent by Hiram, King of Tyre whom the English lectures place at thirty-three thousand six hundred, and most of whom some may suppose to have been members of the Dionysiac Fraternity of Artificers, the institution from which Freemasonry, according to legendary authority, took its origin.

On the whole, the American system seems too defective to meet all the demands of the inquirer into this subject—an objection to which the English is not so obnoxious. But, Doctor Mackey again observes the whole account is mythical, and is to he viewed rather as a curiosity than as having any historical value.

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WORKS, GRAND SUPERINTENDENT OF

A Grand Lodge Officer, an architect by profession, entrusted with the duties to report "on the state of repair of the edifices of the Grand Lodge and make such further reports from time to time as he may deem expedient," and to advise with the Board of General Purposes "on all plans of building or edifices undertaken by the Grand Lodge and furnish estimates, etc." A similar officer is appointed in English Provincial Grand Lodges.

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WORKSHOP

The French Freemasons call a Lodge an atelier, literally, a workshop, or as Boiste defines it, "a place where Craftsmen work under the same Master."

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WORLD

The Lodge is said to be a symbol of the world. Its form—an oblong square, whose greatest length is from east to west—represents the shape of the inhabited world according to the theory of the ancients. The "clouded canopy," or the "starry decked covering" of the Lodge, is referred to the sky. The sun, which enlightens and governs the world at morning, noon, and evening, is represented by the three superior officers. And, lastly, the draft, laboring in the work of the Lodge, present a similitude to the inhabitants of the world engaged in the toils of life. While the Lodge is adopted as a copy of the Temple, not less universal is that doctrine which makes it a symbol of the world (see Form of the Lodge).

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WORLDLY POSSESSIONS

In the English lectures of Doctor Hemming, the name 'Tubal Cain is said "to denote worldly possessions," and hence Tubal Cain is adopted in that system as the symbol of worldly possessions. The idea is derived from the derivation of the word Cain from herbals, to acquire to gain. and from the theory that Tubal Cain, bit his inventions, had enabled his pupils to acquire riches. But the derivative meaning of the word has reference to the expression of Eve, that in the birth of her eldest son she had acquired a man by the help of the Lord. Any system which gives importance to mere wealth as a Masonic symbol, is not in accord with the moral and intellectual designs of the Institution, which is thus represented as a mere instrument of Mammon. The symbolism is quite modern, and has not been adopted elsewhere than in English Freemasonry.

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WORLDLY WEALTH

Partial clothing is, in Freemasonry, a symbol teaching the aspirant that freemasonry regards no man on account of his worldly wealth or honors; and that it looks not to his outward clothing, but to his internal qualifications.

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WORSHIP

Originally, the term "to worship" meant to pay that honor and reverence which are due to one who is worthy. Thus, where our authorized version translates Matthew xix, 19, "Honor thy father and thy mother," Wycliffe says, "Worship thi fadir and thi modir." And in the marriage service of the Episcopal Church, the expression is still retained, "with my body I thee worship," that is, "honor or reverence thee."

Hence the still common use in England of the words Worshipful and Right Worshipful as titles of honor applied to municipal and judicial officers. Thus the Mayors of small towns, and Justices of the Peace, are called Worshipful, while the mayors of large cities, as London, are called Right Worshipful. The usage was adopted and retained in Freemasonry. The word worship, or its derivatives, is not met with in any of the old manuscripts.

In the "Manner of constituting a New Lodge," adopted in 1722, and published by Doctor Anderson in 1723, the word worship is applied as a title to the Grand Master (Constitutions, 1723, page 71).

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WORSHIPFUL

A title applied to a Symbolic Lodge and to its Master. The Germans sometimes use the title Hochwurdig. The French style the Worshipful Master Venerable, and the Lodge, Respectable. In the seventeenth century, the Gilds of London began to call themselves Worshipful, as "the Worshipful Company of Grocers," etc.; and it is likely that the Lodges at the Revival, and perhaps a few years before, adopted the same style.

The reader will find in the remarks made to a Lodge by Paul Revere a significant and free use of the word in addressing both Masters and Wardens (see Revere, Paul). Many such instances are also mentioned in MisceUanea Latoinorum. On page 28, volume v, mention is made of the use of Right Worshipful Master in a number of Lodges, including the Lodge of Antiquity, No. 2, and Saint John the Baptist Lodge, No. 39, though it cannot be said to have been the usual practise. Two old Warrants issued by the Modern Grand Lodge in 1767 and 1769 are also noted on the same page as being "at the Petition of our Right Worshipful and well beloved Brethren."
Brother J. Vroom notes on page 44, volume v, that in the records of the Orphan's Friend

Lodge, No. 34, on the registry of the Grand Lodge of Nova Scotia, Ancient, until some time later than 1813, the three principal officers of the Lodge were styled Right Worshipful Master, Worshipful Senior Warden, and Worshipful Junior Warden. The writer suggested that this may be a local custom, derived through Massachusetts influence from Lodges established under Scottish Warrants.

Brother T. B. Whytehead, discussing Relics of the Grand Lodge at York (in volume xiii, 1900, page 107) Transactions, Quatuor Coronati Lodge, states that at a Communication of the Lodge held on November 30, 1778, "it was considered the title of Most Worshipful should be used in future to the Grand Master of all England and the Lodges granted in future under this Constitution the Masters of such Lodges be called Right Worshipful Master."

The expression has the prestige of long service as a term of respectful formality but is now of much more limited usefulness than formerly. In Samuel Pepys' famous Diary there is a pertinent entry under date of August 4, 1661, where it is recorded that a clergyman addressed his congregation as "Right Worshipful and dearly beloved This was in the Parish of "my Cousin Roger," who was the Member of Parliament for the town of Cambridge. Probably the presence of such persons of distinction was the reason for the expression employed by the preacher.

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WORSHIPFUL LODGE
See Worshipful

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WORSHIPFUL MASTER
See Worshipful

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WORSHIPFUL MASTER, DEATH OF

When the Master dies, the Senior Warden, or in his absence the Junior Warden, acts as Master in summoning the Lodge. The Senior Warden presides if present and, if not, then the Junior Warden. In England, by Rule 141 of the Grand Lodge, in case of the death or absence of the Master the chair is taken by the Immediate Past Master, or by the Senior Past Master of the Lodge, or by the Senior Past Master who subscribes to the Lodge. Failing all these, then the Senior Warden or, in his absence, the Junior Warden rules the Lodge. These last two may not, however, occupy the Master's chair and no initiation may take place or Degree be conferred under the English ruling unless a Master or Past Master in the Craft presides in the East.

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WORSHIPFUL, MOST

The prevailing title of a Grand Master and of a Grand Lodge.

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WORSHIPFUL, RIGHT

The prevailing title of the elective officers of a Grand Lodge below the Grand Master.

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WORSHIPFUL, VERY

A title used by certain of the Grand Officers of the Grand Lodge of England.

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WOUND, MASON'S

Nicolai, in the appendix to his Essay on the Accusations against the Templars, says that in a small dictionary, published at the beginning of the eighteenth century, the following definition is to be found. "Mason's Wound. It is an imaginary wound above the elbow, to represent a fracture of the arm occasioned by a fall from an elevated place.

The origin and esoteric meaning of the phrase have been lost. It was probably used as a test, or alluded to some legend which has now escaped memory. However, note also the Master's penalty in the Degree of Perfection.

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WREN, SIR CHRISTOPHER

One of the most distinguished architects of England was the son of Dr. Christopher Wren, Rector of East Knoyle in Wiltshire, and was born there October 20, 1632. He was entered as a Gentleman Commoner at Wadham College, Oxford, in his fourteenth year, being already distinguished for his mathematical knowledge. He has said to have invented, before this period, several astronomical and mathematical instruments. In 1645, he became a member of a scientific club connected with Gresham College, from which the Royal Society subsequently arose. In 1653, he was elected a Fellow of All Souls College, and had already become known to the learned men of Europe for his various inventions.

In 1657, he removed permanently to London, having been elected Professor of Astronomy at Gresham College. During the political disturbances which led to the abolition of the monarchy and the establishment of the Commonwealth, Wren, devoted to the pursuits of philosophy, appears to have kept away from the contests of party. Soon after the restoration of Charles II, he was appointed Savillian Professor at Oxford, one of the highest distinctions which could then have been conferred on a scientific man. During this time he was distinguished for his numerous contributions to astronomy and mathematics, and invented many curious machines, and discovered many methods for facilitating the calculations of the celestial bodies. Wren was not professionally educated as an architect, but from his early youth had devoted much time to its theoretic study. In 1665 he went to Paris for the purpose of studying the public buildings in that city. and the various styles which they presented.

He was induced to make this visit, and to enter into these investigations, because, in 1660, he had been appointed by King Charles II one of a Commission to superintend the restoration of the Cathedral of Saint Paul's, which had been much dilapidated during the times of the Commonwealth. But before the designs could be carried into execution, the great fire occurred which laid so great a part of London, including Saint Paul's, in ashes.

Wren was appointed assistant in 1661 to Sir John Denham, the Surveyor-General, and directed his attention to the restoration of the burnt portion of the city. His plans were, unfortunately for the good of London, not adopted, and he confined his attention to the rebuilding of particular edifices. In 1667, he was appointed the successor of Denham as Surveyor General and Chief Architect.

In this capacity he erected a large number of churches, the Royal Exchange, Greenwich Observatory, and many other public edifices. But his crowning work, the masterpiece that has given him his largest reputation, is the Cathedral of Saint Paul's, which was commenced in 1675 and finished in 1710. The original plan that was proposed by Wren was rejected through

the ignorance of the authorities, and differed greatly from the one on which it has been constructed. Wren, however, superintended the erection as master of the work, and his tomb in the crypt of the Cathedral was appropriately inscribed with the words Si monumentum requiris, circumspice; that is, If you seek his monument, look around.

Wren was made a Knight in 1672, and in 1674 he married a daughter of Sir John Coghill. To a son by this marriage are we indebted for memoirs of the family of his father, published under the title of Parentalia.

After the death of his wife, he married a daughter off Viscount Fitzwilliam. In 1680, Wren was elected President of the Royal Society, and continued to a late period his labors on public edifices, building, among others, additions to Hampton Court and to Windsor Castle. After the death of Queen Anne, who was the last of his royal patrons, Wren was removed from his office of Surveyor-General, which he had held for a period of very nearly half a century. He passed the few remaining years of his life in serene retirement. He was found dead in his chair after dinner, on February 25, 1723, in the ninety-first year of his age.

Notwithstanding that much that has been said by Doctor Anderson and other writers of the eighteenth century, concerning Wren's connection with Freemasonry, is without historical confirmation, there can, Doctor Mackey believed, be no doubt that he tools a deep interest in the Speculative as well as in the Operative Order.

The Rev. J. W. Laughlin, in a lecture on the life of Wren, delivered in 1857, before the inhabitants of Saint Andrew's, Hnlbrn, and briefly reported in the Freemasons Magazine, said that "Wren was for eighteen years a member of the old Lodge of Saint Paul's, then held at the Goose and Gridiron, near the Cathedral, now the Lodge of Antiquity; and the records of that Lodge show that the maul and trowel used at the laying of the stone of Saint Paul's, together with a pair of carved mahogany candlesticks, were presented by Wren, and are now in possession of that Lodge." By the order of the Duke of Sussex, a plate was placed on the mallet or maul, which contained a statement of the fact.

C. W. King, who was not a Freemason, but has derived his statement from a source to which he does not refer (but which was perhaps Nicolai) makes, in his work on the Gnostics (page 176) the following statement, which is here quoted merely to show that the traditionary belief of Wren's connection with Speculative Freemasonry is not confined to the Craft. He says:

Another and a very important circumstance in this discussion must always be kept in view: our Freemasons (as at present organized in the form of a secret Society) derive their title from a mere accidental circumstances connected with their actual establishment. It was in the Common Hall of the London Gild of Freemasons (the trade) that their first meetings were held under Christopher Wren, president, in the time of the Commonwealth.

Their real object was political—the restoration of monarchy; hence the necessary exclusion of the public and the oaths of secrecy enjoined on the members. The presence of promoting architectures and the choice of the place where to hold their, meetings, suggested by the profession of their president, were no more than blinds to deceive the existing government. Doctor Anderson, in the first edition of the Constitutions, makes but a slight reference to Wren, only calling him "the ingenious architect, Sir Christopher Wren." Doctor Mackey was almost afraid that this passing notice of him who has been called "the Vitruvius of England" must be` attributed to servility. George I was the stupid monarch who removed Wren from his office of Surveyor-General, and it would not do to be too diffuse with praise of one who had been marked by the disfavor of the king. But in 1727 George I died, and in his second edition, published in 1738, Doctor Anderson gives to Wren all the Masonic honors to which he claims that he was entitled.

It is from what Anderson has said in that work, that the Masonic writers of the eighteenth century and the first half of the nineteenth, not requiring the records of authentic history, have drawn their views of the official relations of Siren to the Order. He first introduces Wren (page

101) as one of the Grand Wardens at the General Assembly held December 27, 1663, when the Earl of Saint Albans was Grand Master, and Sir John Denham, Deputy Grand Master. He says that in 1666 Wren was again a Grand Warden, under the Grand Mastership of the Earl of Rivers; but immediately afterward he calls him Deputy Wren, and continues to give him the title of Deputy Grand Master until 1685, when he says (page 106) that "the Lodges met, and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edmund Savage Grand Wardens; and while carrying on Saint Paul's he annually met those Brethren who could attend him, to keep up good old usages."

Brother Anderson (on page 107) makes the Duke of Richmond and Lennox Grand Master, and reduces Wren to the rank of a Deputy; but he says that in 1698 he was again chosen Grand Master, and as such "celebrated the Cape-stone" of Saint Paul's in 1708. "Some few years after this," he says, "Sir Christopher Wren neglected the office of Grand Master." Finally he says (on page 109) that in 1716 "the Lodges in London finding themselves neglected by Sir Christopher Wren," Freemasonry was revived under a new Grand Master. Some excuse for the aged architect's neglect might have been found in the fact that he was then eighty-five years of age, and had been long removed from his public office of Surveyor-General. Brother Noorthouek is more considerate. Speaking of the placing of the last stone on the top of Saint Paul's—which, notwithstanding the statement of Doctor Anderson, was done, not by Wren, but by his son—he says (Constitutions, page 204): The age and infirmities of the Grand Master, which prevented his attendance on this solemn occasion, confined him afterwards to great retirement; so that the Lodges suffered from many of his usual presence in visiting and regulating their meetings, and were reduced to a small number.

Brother Noorthouck, however, repeats substantially the statements of Doctor Anderson in reference to Wren's Grand Mastership. How much of these statements can be authenticated by history is a question that must be decided only by more extensive investigations of documents not yet in possession of the Craft. Findel says in his History (page 127) that Doctor Anderson, having been commissioned in 1735 by the Grand Lodge to make a list of the ancient Patrons of the Freemasons, so as to afford something like a historical basis, "transformed the former Patrons into Grand Mastefs, and the Masters and Superintendents into Grand Wardens and the like, which were unknown until the year 1717." Of this there can be no doubt; but there is other evidence that Wren was a Freemason. In Aubrey's Natural History of Wiltshire (page 277) a manuscript in the library of the Royal Society, Halliwell finds and cites, in his Early History of Freemasonry in England (page 46) the following passage: This day, May the 15th, being Monday, 1691, after Rogation Sunday, is a great convention at Saint Paul's Church of the Fraternity of the Accepted (the word Free was first written, then the pen drawn through it and the word Accepted written over it) Seasons, where Sir Christopher Wren is to be adopted a brothers and Sir Henry Goodrie of the Tower, and divers others. There have been Kings that have been of this sodality.

If this statement be true—and we have no reason to doubt it, from Aubrey's general antiquarian accuracy—Doctor Anderson is incorrect in making him a Grand Master in 1685, six years before he was initiated as a Freemason. The true version of the story probably is this: Wren was a great architect—the greatest at the time in England. As such he received the appointment of Deputy Surveyor-General under Denham, and subsequently, on Ocnham's death, of Surveyor-General. He thus became invested, by virtue of his office, with the duty of superintending the construction of public buildings.

The most important of these was Saint Paul's Cathedral, the building of which he directed in person, and with so much energy that the parsimonious Duchess of Marlborough, when contrasting the charges of her own architect with the scant remuneration of Wren, observed that "he was content to be dragged up in a basket three or four times a week to the top of Saint Paul's, and at great hazard, for £200 a year."

All this brought him into close connection with the Gild of Freemasons, of which he naturally became the patron, and subsequently he was by initiation adopted into the modality Wren was, in fact, what the Medieval Masons called Magister Operis, or Master of the Work. Doctor James Anderson, writing for a purpose naturally transformed this title into that of Grand

Master—an office supposed to be unknown until the year 1717. Aubrey's authority, in Doctor Maelsey's opinion, sufficiently establishes the fact that Wren has a Freemason, and the events of his life prove his attachment to the profession.

Whether Sir Christopher Wren was or not a member of the Fraternity has long been debated with lively interest. The foregoing statement by Doctor Mackey gives the principal facts and we may note that two newspapers announced his funeral, Lost boy (No. 5245, March 2-5, 1793) and the British Journal (No. 25, March 9, 1723).

Both of them allude to Wren as "that worthy Freemason." Brother Christopher Wren, Jr., the son of Sir Christopher Wren, was Master of the famous Lodge of Antiquity in 1729. The subject is discussed in Doctor Mackey's revised History of Freemason also by Sir John S. Cockburn, Masonic Record, March, 1923, in Square and Compass, September, 1923, and many other journals, as well as in Records of Antiquity Lodge, volume i, by Brother W. H. Rylands, and volume ii, by Captain C. W. Firebrace, there is much additional and valuable firsthand information favoring Wren's active connection with the Fraternity, some items personally checked by us at the Lodge itself.

Brother K. R. H. Mackenzie in the Royal Masonic Cyclopaedia says,

There can be little doubt that Wren took a deep interest in speculative as well as operative Masonry (see Book of Constitutions) and that he was an eminent Member of the Craft cannot be doubted, but the dates respecting Wren's initiation are vague and unsatisfactory, none of the authorities agreeing. It would seem certain, however, that for many years he was a member of the old Lodge of Saint Paul's, meeting at the (Bose and gridiron, in Saint Paul's Churchyard.
Brother Robert F. Gould (History of Freemasonry, me ii, page 55) says, The popular belief that Wren was a Freemason, though hitherto unchallenged, and supported by a great weight of authority, is, in my judgment, unsustained by any basis of well-attested fact. The admission of the great architect—at any period of his life—into the Masonic fraternity, seems to me a mere figment of the imagination, but it may at least he confidently asserted, that it cannot be proved to be a reality.

Rev. A. F. A. Woodford, Renning's Cyclopedia of Freemasonry, says, In Freemasonry it has been general for many years to credit Sir Christopher Wren with every thing great and good before the " Revival," but on very slender evidence. He is said to have been a member of the Lodge of Antiquity for many years; "and the maul and trowel used at the laving of the stone of Saint Paul's, with a pair of carved mahogany candlesticks, were presented " by hind and are in the possession of the Lodge.

Doctor Anderson chronicles him as Grand Master in 16S5; but according to a manuscript of Aubrey's in the Royal Society, he was not admitted a Brother Freemason until 1691. Unfortunately, the early records of the celebrated Lodge of—Antiquity have been lost or destroyed, so there is literally nothing certain as to Wren's Masonic career, what little has been circulated is contradictory. It is, of course, more than likely he took an active part in Freemasonry, though he was not a member of the Masons Company; but as the records are wanting, it is idle to speculate, and absurd to credit to his labors on behalf of our Society what there is not a tittle of evidence to prove.

Brother Hawkins, an editor of this work, also prepared for the Concise Cyclopedia of freemasonry, the following summary of the arguments on both sides of the question at issue: Those who contend that he was not a Freemason reply as follows:

1. No reference to the convention mentioned by Aubrey has yet been discovered elsewhere, and it remains uncertain whether it ever was held and whether the proposed adoption of the illustrious architect took place or not; also it is inconsistent with the dates given in the 1738 Constitutions.

2. In the Constitutions of 1723, he is only described as lithe ingenious architect," without any hint of his being a Freemason.

3. It is incredible that Doctor Anderson, when compiling the 1723 Constitutions, should have been ignorant of the details of Wren's Masonic career which he gave so from in 1735; moreover, he has claimed as Grand Masters are most all distinguished men from Adam downwards, though there was no such office as Grand Master until 1117, and his dates are inconsistent with that given by Aubrey.

4. Subsequent writers all quoted from the 1738 Constitutions and therefore their evidence is worth no more than Doctor Anderson's, and no such records as Preston refers to can now be found, nor can the legendary history of the candlesticks and the mallet be authenticated. Such are the arguments for and against Wren's connection with the Craft; those who claim him as a Freemason must reconcile as best they can the conflicting dates given by Aubrey and Anderson: and those who regard his membership as equally a fable with his Grand Mastership must somehow explain away the contemporary evidence of the two newspapers that in the year of his death called him ' ' that worthy Freemason."

*

WREN'S MANUSCRIPT

On the Brotttne's Manuscript, owned by Brother W. J. Hughan, there is an endorsement stating that the original was found amongst the papers of Sir Christopher Ntren. Brother Hughan has tried to trace this further through the relatives of Brother S. Browne but was unsuccessful.

*

WRESTLE

A Degree sometimes called the Mark a Link, or Wrestle. It was formerly connected with the Mark Degree in England. Its ceremonies were founded on the passage in Genesis xxxii,

*

WRIGHT, REV. JAMES, D.D.

Grand Chaplain of ,Scotland, author of 21 Recommendation of Brotherly Love, 1786.

*

WRITING

The law Which forbids a Freemason to commit to writing the esoteric parts of the ritual has been exemplified in some English and American Lodges by a peculiar ceremony; but the usage is not universal. The Druids had a similar rule; and we are told that they, in keeping their records, used the letters of the Greek alphabet, so that they might be unintelligible to those not authorized to read them.

*

WYKEHAM, WILLIAM OF

Bishop of Winchester. Born at Wykeham, in Hampshire, in 1324, and died in 1404. He was eminent both as an ecclesiastic and statesman. In 1359, before he reached the episcopate,

Edward III appointed him Surveyor of the Works at Windsor, which Castle he rebuilt. In his Warrant or Commission, he was invested with power "to appoint a11 workmen, to provide materials, and to order everything relating to building and repairs."

He was, in fact, what the old manuscript Constitutions call the Lord, under whom were the Master Masons. Doctor Anderson says that he was at the head of four hundred Freemasons (Constitutions, 1738, page 70) was Master of Work under Edward III, and Grand Master under Richard II (Constitutions, page 72). And the freemasons Magazine (August, 1796) styles him "one of the brightest ornaments that Freemasonry has ever boasted." In this there is, of course, a mixture of myth and history. Wylseham was an architect as well as a bishop, and superintended the building of many public edifices in England in the fourteenth century, being a distinguished example of the connection so common in Medieval times between the ecclesiastics and the Freemasons.

*

WYCLIF AS ANTI-MASON

John Wyclif was born in 1320, and died in 1384. His name is spelled in a score of forms; the one here used was adopted by the Wyelif Society. He was a power in his own day and has been famous since, because he was the great English scholar of his period; because he opposed the financial rapacity of the Church; because he sent out "humble men" to preach to the rank and file not in Latin but in their own language; because he made two translations of the Bible in English, the "literal" one (from the Latin Vulgate) in 1382 (circa), the "free" translation in a version published after his death in 1395; because his example inspired John Hus of Bohemia; and because he stood up manfully against the wrath of the Pope for having made "the Bible available for the vulgar"—that is, common people.

But Wyclif held as tenaciously as any other Fourteenth Century theologian to the notion that work is a curse and that workmen belong to the lower orders, are less than men, and have no rights as compared with "the gentry," therefore it infuriated him when Freemasons "congregated" to demand better wages and against them he let loose with the counterblast quoted below. Other clergymen afterwards were to follow him; indeed, clerical antipathy to Freemasonry has never ceased in some quarters. The fact that Wyclif and his Lollard movement ("the reformation before the Reformation") were contemporary with the first permanent Lodges of Freemasons is of significance in the history of the Craft. The paragraph herewith is from page 332, in Cap. XXVIII, entitled "The Grete Sentens of Curs," in Vol. III, of Selected English Works, edited by T. Arnold; 1871.

"Able false conspirators ben cursed of God and man. Conspirators ben tho that by eomyn assent don wrong or ony falsenesse to here neighboris. Here it semeth openly that able freris, worldly elerkis, and possessioneris, ben openly cursed; for thei eonspiren falsely aghenst the gospel and Christis pore prestis.

"Also alle newe fraternytes or gildis maad of men semen openly to renne in in this curs. For thei conspiren many false errours aghenst the comyn fratero nyte of Crist, that alle Cristene men token in here cristendom, and aghenst eomyn eharite and comyn profit of Cristene men. And thereto thei conspiren to bere up eche other, ye, in wrong, and oppresse othere men in here right bi here witt and power. And alle the goodness that is in these gildes eche man owith for to do bi corny fraternyte of Cristendom, bi Goddis eomaundement . . . Also men of sutel craft, as fre masons and othere, semen openly cursed bi this sentence. For thei conspiren togidere that no man of here craft what take lesse on a day than thei setten though he schulde bi good conscience take moche lesse, and that noon of hem schal make sade trewe werk to lette othere mennus wynnyng of the craft, and that non of hem schal do ought but only hewe stone, though he myght profit his maistir twenti pound bit o daies werk bi leggyng on a wal without en harm of penyng himself. See how this wickid peple conspireth aghenst treuthe and charity and comyn profit of the lond and ponyschith hem that helpen frely here neigheboris!"

*

WYOMING

The first Masonic meeting held in Wyoming was of an informal nature and took place on the top of Independence Roek, Natrona County, on July 4,1862, at sunset. Several trains of immigrants had arrived and it was decided by about twenty Brethren to hold a celebration to commemorate the day and event. On December 15, 1874, the Masters and Wardens of Cheyenne, No. 16; Wyoming, No. 28; Laramie, No. 18, and Evanston, No. 24, adopted a Constitution and Grand Officers were elected and installed. On October 12, 1875, the first Annual Grand Communication of the Grand Lodge of Wyoming was held at Laramie. The Grand Lodge of Colorado chartered Cheyenne Lodge, No. 1G, of Cheyenne, October 7, 1868. Wyoming Lodge, No. 28, at South Pass City, was chartered by the Grand Lodge of Nebraska, June 23, 1870. Lararnie Lodge No. 18, Laramie City, was granted a Charter on September 28, 1870, by the Grand Lodge of Colorado while also issued a Charter on September 30, 1874, to Evanston Lodge No. 24, at Evanston.

In his report to the Triennial Convocation of the General Grand Chapter held on September 19, 1871, the General Grand High Priest, Companion Joseph E. Dyas, stated that he had issued a Dispensation to Wyoming Chapter, No. 1. A Dispensation for the formation of a Grand Chapter of Wyoming was signed on April 6, 1909, by Companion Dyas who also approved the Constitution and By-laws on April 19. Eight Chapters with Charters and two working under Dispensations existed in Wyoming at the time.

The officers of the General Grand Chapter gave a Dispensation to a Council at Cheyenne on June 24, 1895, but it was annulled October 11, 1897. Other Dispensations were granted and after a time annulled and not until 1918 was a Charter issued, when Wyoming, No. 1, at Casper, having a Dispensation dated May 1, 1918, was chartered five months later on September 30. Laramie, No. 2, at Laramie City, received a Dispensation, November 1, 1920, and a Charter September 27, 1921. Sheridan, No. 3, at Sheridan received a Dispensation, December 16, 1922, and a Charter September 9, 1924.

Wyoming Commandery, No. 1, worked under Dispensation issued March 15, 1873, until it was given a Charter on December 3, 1874. Three subordinate Commanderies, Wyoming, No. 1; Ivanhoe, No. 2, and Immanuel, No. 3, were in existence when the Grand Commandery of Wisconsin was organized by authority of the Grand Encampment on September 23, 1886. It was instituted on March 8, 1888.

On October 24, 1901, four Bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, were chartered at Cheyenne, namely, Wyoming Consistory, No. 1; Cheyenne Council of Kadoshj No. 1; Albert Pike Chapter of Rose Croix, No. 2, and Rocky Mountain Lodge of Perfection, No. 3.

*

WYSEACRE

The Leland Manuscript, referring to Pythagoras, says that "wynnynge entraunee yn al Lodges of Maconnes, he lerned muche and retournedde and woned yn Grecia Magna wachsynge, and beeommynge a mightye wyseaere." The word wiseaere, which now means a dunce or a silly person, who may pretend to great wisdom, is a corruption of the German wetssager, and originally signified a wise sayer or philosopher, in which sense it is used in the passage cited.

X

The twenty-fourth letter of the English alphabet and the last letter of the proper Latin alphabet. As a numeral it stands for ten.

*

XAINTRAILLES, MADAME DE

A lady who was initiated into Freemasonry by a French Lodge that did not have the excuse for this violation of law that we must accord to the Irish one in the case of Miss Saint Leger. Clavel (Histoire Pittoresque, page 34) tells the story, but does not give the date, though it must have been about the close of the eighteenth century. The law of the Grand Orient of France required each Lodge of Adoption to be connected with and placed under the immediate guardianship of a regular Lodge of Freemasons. It was in one of these guardian Lodges that the female initiation which we are about to describe took place.

The Lodge of Freres-Artistes, Brother-Artists, at Paris, over which Brother Cuvelier de Trie presided as Master, was about to give what is called a Fete of Adoption, that is, to open a Lodge for female Freemasonry, and initiate candidates into that Rite.

Previous, however, to the introduction of the female members, the Brethren opened a regular Lodge of Ancient Freemasonry in the First Degree. Among the visitors who waited in the antechamber for admission was a youthful officer in the uniform of a captain of cavalry. His Diploma or Certificate was requested of him by the member deputed for the examination of the visitors, for the purpose of having it inspected by the Lodge. After some little hesitation, he handed the party asking for it a folded paper, which was immediately carried to the Orator of the Lodge, who, on opening it, discovered that it was the Commission of an Aide-de-Camp, which had been granted by the Directory to the wife of General de Xaintrailles, a lady who, like several others of her sex in those troublous times, had donned the masculine attire and gained a military rank at the point of the sword.

When the nature of the supposed Diploma was made known to the Lodge, it may readily be supposed that the surprise was general. But the members were Frenchmen, they were excitable and they were gallant; and consequently, in a sudden and exalted fit of enthusiasm, which as Freemasons we cannot excuse, they unanimously determined to confer the First Degree, not of Adoption, but so far as they could do so, of regular and legitimate Freemasonry, on the brave woman who had so often exhibited every manly virtue, and to whom her country had on more than one occasion committed trusts requiring the greatest discretion and prudence as well as courage.

Madame de Xaintrailles was made acquainted with the resolution of the Lodge, and her acquiescence in its wishes requested. To the offer, she replied, "I have been a man for my country, and I will again be a man for my Brethren." According to the report, she was forthwith

introduced and initiated as an Entered Apprentice, and repeatedly afterward assisted the Lodge in its labors in the First Degree. Doubtless the Irish Lodge was, under all the circumstances, excused, if not justified, in the initiation of Miss Saint Leger. But for the reception of Madame de Xaintrailles we look in vain for the slightest shadow of an apology. The outrage on their obligations as Freemasons, by the members of the Parisian Lodge, richly merited the severest punishment, which ought not to have been averted by the plea that the offense was committed in a sudden spirit of enthusiasm and gallantry.

*

XAVIER MIERE CAMPELLO, FRANCISCO

He was Bishop of Almeria, and Inquisitor-General of Spain, and an ardent persecutor of the Freemasons. In 1815, Ferdinand VII having re-established the Inquisition in Spain and suppressed the Masonic Lodges, Xavier published the Bull of Pius VII against the Order, in an ordinance of his own, in which he denounced the Lodges as "Societies which lead to sedition, to independence, and to all errors and crimes." He threatened the utmost rights of the civil and canon laws against all who did not, within the space of fifteen days, renounce them; and then instituted a series of persecutions of the most atrocious character. Many of the most distinguished persons of Spain were arrested, and imprisoned in the dungeons of the Inquisition, on the charge of being "suspected of Freemasonry."

*

XICROPHAGISTS

On the 24th of April, 1738, Pope Clement XII issued his Bull forbidding the practice of Freemasonry by the members of the Roman Catholic Church. Many of the Freemasons of Italy continued, however, to meet; but, for the purpose of escaping the temporal penalties of the Bull, which extended, in some cases, to the infliction of capital punishment, they changed their esoteric name, and called themselves Xerophagists. This is a compound of two Greek words signifying Eaters of dry food, and by it they alluded to an engagement into which they entered to abstain from the drinking of wine. They were, in fact, about the first temperance society on record. Thory says (Acta Latomorum I, page 346) that a manuscript concerning them was contained in the collection of the Mother Lodge of the Philosophic Scottish Rite,

*

XERXES

A significant word in the Degree of Sublime Prince of the Royal Secret, the Thirty-second of the Ancient and Accepted Scottish Rite. He is referred to in the old instructions of that Degree as represented by Frederick the Great, the supposed founder of the Rite. Probably this is on account of the great military genius of both.

*

XINXE

A significant word in the higher Degrees. Delaunay (Tuileur, page 40) presents it as Xincheu, and says that it has been translated as the Seat of there Soul. But in either form it has evidently undergone such corruption as to be no longer comprehensible.

*

XYSTUS

In ancient architecture a long and open, but sometimes covered, court with porticoes, for athletic exercises.

*

XYSUTHRUS

The name of the Babylonish King at the time of the Deluge. According to Berossus, ninth of a race who reigned 432,000 years. Also, Adrahasis of Slarippak, son of Uhara-Tutu, the Patriarch, to whom, according to the Deluge Tablet, the gods revealed the secret of the itllpencling Deluge and who erected an Ark accordingly, whereby he and his family and sevens of all clean beasts were saved. Xysuthrus means "shut up in a box or Ark," from the two characters signifying enclosed, and boz, respectively. In Accadian he is called Tamzi, Tammuz, the Sun of Life.

MACKEY'S

FREEMASONRY ENCYCLOPEDIA

Y

Y

The twenty-fifth letter of the English alphabet derived from the Greek T. One of the symbols of Pythagoras was the Greek letter Upsilon, T. for which, on account of the similarity of shape, the Romans adopted the letter Y of their own alphabet. Pythagoras said that the two horns of the letter symbolized the two different paths of virtue and vice, the right branch leading to the former and the left to the latter. It was therefore called Litera Pythagorae, the Letter of Pythagoras.
Thus the Roman poet Martial says, in one of his epigrams: Litera Pythagorae, discrimine secta bicorni, Humanae vitae speciem pracferre videtur.

The letter of Pythagoras, parted by its two-branched division, appears to exhibit the image of human life

*

YAKSHA

The name of a class of demigods in Hindu mythology, whose care is to attend on Kuvera, the god of riches, and see to his garden and treasures.

*

YALLA

A word said to have been used by the Templars in the adoration of the Baphomet, and derived from the Saracens.

*

YAMA

The Sanskrit, Yama, meaning a twin. According to the Hindu mythology, the judge and ruler of the departed; the Hindu Pluto, or king of the infernal regions; originally conceived of as one of the first pair from whom the human race is descended, and the beneficent sovereign of his descendants in the abodes of the blest; later, a terrible deity, the tormentor of the wicked. He is represented of a green color, with red garments, having a crown on his head, his eyes inflamed, and sitting on a buffalo, with a club in his hand.

*

YARKER, JOHN

Born in Westmorland, England, April 17, 1833, died March 20, 1913, and was long identified actively with Freemasonry in Manchaster but connected with Masonic Bodies in all parts of the world. He was initiated on October 25, 1854, in Integrity Lodge No. 189, later No. 163, at twenty-one years of age. He contributed an article on Military Masons in 1858 to the Freemason's Magazine and Masonic Mirror. Thereafter he was a frequent writer on Masonic matters to the publications of the Craft. His book, The Arcane Schools, a Review of Their Origin and Antiquity, with a general history of Freemasonry and its relation to the theosophic, scientific and philosophic matters, was published in 1909 after some ten years' labor, as the preface tells us, and is a book of 566 pages dealing with the traces of a speculative system from the ancient days.

*

YATES, GILES FONDA

"The task of writing a sketch of the life of Giles Fonda Yates is accompanied with a feeling of melancholy," says Doctor Mackey, " because it brings to my mind the recollections of years, now passed forever, in which I enjoyed the intimate friendship of that amiable man and zealous Freemason and scholar. His gentle mien won the love, his virtuous life the esteem, and his profound but unobtrusive scholarship the respect of all who knew him."

Giles Fonda Yates was born in 1796, in what was then the village of Schenectady, in the State of New York. After acquiring at the ordinary schools of the period a preliminary liberal education, he entered Union College, and graduated with distinction, receiving in due time the Degree of Master of Arts. He subsequently commenced the study of the law, and, having been admitted to the bar, was, while yet young, appointed Judge of Probate in Schenectady, the duties of which office he discharged with great ability and fidelity.

Being blessed with a sufficient competency of the World's goods (although in the latter years of his life he became poor), Brother Yates did not find it necessary to pursue the practice of the legal profession as a source of livelihood. At an early period he was attracted, by the bent of his mind, to the study not only of general literature, but especially to that of archeology, philosophy, and the occult sciences, of all of which he became an ardent investigator.

These studies led him naturally to the Masonic Institution, into which he was initiated in the year 1817, receiving the Degrees of Symbolic Freemasonry in Saint George's Lodge, No. 6, at Schenectady, New York.

In 1821 he affiliated with Morton Lodge, No. 87, of the same place, and was shortly afterward elected its Senior Warden. Returning subsequently to the Lodge of his adoption, he was chosen as its Master in 1844. He had in the meantime been admitted into a Chapter of the Royal Arch and an Encampment of Knights Templar; but his predilections being for Scottish Freemasonry, he paid little attention to these high Degrees of the American Rite.

He held several important positions in the Ancient and Accepted Scottish Rite, being elected Sovereign Grand Commander of the Supreme Council in 1851, but soon resigned. He died December 13, 1859. A fine address by Brother Yates, an exposition of the laws, objects, and the history of the Ancient and Accepted Scottish Rite, is in Doctor Mackey's revised History of Freemasonry (volume vi, pages 1888-1905).

*

YAVERON HAMAIM

A significant word in the advanced Degrees. The French rituals explain it as meanings the passage of the River, and refer it to the crossing of the River Euphrates by the liberated Jewish captives on their return from Babylon to Jerusalem to rebuild the Temple. It is, in its present form, a corruption of the Hebrew sentence, yavaru hamaim, which signifies they drill cross, or pass over, the avers," alluding to the streams lying between Babylon and Jerusalem, of which the Euphrates was the most important.

*

YEAR

The same as the Year of the World, which see.

*

YEAR OF FREEMASONRY

Sometimes used as synonymous with Year of Light. In the eighteenth century, it was, in fact, the more frequent expression.

*

YEAR OF LIGHT

Anno Lewis, in the Year of Light, is the epoch used in Masonic documents of the Symbolic Degrees. This era is calculated from the creation of the world, and is obtained by adding four thousand to the current year, on the supposition that Christ was born four thousand years after the creation of the world. But the chronology of Archbishop Ussher, which has been adopted as the Bible chronology in the authorized version, places the birth of Christ in the year 4004 after the creation.

According to this calculation, the Masonic date for the "year of light" is four years short of the true date, and the year of the Lord 1874, which in Masonic documents is 5874, should correctly be 5878. The Ancient and Accepted Scottish Rite Freemasons in the beginning of the nineteenth century used this Ussherian era, and the Supreme Council at Charleston dated its first circular, issued in 1802, as 5806. Dalcho (Ahiman Rezom, second edition, page 37) says: "If Masons are determined to fix the origin of their Order at the Xirrie of the erection, they should agree among themselves at what time before Christ to place that epoch." At that agreement they have now arrived. Whatever differences may have once existed, there is now a general consent to adopt the theory that the world was created 4000 B.C. The error is too unimportant, and the practice too universal, to expect that it will ever be corrected.

H. P. Smith (Hasting's Dictionary of the Bible), we may here point out in a paragraph to support Doctor Mackey, says that our appreciation of the Bible does not depend upon the accuracy of its dates. This authority considers that in general, the picture it provides of the sequence of events from the time of Judges down to the Fall of Jerusalem is correct. More recently there has been welcome light on the dates of certain biblical events from the inscriptions in Assyria and Babylonia.

These Empires had made great advances in astronomy and consequently in the regulation of the calendar. They had a reckoning of time which secured accuracy for their records of history. Lists have come down to us in fragments, but by them scholars have corrected some of the dates in Hebrew history. The reference already made to the work of Archbishop Ussher has been checked by these later studies and most of the figures, it is now accepted, are too high for the early period. Probably some of the early writers were influenced by a theory which they had formed or which had come to them through tradition and those tendencies show certain repetitions in the records which are, in these modern days, not so convincing as formerly.

Noowhouek (Constitutions 1784, page 5), speaking of the necessity of adding the four years to make a correct date, says: "But this being a Degree of accuracy that Masons in general do not attend to, we must, after this intimation, still follow the vulgar mode of computation to be intelligible." As to the meaning of the expression, it is by no means to be supposed that Freemasons, now, intend by such a date to assume that their Order is as old as the creation. It is simply used as expressive of reverence for that physical light which was created by the fiat of the Grand Architect, and which is adopted as the type of the intellectual light of Freemasonry. The phrase is altogether symbolic.

*

YEAR OF THE DEPOSITED

An era adopted by Royal and Select Masters, and refers to the time when certain important secrets were deposited in the first Temple (see Anl to Depositionis).

*

YEAR OF THE DISCOVERY

An era adopted by Royal Arch Masons, and refers to the time when certain secrets were made known to the Craft at the building of the second Temple (see Anno Inventionis).

*

YEAR OF THE ORDER

The date used in documents connected with Masonic Templarism. It refers to the establishment of the Order of Knights Templar in the year 1118 (see Anno Ordinis).

*

YEAR OF THE WORLD

This is the era adopted by the Ancient and Accepted Scottish Rite and is borrowed from the Jewish computation. The Jews formerly used the era of contracts, dated from the first conquests of Seleucus Nicator in Syria. But since the fifteenth century they have counted from the creation, which they suppose to have taken place in September, 3760, before Christ (see Anno Mundi).

*

YEAS AND NAYS

The rule existing in all parliamentary Bodies that a vote may be called for by fleas and nays, so that the vote of each member may be known and recorded, does not apply to Masonic Lodges. Indeed, any such proceeding ought to be unnecessary.

The vote by yeas and nays is so taken in a representative Body that the members may be held responsible to their constituents. But in a Lodge, each member is wholly independent of any responsibility, except to his own conscience. To call for the yeas and nays being then repugnant to the principles which govern Lodges, to call for them would be out of order, and such a call could not be entertained by the presiding officer. But in a Grand Lodge the responsibility of the members to a constituency does exist, and there it is very usual to call for a vote by Lodges, when the vote of every member is recorded. Although the mode of calling for the vote is different, the vote by Lodges is actually the same as a vote by yeas and nays, and may be demanded by any member.

*

YELDIS

An old Hermetic Degree, which Thory says was given in some secret societies in Germany.

*

YELLOW

Of all the colors, yellow seems to be the least important and the least general in Masonic symbolism. In other institutions it would have the same insignificance, were it not that it has been adopted as the representative of the sun, and of the noble metal gold. Thus, in colored blazonry, the small dots by which the gold in an engraved coat of arms is designated, are replaced by the yellow color. La Colombiere, a French heraldic writer, says (Science Heroique, page 30) in remarking on the connection between gold and yellow, that as yellow, which is derived from the sun, is the most exalted of colors, so gold is the most noble of metals.

Portal (Des Couleurs Symboliques, page 64) says that the sun, gold, and yellow are not synonymous, but mark different Degrees which it is difficult to define. The natural sun was the symbol of the spiritual sun, gold represented the natural sun,.and yellow was the emblem of gold. But it is evident that yellow derives all its significance as a symbolic color from its connection with the hue of the rays of the sun and the metal gold. Among the ancients, the Divine Light or Wisdom was represented by yellow, as the Divine Heat or Power was by red. And this appears to be about the whole of the ancient symbolism of this color.

In the old instructions of the Scottish and Hermetic Degree of Knight of the Sun, yellow was the symbol of Wisdom darting its rays, like the yellow beams of the morning, to enlighten a waking world. In the Prince of Jerusalem, it was also formerly the characteristic color, perhaps with the same meaning, in reference to the elevated position that Degree occupied in the Rite of Perfection, and afterward in the Ancient and Accepted Scottish Rite. Years ago, yellow was the characteristic color of the Mark Master's Degree, derived, perhaps, from the color of the Princes of Jerusalem, who originally issued charters for Mark Lodges; for it does not seem to have possessed any symbolic meaning. In fact, as has been already intimated, all the symbolism of yellow must be referred to and explained by the symbolism of gold 2th of the sun, of which it is simply the representative.

*

YELLOW CAPS SOCIETY

The name of a society said to have been founded by Ling-Ti, in China, in the eleventh century.

*

YELLOW JACKET

Prichard says that in the early part of the eighteenth century the following formed a part of the Catechism:
Have you seen your Master to-day?
How was he Clothed?
In a yellow jacket and a blue pair of breeches.
And he explains it by saying that "the yellow jacket is the compasses, and the blue breeches the steel points."

Krause (Kunsturkunden ii, page 78) remarks on this subject that this sportive comparison given by Prichard is altogether in the puerile spirit of the peculiar interrogatories which are found among many other crafts, and is without doubt genuine as originating in the working Lodges. Prichard's explanation is natural, and Krause's remark correct. But it is vain to attempt to elevate the idea by attaching to it a symbolism of gold and azure—the blue sky and the meridian sun. No such thought, in Doctor Mackey's opinion, entered into the minds of the illiterate Operatives with whom the question and answer originated.

*

YEVELE, HENRY

He was one of the Magistri Operis, or Masters of the Work, in the reign of Edward III, for whom he constructed several public edifices. Doctor Anderson says that he is called, "in the Old Records, the King's Freemason," (Constitution, 1735, page 70); but his name does not occur in any of the old manuscript Constitutions that are now extant.

*

YEZDEGERDIAN

Pertaining to the era of Yezdegerd, the last Sassanian monarch of Persia, who was overthrown by the Mohammedans. The era is still used by the Parsees, and began 16th of June, 632 A. D.

*

YEZIDEE

One of a sect bordering on the Euphrates, whose religious worship mixes up the Devil with some of the doctrines of the Magi, Mohammedans, and Christians.

*

YGDRASIL

The name given in Seandinavian mythology to the greatest and most sacred of all trees, which was conceived as binding together heavens earth, and hell. It is an ash, whose branches spread over all the world, and reach above the heavens. It sends out three roots in

as many different directions: one to the Asa-gods in heaven, another to the Frostgiants, the third to the under-world. Under each root springs a wonderful fountain, endowed with marvelous virtues. From the tree itself springs a honey-dew. The serpent, Nithhoggr, lies at the under-world fountain and gnaws the root of Ygdrasil; the squirrel, Ratatoskr, runs up and down, and tries to breed strife between the serpent and the eagle, which sits aloft. Doctor Oliver (Signs and Symbols, page 155) considers it to have been the Theological Ladder of the Gothic Mysteries.

*

Y-HA-HO

Godfrey Higgins (Anacalypsis ii, page 17) cites the Abbé Bazin as saying that this was the name esteemed most sacred among the ancient Egyptians. Clement of Alexandria asserts, in his Stromata, that all those who entered into the Temple of Serapis were obliged to wear conspicuously on their persons the name I-ha-ho, which he says signifies the Eternal God. The resemblance to the Tetragrammaton is apparent.

*

YOD

The Hebrew letter Is, equivalent in sound to I or Y. It is the initial letter of the word Jehovah, the Tetragrammaton, and hence was peculiarly sacred among the Talmudists. Basnage (book iii, chapter 13), while treating of the mysteries of the name Jehovah among the Jews, says of this letter: The yod in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and matter are incomprehensible ; it is not lawful so much as to meditate upon it.

Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence, contained in the letter yod and indeed the masters call the letter thought or idea, and prescribe no bounds to its efficacy. It was this letter which, flowing from the primitive light, gave being to emanations. It wearied itself by the way, but assumed a new vigor by the sense of the letter t which makes the second letter of the Ineffable Name.

In Symbolic Freemasonry, the god has been replaced by the letter G. But in the advanced Degrees it is retained, and within a triangle, as in the illustration, constitutes the symbol of the Deity.

*

YONI

Among the Orientalists, the yoni was the female symbol corresponding to the lingam, or male principle. The lingam and yoni of the East assumed the names of Phallus and Cteis among the Greeks.

*

YORK CONSTITUTIONS

This document, which is also called the Krause Manuscript, purports to be the Constitutions adopted by the General Assembly of Freemasons that was held at York in 926 (see York Legend). No original manuscript copy of it can be found, but a German translation from a Latin version was published, for the first time, by Krause in the drei attested Kunsturkunden der Freimaurer bruderschaft, the Three Oldest Craft Records of the Masonic Brotherhood.

It will be found in the third edition of that work (volume ui, pages 58-101). Krause's account of it is, that it was translated from the original, which is said, in a certificate dated January 4, 1806, and signed Stonehouse, to have been written on parchment in the ancient language of the country and preserved at the City of York, "apud Rev. summam societatem architectonicam," which Woodford translates "an Architectural Society," but which is evidently meant for the "Grand Lodge." From this Latin translation a German version was made in 1808 by Brother Schneider of Altenberg, the correctness of which, having been examined by three linguists, is certified by Carl Erdmann Weller, Secretary of the Government Tribunal of Saxony.

And it is this certified German translation that has been published by Krause in his Kunsturkunden. An English version was inserted by Brother Hughan in his Old Charges of British Freemasons.

The document consists, like all the old manuscripts, of an introductory invocation, a history of architecture or the Legend of the Craft, and the General Statutes or Charges; but several of the Charges differ from those in the other Constitutions. There is, however, a general resemblance sufficient to indicate a common origin. The appearance of this document gave rise in Germany to discussions as to its authenticity. Krause, Schneider, Fessler, and many other distinguished Freemasons, believed it to be genuine; while Kloss denied it, and contended that the Latin translation which was certified by Stonehouse had been prepared before 1806, and that in preparing it, an ancient manuscript had been remodeled on the basis of the 1738 edition of Anderson's Constitutions, because the term Noachida is employed in both, but is found nowhere else.

At length, in 1864, Brother Findel was sent by the "Society of German Masons" to England to discover the original. His report of his journey was that it was negative in its results; no such document was to be found in the archives of the old Lodge at York, and no such person as Stonehouse was known in that city. These two facts, to which may be added the further arguments that no mention i9 made of it in the Fabric Rolls of York Minster, published by the Surtees Society, nor in the inventory of the Grand Lodge of York which was extant in 1777, nor by Drake in his speech delivered before the Grand Lodge in 1726, and a few other reasons, have led Findel to agree with Kloss that the document is not a genuine York Charter. Such, too, is the general opinion of English Masonic scholars (see Gould's History of Freemasonry, volume I, pages 499-6). There can be little doubt that the General Assembly at York, In 926, did frame a body of laws or Constitutions ut there is almost as little doubt that they are not represented by the Stonehouse or Krause document (see York Masons and York Legend).

*

YORK, EDWARD AUGUSTUS, DUKE OF
Initiated Freemason in 1766

*

YORK, FREDERICK, DUKE OF

Initiated a Freemason in Britannia Lodge, London, November 21, 1787. A commemorative Masonic token was issued in 1795; the Duke of York having been installed Worshipful Master of the Prince of Wales Lodge, March 22, 1793.

*

YORK GRAND LODGE

Brother Woodford says this is a short title for "The Grand Lodge of all England," held at York, which was formed from an old Lodge, in 1725, at work evidently during the seventeenth

century and probably much earls. The annual assembly was held in the City of York by the Freemasons for centuries, and is so acknowledged virtually by all the manuscripts from the fourteenth century. A list of Master Masons of the York Minster, during its erection, is preserved, of the fourteenth century; and legend and actual history agree in the fact that York was the home of the Mason-Craft until modern times—the Charter of Prince Edwin Deing one of the earliest traditions

The Grand Lodge press served its position in the north of England until 1792, when it finally died out, it having constituted other Lodges, and a "Grand Lodge, south of the Trent" at London. All of the York Lodges Succumbed on the decease of their Mother Grand Lodge. There has not been a representative of the Ancient York strand Lodge anywhere whatever throughout the nineteenth century.

*

YEOMEN GILDS

It was long believed that the word "yeomen" was the contraction of two Anglo-Saxon words meaning "young men"; it is now agreed that the word is more likely to have been derived from a term in the early Teutonic languages which meant "the district," "the local country." There are references to yeomen gilds in a large number of Medieval records and polychronicons, but in no instance does the context make clear what they were.

A number of Masonic writers have proposed the theory that they were gilds of Apprentices, or of new Fellows of the Craft before Setting up as Masters, or of Fellows while spending one or two years traveling abroad after having graduated from apprenticeship, but there is nowhere evidence for the theory, and it does not harmonize with other uses of the word.

In the typical Medieval manor the lord lived in a house, set in grounds of its own, on a hill or other high ground if any was available; his cotters, serfs, villeins with their families lived in a village of huts and cottages at its foot, each with its garden patch. If one of these later became a free man and was able to own his own place, he was called a yeoman—an independent small farmer.

When in the reign of Henry VII a national militia of volunteers was formed it was so largely recruited from among these small freemen that the soldiers were called yeomen. In the course of time they came to form a class between merchants and lords on the one side, and farm laborers and craftsmen on the other.

*

YORK

York, the county seat of Yorkshire, lying 88 miles north of London, with a population in 1930 of about 85,000, is one of the oldest cities in England, and one of the most famous cities in the world. Next after London itself, Speculative Freemasonry's mother city, it is also the great Masonic city. (See Vol. II, p. 1129). The Britons had a town on its site before the Roman occupation; the Romans themselves established a barracks there, and later organized the town and its environs as a colonial or municipality. It was for years the home of King Athelstan. When its Paulinus was made Archbishop in 627 A.D., it became the seat of an Archbishopric which ever since has ranked second in importance only after Canterbury.

Alcuin of York was selected by Charlemagne as the teacher of himself and his sons (about 800 A.D.) because the cloister school of which Alcuin was head was so renowned, and because York itself was the Oxford of that day, and scarcely less known on the Continent than in England itself. The War of the Roses, "England' a most terrible war," was fought between Yorkists and Lancastrians. It also had for some two centuries a primacy in the fine arts, and more Gothic architecture was crowded into its limits than in any other center; its

Minster is one of the sublimest structures ever built anywhere, or for any purpose. Its fame as a Masonic city rests on many foundations:

1. A Bishop of York attended the Council of Arles in 314 A.D., and the Council Records indicate that he was given precedence over the Bishop of London; such a Bishop must have had a Bishop's church, or cathedral, and it is likely therefore that York began to be a center of architecture and of its sister arts and attendant skilled crafts as early as the Fourth Century.

2. Had Athelstan's name never been mentioned in the Old Charges he would have a large place in Masonic history because he was a King of Operative Freemasonry as well as King of England (see page 1172). York was Athelstan's home. He built or rebuilt many structures there, and it is probable that the city already had its guildhall, and very probably what later would be caned a City Company of Masons. Also, he built and rebuilt much in London, and was so interested in the work per60nally that rules and regulations for craftsmen bulked large in his laws and edicts. Also, he was a city builder, a role to which even kings are seldom admitted, for while Exeter had been a Welsh City before him, he moved the Welsh out and in their place built a new city according to a plan of his own. When the Old Charoes attribute to Athelstan a great interest in Freemasonry and a great love for Freemasons they do not exaggerate- indeed, they fall short of the whole truth because apparently the author of the Old Charges knew nothing of Athelstan's work outside of York.

3. In one version of the Old Charges it is stated that at an Assembly of Freemasons in York in 926 A.D., Athelstan gave the Craft a Royal Charter, a document which carried in itself a higher authority than one issued by either the Church or any lord of lesser degree or any city; the other versions of the Old Charges say that Athelstan had been titular head of the Fraternity of Freemasons, but had made over his title and prerogatives to a son, Prince Edwin. Historians question this tradition bed cause, first, it is unsupported by contemporary records; second, because no trace of a son of Athelstan named Prince Edwin has ever been found; third, no trace of the Charter itself, either in a copy or in quotation, has been discovered, although it is reasonable to think that the Freemasons would have preserved many copies of a document so important to themselves.

Gould questioned the tradition because he did not believe that General Assemblies of the Craft had ever been held, but his argument is dubious because if the Craft had not held assemblies a number of kings would not have issued edicts to prohibit them (see in this Volume, under Wycliff it is dubious in the case of Athelstan also because Gould apparently did not know what was insane by an 'assembly."

It is possible to reinterpret the whole problem of the Assembly at York and o! the Royal Charter said to have been granted there, and to do so without stretching the evidence. Athelstan himself (and not through an agent) was a direct employer of Freemasons at York, at London, at Exeter, and doubtless elsewhere; that which was a written contract at the time may have come to be thought of as a charter afterwards.

Also, as stated above, Athelstan himself drew up rules and regulations for the Freemasons, and incorporated them in h s written laws- in so doing, and also while acting as an employer, both his own laws and contracts would specifically approve, at least by implication, the Freemasons' own rules and regulations. If these reasonings be sound, the tradition of a Charter granted by Athelstan becomes true in substance if not true in form and for the Freemasons had the same point.

4. As explained in a number of articles in this Volume. the first permanent Lodges were established about 1350 A.D. According to both civil and ecclesiastical law at the time such a body had to have a charter; it also had "to make returns," that is, to report their rules and regulations and their membership to the civil authorities. It is reasonable to believe that the Old Charges were written partly for each of these purposes.

If it be objected that the Old Charges are not a charter, but only the claim that Athelstan had already granted them a Royal Charter long before, the fact only proves that the Freemasons themselves in 1350 A.D. relieved literally in the "York tradition" but what id in th s connection far more important (Gould and Mackey both overlooked that importance), the chit authorities themselves believed it, and permitted the permanent Lodges to continue to work under the Old Charges. Had those civil authorities disbelieved it, they would have rejected the Old Charges and compelled the Lodges to seek civil charters.

Belief in the York tradition, and for whatever it may be worth, rests not on a modern theory about a supposed event a thousand years ago, but on a belief held by both Freemasons and civil authorities in the Fourteenth Century. The latter were four centuries removed from Athelstan, but that was not then as wide a gap in time as it would be now (when change is at least fifty times as rapid) because in the Middle Ages written official documents were preserved with great care; and th s is especially true of York, as readers of Sir Francis Drake have discovered.

5. There was a Lodge in York, no doubt of a predominantly Speculative membership, before the Grand Lodge was erected in London in 1717; how old it was there is no way of discovering, but it is on record as early as 1713 A.D. According to its own Minutes it was sometimes called a Local Lodge, and sometimes a General Lodge —by this later term it was probably meant that it had set up daughter Lodges. In 1725 A.D. this Lodge turned itself into a Grand Lodge, elected a Grand Master, and took the title "Grand Lodge of All England."

In the following year its Junior Grand Warden, Sir Francis Drake, delivered an address to his Grand Lodge which ever since has belonged among the great Masonic orations. In that address he makes it clear that though their Grand Lodge was new, Freemasonry in York was very old. It was to this Grand Lodge that William Preston turned when he set up his "Grand Lodge of England south of the River Trent." Lodges under both these authorities were absorbed by the Grand Lodge at London- nothing is heard of the Grand Lodge of All England after the 1790'8.

6. When a group of London Lodges set up in 1751 A.D. that Grand Lodge which everywhere was to become famous as the Ancient Grand Lodge, its appeal to English Masons who already had two Grand Lodges was based on its claim to recover and to preserve "the Ancient Customs;" these customs it attributed to York, and therefore it often cared itself, or was caned by others, the York Grand Lodge.

The appellation was both unhistorical and unofficial; it was popular, however, and from it the name "York" passed into general use. Canadians of the Ancient Craft Lodges caned themselves York Masons, and from them the Phrase spread to the United States, where in popular usage the three degrees and the Mark and Royal Arch Degrees are caned "The York Rite" (including also, at times, Knight Templarism). The usage is incorrect but since it serves the purpose of roughly indicating the ladder of Degrees from Apprentice to Knight Templar, and the distinguishes that hemisphere of the Fraternity from the Scottish Rite, it will doubtless continue in use through an indefinite future, and thus help to preserve the fame of the name of York.

NOTE. Both R. F. Gould and Wm. J. Hughan stigmatized this use of "York" as an "Americanism. " How could it have been when it originated in York itself, in the London Grand Lodge of 1751, A.D., and came to the American Colonies via Canada? Moreover it is only in popular and uncritical usage that "York Rite" is employed here; the doctrine that Freemasonry originated in York has not been officially adopted. Even if it were, the usage would be still less an "Americanism" because it would be based on the Old Charges. Chapters on the York and on the Grand Lodge of All England will be found in the Ketones by Gould and by Mackey.

The great work on York is the one entitled Eboracum, a thick tome of amazing erudition, written by the above-mentioned Bro. and Dr. Sir Francis Drake (not the explorer). It is a huge volume in fine print, al-most suffocatingly packed with facts. Any beginning Masonic researcher could look far for a better specialty it is a mine for Masonic essayists: in it

countless old customs and symbols preserved in Freemasonry appear in the form of records or minutes made at the time of their use—there are at least fifty such records of the usages of Maundy Thursday. (The writer of these lines belongs to what possibly may be America's smallest club, its members consist of those who have read Eboracum! Any Master Mason who reads that volume is qualified.)

*

YORK LEGEND

The City of York, in the North of England, is celebrated for its traditional connection with Freemasonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic Scholars, or given occasion to more discussion, than the alleged facts of the existence of Freemasonry in the tenth century at the City of York as a prominent point, of the calling of a Congregation of the Craft there in the year 926, of the organization of a General Assembly and the adoption of a Constitution.

During the whole of the eighteenth and the greater part of the nineteenth century, the Fraternity in general have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them all as myths; while a few earnest seekers for truth have been at a loss to determine what part was historical and what part legendary.

More recently, the discovery of many old manuscripts directed the labors of such Scholars as Hughan, Woodford, Lyon, and others, to the critical examination of the early history of Freemasonry, and that of York has particularly engaged their attention. For a thorough comprehension of the true merits of this question, it will be necessary that the student should first acquaint himself with what was, until recently, the recognized theory as to the origin of Freemasonry at York, and then that he should examine the newer hypotheses advanced by the writers of the present day.

In other words, he must read both the tradition and the history. In pursuance of this plan, we propose to commence with the legends of York Freemasonry, as found in the old manuscript Constitutions, and then proceed to a review of what has been the result of recent investigations. It may be premised that, of all those who have Subjected these legends to the crucible of historical criticism, Brother William James Hughan of Cornwall, in England, must unhesitatingly be acknowledged as Facile Pr7nceps, the ablest, the most laborious, and the most trustworthy investigator. He was the first and the most successful remover of the cloud of tradition which so long had obscured the sunlight of history.

The legend which connects the origin of English Freemasonry at York in 926 is sometimes called the York Legend, sometimes the Athelstane Legend, because the General Assembly, said to have been held there, occurred during the reign of that king; and sometimes the Edunn Legend, because that Prince is supposed to have been at the head of the Craft, and to have convoked them together to form a Constitution. The earliest extant of the old manuscript Constitution's is the ancient poem commonly known as the Halliwell or Regius Manuscript and the date of which is conjectured, on good grounds, to be about the year 1390. In that work we find the following version of the legend:

Thys craft com ynto Englond as y yow say
Yn tyme of good kynge Adelstonus' day
He made tho bothe halle and eke bowre
And hye templus of gret honowre
To sportyn him yn bothe day and nygth,
An to worsehepe hys God with alle hys mygth.
Thys goode lorde loved thys craft ful wel
And purposud to strengthyn hyt every del,
For dyvers defawtys that yn the erayft he fonde

He sende aboute ynto the londe
After alle the masonus of the crafte
To come to hym ful evene strayfte
For to amende these defautys alle
By good eonsel gef hyt mytgth fallen

A semblé thenne he cowthe let make
Of dyvers lordis yn here state
Dukys, erlys, and barnes also,
Knygthys, sqwyers and mony mo
And the grete burges of that syté,
They were ther alle yn here degré
These were there uehon algate
To ordeyne for these masonus astate
Ther they sowgton bv here wytte
How they myghthyn governe hytte:
Fyftene artyeulus they there sowgton,
And fyftene poylltys there they wrogton.

For the benefit of those who are not familiar with this archaic style, the passage is translated into modern English.

This craft came into England, as I tell you, in the time of good king Athelstan's reign; he made then both hall, and also bower and lofty temples of great honor, to take his recreation in both day and night and to worship his God with all his might. This good lord loved this craft full well, and purposed to strengthen it in every part on account of various defects that he discovered in the craft. He sent about into all the land, after all the masons of the craft, to come straight to him, to amend all these defects by good counsel, if it might so happen. He then permitted an assembly to be made of divers lords in their rank, dukes, earls, and barons, also knights, squires, and many more, and the great burgesses of that city, they were all there in their degree; these were there, each one in every way to make laws for the estate of these masons. There they sought by their wisdom how they might govern it; there they found out fifteen articles, and there they made fifteen points.

The next document in which we find this legend recited is that known as the Cooke Manuscript, whose date is placed at 1490. The details are here much more full than those contained in the Halliwell Manuscript. The passage referring to the legend is as follows:

And after that was a worthy kynge in Englond, that was callyd Athelstone, and his yongest son lovyd well the seiens of Gemetry, and he wyst well that hand craft had the praetyke of the seiens of Gemetry so well as masons; wherefore he drew him to eonsell and lernyd [the] practyke of that scions to his speculatyf. For of speculatyfe he was a master, and he lovyd well masonry and masons. And he bicome a mason hymselfe. And he gaf hem [gave theml charges and names as it is now usyd in Englond and in other countries. And he ordevned that they sehulde have resonabull pay. And purehesed [obtained] a fre patent of the kyng that they sehulde make a sembly when thei sawe resonably tvme a [to] eum togedir to her [their] eounsell of the whiehe charges, manors & semble as is write and taught in the boke of our charges wherefor I leve hit at this tyme.

This much is contained in the manuscript from lines 611 to 642. Subsequently, in lines 688-719, which appear to hasc been taken from what is above called the Boke of Charges, the legend is repeated in these words: In this manner was the forsayde art begunne in the land of Egypt bi the forsayd maister Euglat (Euelid), & so, it went fro lond to londe and fro kyngdome to kyngdome. After that, many yeris, in the tyme of Kyng Atdhelstone, whiche was sum tyme kynge of Englande, bi his counsell and other gret lordys of the land bi comin (common) assent for grete defaut y-fennde (found) among masons thei ordeyned a certayne reule amongys hem (them). on (one) tyme of the yere or in iii yere, as nede were to the kyng and gret lordys

of the londe and all the eomente (community), fro provynce to provynce and fro countre to countre congregations scholde be made by maisters, of all maimers masons and felaus in the forsayd art. And so at such congregations they that be made masters schold be examined of the articulls after written, & be ransacked (thoroughly examined) whether thei be abull and kunnyng (able and skilful) to the profyte of the lordys hem to serve (to serve theru), and to the honor of the forsayd art.

Seventy years later, in 1560, the Lansdowne Manuscript was written, and in it we find the legend still further developed, and Prince Edwin for the first time introduced by name. That manuscript reads thus: Soon after the Decease of St. Albones, there came Diverse Wars into England out of Diverse Nations, so that the good rule of Masons was dishired (disturbed) and put down lentil the tonne of King Adilston. In his time there was a worthy King in England, that brought this Land into good rest, and he built many great works and buildings therefore he loved well Masons, for he had a sone called Edwin, the which Loved Masons much more than his Father did, and he was so practiced in Geometry, that he delighted much to come and talk with Masons and to learn of them the Craft. And after, for the love he had to Masons and to the Craft, he was made Mason at Windsor, and he got of the King, his Fathers a Charter and commission once every year to have Assembly, within the Realm where they would within England, and to correct within themselves Faults it Trespasses that were done ads touching the Craft, and he held them an Assembly, and there he made Masons and gave them Charges, and taught them the Manners and Commands the same to be kept ever afterwards. And tootle them the Charter and commission to keep their Assembly. and Ordained that it should he renewed from King to King, and when the Assembly were gathered together he made a cry, that 311 old Masons or Young, that had any Writings or Understanding of the charges and manners that were made before their Kings, wheresoever they were made Masons, that they should shew them forth, there were found some in French, some in Greek, some in Hebrew, and some in English, and some in other Languages, and when they were read and over seen well the intent of them was understood to be alone, and then he caused a Book to he made thereof how this worthy Craft of Masonic was first founded, and he himself commanded, and also then caused. that it should be read at any time when it should happen any Mason or Masons to be made to give him or them their Charges, and from that, until this Day, Manners of Masons have been kept in this manner and found, as well as Men might Govern it, and Furthermore at diverse Assemblies have been put and Ordained diverse Charges by the best advice of Masters and Fellows.

All the subsequent manuscripts contain the legend substantially as it is in the Lansdowne; and most of them appear to be mere copies of it, or, most probably of some original one of which both they and it are copies.

In 1793 Doctor Anderson published the first edition of the Book of Constitutions, in which the history of the Fraternity of Freemasons is, he Save, "collected from their general records and their faithful traditions of many ages." He gives the legend taken, as he says, from "a certain record of freemasons written in the reign of King Edward IV," which manuscript, Preston asserts, "is said to have been in the possession or the famous Elias Ashmole."

As the old manuscripts were generally inaccessible to the Fraternity, and, indeed, until comparatively recently but few of them have been discovered, it is to the publication of the legend by Anderson, and subsequently by Preston, that we are to attribute its general adoption by the Craft for more than a century and a half.

Tile form of the legend, as given by Anderson in his first edition, varies slightly from that in his second. In the former, he places the date of the occurrence at 930; in his second, at 926: in the forth, he styles the Congregation at York a General Lodge; in his second, a Grand Lodge. Now, as the modern and universally accepted form of the legend agrees in both respects with the latter statement, and not with the former, it must be concluded that the second edition, and the subsequent ones by Entick and Noorthouck, who only repeat Anderson, furnished the form of the legend as now popular.

In the second edition of the Constitutions (page 63), published in 1738, Anderson gives the legend in the following words:

In all the Old Constitutions it is written to this purpose, viz.:

That though the Ancient records of the Brotherhood in England were most of them destroyed or lost in the war with the Danes, who burnt the Monasteries where the Records were kept-yet King Athelstan (the Grandson of King Alfred), the first anointed King of England who translated the Holy Bible into the Saxon language when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France and elsewhere, whom he appointed overseers thereof: they brought with them the Charges and Regulations of the foreign Lodges, and prevailed with the King to increase the wages.

That Prince Edwin, the King's Brother, being taught Geometry and Masonry, for the love he had to the said Craft, and to the honorable principles whereon it is grounded, purchased a Free Charter of King Athelstan his Brother, for the Free Masons having among themselves a Connection or a power and freedom to regulate themselves to amend what might happen amiss and to hold an yearly Communication in a General Assembly.

That accordingly Prince Edwin summoned all the Free and Accepted Masons in the Realm, to meet him in the Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, AD. 926.

That they brought with them many old Writings and Records of the Craft, some in Greek, some in Latin some in French, and other languages; and from the contents thereof, they framed the Constitutions of the English Lodges, and made a Law for themselves, to preserve and observe the same in all Time coming, etc., etc., etc.

Preston accepted the legend, and gave it in his second edition (page 198) in the following words:

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the Masons. This prince procured a Charter from Athelstane empowering them to meet annually in communication at York. In this city, the first Grand Lodge of England was formed in 926 at which Edwin presided as Grand Master. Here many did writings were produced in Greek, Latin, and other languages, from which it is said the Constitutions of the English Lodge have been extracted.

Such is the York Legend, as it has been accepted by the Craft, contained in all the old manuscripts from at least the end of the fourteenth century to the present day; officially sanctioned by Anderson, the historiographer of the Grand Lodge in 1723, and repeated by Preston, by Oliver, and by almost all succeeding Masonic writers. Only recently has anyone thought of doubting its authenticity; and now the important question in Masonic literature is whether X it is a myth or a history—whether it is all or in any part fiction or truth—and if so, what portion belongs to the former and what to the latter category. In coming to a conclusion on this subject, the question necessarily divides itself into three forms:

1. Was there an Assembly of Freemasons held in or about the year 926, at York, under the patronage or by the permission of King Athelstan? There is nothing in the personal character or the political conduct of Athelstan that forbids such a possibility or even probability. He was liberal in his ideal, like his grandfather the great Alfred; he was a promoter of civilization; he patronized learning, built many churches and monasteries, encouraged the translation of the Scriptures, and gave charters to many operative companies. In his reign, the faith-giklan, free gilds or sodalities, were incorporated by law. There is, therefore, nothing improbable in supposing that he extended his protection to the Operative Masons.

The uninterrupted existence for several centuries of a tradition that such an Assembly was held, requires that those who deny it should furnish some more Satisfactory reason for their

opinion than has yet been produced. Incredulity," says Voltaire, "is the foundation of history." But it must be confessed that, while an excess of credulity often mistakes fable for reality, an obstinacy of incredulity as frequently leads to the rejection of truth as fiction.

The Reverend Brother Moodford, in an essay on ache connection of forts with, the History of Freemasonry in England, inserted in Brother Hughan's Unpublished Records of the Craft, has critically discussed this subject, and comes to this conclusion: "I see no reason, therefore, to reject so old a tradition, that under Athelstan the Operative Masons obtained his patronage, and met in General Assembly." To that verdict Doctor Mackey subscribed.

2. Was Edwin, the brother of Athelstan, the person who convoked that Assembly? This question has already been discussed in the article Edwin, where the suggestion is made that the Edwin alluded to in the legend was not the son or brother of Athelstan, but Edwin, King of Northumbria Francis Drake, in his speech before the Grand Lodge of York in 1726, was, Doctor Mackey believed, the first who publicly aadvanced this opinion; but he does so in a way that shows that the view must have been generally accepted by his auditors, and not advanced by him as something new. He says: "You know we can boast that the first Grand Lodge ever held in England was held in this city, where Edwin, the first Christian King of Northumbria, about the six hundredth year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master."

Edwin, who was born in 586, ascended the throne in 617, and died in 633. He was pre-eminent, among the Anglo-Saxon Kings who were his contemporaries, for military genius and statesmanship. So inflexible was his administration of justice, that it was said that in his reign a woman or child might carry everywhere a purse of gold without danger of robbery—high commendation in those days of almost unbridled rapine.

The chief event of the reign of Edwin was the introduction of Christianity into the kingdom of Northumbria. Previous to his reign, the northern metropolis of the Church had been placed at York, and the King patronized Paulinus the Bishop, giving him a house and other possessions in that city. The only objection to this theory is its date, which is three hundred years before the reign of Athelstan and the supposed meeting at York in 926.

3. Are the Constitutions which were adopted by that General Assembly now extant? It is not to be doubted, that if a General Assembly was held, it must have adopted Constitutions or regulations for the government of the Craft. Such would mainly be the object of the meeting. But there is no sufficient evidence that the Regulations now called the York Constitutions or the Gothic Constitutions, are those that were adopted in 926. It is more probable that the original document and all genuine copies of it are lost, and that it formed the type from which all the more modern manuscript Constitutions have been formed. There is the strongest internal evidence that all the manuscripts, from the Hallfwell to the PapltJorth, have a common original, from which they were copied with more or less accuracy, or on which they were framed with more or less modification. And this original Doctor Mackey supposed to be the Constitutions which must have been adopted at the General Assembly at York.

The theory, then, which Doctor Mackey in preparing this article concluded may safely be advanced on this subject, and which in his judgment must be maintained until there are better reasons than we now have to reject it, is, that about the year 926 a General Assembly of Freemasons was held at York, under the patronage of Edwin, brother of Athelstan, at which Assembly a code of laws was adopted, which became the basis on which all subsequent Masonic Constitutions were framed.

*

YORK MANUSCRIPTS

Originally there were six manuscripts elf the Old Constitutions bearing this title, because they were deposited in the Archives of the now extinct Grand Lodge of All England, whose seat

was at the City of York. But the manuscript No. 3 became missing, although it is mentioned in the inventory made at York in 1779. Nos. 2, 4, and 5 came into possession of the York Lodge. Brother Hughan discovered Nos. 2 and 6 in the Archives of the Grand Lodge of England, at London. The dates of these manuscripts, which do not correspond with the number of their titles, are as follows: No. l has the date of 1600; No. 2, 1704; No.3, 1630; No. 4,1693; No. 5, is undated, but is supposed to be about 1670, and No. 6 also is undated, but is considered to be about 1680.

Of these manuscripts all but No. 3 have been published by the late Brother W. J. Hughan in his Ancient York Masonic Rolls, 1894. Brother Hughan deems No. 4 of some importance because it contains the following sentence:

"The one of the elders taking the Booke, and that See or shee that is to be made mason shall lay their hands thereon, and the charge shall bee given." This, he thought, affords some presumption that women were admitted as members of the old Masonic Gilds, although he admits that we possess no other evidence confirmatory or this theory.

The truth is, that the sentence was a translation of the same clause written in other Old constitutions in Latin. In the York Manuscript, No. 1, the sentence is thus: "Tunc unus ex senioribus teneat librum et ille vel illi," etc., that is, "he or they." The writer of No. 4 copied, most probably, from No. 1, and his translation of "hee or sheen from "ille vel illi," instead of "he or they," was either the result of ignorance in mistaking illi, they, for illa, she, or of carelessness in writing shee for they.

It is evident that the charges thus to be sworn to, and which immediately follow, were of such a nature as made most of them physically impossible for women to perform; nor are females alluded to in any other of the manuscripts. All Freemasons there are Fellows, and are so to be addressed. There are two other York Manuscripts of the Operative Masons, which have been published in the Fabric Rolls of York Minster, an invaluable work, edited by the Rev. James Raine, and issued under the patronage and at the expense of the Surtees Society.

*

YORE-MASONS

The reference to these words by Laurence Dermott, Brother W. J. Chetwode Crawley has pointed out, is really to Prince Edwin at York and those associated with him in the meeting said to have been there. In Caementaria Hibernica (Fasciculus ii) Brother Crawley goes on to say: In these passages Laurence Dermott, whose accuracy might well be imitated by his crities, makes a point of employing the compound word, York-Masons, thus indieating that the expression was to be taken in its ethical not in its geographical sense.

This distinctive meaning was clearly understood by the Antients, and studiously maintained after Dermott's death. In the circular March 2 1802, here mentioned, we find "York-Masons" distinguished by inverted commas; a typographical expedient of similar import.

See Ahiman Rezon, London, 1807 (page 127) and Ahiman Rezon, 1764 (page 87).

*

YORK RITE

This is the oldest of all the Rites, and consisted originally of only three Degrees:
1. Entered Apprentice
2. Fellow Craft
3. Master Mason
The last included a part which contained the True Word, but which in Brother Mackey's opinion was disrupted from it by Dunckerley in the latter part of the eighteenth century, and

has never been restored. The Rite in its purity does not now exist Id anywhere. The nearest approach to it is the Saint w John's Freemasonry of Scotland, but the Master's Degree of the Grand Lodge of Scotland is not the Master's Degree of the York Rite.

When Dunckerley dismembered the Third Degree, as Brother Mackey believed, he destroyed the identity of the Rite. In 1813, it was apparently recognized by the United Grand Lodge of England, when it defined the "pure Ancient Masonry to consist of three degrees, and no more: namely, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch" Had Grand Lodge abolished the Royal Arch Degree, which was then practiced as an independent Order in England, and reincorporated its secrets in the Degree of Master Mason, the York Rite would have been revived. But by recognizing the Royal Arch as a separate Degree, and retaining the Master's Degree in its mutilated form, they to that extent repudiated the York Rite.

In the United States it has been the almost universal usage to call the Freemasonry there practiced the York Rite. But Brother Mackey believed it has no better claim to this designation than it has to be called the Ancient and Accepted Scottish Rite, or the French Rite, or the Rite of Schröder. It has no pretensions to the York Rite. Of its first three Degrees, the Master's is the mutilated one which took the Freemasonry of England out of the York Rite, and it has added to these three Degrees six others which were never known to the Ancient York Rite, or that which was practiced in England, in the earlier half of the eighteenth century, by the legitimate Grand Lodge.

"In all my writings," asserts Doctor Mackey, "for years past, I have ventured to distinguish the Masonry practiced in the United States, consisting of nine Degrees, as the American Rite, a title to which it is clearly and justly entitled, as the system is peculiar to America, and is practiced in no other country." Brother Hughan, speaking of the York Rite (Unpublished Records of the Craft, page 148) says "there is no such Rite, and what it was no one now knows." Doctor Mackey thought that this declaration was too sweeping in its language. Brother Hughan was correct, as Doctor Mackey frankly admits, in saying that there is at this time no such Rite. Doctor Mackey proceeds, I have just described its decadence; but he is wrong in asserting that we are now ignorant of its character. In using the title, there is no reference to the Grand Lodge of all England, which met for some years during the last century, but rather to the York legend, and to the hypothesis that York was the cradle of English Freemasonry.

The York Rite was that Rite which was most probably organized or modified at the Revival in 1717, and practiced for fifty years by the Constitutional Grand Lodge of England. It consisted of only the three Symbolic Degrees, the last one, or the Master's, containing within itself the secrets now transferred to the Royal Arch. This Rite was carried in its purity to France in 1725, and into America at a later period. About the middle of the eighteenth century the Continental Freemasons, and about the end of it the Americans, began to superimpose upon it those high Degrees which, with the necessary mutilation of the Third, have given rise to numerous other Rites. But the Ancient York Rite though no longer cultivated, must remain on the records of history as the oldest and purest of all the Rites.

*

YUG

or YUGA. One of the ages, according to Hindu mythology, into which the Hindus divide the duration or existence of the world.

Z

The Hebrew letter, Zain. Twenty-sixth and last letter of the English alphabet. In Hebrew the numerical value is seven. This letter was added to the Latin from the Greek in the time of Cicero. The Greek letter is zeta.

*

ZABUD

An historical personage at the court of King Solomon, whose name appears in several of the advanced Degrees. In that of Select Master in the American Rite, it has been corrupted into Izabud. He is mentioned in First Kings (iv, 5) where he is described in the authorized version as being "principal officer and the King's friend." The original is Zabud ben Nathan cohen regneh hahmelek, which is literally Zabud, son of Nathan, a Priest, the friend of the King Adam Clarke says he was "the king's chief favorite, his confidant." Smith (Dictionary of the Bible) says: "This position, if it were an official one, was evidently distinct from that of Counselor, occupied by Ahithophel under David, and had more of the character of private friendship about it."

Kitto (Cyclopedia of Biblical Literature) says of Zabud and of his brother Azariah, that their advancement in the household of King Solomon ' may doubtless be ascribed not only to the young King's respect for the venerable Prophet (their father), who had been his instructor, but to the friendship he had contracted with his sons during the course of education. The office, or rather honor, of 'friend of the King,' we find in all the despotic governments of the East. It gives high power, without the public responsibility which the holding of a regular office in the state necessarily imposes. It implies the possession of the utmost confidence of, and a familiar intercourse with, the monarch, to whose person 'the friend' at all times has access, and whose influence is therefore often far greater, even in matters of state, than that of the recognized ministers of government."to Clay probably by Preston, and so it still remains This conception has been fully carried out in the(see Fervency and Freedom). legend of the Select Master's Degree.

*

ZABULON

The Greek wording of Zebulun, the tenth son of Jaeob. Delaunay (Thuileur, page 79) says that some ritualists suppose that this was the true form of the word of which Jabulum is a corruption. This is incorrect. Jabulum is a corrupt form of Giblim. Zabulon has no connection with the advanced Degrees, except that in the Royal Arch he represents one of the stones in the Pectoral or Breastplate.

*

ZACCHAI
The Hebrew word, ':T. The Latin words, Purus and Mundus, sometimes used as in Delauney's French Thuileur, to explain the Hebrew expression as Purest and Heavenly. A name applied to the Deity.

*

ZADKIEL

The name of one of the angels of the seven planets, according to the Jewish Rabbis—the angel of the planet Jupiter.

*

ZADOK

A personage in some of the Ineffable Degrees of the Ancient and Accepted Scottish Rite. In Scripture he is recorded as having been one of the two chief Priests in the time of David, Abiathar being the other. He subsequently, by order of David, anointed Solomon to be King, by whom he was rewarded with the post of High Priest. Josephus (Antiquities of the Jews x, 8, 6) says that "Sadoc, the High Priest, was the first High Priest of the Temple which Solomon built." Yet it has been supposed by some authors, in consequence of his name not being mentioned in the detailed account of the dedication, that he had died before the completion of the Temple.

*

ZAPHNATH-PAANEAH

An Egyptian title given to the Patriarch Joseph by the Egyptian King under whom he was Viceroy. The name has been interpreted Revealer of secrets, and is a password in the old instructions of the Ancient and Accepted Scottish Rite.

*

ZARATHUSTRA

The name, in the Zend language, of that great reformer in religion more commonly known to Europeans as Zoroaster, which see.

*

ZARRIEL

The angel that, in accordance with the Cabalistical system, governs the sun.

*

ZARTHAN

The Zarthan of First Kings (vii, 46) appears to be the same place as the Zeredathah of Second Chronicles (iv 17). In the Masonic lectures, the latter word is always used (see Zeredathah).

*

ZARVAN-AKAR-ANA

A Sanskrit expression meaning, Time without limits. According to the Parsees, the name of a deity or abstract principle existing before the birth of Ahriman and Ormudz.

*

ZEAL

Ever since the Revival in 1717, for it is found in the earliest lectures, it was taught that Apprentices served their Masters with "Freedom, Fervency, and Zeal"j and the symbols of the first two of these virtues were Chalk and Charcoal. In the oldest instructions, earthen pan, which see, was designated as the symbol of Zeal; but this was changed to Clay probably by Preston , and so it still remains (see Fervency and Freedom)

The instruction to the Operative Mason to serve his Master with freedom, fervency, and zeal—to work for his interests willingly, ardently, and zealously is easily understood. Its application to Speculative Freemasonry, for the Master of the Work we substitute the Grand Architect of the Universe, and then our zeal, like our freedom and our fervency, is directed to a higher end. The zeal of a Speculative Freemason is shown by advancing the morality, and by promoting the happiness of his fellow-creatures.

*

ZEBULON

Son of Jacob and Leah; in the Exodus his Tribe marched next to Judah and Issachar, and received the territory bounded on the East by the southern half of the Lake of Galilce, including Rimmon, Nazareth, and the Plain of Buttauf, where stood Cana of Galilee. The Hebrew word means Heaven, or the abode of God (see Jabulum).

*

ZECHARIAH

"The son of Iddo," born in Babylonia during the Captivity, who joined Zerubbabel on his return to Palestine. A leader and a man of influence, being both Priest and Prophet.

*

ZEDEKIAH

A personage in some of the advanced Degrees, whose melancholy fate is described in the Second Book of Kings and in the prophecies of Jeremiah. He was the twentieth and last King of Judah. When Nebuchadnezzar had in his second siege of Jerusalem deposed Jehoiachin, whom he carried as a captive to Babylon, he placed Zedekiah on the throne in his stead.

By this act Zedekiah became tributary to the King of the Chaldees, who exacted from him a solemn oath of fidelity and obedience. This oath he observed no longer than till an opportunity occurred of violating it. In the language of the author of the Books of Chronicles, "he rebelled against King Nebuchadnezzar, who had made him swear by God" (Second Chronicles xxxvi, 13).

This course soon brought down upon him the vengeance of the offended monarch, who invaded the land of Judah with an immense army. Remaining himself at Riblah, a town of the northern hoarder of Palestine, he sent the army under his general, Nebuzaradan, to Jerusalem, which was invested by the Babylonian forces. After a siege of about one year,

during which the inhabitants endured many hardships the city was taken by an assault, the Chaldeans entering it through breaches in the northern wall.

It is very natural to suppose, that when the enemy were most pressing in their attack upon the devoted city; when the breach which was to give them entrance had been effected; and when, perhaps, the streets most distant from the Temple were already filled with Chaldean soldiery, a Council of his princes and nobles should have been held by Zedekiah in the Temple, to which they had fled for refuge, and that he should ask their advice as to the most feasible method of escape from the impending danger.

History, it is true, gives no account of any such assembly; but the written record of these important events which is now extant is very brief, and, as there is every reason to admit the probability of the occurrence, there does not appear to be any historical objection to the introduction of Zedekiah into the legend of the Super-Excellent Master's Degree, as having been present and holding a Council at the time of the siege.

By the advice of this Council, Zedekiah attempted to make his escape across the Jordan. But he and his attendants were, says Jeremiah, pursued by the Chaldean army, and overtaken in the plains of Jericho and carried before Nebuchadnezzar. His sons and his nobles were slain, and, his eyes being put out, he was bound in chains and carried captive to Babylon, where at a later period he died.

*

ZELATOR

The word has two meanings of importance.
1. The First Degree of the German Rose Croix. The title expresses the spirit of emulation which should characterize the neophyte.
2. The First Degree in the First Order of the Rosicrucian Society.

*

ZEMZEM

The holy well at Mecca in Arabia. Mecca was the birthplace of the prophet Mahomet, Muhammad, or Mohammed—the last name commonly used—founder of the religion bearing his name.

*

ZENANA

The inner portion of a gentleman 's house in India, devoted to the use of females. In contrast with the front or men's portion, it is devoid of comforts. Each woman has a small cell, on the second or third story, fronting on the inner court of the square structure.

*

ZENDAVESTA

The scriptures of the Zoroastrian religion containing the doctrines of Zoroaster. Avesta means the sacred text, and Ze7zd the commentary.

The work as we now have it is supposed to have been collected by learned Priests of the Sassanian period, who translated it into the Pehlevi, or vernacular language of Persia. The greater part of the work was lost during the persecutions by the Mohammedan conquerors of

Persia One only of the hooks has been preserved, the Vendidad, comprising twenty-te o chapters. The Yasna and the Vispered together constitute the collection of fragments which are termed Vendidad Sadé. There is another fragmentary collection called Yesht Sadé. And these constitute all that remain of the original text. So that, however comprehensive the Zendavesta must have been in its original form; the work as it now exists makes but a comparatively small book.

The ancients, to whom it was familiar, as well as the modern Parsees, attribute its authorship to Zoroaster. But Doctor Haug, rightly conceiving that it was not in the power of any one man to have composed so vast a work as it must have been in its original extent, supposes that it was the joint production of the original Zarathustra .Sitama and his successors, the high priests of the religion, who assumed the same name.

The Zendavesta is the scripture of the modern Parsee; and hence for the Parsee freemason, of whom there are not a few, it constitutes the Book of the Law, or Trestle-Board. Unfortunately, however, to the Parsee it is a sealed book, for, being written in the old Zend language, which is now extinct, its contents cannot be understood. But the Parsees recognize the Zendavesta as of Divine authority, and say in the Catechism, or Compendium of Doctrines in use among them: "We consider these books as heavenly books, because God sent the tidings of these books to us through the holy Prophet Zurthost."

Brother Albert Pike prepared elaborate commentaries on the Irana-Aryan Faith and Doctrine of the Zen,davesta, a volume bearing that title and edited by Brother Marshall W. Wood, being published by the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, 1924.

*

ZENITH

That point in the heavens which is vertical to the spectator, and from which a perpendicular line passing through him and extended would reach the center of the earth. From of old the documents of the Ancient and Accepted Scottish Rite are dated "under the Celestial Callopy of the Zenith which answers to" the latitude of the place whence the document is issued being then given to fill the blank space. The latitude alone is expressed because that indicates the position of the sun's meridian height. Longitude, however, is always omitted, because every place whence such a document is issued is called the GSrarzd East, the specific spot where the sun rises. The theory implied is, that although the South of the Lodge may vary, its chief point must always be in the East, the point of sunrising, where longitude begins.

*

ZENNAAR

The sacred cord used in the Hindustance initiation, which writers on ritualism have compared to the Masonic Apron. Between eight and fifteen years of age, every Hindu boy is imperatively required to receive the investiture of the Zenrzaar. The investiture is accompanied by many solemn ceremonies of prayer and sacrifices. After the investiture, the boy is said to have received his second birth, and from that time a Hindu is called by a name which signifies "twice born." Coleman (Mythology of the Hindus, page 155) thus describes the Zennaar: The sacred thread must be made by a Brahman. It consists of three strings, each ninety-six hands, forty-eight yards, which are twisted together: it is then folded into three, and again twisted, these are a second time folded into the same number, and tied at each end in knots. It is worn over the left shoulder, next the skin extending half-way down the right thigh, by the brahmans, Ketries, and Vaisya castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaisya at twelve. The period may, from especial causes, be deferred; but it is indispensable that it should be received, or the parties omitting it become outcasts.

*

ZERAIAS
One of the three officers appointed by King Solomon to superintend the hewing of the timbers in the Forests of Lebanon.

*

ZERBAL

The name of King Solomon's Captain of the Guards, in the Degree of Intimate Secretary. No such person is mentioned in Scripture, and it is therefore an invention of the ritualist who fabricated the Degree. If derived from Hebrew, its roots will be found in Zer, an enemy, and by:, Baal, and it would signify an enemy of Baal.

*

ZEREDATHAH

The name of the place between which and Succoth are the clay grounds where Hiram Abif is said to have cast the brazen utensils for the use of the Temple (see Clay Ground).

*

ZERUBBABEL

Pronounced Zer-oobbawbel, the accent or emphasis on the last syllable. In writing the life of Zerubbabel from a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Royal Arch, and some other of the higher Degrees, Zerubbabel is not less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation. Without, therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete.

Zerubbabel, who, in the Book of Ezra, is called Sheshbazzar, the Prince of Judah, was the grandson of that King Jehoiachin, or Jeconiah, who had been deposed by Nebuchadnezzar and carried as a captive to Babylon. In him, therefore, was vested the regal authority, and on him, as such, the command of the returning captives was bestowed by Cyrus, who on that occasion, according to a Masonic tradition, presented to him the sword which Nebuchadnezzar had received from his grandfather, Jehoiachin.

As soon as the Degree of the Persian monarch had been promulgated to his Jewish subjects, the Tribes of Judah and Benjamin, with the Priests and Levites, assembled at Babylon, and prepared to return to Jerusalem, for the purpose of rebuilding the Temple. Some few from the other Tribes, whose love of their country and its ancient worship had not been obliterated by the luxuries of the Babylonian court, united with the followers of Zerubbabel, and accompanied him to Jerusalem.

The greater number, however, remained; and even of the Priests, who were divided into twenty-four courses, only four courses returned, who, however, divided themselves, each class into six, so as again to make up the old number. Cyrus also restored to the Jews the greater part of the sacred vessels of the Temple which had been carried away by Nebuchadnezzar, and five thousand and four hundred were received by Zerubbabel, the remainder being brought back, many years after, by Ezra. Only forty-two thousand three

hundred and sixty Israelites, exclusive of servants and slaves, accompanied Zerubbabel, out of whom he selected seven thousand of the most valiant, whom he placed as an advanced guard at the head of the people.

Their progress homeward was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, incited by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the Edict of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such ardor as to insure a signal victory, most of the Assyrians having been slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninterrupted, and, after a march of four months, Zerubbabel arrived at Jerusalem, with his weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five years before Christ.

During their captivity, the Jews had continued, without intermission, to practice the rights of Freemasonry, and had established at various places regular Lodges in Chaldea. Especially, according to the Rabbinical traditions, had they instituted their mystic Fraternity al Naharda, on the Euphlates; anal, according to the same authority, we are informed that Zerubbabel carried with him to Jerusalem all the secret knowledge which was the property of that Institution, and established a similar Fraternity in Judea. This coincides with, and gives additional strength to, the traditions of the Royal Arch Degree.

As soon as the pious pilgrims had arrived at Jerusalem, and taken a needful rest of seven days, a Tabernacle for the temporary purposes of divine worship was erected near the ruins of the ancient Temple, and a Council was called, in which Zerubbabel presided as King, Jeshua as High Priest, and Haggai as Scribe, or principal officer of State. It was there determined to commence the building of the second Temple upon the same holy spot which had been occupied by the first, and the people liberally contributed sixty-one thousand drachms of gold, and five thousand minas of silver, or nearly a quarter of a million of dollars, toward defraying the expenses; a sum which sinks into utter insignificance, when compared with the immense amount appropriated by David and Solomon to the construction of their Temple.

The site having been thus determined upon, it was found necessary to begin by removing the rubbish of the old Temple, which still encumbered the earth, and prevented the workmen from making the necessary •arrangements for laying the foundation. It was during this operation that an important discovery was made by three Sojourners, who had not originally accompanied Zerubbabel, but who, sojourning some time longer at Babylon, followed their countrymen at a later period, and had arrived at Jerusalem just in time to assist in the removal of the rubbish.

These three Sojourners, whose fortune it was to discover that stone of foundation, so intimately connected with the history of Freemasonry and to which we have before had repeated occasion to allude, are supposed by a Masonic tradition to have been Esdras, Zachariah, and Nehemiah, the three holy men, who, for refusing to worship the golden image, had been thrown by Nebuchadnezzar into a fiery furnace, from which they emerged uninjured. In the Chaldee language, they were known by the names of Shadrach, Meshach, and Abednego.
It was in penetrating into some of the subterranean vaults, that the Masonic stone of foundation, with other important mysteries connected with it, were discovered by the three fortunate Sojourners, and presented by them to Zerubbabel and his companions Jeshua and Haggai, whose traditionary knowledge of Freemasonry, which they had received in a direct line from the builders of the first Temple, enabled them at once to appreciate the great importance on these treasures.

As soon as that wonderful discovery was made, on which depends not only the existence of the Royal Arch Degree, but the most important mystery of Freemasonry, the Jews proceeded on a certain day, before the rising of the sun, to lay the foundation-stone of the second Temple; and for that purpose, we are told, Zerubbabel selected that stone of foundation which

had been discovered by the three Sojourners. On this occasion, we learn that the young rejoiced with shouts and acclamations, but that the ancient people disturbed them with their groans and lamentations, when they reflected on the superb magnificence of the first Temple, and compared it with the expected inferiority of the present structure.

As in the building of the first Temple, so in this, the Tyrians and Sidonians were engaged to furnish the timber from the Forests of Lebanon, and to conduct it in the same manner on floats by sea to Joppa. Scarcely had the workmen well commenced their labors, when they were interrupted by the Samaritans, who made application to be permitted to unite with them in the construction of the Temple. But the Jews, who looked upon them as idolaters, refused to accept of their services.

The Samaritans in consequence became their bitter enemies, and so prevailed, by misrepresentations, with the ministers of Cyrus, as to cause them to put such obstructions in the way of the construction of the edifice as seriously to impede its progress for several years. With such difficulty and danger were the works conducted during this period, that the workmen were compelled to labor with the trowel in one hand and the sword in the other. To commemorate these worthy Craftsmen, who were thus ready, either to fight or to labor in the cause of God, as circumstances might require, the sword and trowel crosswise, or, as the Heralds would say, en Satire, have been placed upon the Royal Arch Tracing Board or Carpet of our English Brethren. In the American instructions this expressive symbol of valor and piety was unfortunately omitted.

In the seventh year after the restoration of the Jews, Cyrus, their friend and benefactor, died, and his son Cambyses, in Scripture called Ahasuerus, ascended the throne. The Samaritans and the other enemies of the Jews, now becoming bolder in their designs, succeeded in obtaining from Cambyses a peremptory order for the stoppage of all the works at Jerusalem, and the Temple consequently remained in an unfinished state until the second year of the reign of Darius, the successor of Cambyses.

Darius appears to have had, like Cyrus, a great friendship for the Israelites, and especially for Zerubbabel, with whom he was well acquainted in his youth. We are informed, as an evidence of this, that, when a private man, he made a vow, that if he should ever ascend the throne, he would restore all the vessels of the Temple that had been retained by Cyrus. Zerubbabel, being well aware of the friendly disposition of the King, determined, immediately after his accession to power, to make a personal application to him for his assistance and protection in rebuilding the Temple. Accordingly he departed from Jerusalem, and after a journey full of peril, in which he was continually attacked by parties of his enemies, he was arrested as a spy by the Persian guards in the vicinity of Babylon, and carried in chains before Darius, w-hox- how-ever, immediately recognized him as the friend and companion of his youth, and ordering him instantly to be released from his bonds, invited him to be present at a magnificent feast which he was about to give to the Court.

It is said that on this occasion, Zerubbabel, having explained to Darius the occasion of his visit, implored the interposition of his authority for the protection of the Israelites engaged in the restoration of the Temple. The King promised to grant all his requests, provided he would reveal to him the secrets of Freemasonry. But this the faithful Prince at once refused to do. He declined the favor of the monarch at the price of his infamy, and expressed his willingness rather to meet death or exile, than to violate his sacred obligations as a Freemason.

This firmness and fidelity only raised his character still higher in the estimation of Darius, who seems, indeed, to have been endowed with many noble qualities both of heart and mind. It was on this occasion, at the feast given by King Darius, that, agreeably to the custom of Eastern monarchs, he proposed to his courtiers the question whether the power of wine, women, or the King, was the strongest.

Answers were made by different persons, assigning to each of these the precedency in power; but when Zerubbabel was called on to assert his opinion, he declared that though the power of wine and of the King might be great, that of women was still greater, but that above

all things truth bore the victory. Josephus says that the sentiments of Zerubbabel having been deemed to contain the most wisdom, the King commanded him to ask something over and above what he had promised as the prize of the victor in the philosophic discussion. Zerubbabel then called upon the monarch to fulfil the vow that he had made in his youth, to rebuild the Temple, and restore the vessels that had been taken away by Nebuchadnezzar.

The King forthwith granted his request, promised him the most ample protection in the future prosecution of the works, and sent him home to Jerusalem laden with honors, and under the conduct of an escort.

Henceforth, although from time to time annoyed by their adversaries, the builders met with no serious obstruction, and finally, twenty years after its commencement, in the sixth year of the reign of Darius, and on the third day of the month Adar, 515 5 ears B.C., the Temple was completed, the capstone celebrated, and the house solemnly dedicated to Jehovah with the greatest joy. After this we hear nothing further of Zerubbabel, nor is the time or manner of his death either recorded in Scripture or preserved by Masonic tradition. We have, however, reason for believing that he lived to a good old age, since we find no successor of him mentioned until Artaxerxes appointed Ezra as the Governor of Judea, fifty-seven years after the completion of the Temple.

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ZETLAND, THOMAS DUNDAS, EARL OF

One of the most noted of the noblemen of England, born in 1795, and initiated in the Prince of Wales Lodge, No. 259, on June 18, 1830. Appointed Junior Grand Warden in 1832, Deputy in 1839, Pro Grand Master in 1840. Upon the decease of the Duke of Sussex, in 1843, the Earl became the chief ruler of the Craft, until March, 1844, when he was elected Most Worshipful Grand Master, which office he held until 1870. He was Provincial Grand Master of North and East Yorkshire from 1839 until he died, in 1873.

*

ZEUS

Greatest of the national deities of Greece, son of Chronos and Rhea, brother of Poseidon and Hera, and husband of the latter. Mostly worshiped in Cretel Arcadia, and Dodona. Finally the great Hellenic Divinity, identified with Jupiter of the Romans and Amon of the Libyans. Zeus was represented as of majestic form, holding in one hand a scepter, and in the other a thunderbolt, signified by the accompanying symbol.

*

ZI

In the Izdubar legends, a kind of spiritual essence residing in every organic thing, each created object having its special Zi, of which the Supreme Being was a more exalted genus. Zi was also by a parity of reasoning regarded as the soul of man, and even man himself.

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ZICU

or ZIGGARA. The Accadian name for primeval matter.

*

ZIF

Hastings Dictionary of the Bible says, "seemingly the bright month," referring to Zif, and that this was later called Iyyar . The eighth month of the civil and the second of the sacred year of the Hebrews, commencing on the first of the new moon in the month of April. The name of this month is mentioned but once in the Scriptures, and then refers to the date of the commencement of Solomon's Temple (see First Isings vi, 1). The month Bul, or Marchesvan, is mentioned as the date of the completion of the Temple. (Reference to this is also in First Kings vi, 38.)

*

ZILLAH

Wife of Lamech, and mother of Tubal Cain and Naamah. One of the few females mentioned as of the antediluvian or before the Deluge period.

*

ZINNENDORF, JOHANN WILHELM VON

Few men made more noise in German Freemasonry, or had warmer friends or more bitter enemies, than Johann Wilhelm Ellenberger, who, in consequence of his adoption by his mother's brother, took subsequently the title of Von Zinnendorf, by which he is universally known. He was born at Halle, August 10, 1731.

He was initiated into Freemasonry at the place of his birth. He afterward removed to Berlin, where he received the appointment of General Staff Sturgeon and chief of the medical corps of the army. There he joined the Lodge of the Three Globes, and became an ardent disciple of the Rite of Strict Observance, in which he took the Order name of Eques à lapide nigro or Knight of the Black Stone. He was elected Master of the Scottish Lodge. He had the absolute control of the funds of the Order, but refusing to render any account of the disposition which he had made of them, an investigation was commenced. Upon this, Zinnendorf withdrew from the Rite, and sentence of excommunication was immediately afterward pronounced against him. Zinnendorf in return declared the Strict Observance of imposture, and denounced its theory of the Templar origin of Freemasonry as false.

In the meantime, Zinnendorf sent his friend Hans Carl Baumann to Stockholm, that he might receive manuscripts of the Degrees of the Swedish system, which had been promised him by Carl Friederich von Eckleff, Scottish Grand Master of the Chapter in that city. Baumann returned with the manuscripts, which, however, it appears from a subsequent declaration made by the Duke of Sudermania, were very imperfect.

But, imperfect as they were, out of them Zinnendorf constructed a new Rite in opposition to the Strict Observance. Possessed of great talent and energy, and his enemies said, of but little scrupulousness as to means, he succeeded in attracting to him many friends and followers. In 1766, he established at Potsdam the Lodge Minerval, and in 1767, at Berlin, the Lodge of the Three Golden Keys, Freemasons were found to give him countenance and assistance in other places, so that on June 24, 1770, twelve Lodges of his system were enabled to unite in the formation of a Body which they called the Grand Lodge of all the Freemasons of Germany. The success of this Body, under the adverse circumstances by which it was surrounded, can only be attributed to the ability and energy of its founder, as well as to the freedom with which he made use of every means for its advancement without any reference to their want of firmness.

Having induced the Prince of Hesse-Darmstadt to accept the Grand Mastership, he succeeded, through his influence, in obtaining the recognition and Chance of the Grand Lodge of England in 1773; but that Body seven y ears after withdrew from the connection. In

1774, Zinnendorf secured the Protectorship of the King of Prussia for his Grand Lodge. Thus patronized, the Grand Lodge of Germany rapidly extended its influence and increased in growth, so that in 1778 it had thirty-four Lodges under its immediate jurisdiction, and Provincial Lodges were established in Austria, Silesia, Pomerania, Lower Saxony, and Russia. Findel explains this great accession of strength by supposing that it could only have been the consequence of an ardent desire of the Gertnan Freemasons to obtain the promised revelations of the advanced Degrees of this system of Zinnendorf.

Zinnendorf had been elected Grand Master in 1774, an office he held until his death. But he had various difficulties to encounter in that period of authority. He found an active and powerful antagonist in the Lodge Royal York, at Berlin. The Duke of Sudermania, Grand Master of Sweden, issued an official document in 1777 and declared that the Warrant which had been granted by Eckleff to Zinnendorf, and on the strength of which he had founded his Grand Lodge, was spurious and unauthorized; the Grand Lodge of Sweden pronounced him to be a fomenter of disturbances and an insolent calumniator of the Swedish Grand Master, and in 1780 the Grand Lodge of England withdrew from its alliance.

But Zinnendorf was undismayed. Having quit the service of the government in 1779, he made a journey to Sweden in an unsuccessful effort to secure all the documents connected with the Swedish system. Returning hence he continued to preside over the Grand Lodge with unabated zeal and undiminished vigor until his death, which took place June 6, 1782. Von Zinnendorf undoubtedly committed many errors, but we cannot withhold from him the praise of having earnestly sought to introduce into German Freemasonry a better system than the one which was prevailing in the last quarter of the eighteenth century.

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ZINNENDORF, RITE OF

A Rite invented by Count Von Zinnendorf, and fabricated out of some imperfect copies of the Swedish system, with additions from the Illuminism of Avignon and the reveries of Svedenborg. It consisted of seven Degrees, divided into three sections as follows:

I. Blue Freemasonry.
1. Apprentice.
2. Fellow Craft.
3. Master.
II. Red Freemasonry.
4. Scottish Apprentice and Fellow Craft.
5. Scottish Master.
III. Capitular Freemasonry.
6. Favorite of Saint John.
7. Chapter of the Elect.

This system was practiced by the Grand Lodge of Germany, which had been established by Zinnendorf, and by the Lodges of its Obedience.

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ZINZENDORF, COUNT VON, NICOLAUS LUDWIG

v Founder of the existing sect of Moravian Brethren; also of a religious society which he called the Order of the Grain of Mustard-Seed. He was ordained Bishop of the Moravians in 1737, and at request of King Frederiek William I of Prussia, went to London, and was received by Wesley. In 1741 he proceeded to Bethlehem, in America, and founded the Moravian Settlements. The prolific author of a hundred volumes. He was born at Dresden in 1700, and died in 1760.

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ZION

Mount Zion was the southwestern of the three hills which constituted the high table-land on which Jerusalem was built. It was the royal residence and hence it is often called the City of David. The name is sometimes used as synonymous with Jerusalem.

*

ZITHERN

An instrument of music of twenty-eight strings drawn over a shallow box; both hands are employed in playing on it.

*

ZIZON

This is said, in one of the Ineffable Degrees of the Ancient and Accepted Scottish Rite, to be the name of the balustrade before the Sanctum Sanctorum. There is no such word in Hebrew, but it may be a corruption of the Talmudic , which Buxtorf (Talmudic Lexicon) defines as a beam, a little beam, a small rafter.

*

ZOAN

An Egyptian town, known to the Greeks as Tanais, presumed to have been founded 3700 B.C., and probably the residence of the Pharaohs of the Exodus.

*

ZODIAC

Many of the Egyptian temples contain astronomical representations; notably those of Esneh, Contra Latopolis, and Denderah, which were famous for their zodiacal ceilings. Antiquity was accorded to the records of the Egyptian Empire by calculations made from the positions of the stars on the monuments and on these ceilings. Closer criticism now reveals these positions to be fanciful and the data unreliable. The Zodiac of Denderah has been removed to Paris, where it forms the chief ornament of the museum of the Louvre. Those remaining in Egypt are suffering from deterioration. Crosses will be found to be a portion of five of the signs of the Zodiac.

*

ZODIAC, MASONIC

The French name is Zodiaquz Maçonnique, a series of twelve Degrees, named after the twelve signs of the Zodiac, the first being the Ram. It was in the series of the Metropolitan Chapter of France, and in the manuscript collection of Peuvret.

*

ZOHAR

The Hebrew word, meaning Splendor. After the surrender of Jerusalem, through the victory of Vespasian, among the fugitives was Rabbi Simon Ben Jochai, who remained an Anehorite for twelve years, became visionary, and believed he was visited by the prophet Elias. His son, Rabbi Eliezer, and his clerk, Ptabbi Abba, when visiting him, took down his pronounced divine precepts, which were in time gathered and formed into the famous Sohar or Zohar. From this work, the Sepher Jetzirah, and the Commentary of the TenSephiroth was formed the Cabala. The Zohar, its history, and as well that of its author, overflow with beautiful yet ideal mysticism.

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ZOHARITI

A Hebrew word meaning the I Iluminated. At Society founded by Jacob Franck at the beginning of the eighteenth century.

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ZONAR

The symbolic girdle of the Christians and Jews worn in the Levant, as a mark of distinction, that they may be known from the Mohammedans.

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ZOROASTER

More correctly, Zarathustra. He was the Legislator and Prophet of the ancient Baetrians, out of whose doctrines the modern religion of the Parsees has been developed. As to the age in which Zoroaster flourished, there have been the greatest discrepancies among the ancient authorities. The earliest of the Greek writers who mentions his name is Xanthus of Lydia, and he places his era at about 600 years before the Trojan war, which would be about 1800 years before Christ. Aristotle and Eudoxus say that he lived 6,000 years before Plato; while Berosus, the Babylonian historian, makes him a king of Babylon, and the founder of a dynasty which reigned over Babylon between 2200 and 2000 B.C.

The Parsees are more moderate in their celebrations, and say that their Prophet was a contemporary of Hystaspes, the father of Darius, and accordingly place his era at 550 B.C. Haug, however, in his Essays on the Sacred Language of the Parsees, declares that this supposition is utterly groundless. He thinks that we can, under no circumstances, assign him a later date than 1000 B.C., and is not even disinclined to place his era much earlier, and make him a contemporary of Moses. Brother Albert Pike, who has devoted much labor to the investigation of this confused subject of the Zoroastrian era, says, in an able article in Doctor Mackey's National Freemason (volume iii, No. 3):

In the year 1903 before Alexander, or 2234 B.C., a Zrathustrian king of Media conquered Babylon. The religion even then had degenerated into Magism, and was of unknown age. The unfortunate theory that Vitagpa, one of the most efficient allies of Zarathustra, was the father of Darius Hystaspes, has long ago been set at rest. In the Chaldean lists of Berosus, as found in the Armenian edition of Eusebius, the name Zoroasfer appears as that of the Median conqueror of Babylon; but he can only have received this title from being a follower of Zarathustra and professing has religion. He was preceded by a series of eighty-four Median Kings- and the real Zarathustra lived in Baetria long before the tide of emigration had flowed thence into Media. Aristotle and Eudoxus, according to Pliny, place Zarathustra 6000 years before the death of Plato, Hermippus, 5000 years before the Trojan war. Plato died 348 B.C.- SO that the two dates substantially agree, making the date of Zarathustra's reign 6300 or 6350 B.C., and I have no doubt that this is not far from the truth.

Bunsen, however (God in History, volume I, book iii, chapter vi, page 276), speaks of Zarathustra Spitama as living under the reign of Vistaspa toward the year 300() B.C., certainly not later than toward 2500 B.C. He calls him "one of the mightiest intellects and one of the greatest men of all time"; and he says of him: "Accounted by his contemporaries a blasphemer, atheist, and firebrand worthy of death; regarded even by his own adherents, after some centuries, as the founder of magic, by others as a sorcerer and deceiver, he was, nevertheless, recognized already by Hippocrates as a great spiritual hero, and esteemed the earliest sage of a primeval epoch—reaching back to 5000 years before their date—by Eudoxus, Plato, and Aristotle."

The name of this great reformer is always spelled in the Zendavesta as Zarathustra, with which is often coupled Spitama; this, Haug says, was the family name, while the former was his surname, and hence both he and Bunsen designate him as Zarathustra Spitama. The Greeks corrupted Zarathustra into Zarastrades and Zoroastres, and the Romans into Zoroaster, by which name he has always, until recently, been known to Europeans. His home was in Bactria, an ancient country of Asia between the Oxus River on the North and the Caucasian range of mountains on the South, and in the immediate vicinity, therefore, of the primal seat of the Aryan race, one of whose first emigrations, indeed, was into Bactria.

The religion of Zoroaster finds its origin in a social, political, and religious schism of the Bactrian Iranians from the primitive Aryans. These latter led a nomadic and pastoral life in their native home, and continued the same habits after their emigration. But a portion of these tribes, whom Haug calls the proper Iranians, becoming weary of these wanderings, after they had reached the highlands of Bactria abandoned the pastoral and wandering life of their ancestors, and directed their attention to agriculture. This political secession was soon followed by wars, principally of a predatory kind, waged, for the purpose of booty, by the nomadic Aryans on the agricultural settlements of the Iranians, whose rich fields were tempting objects to the spoiler.

The political estrangement was speedily and naturally followed by a religious one. It was at this time that Zoroaster appeared, and, denouncing the nature worship of the old Aryan faith, established his spiritual religion, in which, says Bunsen, "the antagonisms of light and darkness, of sunshine and storm, become transformed into antagonisms of good and evil, of powers exerting a beneficent or corrupting in Huenee on the mind."

The doctrine of pure Zoroastrianism was monotheistic. The Supreme Being was called Ahuramazda, and Haug says that Zoroaster's conception of him was perfectly identical with the Jewish notion of Jehovah. He is referred to as "the Creator of the earthly and spiritual life, the Lord of the whole universe, at whose hands are all the creatures." He is wisdom and intellect; the light itself, and the source of light; the rewarder of the virtuous and the punisher of the wicked.

The dualistic doctrine of Ormuzd and Ahrimanes, which has falsely been attributed to Zoroaster, was in reality the development of a later corruption of the Zoroasteric teaching. But the great reformer sought to solve the puzzling question of the origin of evil in the world, by supposing that there existed in Ahuramazda two spirits, inherent in his nature, the one positive and the other negative. All that was good was real, existent; while the absence of that reality was a non-existence or evil. Evil was the absence of good as darkness was the absence of light.

Zoroaster taught the idea of a future life and the immortality of the soul. The doctrine of the resurrection is one of the principal dogmas of the Zendavesta. He also clearly inculcated the belief of a heaven and a hell. The former was called the House of Hymns, because the angels were supposed to sing hymns there; the latter the house of destruction, and to it were relentlessly consigned the poets and Priests of the old Aryan religion.

The doctrine of sacred names, so familiar to the Hebrews, was also taught by Zoroaster. In one of the Yashts, a portion of the Zendavesta, Ahuramazda tells Zarathustra that the utterance of one of his sacred names, of which he enumerates twenty, is the best protection

from evil. Of these names, one is ahmi, meaning I am, and another, ahmi vat ahmi, I am who I am. The reader will be reminded here of the Holy Name in Exodus, Ehyeh asher Ehyeh, or I am that I am.

The doctrine of Zoroaster was not forever confined to Bactria, but passed over into other countries; nor in the transmission did it fail to suffer some corruption. From its original seat it spread into Media, and under the name Magism, or the doctrine of the Magavas, that is, the mighty ones, was incorporated at Babylon with the Chaldean philosophy, whence we find its traces in the Rabbinism and the Cabalism of the Hebrews. It was carried, too, into Persia, where it has Jeell developed into the awoder and still existing sect of the Parsees, of whom we now find two divisions, the conservatives and liberals; the former cultivating the whole modified doctrine of Zoroaster, and the latter retaining much of the doctrine, but rejecting to a very great extent the ceremonial instructions.

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ZSCHOKKE, J. H. D.

One of the most eminent Freemasons and German authors known. Born at Magdeburg, 1771, died 1848.

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ZUNI INDIANS

A tribe inhabiting New Mexico, United States of America, whose mystic services have attracted the attention of Masonic scholars in consequence of their similarity to those in vogue by the Masonic Fraternity. These Indians have a formal religious initiation, in which the suppliant kneels at the altar to take his vows, after being received upon the point of an instrument of torture to the flesh. Among their forms and ceremonies are facing the East, circumambulation, tests of endurance, and being peculiarly clothed. Incense is burned, and the sun worshiped at its rising (see Indian Freemasonry).

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ZURTHOST

The name given by the modern Parsees to Zarathustra or Zoroaster. They call him their prophet, and their religious sect the Zarthosti Community